

THE ROSICRUCIAN

BROTHERHOOD

The time is born for Enoch to speak, and Elias to work again. — WM. LAW

VOLUME I

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Easter Sunday in the Twentieth Century.

1901	April 7	1935	April 21	1969	April 6
1902	Mar. 30	1936	April 12	1970	Mar. 29
1903	April 12	1937	Mar. 28	1971	April 11
1904	April 3	1938	April 17	1972	April 2
1905	April 23	1939	April 9	1973	April 22
1906	April 15	1940	Mar. 24	1974	April 14
1907	Mar. 31	1941	April 13	1975	Mar. 30
1908	April 19	1942	April 5	1976	April 18
1909	April 11	1943	April 25	1977	April 10
1910	Mar. 27	1944	April 9	1978	Mar. 26
1911	April 16	1945	April 1	1979	April 15
1912	April 7	1946	April 21	1980	April 6
1913	Mar. 23	1947	April 6	1981	April 19
1914	April 12	1948	Mar. 28	1982	April 11
1915	April 4	1949	April 17	1983	April 3
1916	April 23	1950	April 9	1984	April 22
1917	April 8	1951	Mar. 25	1985	April 7
1918	Mar. 31	1952	April 13	1986	Mar. 30
1919	April 20	1953	April 5	1987	April 19
1920	April 4	1954	April 18	1988	April 3
1921	Mar. 27	1955	April 10	1989	Mar. 26
1922	April 16	1956	April 1	1990	April 15
1923	April 1	1957	April 21	1991	Mar. 31
1924	April 20	1958	April 6	1992	April 19
1925	April 12	1959	Mar. 29	1993	April 11
1926	April 4	1960	April 17	1994	April 3
1927	April 17	1961	April 2	1995	April 16
1928	April 8	1962	April 22	1996	April 7
1929	Mar. 31	1963	April 14	1997	Mar. 30
1930	April 20	1964	Mar. 29	1998	April 12
1931	April 5	1965	April 18	1999	April 4
1932	Mar. 27	1966	April 10	2000	April 24
1933	April 16	1967	Mar. 26		
1934	April 1	1968	April 14		

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THE ROSICRUCIAN

AND

THE PHILOSOPHER'S STONE.

S. C. GOULD, Editor. - - MANCHESTER, N. H.

Quarterly. Single copy, 25 cents.

"Heaven's exiles straying from the Orb of Light."
"Eddying the secrets of time, in the full Tide of Destiny."

VOL. I.

JANUARY, 1907.

No. 1

The Rosicrucians.

BY ALBERT G. MACKEY.

Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title :

"Allgemeine und General-Reformation der ganzenweiten Welt. Neben der Fama Fraternitatis des Löblichen Ordens des Rosenkreuzes an alle Gelehrte und Häupter Europä geschrieben."

A second edition appeared in 1615, and several subsequent ones ; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of "Fame and Confession of Rosie-Cross."

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This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andreaë, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the "Fama Fraternitatis"; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work, Andreaë gives an account of the life and adventures of Christian Rosenkreuz, a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians.

According to Andreaë's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of sixteen, he started with one of the monks on a pilgrimage to the Holy Sepulchre. On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters at Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly he selected three of the monks of the old convent in which he was educated, and to them he imparted the knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing the instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously to the sick who applied to them. But the number of their patients soon materially interfering with their other labors,

and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members. The eight now being thoroughly instructed in the mysteries, they agreed to separate, two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience. The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they were to practice without pecuniary reward ; that they would not distinguish themselves from the rest of the world by any peculiar costume ; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence ; that each one should, during his life, appoint somebody to succeed him at his death ; that the letters R. C. were to be their title and watchword ; and that the brotherhood should be kept a secret for one hundred years.

At the age of one hundred years Father Christian Rosenkreuz died, and was buried by the two brethren who had remained with him ; but the place of his burial remained a secret to all the rest, the two carrying the mystery with them to the grave. The society, however, continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the brotherhood no longer remain a secret.

About that time the brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the fraternity. The plate was of brass, and was affixed to the wall by a nail driven through

its center ; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters : " POST CXX, ANNOS PATEBO " (*after one hundred and twenty years I will appear*).

♥ Returning the next morning to renew their researches, they opened a door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreuz. Other later inscriptions about the apartment, such as, *Jesus mihi omnia ; Legis jugum ; Libertas Evangelii* : " Jesus is my all " ; " the yoke of the law " ; " the liberty of the Gospel," indicated the Christian character of the builder. In each of the sides was a door, opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andreä in his "Fama Fraternitatis." It is evidently a romance ; and scholars now generally assent to the theory advanced by Nicolai, that Andreä, who, at the time of the appearance of the book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them ; and to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue ; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of of morals and religion.

