

3.5.3 Rosicrucians

According to Kirban, “The Rosicrucians (*rose cross*) cult” was founded on the “legend of Christian Rosenkreuz, founder of the Fraternity of the Rosy Cross.” Rosenkreuz was born in Germany in 1378. He was sent to a monastery at the age of five and there learned Greek and Latin. He later traveled to the Middle East and stayed in Damascus. From there begins the story of the birth of the Fraternity of the Rosy Cross. At the age of sixteen, Rosenkreuz learned of some “Wise Men” at Damcar in Arabia. Rosenkreuz claimed that these wise men warmly welcomed him as a long lost brother. He then learned Arabic from them and was able to translate a secret book, the *Liber M*, into Latin. He spent three years there; from Damcar he went to Egypt, and two years later, left for Spain. Rosenkreuz was disappointed that he was not enthusiastically welcomed in Spain, so he returned to Germany. It was there that three monks from his old monastery joined him and became his disciples. They took an oath to keep secret all that they learned from Rosenkreuz. So that their successors could carry on the Fraternity of the Rosy Cross, they recorded everything in a manuscript book.

Thus, the Fraternity of the Rosy Cross began with four members. Eventually, four others joined. All eight members were unmarried, pledged to chastity and agreed to a number of guidelines:

1. None of the members were to exercise any profession except medicine and they were not to accept payment.
2. No distinctive clothing was to be worn.
3. They would meet annually.
4. Each member was to look for a person worthy to succeed him.
5. The initials R.C. were to be their seal and their password.
6. The identity of the fraternity was to remain a closely-guarded secret for 100 years (Kirban 1980:129-130).

When the first member died (Rosenkreuz’s nephew), it was decided the burial places of the members should be secret. Apparently, no one knew where or when Christian Rosenkreuz died

(although he was supposed to have lived until the age of 106). His body was accidentally discovered 120 years after his death when one of the brothers in the occult order decided to make some architectural alterations in their temple. He discovered a memorial tablet. In his attempt to remove the memorial tablet, he uncovered a door concealed in the masonry. On the door was mystical writing, which these brothers interpreted to read: “In 120 years I shall come forth.” They entered the vault. It had seven sides and seven corners; each side was five feet wide and eight feet high. The sun had never penetrated this tomb, but they claimed it was brilliantly illuminated by a mysterious light in the ceiling. In the center was a circular altar. In each of the seven sides was a small door. When these doors were opened, they found a number of boxes filled with books, secret instructions and a record of Rosenkreuz’s life and travels. Then, they moved the circular altar and lifted the heavy bronze plate beneath it. There in a miniature vault, they found the body of Christian Rosenkreuz, still in a perfect state of preservation. In his hand was a manuscript copy of *Liber M* (written with letters of gold on parchment). This manuscript was considered to be their bible (Kirban 1980:131-3).

According to Livingstone, the founding of the Order of the Rosy Cross took place after about three centuries of dormancy, and “as a result of pressure from the Catholic Inquisition to suppress witchcraft. . . their conspiracy was focused around the reunification of the lost branches of the bloodline . . . between the Stuarts and the House of Guelph.” The House of Guelph (from Bavaria, Germany) later developed into the Habsburgs (or Hapsburgs). The Habsburgs split into two branches—the Austrian and the Spanish, “After 1556, the Austrian Habsburgs held the title of Holy Roman Emperor . . .” Prague then became the new center of occult worship in the Middle Ages (Livingstone 2007:101, 104, 107).

It was then from Bohemia that Isaac Luria started the “New Kabbalah” after 1570. As a young child, Luria was taken to a Gnostic Jewish community in Egypt (home of the Ismailis). Luria was also a follower of Ignatius Loyola, an Allumbrados (Spanish and Portuguese Jews who were forced to convert to Catholicism, Marranos “secret-Jews,” who founded the Christian heresy and claimed to be “illuminated” and have direct access to God), and who founded the order of Jesus, the Jesuits, in 1540 (the destructive, secret order of the Catholic Church and patterned after the Ismailis). Luria added a new role of the Kabbalah in preparation for the coming of their messiah: 1) the task of restoring everything to order is the specific role of the Jewish people; 2) final redemption must be “brought about historically, through a long chain of actions that prepare the way,” or actively preparing for his appearance and 3) this meant “manipulating the course of fate through the use of magic, and finally of preparing the necessary political and moral circumstances to receive . . . a New World Order” (Livingstone 2007:113-115).

Kirban continues with the following. This legend of the Rosicrucians was printed in AD 1615 in *Fama Fraternitatis*. Several other books followed and the story was embellished. One story tells of Rosenkreuz, who on the eve of Easter was meditating. A “fair and glorious lady” appeared and delivered a letter, sealed with a cross and inviting him to a royal wedding. The next morning he put on white garments, put four roses in his hat and made his way to a castle, being tested along the way. He witnessed the royal marriage and was subsequently invested with the Order of the Golden Fleece. He then apparently discovered the King’s secret books of wisdom. The author of this fantasy was Johann Valentin Andreae (Kirban 1980:131, 133). In 1887, three members of the “Rosicrucian Society in England” founded an offshoot cult named *The Golden Dawn*. Traced back from this British connection to Rosicrucianism is another connection made

by Manly Palmer Hall (1928:139), as quoted by Kirban, to the founding of the Freemasons, “Frank C. Higgens, a modern Masonic symbolist, writes: ‘Doctor Ashmole, a member of this fraternity (Rosicrucian), is revered by Masons as one of the founders of the first Grand Lodge in London’” (Kirban 1980:134).

And finally according to Rhodes, “the cross intertwined with roses is said to symbolize humankind’s evolutionary development into God.” Additionally, the modern members of the AMORC (Ancient Mystical Order *Rosae Crucis*) claim that the movement, “can be traced from its beginnings in the mystery schools of ancient Egypt founded by Pharaoh Thutmose III (1500 to 1477 BC), and more particularly from his grandson Pharaoh Amenhotep IV (also known as Akhenaton)—through to the Greek philosophers such as Thales and Pythagoras, the Roman philosopher Plotinus . . . the formularies of Alchemists, the symbolic system known as Qabala . . .” (2005:166-7). If this is true, there would be a direct connection to the Babylonian Mysteries Cult false religion, Mithraism and the Kabbalah. *In any case, this secret cult was indeed another heresy that rejected most, if not all of the central core Christian orthodox doctrines* [emphasis added].

In response to this flood of heresies and cults at the end of the Medieval Period and during the Renaissance, the bright Eschatological Gospel light was provided from the theologians addressed in Sections 2.3 and 2.4 above (including: Joachim of Fiore, The Apostolics, John Wyclif, John Huss, Christopher Columbus, and Thomas Aquinas). Leading up to and including the Protestant Reformation came the following theologians: Martin Luther and his followers, Thomas Müntzer, Melchoir Hoffman in Germany; William Tyndale, John Bradford, Nicholas Ridley, Hugh Latimer, Thomas Cranmer in England; Francisco Ribera of the Roman Catholic Church; and Menno Simons and the Anabaptists. This Eschatological Gospel

light was continued into the seventeenth century by the Anabaptists, the Puritans, and in 1627 by Anglican Joseph Mede (or Mead) and the Church of England. They were followed by James Ussher, and Samuel and John Wesley in England, by Johann Heinrich Alsted, the Camisards and Jansenists, and Philipp Jakob Spener on the continent and by Increase and Cotton Mather in America. This then leads into the next period of consideration—Rationalism and Enlightenment—and the birth of the Freemasons.