



THE  
**ROSI-CRUCIAN;**

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

**NOTES ON FREEMASONRY,**

And other kindred subjects.

EDITED BY

Frater ROBT. WESTWORTH LITTLE, Supreme Magus,


AND

Frater WILLIAM ROBT. WOODMAN, M.D., Secretary General.

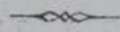
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# Rosicrucian Society of England.

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The Right Honorable The LORD LYTTON, G.C.M.G., Grand Patron.

The Right Honorable The EARL OF BECTIVE, Hon. President.

Sir FREDERICK M. WILLIAMS, Bart., M.P.,  
The Right Honorable The EARL OF JERSEY, } Hon. Vice-Presidents.  
Colonel FRANCIS BURDETT,

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

Frater WILLIAM JAMES HUGHAN, | Frater WILLIAM HENRY HUBBARD,  
Senior Substitute Magus, | Junior Substitute Magus.

Frater JAMES BRETT, M.C. Master-General.

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Vittoria Villa, Stoke Newington Road, N.,  
5th OCTOBER, 1871.

CARE FRATER,

You are requested to assist in forming the M\*\*\*\*\* C\*\*\*\*\*, at  
the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening,  
the 12th of October, 1871, at Six o'clock precisely.

Yours in Fraternity,

*William Robt. Woodman, M.D., VIII<sup>o</sup>*  
Secretary-General.

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## Business.

To confirm Minutes; to enrol Candidates; to confer the Rite of Perfection on  
approved Members.

### ASPIRANTS TO THE GRADE OF ZELATOR.

BRO. ANDREW HAY, Oriental Club, Hanover Square, W.

BRO. THE LORD LINDSAY, 9, Grosvenor Square, W.

BRO. ARTHUR B. DONNITHORNE, Colne Lodge, Twickenham.

BRO. C. J. BERNERS PLESTOW, 35, Cavendish Square, W.

Proposed by M.W. Frater R. WENTWORTH LITTLE, S.M., P.M.G.

BRO. JAMES LEWIS THOMAS, 26, Warwick Square, S.W.

BRO. JAMES WILLING, JUN., 366, Gray's Inn Road, W.C.

Proposed by Frater Major FINNEY.

Seconded by the MASTER-GENERAL.

BRO. WILLIAM STONE, 76, Wood Street, City.

Proposed by Frater E. H. FINNEY, JUN.

Seconded by the SEC.-GEN.

*The grade of Adeptus Minor will be conferred on eligible Candidates.*

## Secretary-General's Report.

### ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Freemasons' Tavern, on Thursday evening, July 13th, 1871. Present:—

M.W. Fra. James Brett, M.G. " " R. W. Little, S.M., P.M.G. R.W. " W. R. Woodman, <i>M.D.</i> , S.G. V.W. " William Carpenter, 5 A. " " Rev. W. B. Church, <i>M.A.</i> , 6 A. W. Frater A. J. Lewis, <i>M.A.</i> , Precentor. Frater Thomas William White.	Frater George Cooper. " James Willing, Jun. " Donald Mangles Dewar. " Felix H. Gotlieb, <i>J.P.</i> " George Butler. " Thos. Adair Masey. " Eugene Cronin, <i>M.D.</i> " Frater J. Gilbert, <i>Acolyte</i> .
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The M\*\*\*\*\* C\*\*\*\*\* was duly formed, and the minutes of the previous meeting read and confirmed.

After the usual Ballot, the following two Candidates, being in attendance, were admitted to the grade of Zelator:—

Brother Eugene Cronin, *M.D.*  
 " Thomas Adair Masey.

The following Fratres were advanced to the 6°, or Grade of ADEPTUS MAJOR.  
 Fratres James Willing, Jun., Donald Mangles Dewar, Thomas William White,  
 and Felix H. Gotlieb, *J.P.*

To the 5°, or Grade of ADEPTUS MINOR:—

Fratres James Willing, Jun., Donald Mangles Dewar, Thomas William White,  
 and Felix H. Gotlieb, *J.P.*

Letters of apology for non-attendance were then read from Fratres Hughan, Harrison, Hambly, Major E. H. Finney, E. H. Finney, Jun., and others.

It was announced by the Supreme Magus that the limit of 144 members applies to the Metropolitan College, and does not include the members of Provincial Colleges.

The M\*\*\*\*\* C\*\*\*\*\* was then closed in due form.

## Ancient and Modern Mysteries.

BY M.W. FRATER ROBERT WENTWORTH LITTLE (*S.M.*), Provincial Grand Secretary, Middlesex, & President of the London Literary Union.

### MORMONISM.

Among "Modern Mysteries" there are few more marvellous than the rise and progress of Mormonism; for, whether we consider the sect simply in its relationship to the Christian creed, or more broadly in connection with the spread of human refinement and civilisation, it is alike a startling phenomenon. The originator of this extraordinary system was one of the numerous Anglo-Saxon family of Smith—Joseph by name, but who we fear possessed but an infinitesimal portion of the virtue which distinguished the discreet son of Jacob.

