

ROLFINCK (GUERNER). *Continued.*

Metzger, *Skizze einer pragmatischen Litterär-Geschichte der Medicin*, 1792, p. 267, § 222; p. 273, §220.

Gmelin, *Geschichte der Chemie*, 1797, i. pp. 596, 617; 1798, ii. p. 137 (Uti's Udenius, *Non-entia Chimica*, note z).

Fuchs, *Repertorium der chemischen Litteratur*, 1806-08, p. 126.

*Biographie Médicale*, Paris, Panckoucke (1820-25), vi. p. 43 (list of his dissertations).

Sprengel, *Geschichte der Arzneykunde*, Halle, 1827, iv. pp. 66 (Rolfinck was among the first to adopt and propagate Harvey's discovery), 148, 288.

Schmieder, *Geschichte der Alchemie*, 1832, p. 411.

Dezeimeris, *Dictionnaire Historique de la Médecine*, 1839, iv. p. 8 (list of his dissertations),

Hoefer, *Histoire de la Chimie*, 1843, ii. p. 334; 1869, ii. p. 326.

Morwitz, *Geschichte der Medicin*, 1848, i. pp. 289, 311; 1849, ii. p. 193.

Bayle & Thillaye, *Biographie Médicale*, 1855, ii. p. 45.

Phillippe & Ludwig, *Geschichte der Apotheker*, 1855, p. 485.

J. Gunther, *Lebensskizzen der Professoren der Universität Jena von 1558 bis 1858*, Jena, 1858, p. 121.

Poggendorff, *Biographisch-literarisches Handwörterbuch*, 1863, ii. col. 680.

Gernet, *Mittheilungen aus der älteren Medicinalgeschichte Hamburg's*, 1869, p. 210.

Daremberg, *Histoire des Sciences Médicales*, 1870, ii. p. 617.

Hans Schroder & C. R. W. Klose, *Lexikon der hamburgischen Schriftsteller bis zur Gegenwart*, 1873, vi. pp. 362-306.

*Dictionnaire Encyclopédique des Sciences Médicales*, 3ème serie, 1877, v. p. 116 (from Dezeimeris).

Haeser, *Geschichte der Medicin*, 1881, ii. pp. 272, 279, 280.

Kopp, *Die Alchemie*, 1886, i. pp. 68, 91, 230.

Billings, *Index-Catalogue*, 1891, xii. p. 296.

## ROLLIUS (THEODOR).

Dissertatio chimica . . . De Metallis Perfectis Auro et Argentio.

See ROLFINK (GUERNER), 1660.

## ROMA.

See ANTIDOTARIO Romano Latino, et Volgare, 1635.

## ROQUETAILLADE (JEAN DE).

See RUPESCISSA (JOHANNES DE).

## ROSARIO DE FILOSOFI.

See ARNALDUS de Villanova.

## ROSARIUM.

See DAUSTEN (JOHN).

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. pp. 42, 71, 145.

## ROSARIUM ABBREVIATUM.

See THEATRUM CHEMICUM, 1659, iii. p. 650.

See MANGET (J. J.), *Bibliotheca Chimica Curiosa*, 1702, ii. p. 133.

See also ROSARIUM Philosophorum . . . per Toletanum.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. pp. 40, 53, 69.

## ROSARIUM NOVUM OLYMPICUM.

See FIGULUS (BENEDICTUS).

Borel, *Bibliotheca Chimica*, 1654, p. 202.

## ROSARIUM DER PHILOSOPHORUM.

See ARNALDUS de Villanova.

## ROSARIUM Philosophorum ex Compilatione omnium Philosophicorum Librorum. Per Toletanum Philosophum Maximum.

See THEATRUM CHEMICUM, 1659, ii. p. 663.

See MANGET (J. J.), *Bibliotheca Chimica Curiosa*, 1702, ii. p. 119.

This and the 'Rosarium Abbreuiatum' were included in the collection published in 1599 by Justus a BALBIAN (q. v.).

Borel, *Bibliotheca Chimica*, 1654, p. 202.

Schmieder, *Geschichte der Alchemie*, 1832, p. 146.

## ROSARIUM PHILOSOPHORUM.

See ALCHIMIA (De) Opuscula. Pars secunda. 1550.

See ARTIS AURIFERAE . . . Volumina, 1610, ii. p. 133.

See MANGET (J. J.), *Bibliotheca Chimica Curiosa*, 1702, ii. p. 87.