But the fiction was readily accepted as a truth by most peo-

ple, and the invisible society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andreä's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabbalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offence, by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. But it is not to be doubted that this was a self created society, and that it had nothing in common except the name, with the imaginary brotherhood invented by Andreä. Des Cartes, indeed, says that he sought in vain, for a Rosicrucian Lodge in Germany.

But although the brotherhood of Rosenkreuz, as described by Andreä in his "Fama Fraternitatis," his "Chemical Nuptials," and other works, never had a real tangible existence, as an organized society, the opinions advanced by Andreä took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the "Fama Fraternitatis" suggested to Lord Byron the notion of his "Instauratio Magna." But, as Vaughan says, ("Hours with the Mystics," ii, 104), the name Rosicrucian became by degrees a generic term, embracing every species of

doubt, pretension, arcana, elixirs, the philosopher's stone, theurgic rituals, symbols, or initiation.

Higgins, Sloane, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a hermetic philosophy; that of Freemasonry from an operative art. The latter had its cradle in the Stonemasons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andreä.

It is true, about the middle of the eighteenth century, a prolific period in the invention of high degrees, a Masonic rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order by the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square (both working-tool and the geometrical figure), the triangle, the level and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but as the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's "Atlanta Fugiens" gives the following collection of the most important symbols:

A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square,

within which is another circle, and inside the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this paragraph :

"Fac ex mare et femina circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum."

That is : "Make of man and woman a circle ; thence a square ; thence a triangle ; form a circle, and you will have the Philosopher's Stone."

But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real hermetic philosophers (outside of the charlatans) were rather of a spiritual than a material character ; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word *Rosicrucian*, several derivations have been given.

Peter Gassendi first (*Exam. Phil. Fludd*, Sect. 15), and then Mosheim (*Hist. Eccles.* iv, 1) deduce it from two words *ros*, dew, and *crux*, a cross, and thus define it : Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold ; and the cross, in the language of the same philosophers, was identical with *LVX*, because the figure of a cross exhibits the three letters of that word. But the word *lux* was referred to seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of *dew* seeks for *light*, that is for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, it is thought by some to be untenable, and altogether at variance with history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from *rose* and *cross*. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it "Fraternitas

Roseæ Crucis," or "The Fraternity of the Rosy Cross." If the idea of *deu* had been in the mind of Andreä in giving a name to the society, he would have called it "The Fraternity of the Dewey Cross," not that of the "Rosy Cross." "Fraternitas Rociæ Crucis," not "Roseæ Crucis." This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system ; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andreä. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrews' cross between four roses, and that he alluded to Luther's well-known lines :

*"Des Christen Herz auf Rosen geht,
Wenn's mitten unterm Kreutze steht."*

That is : "The heart of the Christian goes upon roses when it stands close beneath the cross." But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andreä's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from the roses surrounding a St. Andrews' cross.

Another derivation may be suggested, namely : That, the rose being a symbol of secrecy, and the cross of light, the rose and the cross were intended to symbolize the secret of the true light, or the true knowledgs, which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andreä wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucians.

BY KENNETH R. H. MACKENZIE.

In times long gone by, there existed, up to the age of the martyrdom of science, men of various races, religions, and climes, who, consolidated by a humane feeling for the preservation of those means by which human life is maintained, and next those by which human prosperity in the true sense of knowledge is assured, formed a bond, understood never to be broken, unless any brother of this strange fraternity should be worthy of expulsion, disgrace, and death. This mysterious body was bound by solemn obligations of mutual succor, of impenetrable secrecy, and of humility, while the recipient of its secrets was enjoined to labor for the preservation of human life by the exercise of the healing art.

At various periods of history, this body has emerged into a sort of temporary light ; but its true name has never transpired, and is only known to the innermost adepts and rulers of the society. By other names, having a sort of general relation, members of this body have occasionally announced themselves, and among these perhaps that of Rosicrucian is the best known. Men of the most opposite worldly creeds, of diverse habits, and even of apparently remote ideas, have ever joined together, consciously or unconsciously, to glorify the good, and despise, although with pity, the evil that might be reconciled to the good.