Mormon Smith was born in the State of New York, and grew up without receiving the instruction which is now so generally imparted to the youth of the United States. At an early age, if we may believe his own account, he had visions and "dreamed dreams." Supernatural personages became visible to his dazzled eyes, and proclaimed that God

had chosen him, like a second Moses, to lead the elect into the promised land. He was further informed that certain sacred writings were in existence, and soon afterwards the plates which contained these mysterious records were delivered to him. These plates were engraven with Egyptian characters, which represented the "Book of Mormon," and at the same time he received from the hands of angels the Urim and the Thummim—two transparent stones—by means of which he was enabled to translate the hieroglyphics on the plates.

The original manuscript of the Book of Mormon was really the production of one Solomon Spaulding, who wrote it as a romance, and the figurative style in which it was composed greatly assisted Smith's imposture. After this wondrous discovery the prophet announced his mission with but scanty success at first. However, he soon obtained the powerful help of persecution, which has ever done more to assist the cause of the assailed than to further that of the assailant. His followers rapidly increased, and conflicts between them and the "Gentiles"—the term applied to the outer world—became fierce and frequent. At length the Mormons were driven out of the State of Missouri, where they had established themselves, and had to seek a refuge in Illinois. Under the guidance of Smith they founded the city of Nauvoo, in that State. For a time all went well, and the "prophet" took unto himself many wives—polygamy being the Keystone to his theological structure. But Nemesis was near at hand—Smith defied the United States authorities, was captured, placed in gaol, and on the 7th of June, 1844, his prison being attacked by a vengeance-breathing mob, the unfortunate man was shot dead while attempting to escape. After the death of Joseph Smith, the present leader of the Mormons, Brigham Young, attained to supremacy over the sect, and, under his auspices, they abandoned Nauvoo the "Beautiful," and started across the desert to the Salt Lake, where he founded the city of Utah. From that time to the present immense numbers of proselytes have dared the dangers of the wilderness to join the Mormon standard, and support the "peculiar institution" of polygamy. Upon their arrival these infatuated men and women are handed over to the elders of the "church," whose duty it is to instruct the benighted Gentiles in the mysteries of the "Latter Day Saints." The converts are then required to purchase white linen garments, which are furnished by the "high deacon." They are then conducted to the temple, ushered into a private room, and commanded to undress for the inspection of the "presiding elder." This official, after a minute examination clothes the neophytes in the linen robes or garments of endowment and conducts them into a large room, which is divided by white screens into many small compartments. Each neophyte enters one of the compartments, and is ordered to take off the "endowment robe" and to step into a long coffin-shaped tin bath. The elder then pours water upon the naked victim—blessing each member of the body as the water touches it—"the brain to be clear and strong—the eyes to be bright and sharp—the ears to be quick to hear," and so on down to the feet—this ceremony being performed upon all, without distinction of sex. A new name is then given to each convert by the elder, who commands them to "arise and follow me." A magnificent

garden, full of exquisite fruit-trees, is the scene of the next ceremony. The candidates are still in a state of nudity, which represents primæval innocence, and the Temptation of our First Parents is the subject of the drama. The women are directed by an elder personating Satan to pluck an apple from a certain tree, and after they have tasted, to hand it to the men. Brigham Young then appears, and drives them out of the garden with a flaming sword. They return to the temple, implore forgiveness on their knees for all trespasses and transgressions, and the ceremony concludes with a benediction upon the new Saints, pronounced by the lips of the polygamous president.

Such is a brief outline of the "Rite of Endowment," the details of the scene being, as may readily be conceived, of too obscene a character to be explained at greater length. Fortunately the signs of the times predicate a speedy overthrow of the Mormon schism, and verily it is a consummation most devoutly to be desired in the interests of morality and the human race.

## Reichenbach's Magnetic Flames, and the Levitation of the Human Body.

BY LORD LINDSAY, SENIOR GRAND WARDEN OF ENGLAND.

The following experiment with Mr. Home may possibly be of interest to some of your readers:—

On the evening of the 11th July, I was showing some experiments in my laboratory to Lord Adare, Mr. Berghheim, Mr. Home, and my brother-in-law.

It occurred to me to try if Home was able to see a magnet in the dark. This is an experiment which I believe was made by Reichenbach, and although, like myself, *he* was never able to distinguish the light, yet he found a number of persons who did see it under test conditions.

I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms, which was totally dark, a large permanent magnet, and having removed the armature, I placed it on the floor near the wall, at a considerable distance from the door.

Mr. Home was then brought into the room, and remained standing near the door for some moments.

He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me—"Give me your hand, and I will show you exactly where I see it." He then led me straight across the room, and without the least hesitation stooped down and placed my hand on the magnet.

