Rosicrucian ideas were present in Denmark already during the seventeenth century, fuelled by the publication of the tracts *Fama fraternitatis rosae crucis* and *Confessio fraternitatis* in Germany in 1614 and 1615 respectively. After a gap in the history of Rosicrucian presence in Denmark of almost 300 years, modern Rosicrucian societies spread across the world, and following this wave of Rosicrucian fraternities, Danish offshoots of these fraternities also emerged. The modern-day Rosicrucians and their presence in Denmark stem from two different historical roots. The first is an influence from Germany via the Rosicrucian Society in Germany (Rosenkreuzer-Gesellschaft in Deutschland), and the other comes from the United States, with the formation of Antiquus Mysticusque Ordo Rosæ Crucis (AMORC) by Harvey Spencer Lewis (1883–1939) in 1915.

**The Rosicrucian Fellowship**

The history of modern Rosicrucianism in Denmark starts in 1865 when Carl Louis von Grasshoff (1865–1919), later known under the pseudonym Max Heindel, was born. Although born in Denmark, Heindel was of German ancestry, and spent most of his life travelling in both the United States and Germany. He was a member of the Theosophical Society and met with the later founder of Anthroposophy, Rudolf Steiner, in 1907. In 1909 he published his major work, *The Rosicrucian Cosmo-Conception*, which dealt with Christian mysticism and esotericism, and later that year Heindel founded The Rosicrucian Fellowship. It was a German spin-off of this group lead by occultist and theosophist Franz Hartmann (1838–1912) and later Hugo Vollrath, that later became influential in Denmark.

The Danish section of the Rosenkreuzer-Gesellschaft was founded in 1928 by Johannes Haarvard (d. 1950), who was a student of Vollrath. Haarvard was based in Copenhagen but organised monthly public lectures in major Danish cities such as Copenhagen, Aarhus, Odense, and Aalborg. Later it seems that the activities diminished with lectures held only in Copenhagen and Aalborg.
From 1929 to 1931 a monthly magazine called *Rosenkorset* (the Rose-Cross) was published by Haarvard. It consisted mainly of articles by Haarvard and a few other supporters as well as translations of articles by Max Heindel. In 1931 publication of the magazine ceased, but the Rosicrucian Society in Denmark continued its activities outside of public view even during the Second World War when the German section of the society was disbanded. The Rosicrucian Society was primarily focused on Christian beliefs, basing the main part of its teachings on Biblical sources. Haarvard simply considered Rosicrucianism to be an esoteric form of Christianity, whereas AMORC has a broader view of what Rosicrucianism is and encompasses, incorporating ideas of mysticism and esotericism from non-Christian sources such as Greek philosophy, Egyptian religion, and Hermetica.

When Johannes Haarvard died in 1950, Eli Wamberg (1906–1980) took control of the Rosicrucian Society. He is described by his “disciples” as a mystic, claiming to have received several Rosicrucian visions. Wamberg is said to have reformed the Danish section of the order, concentrating on individual correspondence with followers, instead of lectures and study groups. Some of these letters and personal instructions have later been published posthumously, but almost nothing of his literary production was publicly available while he was leading the Society. Wamberg also explicitly distanced himself from the American Rosicrucian societies AMORC and The Rosicrucian Fellowship, claiming that although personalities such as Max Heindel and Rudolf Steiner were “spiritual researchers”, their words and ideas were not to be accepted uncritically. After the death of Haarvard in 1980 all activities of the Rosicrucian Society ceased.

**AMORC**

The largest group of Rosicrucians in Denmark has throughout the contemporary period been AMORC. The order became active in Scandinavia with the formation of a “Danish Grand Lodge” in Copenhagen in 1920. The contact to founder Spencer Lewis in the United States was initially established by Carli Andersen, born in 1862. Andersen was born in Horsens, educated as a nurse, and travelled around Europe to work, leaving for the United States at the outbreak of the First World War. In New York she came in contact with various Theosophical groups through which she met Spencer Lewis. She was initiated into the first templar degree of AMORC in 1916, and received her 7th degree in 1919, after which she returned to Denmark in order to create a Grand Lodge. Together with her cousin Kaj Andersen, and two other men with an interest in AMORC, Svend Turning and Arthur Sundstrup, they asked Spencer Lewis to