But in the centuries of unrest which accompanied the evolution of any kind of civilization, either ancient or modern, how was this laudable principle to be maintained ? This was done by a body of the learned, existing in all ages, under peculiar restrictions, and at one time known under the name of the Rosicrucian Fraternity. Although this body existed, its corporate character was by no means marked. Unlike the institutions with which antiquity and the middle ages abounded, and of which the Masonic and other bodies are modern equivalents,

the fraternity of the Rosy Cross seldom had gatherings together. ¶ The brethren were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books, after the introduction of printing. They courted solitude and obscurity, and sought, in the divine contemplation of the divine qualities of the creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators of important physical secrets, which by slow degrees they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the pleasures or discouraged the pursuits of their active contemporaries; but, as we ever find some innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or character. Mildness and beneficence marked each courteous intercourse as their studious habits permitted them to have with their fellow men; and, in times of danger, in centuries of great physical suffering, they emerged from their retreats with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. They were regarded as sanctified personages of whom men spoke with bated breath, and with a species of awe such as individuals regarded as being in communion with intelligences of an ultramontane nature could alone inspire. The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of "the divinity that doth hedge a king." Nor did these pursuits uniformly draw them from the more active duties of their respective times. Some of them, such as the Abbot John of Tritenheim, ruled over communities of monks, and preserved,

by copying, the ancient historical and poetical works of Hellas and Italy ; others applied themselves to the arts of legislation, and were councillors at various courts ; others, again, like Cornelius Agrippa von Nettesheim, sought their fortunes as town orators and jurists, while some followed the arts like Albertus Magnus, and a large proportion devoted themselves, as in the case of John Baptista Porta, Theophrastus Aureolus Bombastus Paracelsus, and Johann Faust, to the study and practice of medicine.

Thus the mystical fraternities did not neglect the practical and useful, while they pursued the more recondite studies of mental and theosophic lore. It may, however, be truly said, that they were divided into two great schools : the one occult, silent, and jealous of intrusion ; and the other, militant and even blatant, in their pretensions. All sections of men bear this two-fold character ; and while we may very properly regret the waste of energy which consumed itself in the fruitless search after the philosopher's stone, and the art of producing gold and precious stones, we ought not to lose sight of the undoubted fact that these enthusiasts, in a marked degree, contributed to an increase of our knowledge of psychology and mental science in other ways. Even of the alchemists there were two orders, those who labored at the physical forge and crucible, and those who, by a theosophic process, sought to elevate the mind into a knowledge of its constitution, thus perfecting a much higher series of investigations, and arriving at a mystical gold beyond all price. In a certain sense, these philosophers contributed very greatly to the common stock of human wisdom. They insensibly prepared the way for larger and grander views of the divine purpose in humanity ; to them we owe the first promulgation of more exact ideas on the mutual inner-relations of duty and right ; and our modern political economists are far more indebted to their speculations than they are willing to confess. It is easy at the present day to see that which is held up before every one in the broad light of a tolerant century but it was not so in the days of the Rosicrucians and other

fraternities. There was a dread among the great masses of society in bygone days of the unseen — dread, as recent events and phenomena show very clearly, not yet overcome entirely. Hence students of nature and mind were forced into obscurity altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science.

The Kabbalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labors of John of Tritenheim produced the modern system of diplomatic cipher writing. Even the apparent aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer carried from camp to camp conveyed, to the initiated, secret messages and intelligence, dangerous to be communicated in other ways. The sphere of human intelligence was thus enlarged, and the freedom of mankind from the control of a pitiless priesthood, or perhaps rather a system of tyranny under which the priesthood equally suffered, was ensured. It is a fact not even disputed by Roman Catholic writers of the most Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldiness of each successive Pontiff.

Hence we may see why the origin of the Rosicrucians was veiled by symbols, and even its founder, Andreä, was not the only philosophical romancer; Plato, Apuleius, Heliodorus, Lucian, and others had preceded him in this path; nor may we omit the *Gargantua and Pantagruel* of Rabelais, probably the profoundest Masonic emblem yet to be unriddled. It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organized pseudo-Rosicrucian and Masonic Societies in return, as the pages of Masonic history have already shown; and these societies were instructed to irregularly entrap the weaker brethren of the True and

Invisible Order, then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self defence against the progress of truth, to engage, by persuasion, interest, or terror, such as might be cajoled into receiving the Pope as Master — when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

The modern society of Rosicrucians, however, is constituted upon a widely different basis to that of the parent society. While the adepts of former times were contented with their knowledge of their mutual obligations, and observed them as a matter of course and custom, the eighteenth century Rosicrucians forced the world to think for a time that they were not only the precursors of Masonry, but *in essentiâ* that body itself. This has led to numerous misconceptions. With Freemasonry the occult fraternity has only this much to do, and that is, that some of the Rosicrucians were also Freemasons; and this idea was strengthened by the fact that a portion of the *curriculum* of a Rosicrucian consisted in theosophy; these bodies had, however, no other substantial connective ties. In fact, Freemasons have never actually laid claim to the possession of alchymical secrets. Starting from a definite legend, that of the building of Solomon's Temple, they have moralized on life, death, and the resurrection, correspondentially with the increase, decrease, and the palingenesia of nature; and rightly so. For as the science of mathematics contains within itself the protoplasmatic forms of things, and the science of morals comprehends the application of the forms to intellectual purification, so the Rosicrucian doctrine specifically pointed out the uses and interrelations between the qualities of the substances in nature, although their enlarged ideas admitted of a moral survey. The Freemasons, while they have deserved the esteem

of mankind for charity and works of love, have never accomplished, and by their inherent sphere of operation never can accomplish, what these isolated students effected. Modern times have eagerly accepted in the full light of science the precious inheritance of knowledge bequeathed by the Rosicrucians, and that body has disappeared from the visible knowledge of mankind, and reëntered that invisible fraternity of which mention was made in the opening of this article.