I have been trying for more than two years to get a satisfactory result in this experiment, but hitherto with only doubtful success.

The instrument used was a large compound magnet capable of sustaining a weight of about 20 lbs.

I may mention that on another occasion I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about 7ft. 6in., and there was not the slightest foothold between them, nor was there more than a 12-inch projection to each window, which served as a ledge to put flowers on.

We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

Home said (still in a trance), "I will show you;" and then, with his back to the window, he leaned back, and was shot out of the aperture head first with the body rigid, and then returned quite quietly.

The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside.—*The Spiritualist*.

## Rosicrucians and Rosicrucianism.

BY FRATER WILLIAM CARPENTER.

I have been looking again into Fra. Hargrave Jennings' *Rosicrucians*, and if I have not obtained much knowledge of the fraternity from his researches, I have greatly admired the learning, observation, penetration, and patience he exhibits in his "pursuit of knowledge under difficulties," and gratefully accept the light he throws on some very obscure matters in history, architecture, and heraldry, and on the customs of some historical peoples—ourselves included. As one bearing the name "Rosicrucian," I feel a great desire to know something more than I now know of our ancient fratres—not a body, as Jennings observes, but a fraternity; but, wherever I have turned, I have found little but disappointment; and no wonder, for, as the same writer says, he "has examined all the supposed notices and explanations of who the Rosicrucians were, in biographical works, in encyclopædias, and in histories, and finds them all prejudiced and misrepresenting: really telling no truth, and only displaying a great amount of mischievous ignorance." They are, besides, he adds, "in the main, copied from each other—

which is notably the case with the early encyclopædias . . . All generally received accounts, therefore, are wrong, principally for three reasons: first, through ignorance; secondly, through prejudice; and, thirdly, as instigated by distrust, dislike, and envy." Where, then, shall we look for that which we desire—a knowledge of the life and beliefs of those after whom we are named? Alas! "we meet with darkness in the day-time, and grope in the noon-day as in the night." But, because a thing is difficult of attainment, shall we not attempt it? That were not worthy any man, much less a philosopher; and if we cannot all truthfully say we are now philosophers, may we not hope and assume that we have just got a footing on the path which philosophers tread, and encourage ourselves with the thought, that, with due exercise of body and mind, we may acquire something of the true philosophy? Let us make a beginning.—

What can we know of Rosicrucians and Rosicrucianism, unless we first get at the meaning of the name? Tom, or Dick, or Harry may not have been so named because there was something in the baby-face, or the well-set limbs, or the expanding chest that suggested the appropriateness of the name; but a philosophy must surely have had its name in relation to its intent or object.

Well, then, it cannot be, as some think, that Rosicrucians are so called after one Christian Rosenkreuz (*i. e.* Rosy-Cross), whose travels in the East enriched him with great treasures of occult lore, which he communicated to eight monks, under a vow of secrecy, and whose body was found free from corruption, after an interment of 120 years, in the crypt of a mysterious and long hidden dwelling-place, which he had built, and called "The Temple of the Holy Ghost." No, Rosenkreuz, if he ever lived, may have been all that he is asserted to have been; deeply learned in the Hermetic science, a genuine philanthropist, and a sturdy protestant; but I cannot accept our name from him. In fact, the whole story of this Rosenkreuz and his wonderful knowledge and doings is a myth. "The Discovery of the Rosicrucians," which introduced Rosenkreuz to the world, was a fiction, with a serious purpose, by a Lutheran divine named Andreaü, just as an experiment to see if something could not be done, by combined effort, to remedy the defects and abuses—social, educational, and religious—so lamented by all good men. "He hoped," says Robert Vaughan, "that his book might lead to the formation of a practical philanthropic confederacy, answering to the serious purpose he had embodied in his fiction. Let the empty charlatan and the ignoble gold-seeker be fooled to the top of their bent; their blank disappointment would be an excellent jest. Only let some few, to whom humanity was more dear than bullion, be stimulated to the new enterprise." All this was, I believe, acknowledged by Andrea, after he had found that his book really served the purpose of the charlatans, whose pretensions were strengthened by the story of the wonderful Rosenkreuz, while the sole object of its author failed. Rosenkreuz, then, is no father of ours.

As little are we indebted for our paternity to the "Rose Croix," which constitutes the eighteenth degree of the Ancient and Accepted, or Scotch, Rite, the seventh and last of the French Rite, and the



forty-seventh of the Rite of Misraim, and who derive their name from the emblem of the rose and cross, which Jennings thinks came from the fable of Adonis—who was the sun whom we have seen so often crucified—being changed into a red rose by Venus (p. 281). Certainly, this order seems old enough to have a stalwart child, seeing that its birth has been carried back so far as the year 1188, when it was begotten by the Knights Templars in Palestine. Old and noble though it be, however, I believe it cannot claim the honour of giving birth to the Rosicrucians, albeit Frater Jennings evidently thinks so (see p. 281).

