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### Appendix VI The Red King and the White Queen

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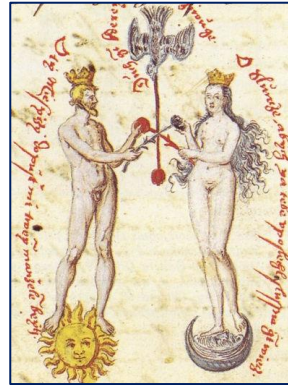
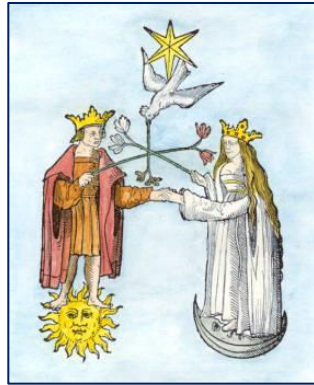
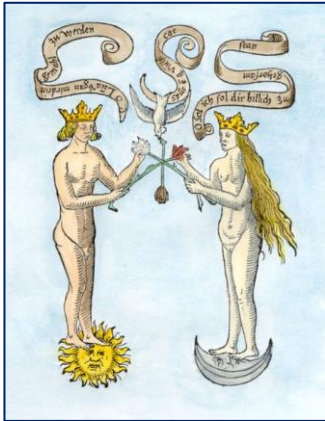
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## Appendix VI

## THE RED KING AND THE WHITE QUEEN



As well as the more conventional contemporary themes of Catholic iconography programmed into the headboard displayed on the royal marriage bed, it is curious to observe several parallels with the mysterious tenets of Rosicrucianism.

Links from earlier secular religious fraternities are difficult to trace, although it is noteworthy that the compilation of religious texts *Der Beschlossen Gart des Rosenkrantz Mariae* (The Enclosed Garden of the Rosary of Mary) appeared in a beautifully printed edition with numerous woodblock prints in Cologne in 1505. It was of course traditionally Catholic and included illustrations by eg Hans Baldung Grien;



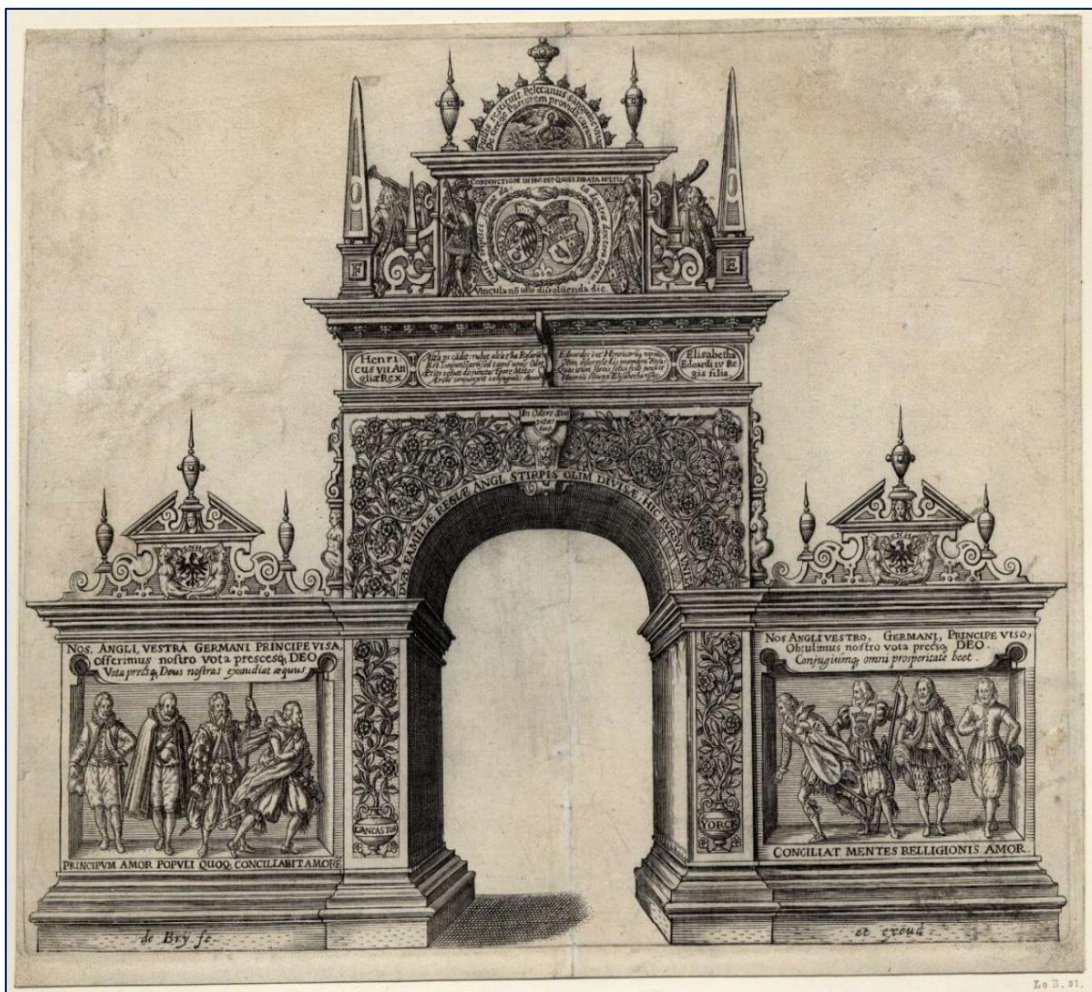
Adam and Eve hold a star; by Hans Baldung in Ulrich Pinder's *Der Beschlossen Gart des Rosenkrantz Mariae*, Köln, 1505