Presupposing in the minds of occult students some knowledge of these principles, it will readily be seen that a system existed amongst what may be emphatically, although only symbolically, termed "our ancient brethren."

It is not desirable in a work of this kind to make disclosures of an indiscreet nature. The brethren of the Rosy Cross will never, and should not, at peril and under alarm, give up their secrets. Their silent influence terminated the Crusades with an honorable peace ; at their behest the Old Man of the Mountain stopped his assassinations, and in all cases we find Rosicrucians exercise a silent and salient influence.

The *dewy* question cannot be discussed in public. The ancient body has nothing to do with any kind of Masonic rite. It has apparently disappeared from the field of human activity, but its labors are being carried on with alacrity, and with a sure delight in an ultimate success.

The degrees (more generally known as grades) of the modern Rosicrucian system are nine, as follows :

1. Zelator, or Illuminatus, or Junior. 2. Theoricus or Theoreticus. 3. Practicus. 4. Philosophus. 5. Adeptus, Junior or Minor. 6. Adeptus, Seinor or Major. 7. Adeptus Exemptus. 8. Magistri Templi. 9. Magus.

The last degree (or grade) is triple, thus : Supreme Major, Senior and Junior Substitute. The offices Master General, Deputy Master General, Treasurer General, Secretary General ; and seven Ancient Assistant Officers, namely, Precentor, Conductor of Novices, Organist, Torch-bearer, Herald, Guardan of the Temple, and Medallist.

The Rosicrucian Society of England, which has been formed on the basis of the original body, meets in various parts of England, and possesses a Metropolitan College, together with several Provincial Colleges ; the rite is also known in Scotland and Canada. To belong to it the degree of Master Mason must be attained ; but no oath or obligation is administered, it being contrary to the genius of a philosophical society, having for its object the discussion of occult science, to exact vows of fidelity already ensured by the solemn acts of the three degrees of Craft Masonry.

El Amin --- Mahomet.

BY WILLIAM ROSS WALLACE.

Who is this that comee from Hara ? Not in kingly pomp and pride,
 But a great free son of Nature, lion-souled and eagle-eyed.
 Who is this before whose presence idols tumbled to the sod,
 While he cries out, "Alla Akbar ! and there is no god but God ?"
 Wandering in the solemn desert, he has wandered like a child,
 Not as yet too proud to wonder at the sun, and star and wild —
 "Oh, thou Moon ! who made thy brightness ? Stars ! who hung ye there on
 Answer ! so my soul may worship ; I must worship or I die." [high.
 Then there fell the brooding silence that precedes the thunder's roll ;
 And the old Arabian Whirlwind called another Arab soul.
 Who is this that comes from Hara ? Not in kingly pomp and pride,
 But a great free son of Nature, lion-souled and eagle-eyed !
 He has stood and seen Mount Hara to the Awful Presence nod.
 He has heard from cloud and lightning — "Know there is no god but God."
 Call ye this man an impostor ? He was called "The Faithful," when
 A boy he wandered o'er the deserts, by the wild-eyed Arab men.
 He was always called "Faithful." Truth he knew was Allah's breath.
 But the Lie went darkly gnashing through the corridors of Death.
 "He was fierce !" Yes, fierce at falsehood — fierce at hideous bits of wood.
 That the Koreish taught the people made the sun and solitude.
 But his heart was also gentle, and Affection's gentle palm,
 Waving in the tropic spirit, to the weary brought a balm.
 "Precepts ?" Have on each compassion. "Lead the stranger to your door.
 "In your dealings, keep a Justice." "Give a tenth unto the poor."
 "Yet ambitious !" Yes, ambitious — while he heard the calm and sweet
 Aiden-voices sing — to trample troubled Hell beneath his feet.
 "Islam ?" "Yes ! Submit to Heaven !" "Prophet ?" "To the East thou art
 What are prophets but the trumpet blown by God to stir the heart ?
 And the great Heart of the desert stirred unto that solemn strain,
 Rolling from the trump at Hara over Errro's troubled main.
 And a hundred dusky millions honor still El Amin's rod —
 Daily chanting — "Alla Akbar ! Know there is no god but God ?"
 Call him then no more "Impostor," Mecca is the choral gate,
 Where, till Zion's noon shall take them, nations in her morning wait.

The Shadow and The Dreamer.