Where, then, shall we next look for their paternity; were they originally called "Brothers of the Rose-Cross?" Some have thought so, the name being compounded of *rosa*, a rose; and *cruce*, a cross. But what have Christian philosophers like the Rosicrucians to do with roses? They lay upon no beds of roses; nor did they carry them in their button-holes. They indulged in no whimsicalities or luxuries, either by night or by day. Bed and dress were to them alike indifferent. They lived above most of the things that we set our hearts upon, and esteem as almost the only things worth living for. Jennings seems to me, throughout his book, to identify the brothers of the Rose-Cross with the Rosicrucians, although he is not quite consistent. He says in one place (p. 281), "The society bearing the name of Rosicrucians (or Rosicrucians) is closely allied with the Templars. The jewel is formed of a transparent red stone, with a red *cross* on one side, and a red *rose* on the other . . . The society is closely allied with the Templars. Their emblem is a monogram or jewel . . . it is a red rose on a cross. When it can be done, it is surrounded with a glory, and placed on a calvary. This is the naurutz, natsir, or Rose of Isuren, of Tamul, or Sharon, or the water-rose, the lily Padma, Pema, Lotus 'crucified' for the salvation of man." But Frater Jennings is wrong in thus describing the jewel of the Rosicrucians as identical with that of the Templars, as above. There is no "crucified rose" in the jewel of the Rosicrucians; but only the rose-colour cross.

Well, then, I submit that the Rosicrucians are, both now and in their origin, a distinct body from both the "rose croix," and the "rose-cross;" and that they have as little to do with the Templars as with either.

But, here I am venturing upon ground that I have not yet learnt to tread, while my frater Hughan is familiar with its every nook and corner, and is digging up therefrom rare nuggets of gold, in the form of the *Fama Fraternitatis*, the *Rosie Crucian*, the *Infallible Axiomata*, the *Rosicrucian's Divine Light*, and I know not what besides. These, I take it, satisfy him that the Brothers of the "Rose Cross" and the Fraternity of "Rosicrucians" were one and the same. Well, it may be so. I am but an untaught speculator in this branch of learning, having scarcely learnt my A B C, whereas he is an adept. By the way, it strikes me that an enquiry into this matter is destined to get every one who attempts it into an entanglement. Frater Hughan (*Rosicrucian*, p. 9) says, "The Fame and Confession of the Fraternity of R:C:, commonly of the Rosie Cross, with a preface," &c., is "printed for Giles Calvert, at the Black Spread Eagle, at the west end of St. Paul's. 1659."

This is by *Eugenius Philalethes*, whom Frater Hughan takes to be Thomas Vaughan. After describing this book, he says, "Charles Purton Cooper mentions a work of three year's earlier date, which we have not had the pleasure of seeing yet, but that loss is partly compensated by our possession of the *Fama Fraternitatis* itself. The little work now under review," he adds, "contains," &c. That little work I presume to be *The Fame and Confession*, as he has previously said, "that is the first of the books we intend glancing at." But he says, further down in the page, "The *Fama Fraternitatis* consists of only 83 pages, and the *Confessio Fraternitatis* of 80 pages, so that the one half of the book is an introduction to the other half." From this it would appear that the *Fama Fraternitatis* and the *Confessio Fraternitatis* form one book. But is this what he elsewhere calls the *Fame and Confession*, writing that phrase to describe not the title of one book, but to describe two works placed together? I find a *Fama Fraternitatis; or, the Brotherhood of the Illustrious Order of the R.C.*, published by Cassell in 1614. What was this? Is it the same work as that possessed by Frater Hughan, and which he speaks of as if united with the *Confessio Fraternitatis*?\*

I do not get much about Rosicrucians or their beliefs and works from the recondite book which Frater Hughan is reproducing—the identity of which I am a little puzzled about, as I have shewn. It is, no doubt, pregnant with wisdom and knowledge; but, "it is too wonderful for me; it is high, I cannot attain unto it."

But, to return to our name. Frater Jennings, I thought, from one part of his book, seemed to adopt the opinion entertained by Mosheim, Brother Mackey, and others; *i. e.* that "Rosicrucian" comes from the Latin *Ros*, from which the alchemists derive the *dew*; and the figure of a cross (X) in which they trace the three letters which compose the word *Lux*, light; and which Mosheim thus explains:—"Of all natural bodies dew was esteemed the most powerful solvent of gold; and the cross, in chemical language, is equivalent to light, because the figure of a X exhibits at the same time three letters of which the word *LVX* or light is composed. Hence, a Rosicrucian philosopher is one who, by the assistance of the dew, seeks for light, or the philosopher's stone." Notwithstanding that Mackey adopts this theory of the origin and import of the name, however, he, like Jennings, identifies the Rosicrucians with the Brothers of the Rose Cross, among whose adepts he places such men as Roger Bacon, Paracelsus, and Elias Ashmole. At the same time he admits the whole subject to be involved in a state of inextricable confusion.