Manget's reprint does not contain the plates.

Maier, *Symbola Aureae Mensae*, 1617, p. 273.  
Borel, *Bibliotheca Chimica*, 1654, p. 202 ('Rosarius (sic) cum figuris & Carminib. Germanicis, in 8 & in 4').

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. pp. 37, 69.

Fictuld, *Prober-Stein*, 1753, Th. i. p. 135.

Ladrage, *Bibliothèque Oouvaroff, Sciences Secrètes*, 1870, No. 1022.

## ROSARIUS MINOR.

See ALCHEMIA, 1541, p. 309.

See GRATAROLO (G.), *Veræ alchemiæ . . . doctrina*, 1561, i. p. 222.

See THEATRUM CHEMICUM, 1659, ii. p. 406.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. pp. 33, 35.  
Schmieder, *Geschichte der Alchemie*, 1832, p. 154.

Ladrage, *Bibliothèque Oouvaroff, Sciences Secrètes*, 1870, No. 1023.

## ROSARIUS PHILOSOPHORUM.

See ARNALDUS de Villanova.

Borel, *Bibliotheca Chimica*, 1654, p. 202.  
Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. p. 38.

Schmieder, *Geschichte der Alchemie*, 1832, p. 151.

The 'Rosarium Philosophorum' describes the preparation of the 'stone' in a series of chapters or sections, each having a symbolic picture, most of them accompanied by explanatory verses in German, and illustrated by parallel passages from the leading authorities, so that the whole forms a 'Rosary of selected blossoms.'

It was a favourite work, and copies in manuscript are not uncommon, sometimes with the pictures coloured. Besides the German version of Morgenstern, there is a translation in French which, so far as I know, was not printed, but of which I have seen a copy in manuscript with the pictures finely executed with pen and ink.

Schmieder (p. 236; refers to a 'Rosarius' in French, by George Aurach, which he seems to think is different from the above 'Rosarium,' but, from his description, it is apparently merely a French translation of it and not an original work, and is the same as that just mentioned, in which

manuscript, however, Aurach's name does not occur.

The 'Rosarium Philosophorum' is sometimes called 'magnum,' to distinguish it from the 'Rosarius' of Arnaldus, which is different and which contains no pictures.

From both of these again is to be distinguished the 'Rosarius Minor,' This tract, having been once ascribed to Richardus Anglicus by Borel has continued to be called his by Gmelin, Schmieder, and Kopp. This, however, is inaccurate, for in the very first issue of the tract, that of 1541 and in the subsequent reprints, the author is said to be doubtful: Rosarius Minor. . . Incerti quidem, sed harum tamen rerum non imperiti authoris.'

Nazari (*Della Tramutatione Metallica Sogni tre*, 1599, p. 143) quotes a 'Rosarius philos.' and a 'Rosarius maior,' 'out from such imperfect titles it is impossible to draw any conclusions as to the writings he intended.

## ROSE.

See FÜRSTLICHE (Die) Rose von Jericho.

See GÜLDENE (Die) Rose.

For alchemical books in which the Rose occurs as a symbol, see Kopp, *Die Alchemie*, 1886, ii. pp. 204, 376.

## ROSENCREUTZ (CHRISTIAN).

Chymische Hochzeit: Christiani Rosencreutz. Anno 1459.

Arcana publicata vilescunt; & gratiam prophanata amittunt.

Ergo: ne Margaritas objice porcis, seu Asino substerne rosas.

Strafsburg, In Verlägung, Lazari Zetzners. Anno M.DC.XVI.

8°. Pp. [1-2] 3-146. 1 leaf with printer's device and colophon: Strafsburg, Gedruckt bey Conrad Scher, Im Jahr, M.DC.XVI. The device is an inverted anchor on a block, entwined by a serpent, and with a bird sitting on the top of the anchor. Mottoes: Simplex Spes. Prudentia Firma.

Chymische Hochzeit: Christiani Rosencreutz. Anno 1459.

Arcana publicata vilescunt: & gratiam prophanata amittunt.

Ergo: ne Margaritas objice porcis, seu Asino substerne rosas.

Gedruckt zuerst zu Strafsburg bei Lazari Zetzners seel. Erben MDCXVI.

und der äuffersten Seltenheit Wegen wieder aufgeleget. Regensburg.

MDCCLXXXI.

8°. Pp. 173 [3 blank].