BY FANNIE RENSHAW.

Once within a chamber lonely sat my shadow with me only,
Like a real and breathing Presence, there it was upon the wall.
And it seem'd so very human, so much like a living woman,
That I thought perchance 'twould answer to my word or to my call.
So I said, "Pray tell me, Shadow, if thou hearest me at all,
Why thus outlined on my wall?"

Answer'd then the Shadow, turning, "When thy lamp is trimm'd and burning
Only can I teach the lesson, thou should'st ever learn from me —
For, behold, if LIGHT thou banish, thy discerning sense doth vanish,
And thy wisdom, scarce can teach thee, Shadows from Reality.
In the darkness, thou would'st vainly blunder on to find the key
Of my being's mystery."

Said I, "Shadow, thy revealing, seems like some faint echo stealing
Over me, of spirit voices heard within my soul before —
And it may be, in my scorning, I have let these words of warning,
Knock unheeded at the portals of my heart's unopen'd door.
Thou, the picture illustrative of them, I will study o'er,
Thou must leave me never more."

"Over me thou hast all power," said the Shadow, "this thy dower,
I was born to do thy bidding, I can follow only thee.
I am thine while life is lasting, ceaselessly before thee casting
Types of all the good or evil thou canst ever learn from mee.
But remember — just as thine is, so my onward path must be :
TAKE HEED WHERE THOU LEADEST ME."

Then my taper, burning brightly, more colossal and unsightly
Grew that form so much like human, there upon my chamber wall,
And it stood up like a column, as it said, all slow and solemn,
"Wouldst thou question of my being, when o'er thee Death throws the pall,
And the last act of life's drama, closes by the curtain's fall.
Mortal ! wouldst thou know it all ?"

"I have heard what thou hast spoken — Be the silence all unbroken,
While once more, O Shadowy Presence ! I may listen unto thee."
"When my soul, no longer clinging unto things of earth, is winging,"
Said the Shadow, "its flight upward, unto God's eternity.
When thy 'dust no dust' returneth, and the grave imprisons thee,
Then I perish — cease to be —"

"I but follow to the portals — Spirit-land is for immortals,
There I may not dare to enter, where the feet of angels tread.
Where the springs of life are flowing — and the tree of Life is growing,
There I may not stand beside thee, when thy scroll is read,
ON THY PATH MUST BE NO SHADOW : in thy soul no dread,
When thy doom is said."

Then I groan'd aloud, and waking, lo ! the early dawn was breaking,
I had been in dream-land roving, with my Shadow for a guide,
But at last the spell was broken, be these words the sign and token,
Of the words to which I listen'd, in that fairy world so wide —
And believe, as I do also, that perchance the truth may bide,
In the whispers of my guide.

The Rosicrucians,

OR KNIGHTS OF THE ROSY CROSS.

(From "The Dreamer," London, 1754.)

From hence, my noble friend conducted me to the college of the Rosicrucians, or the Knights of the Rosy Cross. This order of Knighthood is very ancient, and was greatly respected, while they strictly observed the statutes of their founder. For they are enjoined to be meek and humble, to be charitable and hospitable. And therefore the primitive Rosicrucians employed their whole revenues in entertaining the pilgrim and the stranger, and in feeding the poor and hungry. While they practised these virtues, of which they make profession, when they are elected into the college; while they were temperate, vigilant and laborious, they preserved their independency, and enjoyed with honor as great immunities, as the present Knights of *Malta*. But, as they have now entirely departed from all the rules of their institution, and are become proud and luxurious, covetous and ambitious, they are likewise the most corrupt and servile crew in all the land of the Papyropolites. Some years have passed since they renounced the independency of their order, both for themselves and their successors, by a formal act, and agreed to obey implicitly all the commands, which from time to time they should receive from the Intendants of the Mill. But they have lately consented to a decree, by which they are become odious to the whole nation. For they have not only obliged themselves to lay aside the cross, which has hitherto been constantly worn on their habits, but to practice the same ceremonies, with regard to this sacred badge of their order, which are used by the Dutch merchants and sailors, who are admitted into the empire of Japan. So that, whenever a Rosicrucian is mentioned, this proverbial saying is applied to him, *In Tartara, jufferis ibit*, not only for his servility, but to signify his dealings with the people of those regions, from whence he imports the waters of *Lethe*. But, while the Rosicrucians are the most abject flatterers of

men in power, they treat their inferiors, especially their younger brothers, of which there is a numerous tribe, with the greatest insolence and contempt, and suffer the latter, in violation of the most sacred injunctions of their common parent, to languish in poverty, and want even the common necessaries of life.