I am satisfied that it is not given to me to settle this vexed question; but my poor conjectures may provoke some learned frater to look into it, and give us a learned discourse on it; and therefore I venture. Does it not seem to be the fact, that the "Brothers of the Rose Cross" were a body of Hermetic—may I say mystical?—philosophers, who, gathering certain notions from the gnostics of the second century, and others from the Arabians, manipulated them, and expanded and tra-

\* All form one book.—*Editor.*

vestied them in a variety of ways; some of the body achieving a name as alchemists, professing to possess wonderful secrets, giving them power over nature in many ways; and representing themselves as altogether above and beyond reach of the rest of mankind? "Their notions of poverty or comparative poverty," says Jennings, "were different from those that usually prevail. They felt that neither monarchs, nor the wealth of monarchs, could aggrandise those who already esteemed themselves the superiors of all children of men; and, therefore, though declining riches, they were voluntary in the renunciation of them" (p. 24). But why are these Rose Cross Brothers to be deemed Rosicrucians? Or, rather, I should ask—Why are Rosicrucians to be deemed one and the same with the Brothers of the Rose Cross? *The Rosicrucian's Divine Light*, from the Preface of which Frater Hughan quotes, does not seem to me—so far—to have any affinity with the *Fame and Confession*; nor can I find in this *Fame and Confession* any mention of Rosicrucians, but only of the "Red Cross" (p. 46), and of the "Rosie Cross" (pp. 9 and 34). Then, let any one compare what is quoted by Frater Hughan from the *Rosicrucian's Divine Light* with what is given from the *Fame and Confession*, touching the "Rosie Cross" or the "Red Cross," and with what Frater Jennings says (p. 67) of the theosophists of the sixteenth century, whom he identifies with the Rosicrucians, and of whom Robert Flood, or Fludd, was the great advocate and exponent. "They insisted that *human reason* was a dangerous and deceitful guide; that no real progress could be made in knowledge or in religion by it; and that to all vital—that is, supernatural—purpose it was a vain thing. They taught that divine and supernatural illumination was the *only* means of arriving at truth." Now, here is what Frater Hughan gives, as Comenius's views, from the *Rosicrucian's Divine Light*, and of the order in which Comenius perceived the truth.—(1.) That the only true genuine and plain way of philosophic is to fetch all things from sense, *reason*, and Scripture. (2.) That the peripatetic philosophic is not only defective in many ways . . . so that it is not only unprofitable for Christians, but also (without correction and perfection) hurtful. (3.) That philosophic may be reformed and perfected, by a harmonical reduction of all things that are and are made, to sense, *reason*, and Scripture, with so much evidence and certainty (in all such things as are of most concernment, and have any necessity) that any mortall man may see, and feeling may feel, the truth scattered every where." After giving this synopsis, Frater Hughan proceeds to say, "These divisions Comenius proceeds to explain most fully, according to the light he was blessed with; those who "refuse to accept the harmonious evidence of *reason*, sense, and Scripture," coming in for a share of the writer's sarcasm. He ridicules the fear of investigation, arguing that the Scripture frequently invites us to hear, see, taste and consider, and he that believes must know what is fit to be believed. An elaborate investigation follows of the claims of revelation and its agreement with *reason* and common sense, &c. (*Rosicrucian*, p. 109). Now, I submit to my fratres, that these two writers cannot, in fact, describe the same body of men and their beliefs. The one repudiates reason, as "a dangerous and deceitful guide," by the aid of which "no real progress can

be made in knowledge or in religion," whereas the other regards it as being as essential in the pursuit of sound philosophy as the Scriptures themselves, reminding us of our Saviour's admonitory reproof, addressed to the Scribes and Pharisees,—“Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?” (*Luke* xii. 56, 57).

For the present, I am much disposed to think that the Brothers of the Rose Cross, and of the Rosie Cross were a body or bodies of mystics, professing to have the secrets of the Hermetic philosophy, so-called, with something which the alchemists brought from Arabia; and that, in course of time, all the sects who dabbled in the occult sciences, and professed to exercise some psychic power over nature, as also other mystics, came to be called “Rosicrucians.” I had written thus far, when I stumbled upon the following in Robert Vaughan:—“The name ‘Rosicrucian,’ after the publication of Andrea’s discovery of the brotherhood, became by degrees a generic term, embracing every species of occult pretension—arcana, elixirs, the philosopher’s stone, theurgic, ritual, symbols, and initiations.” As to their origin, he says, they were originally neither more nor less than the Mrs. Harris of the Lutheran pastor.