This book was printed four times in the year 1616 at Strasburg. The first edition is that above mentioned, with the device at the end. The others have no device, and while the first, the second and the fourth contain 146 pages each, the third edition contains 143 pages. This is Kloss's account, which I can confirm as regards the first edition, and that with pp. 143 (and 1 blank), of which I have seen two copies. Semler, however (*Samlungen*, i. p. 101) says pp. 14: for one of the editions,

The author of the *Missiv* mentions other distinctive differences. What corresponds apparently with Kloss's fourth edition has on the title-page the reading 'substernere' for 'substerne,' has a Rosicrucian alchemical symbol as a vignette, and the phrase 'Erstlich gedruckt zu Strafsburg, Anno 1616,' instead of a proper imprint. That phrase of course, gives no information about the actual date of the book.

The above-mentioned edition of the 'Chymische Hochzeit,' Regensburg, 1781, was a reissue by Nicolai of Berlin.

A translation was made into English: *The Hermetic Romance: Or The Chymical Wedding*; Written in high Dutch by Christian Rosencreutz. Translated by E. Foxcroft, late Fellow of Kings Colledge in Cambridge. Licensed, & Entred according to Order. Printed, by A. Sowle, at the Crooked-Billet in Holloway-Lane Shoreditch:

## ROSENCREUTZER.

See Αντίκρισις, 1618.

See BROTOFFERR (RADTICHS), Elucidarius Major, 1617.

And sold at the Three-Kyes in Nags-Head-Court Grace-Church-Street, 1690, 16°, pp. 226 [1, 1 blank].

This translation is one of the very rarest of books. It was reprinted with some omissions by Waite (pp. 100-196) and an outline of its contents is contained in the 'Mysteries of the Rosy Cross,' 1881.

There does not seem to have been a translation into any other language.

This work finds a place among alchemical books, partly by virtue of its title, partly in consequence of the general understanding, however it originally came about, that all Rosicrucian books are alchemical. Of the present work Kazauer says: *Est Alchymisticum, deque lapide philosophico obscurissimum scriptum*. Kopp admits frankly that the title is incomprehensible to him, and that he is unable to connect the contents of the book with alchemy. No doubt it is 'obscurissimum,' and if any alchemical matter be contained in it at all it is hidden under a very recondite allegory. All the same, when one remembers how often, under the guise of marriage, the union of opposite elements is symbolized, it is not impossible that by means of the series of adventure narrated, are described the different processes by which the 'stone' was thought to be produced. Unless the book is an allegory of supposed alchemical actions, the title, as Kopp remarks, is not very intelligible. But was it meant to be?

The mysteries it contains are partly explained in the book: 'PRACTICA Leonis viridis, 1619 (*q.v.*).

ROSENCREUTZER. *Continued.*

See CRUX ABSQUE Cruce, 1617, 1618.

See EINFÄLTIGS ANTWORT-SCHREIBEN, 1617.

See FLUDD (ROBERT).

See FORTALITIUM Scientiæ, 1617, 1618.

See GEDICHT der ächten Rosenkreutzer.

See GEHEIMNISS aller Geheimnisse.

See GENTTERSBERGER (SAMUEL), *Speculum utriusque luminis*.

See GUTMANN (AEGIDIUS), *Offenbahrung Göttlicher Majestat*.

See HASELMEYER (ADAM), *Antwort an die Lobwürdige Bruderschaft der Theosophen vom Rosenkreutz*.

It is there stated that Haselmeyer's name is not mentioned by Kloss. That is inaccurate; it will be found under No. 2439.

See HOLLRIEDEN (JOHANN HEINRICH COCHEIM VON).

See LIBAVIUS (ANDREAS), *Syntagmatis . . . Alchymiae Arcanorum, Tomus Secundus*, 1615. Appendix necessaria.

See MAIER (MICHAEL), *Silentium post Clamores*, 1617.

See ORVIUS (LUDWIG CONRAD), *Occulta Philosophia*, 1737.

See PHILOSOPHISCHES LICHT . . . II. *Pleiades Philosophicæ Rosianæ*, 1738.

See POTIER (MICHAEL), *Novus Tractatus Chymicus, de vera Materia . . . 1617*.

See POTIER (MICHAEL), *Philosophia pura*, 1619.

See PRACTICA Leonis Viridis, 1619.

See RESPONSIONES.