¶ The Knights of the Rosy Cross, says my friendly conductor, are those *adepts* who were formerly supposed to possess the philosopher's stone, or the secret of compounding a medicine, which, according to their report, would make the person, who swallowed it, immortal. By this artifice they raised in their several districts large contributions, especially among the old maids and widows, who of all beings are the most-fond of life. I know a Rosy Cross, who, by the iniquity of the times and the aid of a peculiar cant, from the quality of a grave-digger, hath been elected into this honourable brotherhood, and hath since acquired one of the most lucrative commandries belonging to the order. His whole business is diligently to attend a large body of these ancient females, whom he dignifies with the title of his disciples, and never fails to extract a purse of gold from them once a day. And at the same time, that he pretends to make them immortal, he makes their wills, and takes particular care, that his own name shall be found in the first class of the legatees. The face of this Rosicrucian is a composed counterfeit; and it would puzzle all of the optics of physiognomy, or even the most penetrating genius, to define his real character, and investigate the disposition of his mind. I took some pains, since I arrived in this country, to inform myself of his most secret actions, and by that means I discovered his most exquisite hypocrisy.

● But, tho' it sufficiently appeared, that this grand Elixir had not half so much virtue, as Ward's pill, yet the Rosicrucians, in those ages of ignorance and superstition, were able to maintain their reputation by ascribing the ill success of the medicine to the inaptitude or incredulity of the patient. Even, in our more enlightened age, the Rosicrucian Elixir has been in some kind of credit, and was not quite exploded, till Gulliver

published his travels. His history of the Struldrugs must convince every person of common sense, that nothing can be more absurd and ridiculous, than a desire of never dying, and that, if the grand Elixir could make a man immortal, it would make him the most miserable creature in the universe. However, the Rosicrucians, after this medicine was out of vogue, preserved their character of *adepts* by introducing another of singular virtue, and which never fails to answer the purpose, for which it is administered. I mean the water of *oblivion*, which, as I have said before, cannot be imported without their direction and assistance; and they may now appeal to common experience for the efficacy of this medicine, since it has been so successfully tried on the Band of *Four Hundred*, and consequently has proved of such notable service to a trading nation. It has indeed sometimes happened, that a young Knight, who has been troubled with a hypochondriac melancholy, owing to an ill habit of body, or to a disappointment, when one of his brethren hath been preferred to a rich commandry before him, in order to eradicate the seeds of his distemper, hath overdosed himself with the water of *Lethe*. The consequence of this has been fatal: For he has not only forgot all that he ever knew, or had learned; but has been rendered utterly incapable of knowing, or learning more, or of improving his mind in any manner, by his commerce with men or books, for the future. These Knights are styled in the ancient registers of the college, *Homines plumbei*, and they are distinguished now by the same appellation. I know that one of the poets of this country ascribes the *Plumbeitie* of the Rosicrucians to the want of genius, or a defect in their education, and imputes their admission into so honorable an order to corruption, or a want of discernment in the electors. But I will not enter into a discussion of this point, or, whether the men of little learning, or the men of much craft (into which division the Rosy Crosses at present naturally fall), are to have the preference in the judgment of their superiors.

It will be proper to inform you, before I leave them, that

the Rosicrucians are not Knights of chivalry. They are neither trained to arms, nor acquainted with those maxims of honour and gallantry, which form a modern hero. In case of a foreign or domestick war, they rather chuse by their harangues to inspire their neighbours with courage, than give any proofs of it themselves. On these occasions, *Fungar vice cotis*, etc., is their constant *motto*; and in this practice they have sometimes succeeded beyond all expectation. However, there are some of them who have been so bold as to gird their loins with the sword: and their present great master is as full of martial ardour, as he is of piety and devotion; and is ever prepared, in time of danger, both to pray and to fight for his friends and his country. I will likewise add, that I may not seem to speak with prejudice, or draw the character of these Knights altogether in profile, that I have known as excellent men of this order, as are to be found in the whole human species; and I doubt whether the chevaliers B— and B—, lately deceased, have left their equals behind them.

The Alchemists.

Alchemists, from *Al* and *Chemi*, the fire, or the god and patriarch, *Kham*; also, the name of Egypt. The Rosicrucians of the middle ages, such as Robert Fludd, Paracelsus, Thomas Vaughan, Von Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every form of inorganic matter. Some people, nay, the great majority, have accused alchemists of chalatanry and false pretending. Surely, such men as Roger Bacon, Cornelius Agrippa, Henry Khunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors. Scientists who are reforming the science of physics upon the basis of the atomic theory of Democritus, as restated by John Dalton, conveniently forgot that Democritus, of Abderea, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olas Borrichius says that the cradle of alchemy is to be sought in the most distant times.

The Philosopher's Stone.

(Translated from an old German Rosicrucian Manuscript.)

BY FRANZ HARTMANN.