But here I must pause for the present, saying only, that I believe the Rosicrucians to have been a fraternity of religious philanthropists calling themselves “Rosicrucians”—not because they, as Mosheim says, “by the assistance of dew, sought for light, or the philosopher’s stone,” but because they sought for light in solitude (*rus*) away from the noise and dissipation of the city; the cross, with its duties and obligations, being the chief object of their pursuit. As one amongst many proofs—at least, so to my mind—of the inclusion of all mystics and professors of occult science under the common name of “Rosicrucians,” I quote the following from Jennings (p. 217):—“The heathen temples and the modern ritualistic churches alike abound in unconscious gnostic emblems. State ceremony harbours them; they mix with the insignia of all the orders of knighthood; and they shew in all the heraldic and masonic marks, figures and patterns, both of ancient and of modern times. The religion of the Rosicrucians is also connected, and unconsciously carried forward, perpetuated, and ignorantly fostered, by the very persons and classes who form, contrive, and wear decorations with special mysterious marks, all the world over. Every person in unconsciously repeating certain figures, which form an unknown language, heired from the ancient times, carries into futurity, and into all parts of the world, the same carefully guarded traditions, for the knowing to recognise, to whose origin the sun, in his first revolution, may be figuratively said to be the only witness. Thus the great inexpressible ‘Talisman’ is said to be borne to the initiate through the ages.”

## Notable Rosicrucian Books.

BY M.W. FRATER WILLIAM JAMES HUGHAN (S.S.M., P.M.G.)

"THE FAME AND CONFESSION OF THE FRATERNITY  
OF R: C: COMMONLY OF THE ROSIE CROSS.

London, printed by F. M. for Giles Calvert, at the black spread Eagle at the West  
end of Pauls. 1650."

(Continued from page 162.)

*I know the Philosophical Earth discovers not those Forms I have spoken of in the common, ordinary Process, which if any man knows, I shall not therefore call him a Philosopher. There are several ways to use this Mystery, both first and last: and some of them may be communicated, but some not. To conclude, I say, that this clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came. Hence came all Vegetables, all Minerals, and all the Animals in the World; even Man himself with all his Tumult and Principality. This Soft Clay is the Mother of them all: and what the Divine Virgil sometimes said of Italy, may be very properly applied to this our Saturnine and Sovereign Earth.*

Hæc dedit Argenti Rivos, Ærisque Metalla  
Ostendit venis, arque Auro plurima fluxit.  
Hæc Genus acre Virum: Marsos, Pubemq; Sabeliâ,  
Assuetumq; Malo Ligurem, Volscosq; verutos  
Extulit: Hæc Decios, Marios, magnosq; Camillos.  
Salvê magna parents frugum, Saturnia Tellus,  
Magna Virum!—

*Thus Reader have I endeavor'd to produce some Reasons for those strange Effects, whereof this Society hath made a public Profession. I did it not as a Kindness to them, for I pen no Plots, neither do I desire their Familiarity. I am indeed of the same Faith with them, and I have thus prefac'd, because I had the Impudence to think it concern'd me as much as them. And verily it is true, that wheresoever I meet my own Positions, there have I an Interest, and I am as much bound to the Defence of that Author, as I am to my own. Now for the Ground here layd, it is the Art of Water, the Philosophers Clavis humida, and this Societies Parergon. I dare not speak any thing of their Metaphysical Mystery, but I can tell thee it is not the same with the Philosophers Stone, either in Form or Matter, and let this satisfie thee. I know some Dispositions are so cross to these Principles, I might write again to excuse what I have written, but this I am resolved not to do. If thou art a malicious Reader, and dost think it too much, because it suits not with thy own Gingles, I must tell thee, thou art none of my Peers: for I have known some Sciences which thou hast never heard of, nor thy fathers before thee. But to make an end, I would have every man descend into himself, and rationally consider those Generations which are obvious to our eyes. We see there is a power granted to man over those Things, whose Original he doth know: Examples and Instances we have in Corn,*

and other Vegetables, whose seed being known to the Husbandman, he can by the seed Multiply his Corn, and provide for himself, as he thinks fit. It is just so in Minerals, there is a seed out of which Nature makes them, a first matter; and this the Magicians carefully sought after, for they reasoned with themselves, that as Nature by the Vegetable seed, did multiply Vegetables, so might they also by the Minerall seed, multiply Minerals. When they had found out the seed, they practic'd upon it several wayes: they did shut it up in Glasses, keeping it in a most equall temperate heat, for many moneths together, but all was to no purpose. Then did they fancy another Course, for they buried it in the Earth, and left it there for a long time, but without any success. At last they considered, God without all question being their Guide, that Nature had for every seed a Vessel of her own, and that all her Vessels were but several sorts of Earth: For example, The Vegetable Seed had the Common Earth for his Vessel, for therein Nature did sow it. The Animal Sperm had the Flesh for his, and flesh is but a soft animated Earth, as it appears in the Dissolution of the Body. They saw plainly then, that both these Vessels were not appointed for the Mineral Sperm, they were too cold for it, and common fire was too hot; or if it were well regulated, yet could it not alter the Sperm, for it had not the Qualities of a Matrix. Then did they try several new Heats: they exposed their Matter to the Sun, they buried it in Dunghills and beds of Quick-lime, they placed their Glasses in the Moon-beams, they invented new Baths, they made use of sand, ashes, and filings of Iron, they burnt Oyl, and fancied all sorts of Lamps, but all this was Error, and it ended in a troublesom Nothing. Now all these Falsities shall a man meet with in their Books; for when they had found out the Mineral Vessel, and especially the second Earth, wherein they sow'd their Mercury and Sulphur, then did they so confound the Work, that it is almost impossible to get the Preparation out of their hands. This I thought fit to touch upon, that those Difficulties, which great and aspiring Wits must strive withall, may be the more apparent, and surely I think I have pretty well clear'd the way. Thus Reader have I given thee my best Advise, and now it remains thou should'st rail at me for it. It may be thou hast a free Spirit, but if this Liberality concerns not thy Credit, keep thy Spleen to thy self, for I would not have thee spend what thou canst well spare.