See RICHTER (SAMUEL), *Die wahrhafte und vollkommene Bereitung des philosophischen Steins . . . dabey angehängt die Gesetz oder Regeln, welche die gedächte Bruderschaft unter sich hält*.

See ROSENCREUTZ (CHRISTIAN), *Chymische Hochzeit*, 1616.

See SABOR (CHRYSOSTOMUS FERDINANDUS VON).

See SCHWEIGHARDT (THEOPHILUS).

See SPERBER (JULIUS).

See ZUFÄLLIGE Naturgemäse Gedanken, 1762.‡

## Responsum ad Fratres Rosacæ Crucis illustres.

See ROTH-SCHOLTZ (FRIEDERICH), *Deutsches Theatrum Chemicum*, 1732, iii. p. 349.

See SCHLÜSSEL der wahren Weisheit, 1787.

See SEMLER (JOHANN SALOMON), *Von ächter hermetischer Arznei*, 1786.

See ALLGEMEINE und General Reformation der ganzen weiten Welt.

See FLORENTINUS DE VALENTIA, *Rosa florescens*, 1617, 1618.

## Die wahrhafte und vollkommene Bereitung des philosophischen Steins.

See HERMETISCHES MUSEUM, 5790, iv. p. 1.

ROSENCREUTZER. *Continued.*

According to the story which is repeated with more or less detail in all the histories, Christian Rosencreutz the person named above, was a native of Germany, who was born in 1388. After having been in a monastery for some time, he made a pilgrimage to the Holy Land, studied occult science in Arabia, in Egypt, and at Fez and on his return home, by way of Spain, where his teaching was not responded to, he associated with himself seven other persons, and so founded the Brotherhood of the Rosicrucians, to whom he imparted all his secrets.

Their rules were these: They were to cure the sick gratis, they were to wear no distinctive dress; they were to meet every year on a certain day at the house S. Spiritus; each brother was to look about for some one to succeed him the letters C. R. were to be their seal, mark, and character; and the fraternity was to remain secret for one hundred years.

The brotherhood was possessed of the deepest knowledge and science, the transmutation of metals, the perpetuum mobile and the universal medicine were among their secrets, they were free from sickness and suffering during their lifetime, though subject finally to death, but they made it a rule never to reveal to each other their death or burial place. The founder of the order died at the age of 106, and his tomb was unknown. The society had continued for 120 years, when on the occasion of some alterations on their house, a door which had been placed over was uncovered, and on it were written the words: Post CXX annos patebo. It gave entrance to a vault, illuminated artificially, containing under a round altar, the tomb of Rosencreutz, with a number of mysterious instruments and books, and having the walls covered with pictures and writing. In his hand he held a book in which were described the revelation and mysteries of the order.

This account was all set forth circumstantially in a small book entitled: Fama Fraternitatis des löblichen Ordens des Rosenkreuzes, which, it is said, was published at Cassel in 1614. To the second edition in 1615 was added another tract: Confession oder Bekandtnuss der Societat und Bruderschaft R. C. An die Gelehrten Europae. These editions I have not seen, and I would not guarantee the accuracy of their titles. Both were reprinted, along with other Rosicrucian tracts, in 1616, and the title of that edition is as follows: Fama Fraternitatis, Oder Entdeckung der Bruderschaft defs löblichen Ordens defs Rosenkreuzes, Neben der Confession oder Bekandtnufs derselben Fraternitet, an alle Gelehrte vnd Haupter in Europa geschrieben. Auch etlichen Responsionen vnd Antworten, von Herrn Haselmeyern vnd ander gelehrten Leuten auff die Famam gestellet, Sampt einem Discurs von allgemeiner Reformation der gantzen Welt. Neben 4. Sendschreiben darzu gesetzt. Itzo von vielen Erraten entlediget, verbessert, vnd allen Trewhertigen zu gut in offentlicher Druck mit Gott allein gefertiget. Erstlich gedruckt zu Cassel, Im Jahr, 1616. Small 8°, pp. [11] 304 [1, with the colophon: Erstlich, Gedruckt zu Cassel bey Wilhelm Wessel, Im Jahr, 1616] [4 blank]. From this it would appear that there are no editions of 1614 and 1615, but only of 1616, and that one at least preceded that of which the title has just been given. In the same year also appeared the 'Chymische Hochzeit' as above.