Some years ago, after having long and earnestly prayed to *Good*, the unmanifested, incomprehensible cause of all things, I was attracted to *Him*, and by the power of his *Holy Spirit* — through whom all wisdom descends upon us, and who has been sent to us through Christ, the *λογος*, from the *Father* — he illuminated my inner sight so that I was able to recognize the *Centrum in Trigono Centri*, which is the only and veritable substance for the preparation of *The Philosopher's Stone*. But although I know this substance, and had it actually in my possession for over five years, nevertheless I did not know how to obtain from it the *Blood of the Red Lion*, and the *Gluten of the White Eagle*, neither did I know the processes by which these substances could be mixed, bottled, and sealed up, or how they were to be treated by the *secret fire*, a process which requires a great deal of knowledge, prudence, and cautiousness.

I had studied to a great extent the writings, parables, and allegories of various writers, and I had used great efforts to understand their enigmas, many of which were evidently the inventions of their own fancy; but I found at last that all of their prescribed methods for the preparation of *The Philosopher's Stone* were nothing but fables. All their *purifications*, *sublimations*, *distillations*, *rectifications*, and *coagulations*, together with their *stoves* and *retorts*, *crucibles*, *pots*, *sand* and *water baths*, etc., were entirely useless and worthless for my purpose, and I began to realize the wisdom of *Theophrastus Paracelsus*, who said in regard to that *stone*, that it is a great mistake to seek for it in material and external things, and that the people who do so are very foolish, because instead of following Nature, they follow their own brains, which do not know what Nature requires.

Nature in her nobility does not require any artificial methods

to produce what she desires. She produces everything out of her own substance, and in that substance we must seek for her. He who deserves her will find her hidden there. But not every one is able to read the book of Nature, and this is a truth which I found out by my own experience; for although the true substance for the preparation of *The Philosopher's Stone* was in my own possession for over five years, nevertheless it was only in the sixth year that I received the key to the mystery by a secret revelation from God.

To open the secrets of Nature a key is required. This key was in the possession of the ancient patriarchs, prophets, and Adepts, but they always kept it hidden away, so that none but the worthy should come into its possession; for if the foolish or evil-disposed were to know the mysteries of Nature, a great deal of evil would be the result.

In the following description I have revealed as much of these mysteries as I am permitted to reveal, and I have been strongly forbidden to speak more explicitly and plainly. Those who read these pages merely with their external understanding will obtain very little valuable information; but to those who read them by the light of the true faith, shining from the ever burning fires upon the altars erected in the sanctuary of their own hearts, the meaning will be plain. They will obtain sweet fruits, and become and remain forever true brothers of the *Golden and Rosy Cross*, and members of our inseparable fraternity.

But to those who desire to know my name, and who might charge me with being too much reserved if I do not reveal it, I will describe it as follows, so that they will have no cause to complain: The number of my name is M.DCXII, and in this number the whole of my name is fully inscribed into the book of Nature by eleven dead and seven living ones. Moreover, the fifth letter is the fifth part of the eighth, and the fifteenth the fifth part of the twelfth. Let this be sufficient for your purpose.

“*Learn to know all, but keep thyself unknown.*” — IRENÆUS.

The Fallen Master.

So now when the Foundation stone was laid, the Lord called for the Master Baphometus, and said to him, "Go and complete my temple!" But in his heart the Master thought: What boots it, building Thee a temple? and took the stones and built himself a dwelling, and what stones were left he gave for filthy gold and silver. And after forty moons the Lord returned and spake: "Where is my temple, Baphometus?" The Master said: "I had to build myself a dwelling; grants me weeks" And after forty weeks, the Lord returned, and asked: "Where is my temple, Baphometus?" He said: "There was no stones (but he had sold them for filthy gold), so wait yet forty days." In forty days thereafter came the Lord, and cried: "Where is my temple, Baphometus?" Then like a millstone fell it on his soul, how he for lucre had betrayed his Lord; but yet to other sin, the Fiend did tempt him, and he answered, saying: "Give me forty hours!" And when the forty hours were gone, the Lord came down in wrath: "My temple, Baphometus?" Then fell he quaking on his face, and cried for mercy; but the Lord was wrath, and said: "Since thou hast cozened me with empty lies, and those the stones I lent thee for my temple, has sold them for a purse of filthy gold, lo, I will cast thee forth, and with the Mammon will chastise thee, until a Savior rise of thy own seed, who shall redeem thy trespass."

Eureka.

*"I sought and found; I purified (it) often,
I mixed (it) and caused (it) to mature.
The golden tincture was the result;
It is called the center of nature;
The origin of all thought,
And of all books of men and various figures.
I now acknowledge freely, it is a panacea
For all the metals,
The weak ones (in the constitution of man),
And a point which originated from God"*

— HARMANNUS DATICHUS.

A Rosicrucian Allegory.