SOLI DEO GLORIA.

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### FAMA FRATERNITATIS,

Or, a DISCOVERY of the Fraternity of the most laudable Order of the ROSY CROSS.

Seeing the only Wise and Merciful God in these latter days hath poured out so richly his mercy and goodness to Mankind, whereby we do attain more and more to the knowledg of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was

heretofore unknown & hidden, but he hath also made manifest unto us many wonderful, and never-heretofore seen, Works and Creatures of *Nature*, and moreover hath raised men, indued with great Wisdom, which might might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called *Microcosmus*, and how far his knowledg extendeth in *Nature*.

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the Pride and Covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our Age God doth so richly bestow upon us, collect *Librum Naturæ*, or a perfect Method of all Arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming *Porphiry*, *Aristotle*, and *Galen*, yea and that which hath but a meer shew of learning, more than the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines. But here is too great weakness for such a great Work: And although in *Theologie*, *Physic*, and the *Mathematic*, the Truth doth oppose it self; nevertheless the old Enemy by his subtilty and craft doth shew himself in hindering every good purpose by his instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brothor, *C. R.* a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently the *Greek* and *Latin* Tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother *P. A. L.* who had determined to go to the Holy Land.

Although this Brother dyed in *Ciprus*, and so never came to *Jerusalem*, yet our Brother *C. R.* did not return, but shipped himself over, and went to *Damasco*, minding from thence to go to *Jerusalem*; but by reason of the feebleness of his body he remained still there, and by his skill in Physick he obtained much favour with the *Turks*: In the mean time he became by chance acquainted with the Wise men of *Damasco* in *Arabia*, and beheld what great Wonders they wrought, and how *Nature* was discovered unto them; hereby was that high and noble Spirit of Brother *C. R.* so stired up, that *Jerusalem* was not so much now in his mind as *Damasco*; also he could not bridle his desires any longer, but made a bargain with the *Arabians*, that they should carry him for a certain sum of money to *Damasco*; he was but of the age of sixteen when he came thither, yet of a strong Dutch constitution; there the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder: He learned there better the *Arabian* Tongue; so that the year following he translated the Book *M.* into good *Latin*, which he afterwards brought with him. This is the place where he did learn his *Physic*, and his *Mathematics*, whereof the World hath

just cause to rejoyce, if there were more Love, and less Envy. After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into *Egypt*, where he remained not long, but only took better notice there of the Plants and Creatures; he sailed over the whole *Mediterranean Sea* for to come unto *Fez*, where the *Arabians* had directed him. And it is a great shame unto us, that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious Writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

(To be continued.)

## Poetry.

### ODE TO THE SPIRIT OF FREEMASONRY.

BY R. WENTWORTH LITTLE.

#### I. STROPHE.

Like one who trembles in the breathless dark  
Of midnight, overcome with solemn fears—  
I gazed upon the wrecks of rolling years  
With awe, till I beheld a wondrous Ark  
Floating in peace o'er Life's tempestuous sea,  
And guided by a Form whose glory shone  
Through the surrounding gloom—"Come thou to me,"  
The Spirit cried, "And stand before my throne,  
And minister within my sanctuary—  
Be thou a Priest of Light!" Then I arose  
From bended knee, and sought the sacred shrine  
Where truth abides in Strength, and Wisdom grows  
In Beauty, like a flower in fields divine.

#### II. ANTISTROPHE.

O radiant Presence! fairer than the dawn—  
To THEE I chant this feebly-uttered psalm,  
Not vainly to thy courts have I withdrawn  
Nor vainly sought to share thy holy calm.  
If to thine altar I can only bring  
One votive wreath, 'tis well—for hast thou not  
Limitless empire over mighty Thought,  
And mightier Action? Thou dost strongly sway  
Thy secret world, like that immortal King  
Who rules the ceaseless course of night and day.  
And though around me rise those motes of time,  
The ghosts of hours with duties unfulfilled—  
And though I tremble at the task sublime,  
Thy temple in my heart I fain would build.