On these books, and especially on the 'Fama' and 'Confession,' turned all the subsequent dis-

cussion. Their publication produced great excitement, and all sorts of views for and against the Society were advanced. A swarm of writings on the subject came from the press during the ten or a dozen years that the discussion lasted. Some tried to become members of the Society; others were suspicious of its aims, Some defended it in earnest, others in mockery, while others maintained that the whole history was a myth, put forth to see how much the public were prepared to believe, for it was observed that in spite of all the commotion, an actual original member of the society had never been met with.

Amongst the earliest supporters of the society were Fludd (*q.v.*), Julius Sperber (*q.v.*), and a devoted believer, Michael Maier (*q.v.*), who amongst other works wrote '*Themis Aurea, hoc est, de Legibus Fraternitatis R. C.* Francof. 1618, Vehemently opposed to the Society were Andreas Libavius, who composed several works against them from the medical point of view, and F. Menapius. After the interest had died down which the alleged existence of the Society had at first excited, the questions involved were subjected to minute investigation, and a critical and historical literature began to grow up. This has gone on steadily to the present time, a new dissertation appears every now and again, and fresh articles are published in the journals and cyclopaedias.

The first attempt to catalogue the literature, so far as I have observed, was made by Kazauer, in 1715. On pp. 38-44 of his *Disputatio* he enumerates the tracts from 1614 to 1619. Next comes the list of 200 writings appended to the *Missiv* 1783, and then, the most extensive of all, the catalogue given by Kloss,

Professedly Rosicrucian works in English are not very numerous. The 'Chymical Marriage' has been already mentioned. The 'Fama' was translated by Eugenius Philaethes, London, 1652, 16mo pp. [2 blank, 71, 1 blank] 64; then came Michael Maier's 'Themis Aurea,' London, 1656, 16°, pp. [30, 2 blank] 136, and there were the works of John (not Christopher) Heydon Theomagia, or the Temple of Wisdome, London, 1664, 8°, in three parts, Psonthophanchia, London, 1664, small 8°; The English Physitians Guide: or a Holy-Guide, London, 1662, 8°; The Wise-Mans Crown: or the Glory of the Rosie-Cross, London, 1664, 8° The Rosie Crucian Infalible Axiomata, London, 1660.

The interest in the original works is not yet extinct, for an edition appeared in 1827: Die beyden Hauptschriften der Rosenkreuzer, die Fama und die Confession. Kritisch geprüfter Text mit Varianten und dem seltenen Lateinischen Original der zweyten Schrift. Nebst Einleitung und angehängten Verzeichniss einiger andern Rosenkreuzer schriften. Frankfurt a. M. Druck und Verlag von Heint. Ludw. Brönnner, 1827, small 8°, pp. xii. 95 [1 blank]. The editions used for the text are those of 1614, 1615, 1616, all at Cassel, and 1615, 1617, at Frankfurt a. M. The editor's name is not indicated.

The question which has all along been most actively discussed relates to the author of the original tracts on the subject. Various persons have been suggested, but the general consensus of opinion has indicated the clergyman Johann Valentin Andreaë, or Andreae, as the originator of the idea.

He was born at Herrenberg, 17 Augt., 1586, and in his 15th year went to Tübingen University, where he pursued mathematics, philosophy, history,

ROSENCREUTZER. *Continued.*

geography, and genealogy, acquired Latin, Greek, and Hebrew, and several modern languages, was steeped in literature and poetry, practised music, painting and mechanical arts, Having to leave Tübingen, he visited Strasburg, Heidelberg, Frankfurt, Launing, supporting himself as a tutor. In 1611 he was at Geneva, where he received religious impressions which never faded, went to Lyons, Paris, Zurich, Basel, Tübingen, to Austria, Italy, and to Rome.

He now devoted himself to theology, and in 1614 was 'diakonus' at Vaihingen. This was a period of great literary activity, and it was at this time that the Rosicrucian books appeared, and the idea of a Fraternity was cherished, if indeed he was the author and originator of them, a point which has not yet been conclusively settled.

From Vaihingen he went in 1620 to Calw, where, influenced by his Geneva experiences, he laboured for nineteen years to improve the people, socially and morally. During that time Calw had its share of the horrors of the thirty years' war, it was sacked and burnt, Andreaë with his family and other inhabitants had to flee to the woods, and when they returned found a heap of ruins. Then the plague broke out and hundreds of people died. He himself has described the sufferings of the time.