Rosicrucianism however drew its name by association with a slim book *The Chymical Wedding of Christian Rosycross* (*Rosenkreuz*) anno 1454 which appeared in Germany c.1614-17 at the same time as two short pamphlets were also printed anonymously in Kassel, supposedly from a society of only eight celibate males begun by Rosenkreuz (who

lived to 106) in 1378 pursuing philosophy and alchemy, who would seek to replace any member who died. Their symbols were the red rose and the red cross, but why is unclear. The invitation to a royal marriage in the *Chymical Wedding* opens with the philosophical key of Dr John Dee (1527-1608), a symbol he published in the *Mons Hieroglyphica* of 1564, but the *Wedding* was claimed by Johann Valentin Andreae (1586-1654) as a kind of *jeu d'esprit*; or possibly not.

Dr Dee visited Hough End in Withington together with Christopher Saxton (who was surveying the manor of Manchester) in 1596, long after he published his *Mons Hieroglyphica* and also four years before Sir Nicholas Mosley received his royal gift. If he went back he would surely have found the bed interesting, and may indeed have seen it in London long before. In 1597 he was present on a visit of the Earl and Countess of Derby to Alport Lodge down Deansgate from Chetham's College, not long before Sir Nicholas Mosley purchased it from William Stanley, Earl of Derby for his son Edward the rising barrister. Dr Dee was by now of course a rather uncomfortable Warden of the Collegiate College in its revived incarnation and probably lived there.

Several Rosicrucian illustrations seem to uncannily follow aspects of the bed's headboard: there is the union of a naked couple wearing crowns, one the red king and one the white queen, each offering their hand and a flower of their colour, usually a rose. There are banderoles. Sometimes they wear robes, but except for one 17<sup>th</sup> century version above from the original *Chymical Wedding*, their appearance dates well before 1617. This was supposedly



the union of opposites who would combine to produce perfection or the philosopher's stone; this was sometimes shown as a hermaphrodite though, and not either King Arthur or Arthur Tudor.

Not long before the sudden appearance of Rosicrucianism in Germany the very same area of the Palatinate (soon to be subject to Spanish invasion and takeover) had been the scene of the prolonged celebrations for the marriage of Princess Elizabeth Stuart to Frederick, the Elector Palatine in the capital Heidelberg and also in Oppenheim, where engraver and publisher Theodor de Bry worked (before moving back to Frankfurt after the Spanish occupation). He supported Rosicrucian authors like Bohemian Michael Maier, physician to Emperor Rudolf II (and therefore probably known to Dr Dee), and brought out Maier's *Atalanta Fugiens*, a book of emblems with an alchemical theme.

De Bry also published engravings of the triumphal arches erected to welcome Elizabeth Stuart; the Oppenheim arch was a rather extraordinary retrospective reboot of the Union of the Houses of Lancaster and York in the persons of Henry VII and Elizabeth of York, and liberally covered in scrolling briars bearing an abundance of red and white roses.

Looking back to the union of Henry VII and Elizabeth of York and the achieving of domestic peace was evidently still important for James I a decade after transferring himself to London. Omitting the generations in between avoided so many awkward questions.

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