#### III. EPODE.

It is no dream—it cannot be a dream,  
For high above the surge of Life we see  
A home for *all* who worship the Supreme—  
A haven which is called "Freemasonry!"  
And still that mystic Voice cries, "Brethren, come to me!"



## The Rosicrucian Society in Anglia.

It is but fair to the members of this society to state that it is entirely non-masonic in its character, with this sole exception, that every aspirant is required to belong to the Masonic Fraternity. This is rendered necessary, as we find in antiquarian research, that there are many points of resemblance between the secrets of masonry and those of Rosicrucianism, which it would be impossible to discuss with any degree of fulness before gentlemen who were ignorant of at least the three first grades of Freemasonry.

The society is at present composed of 144 Fratres, and is ruled over by three brethren, who have attained to the ninth degree, or Supreme Magus. Seventy-two of these compose the London College, and thirty-six is the statutory number of each of the two subordinate Colleges—Bristol and the west, presided over by Frater Captain Irwin, 31°; and Manchester and the northern counties, the president of which is Frater C. F. Matier, 30°.

The object of the society being purely literary and antiquarian, it is almost unnecessary to state that no interference with, or opposition to, any rite of Freemasonry is intended, or even tolerated; and it matters not to the members whether the aspirant be a disciple of pure and ancient Masonry, as interpreted by the Grand Lodge of England, or be enthusiastic follower of those rites which embrace the *Hautes Grades*, provided he be of good standing, and possesses sufficient ability to take part in the peculiar objects of research to which the society restricts itself—mystic and Rosicrucian lore.

Thus the roll of the society displays names side by side, on the one hand ardent supporters of the high grades, and on the other their bitter opponents. It affords to both a common platform to discuss for their mutual improvement the writings and doings of those ancient worthies to whom we must unquestionably attribute a great, if not the greater, part of the Freemasonry of the present century.

The Honorary President is Frater the Hon. Lord Lytton, of Knebworth, perhaps better known in the hearts of Englishmen as Bulwer Lytton, whose weird novels of "Zanoni" and "A Strange Story" are household works, and in the library of every one. Among others of high literary attainments, we can point to Frater Lord Lindsay, one of the most energetic and enthusiastic amateur astronomers of the day. Frater Hargrave Jennings, the author of "The Rosicrucians;" Frater Yarker, the author of "The Secret Schools of the Middle Ages;" and many others, among whom we must not forget to mention one of the most erudite biblical scholars of the age, Frater William Carpenter, and Frater William James Hughan, whose name is familiar to every reading Mason in England and America.

The society possesses an organ of its own, *The Rosicrucian*, at present published quarterly, but which is about to be issued monthly. It is edited by Fratres R. Wentworth Little and Dr. W. R. Woodman, and is altogether devoted to that part of the proceedings of the society which may be written and communicated. Contributions are invited

from all members of the society, and several of the mystic writings of *Robertus de Fluctibus* (or Fludd) and others are being reprinted in its columns.

We think we have now stated sufficient to assure our brethren of the mystic tie that in supporting the Rosicrucian Society we are not promulgating any new rite in Freemasonry, but simply devoting ourselves to researches in the literature of the past, and especially that portion which is endeared to us by the honoured names of Elias Ashmole and the Rosicrucians of the Middle Ages.

BENEDICTUM SIT NOMEN DOMINI.

*The Freemason.*

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We extract the following from one of our Transatlantic contemporaries, as a specimen of American humour, premising that a "cow-catcher" means an appendage to many of the trains which traverse the prairies of the Western States, it being used to remove truant cattle from the railway track.

"Out in Ohio, last week, twenty Baptist clergymen, who were attending a convention, went down to a secluded spot on the river bank, in the afternoon for the purpose of taking a swim. This score of brethren removed their clothing, and placed it upon the railroad track close at hand because the grass was wet. Then they entered the water and enjoyed themselves. Presently an express train came around the curve at the rate of forty miles an hour and before any of the swimmers could reach dry land, all of those undershirts and socks and things were fluttering from the cow-catcher, and speeding onward toward Kansas. It was painful for the brethren—exceedingly painful—because all the clothing that could be found, after a careful sear, was a sun-umbrella and a pair of eye-glasses. And they do say that when those twenty marched home by the refulgent light of the moon that evening, in single file, and keeping close together, the most familiar acquaintance with the umbrella still hardly sufficed to cover them completely. They said they felt conspicuous, somehow; and the situation was made all the more embarrassing, because that night all the Dorcas societies and the Women's Rights Conventions and the pupils at the female boarding school, seemed to be prancing around the streets, and running across the route of parade. Most of the brethren are now down on immersion, and altogether in favor of the use of water only in sprinkling."

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The Calendar of the Red Cross Order, for 1872, is now in the press, and will be ready early in November. There are now 62 Conclaves on the roll.

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