In 1619, after repeated solicitations and many doubts, he removed to Stuttgart, and these began his work of church reorganisation in Württemberg. At the end of nine years he begged to be relieved of the task. He was offered in 1650 the vacant abbacy of Behenhausen with the conjoined office of general superintendent. But failing health compelled him to resign the office and in 1654 he received the abbacy of

Joh. Val. Andreaë, *Menippus*, Helicone juxta Parnassum, 1617, cap. 12, pp. 24-25. (No. 12 'Fraternitas.' He refers here apparently to the Rosicrucians but not by name, and so far as I can judge speaks of them as an outside observer, and not at all as ever having had anything to do with them.)

Robertus de Fluctibus (Robert Fludd), *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce defensors*, Lugd. Batav., 1617, 8°, pp. 196.

Maier, *Symbola Aureae Mensae*, 1617, p. 290.

Joh. Val. Andreaë, *Menippus*, Cosmopolii, 1618,

Cap. 12, pp. 24-25.

Henricus Neuhusius, *Pia & vitilissima admonitio de Fratribus Rosae-Crucis*, . . . 1618, pp. 63 [1 blank].

Olearius, *Synopsis Controversiarum*, p. 461.

Job. Val. Andreaë, *Turris Babel, sive Judiciorum de Fraternitate Rosaceae Crucis Chaos*, Argentorat., 1619, 12°, pp. 72.

Naudé, *Instruction à la France sur la Verité de l'Histoire des Freres de la Rose-Croix*, à Paris, 1623, 8°, pp. [24] 117 [1 blank].

Henry Neuhous, *Avertissement . . . des Freres de la Rosee-Croix*, à Paris, 1623, 8°, pp. [8] 46 [2 blank]; à Paris, 1624, 8°, pp. 8, 62 [2 blank].

Joh. Val. Andreae, *Theophilus, sive de Christiana Religione sanctius colenda*, . . . Studtgardiae, 1649, p. 39. (Here he speaks even more as an outside critic, ridicules the whole conception, and says that the best thing to do is to ignore it. Carl Theodor Pabst in his translation: *Der Theophilus des Johann Valentin Andreaë*, Leipzig, 1826, 8°, pp. x, 122, has omitted altogether the first dialogue in which the above passage occurs.)

Joh. Hoornbeeck, *Summa Controversiarum religionis; cum infidelibus, Haereticis Schismaticis*, Traj. ad Rh., 1653, pp. 424-427 (quotes the story of Christian Rosencreutz, and repudiates the existence of the Fraternity in very vigorous language).

John Heydon, *The Rosie Crucian Infalible Axiomata*, London, 1660, small 8°, pp. [42, folding plate], 126 [1 blank]. (The preface contains the legend of the origin of the Fraternity.)

Villars, *Le Comte de Gabalis, ou Entretiens sur les Sciences Secrètes*, à Paris, 1670, 12°, pp. [4] 327 [1 blank]. This, the first edition, is a rare book. Other editions: à

Adelberg. His death took place on 27 June, 1654.

With regard to the authorship of the Rosicrucian books, a large majority of the authorities ascribe them to Andreaë. Not only so, but they also state that, after Andreaë had published them and seen the results, he himself in the 'Menippus' and the 'Turris Babel' and 'Theophilus' proclaimed the whole Rosicrucian idea to be a mere fabrication. As Heumann puts it he was both its 'Auspex' and 'Vespillo,' he swaddled it and shrouded it.

The arguments in his favour are partly based on similarity of style, partly on the fact that no one else has ever been suggested who could show a better claim to be considered the author. The internal evidence adduced by Guhrauer is almost conclusive of the conception having originated with Andreaë. It is a product of the blending of his imaginative and satirical veins.

But this view has not been universally accepted and the whole subject—both who the author was and what was his design—is still open for further elucidation. In any case, Andreaë, or the author cannot be held responsible for the later developments of the subject and its ultimate connection with Freemasonry.

Perhaps a short reference should have been made to the romantic literature which professes to have sprung from the Rosicrucian fiction. Not to speak of the 'Hermetic Romance' itself, the earliest specimen was the Abbé Villars' *Comte de Gabalis*, which first appeared anonymously at Paris, in 1670, in 12°, and has now become very rare. Almost as rare is the first edition in English, London, 1680, 12°, though the later one of 1714 is common enough. From this Pope borrowed the notions of sylphs and gnomes in the Rape of the lock.

In 1822 'A Gentleman of the University of Oxford' proclaimed himself the author of a romance entitled: St. Irvyne; or, The Rosicrucians. It was printed at London for J. J. Stockdale, in a 12° volume, pp. [4] 236, and when it can be got at all, should be uncut, in boards covered with grey paper, with a green diced cloth back and a paper label, which inform us that the price is 4s. This incoherent production is by Shelley, and if one could imagine for a moment that the author has been in a humorous frame of mind, one would say that it was meant as a burlesque, somewhat after the manner of 'St. Godwin,' but such an idea would be more extravagant than the book itself. There is nothing of Rosicrucianism in it.

In 1842 Bulwer-Litton published his Rosicrucian Romance, 'Zanoni,' in three volumes.

Lastly, in 1844, Harrison Ainsworth began in his own Magazine, vol. vi., a story entitled 'Revelations of London,' with illustrations by Phiz, which appeared separately at a later date under the title 'Auriol.' In this the author utilizes the story of the discovery of the tomb of Christian Rosenkreutz, but lays the scene in Stepney. Historical or legendary dates are treated with equal freedom.²

Amsterdam, 1671, 12°, pp. 228; à Amsterdam, 1700, 12°, pp. [2] 260, with a frontispiece and woodcuts in the text, à Amsterdam, 1715, 8°, pp. 155 [3], [2] 152; Les Genies Assistans et Gnomes irreconciliables ou suite au Comte de Gabalis, à la Have, 1718, pp. [2] 176; à Londres, 1742, 12°, i. l. pp. [2] 193 [3]; I. i. pp. [4] 236; ii Pp. [2 blank, 2], 112; in English, by P. A. Gent, London, 1680, 12°, pp. [8] 183 [1 blank] [11]; London, 1714, 8°, pp. [8] 88.

Joh. Val. Andreaë, *Menippus, sive Dialogorum Satiricorum Centuria, inanitatum nostratum speculum*, Coloniae Brandenburgicae, 1673, pp. 30-31.

Lebenwaldt, *Vierdtes Tractätel von defs Teuffels List vnd Betrug in der falschen Alchymistery*, . . . darinnen aufs führlicher Bericht gegeben wird, von den so genannten Fratribus Roseae Crucis oder Rosen-Creutzern, 1680, p. 26.

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## ROSEN-GARTLEIN.

See KLEIN (Ein) Rosen-Gartlein.

## ROSENKRANTZ.

See HERMETISCHER Rosenkrantz.

## ROSENSTAND-GOISKE (PEDER).

Des Herrn Rosenstand Goisce Doctors und Professors der Gottesgelahrtheit bey der Akademie zu Kopenhagen Widerlegung einer deistischen Schrift die unwandelbare und ewige Religion der alten Naturforscher und Adepten betitelt, mit einer Vorrede von dem Nutzen einer demonstrativen natürlichen Religion und wie die Religionspuncte des Philosophen von Sans-soucy am gründlichsten widerlegt werden können nebst einer Aufforderung der Akademie der Wissenschaften zu Berlin die Frage von den Monaden oder wahren und lebendigen Bestandtheilen des Universi Wegen ihrer Wichtigkeit in allen moralischen und physicalischen Wissenschaften noch einmal mit

Haeser, *Geschichte der Medicin*, 1881, ii. p. 225.  
Goedeke, *Grundrifs zur Geschichte der Deutschen Dichtung*, 1886, ii. pp. 146; 529, No. 45 (Andrea's poetry).

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Hartmann, *Ein Adventure among the Rosicrucians*, Boston, 1887, 8°, pp. 181 [1 blank, 10].  
Arthur Edward Waite, *The Real History of the Rosicrucians*, 1887, 8° (contains the 'Fama Fraternitatis,' the 'Confession,' and the 'Chymical Marriage,' discusses fully and fairly the question of authorship and the theories advanced by Buhle and others, and gives an account of Michael Maier, Fludd, John Heydon, Thomas Vaughan, and the later history of the movement).

Hartmann, *Cosmology or Universal Science . . . explained . . . by means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries*, Boston, 1888 (consists of 'Madathanus' 'Aureum Seculum redivivum,' a vocabulary of occult terms, and another alchemical treatise, with printed tables containing coloured symbolical illustrations).

Hartmann, *In the Pronaos of the Temple of Wisdom, containing the History of the True and the False Rosicrucians*, 1890, 8°, pp. 134 [2] (alludes to the Society spoken of under ORVIUS (Ludwig Conrad) and gives a list of books for and against the Rosicrucians).

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