There is a mountain situated in the midst of the *earth* or *center* of the *world*, which is both *small* and *great*. It is soft also above measure, hard and strong. It is *far off* and *near at hand*; but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and, therefore, hitherto, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-labour and investigation.

To this *mountain* you shall go in a *certain night*, when it comes most long and dark, and see that you *prepare* yourself by *prayer*. *Insist* upon the *way* that leads to the *mountain*, but ask not of any man where it lies; only follow your *guide*, who will *offer* himself to you, and will meet you in the way.

The guide will bring you to the mountain at *midnight*, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen, and fall back.. You need no sword or other bodily weapon, only call upon your God, *sincerely* and *heartily* seeking him.

When you have discovered the mountain, the first miracle that will appear is this — a most vehement and very great wind will *shake* the whole *mountain* and shatter the *rocks* to pieces. You will be encountered by lions, dragons and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide that brought you thither will not suffer any evil to befall you. As to the *treasure*, it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow those things which the wind had left. Be sure you fall not off. The *earthquake* being past, there will follow a *fire* that will consume the earthly rubbish and discover the treasure, but as yet you cannot see it. After all these things, and near day-break, there shall be a great *calm*, and you shall see the *day-star* arise, and the darkness will disappear. You will *conceive* a great treasure; the chiefest thing and the most perfect is a certain exalted tincture, with which the world, if it served God and were worthy of such gifts, might be tinged and turned into the most pure gold. — *John Heydon*.

Benjamin Joehla. The Rosicrucian.

Benjamin Joehla was a Rosicrucian and Hermetic philosopher of Jewish birth, but Christian faith, the date of whose existence is uncertain, but of whom a detailed account is given in the *Aurifontina Chymica*,¹ published by William Cooper at London, in 1680, in a letter addressed to Frederick, Duke of Holstein and Sleswick, as follows :

MY FRIEND: You have desired of me an account of the Life and Death, Inheritance and Heirs of my master, B. J., of happy memory, I return you this answer in *Latine*, as you to me was, though I be not exactly skilled in it. He was by nation a *Jew*, by religion a *Christian*, for he believed in *Christ* the Saviour, and openly made profession of the same. He was a man of great Honesty and gave great Alms in secret. He lived chastely a Batchelor, and took me when I was about Twenty Years of Age out of the House where Orphans are maintained by the Publick, and caused me to be instructed in the *Latine*, *French*, and *Italian* Tongues; to which I afterwards by use added the *Jewish* or *Hebrew*. He made use of me, so far as I was capable, in his Laboratory, for he had great Skill in Physick, and cured most desperate Diseases. When I was Twenty-five years of Age he called me into his Parlour, and made me swear to him that I would never marry without his Consent and Knowledge, which I promised and have religiously kept. When I was Thirty Years of Age, on a Morning he sends for me into his Parlour, and said very lovingly to me: My Son,— I perceive that the Balsam of my Life, by Reason of extreme Old Age coming on (for he was Eighty-eight Years of Age), is well nigh wasted, and that consequently my Death is at the Door, wherefore I have writ my last Will and Testament, for the use and benefit of my Brother's Sons, and of you, and have laid it upon the Table of my Closet, whither neither you nor any Mortal ever entered; for you durst not so much as knock at

1 "Aurefontina Chymina." By J. F. Houpreght. This letter is one of fourteen small treatises in this book. 12mo; pp. 272. London, 1680.

the door during the hours set apart for my Devotions. Having said this, he went to the double door of his Closet, and daubed over the Joynings thereof with a certain transparent and chrySTALLINE Matter, which he wrought with his Fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal the Door could noway be opened. Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said chrySTALLINE Matter, delivered the Cabinet, after he had sealed it, into my Hands, and charged me to deliver the same to none but his Bröther's Sons: Mr. *Jesse Abrah*, and *Solomon Joehla*, who at that Time lived in *Switzerland*, the Eldest of them being a Batchelor. After this he returned with me into the Parlour, and in my presence dropped the Golden Seal he had made use of into a Glass of Clear Water, in which the said Seal was immediately dissolved, like Ice in hot Water, a white Powder settling to the Bottom, and the Liquor was tinged with the pale red of a Provence Rose. Then he closed the said Glass Vial with the above-mentioned Matter, and charged me to deliver the said Vial, together with the Keys, to Mr *Jesse*. This being done, he repeated upon his bended knees some of *David's* Psalms in *Hebrew*, and betook himself to his Couch, where he was used to sleep after Dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made Use of. As soon as he had drank off his Wine he bid me come to him, and leaning his Head upon my Shoulders, he fell into a quiet Sleep, and after half an-hour's time fetched a very deep Sigh, and so yielded his Soul to GOD, to my great Astonishment. Upon this I, according to my promise, writ into *Switzerland*, to give Notice of Death to his Nephews; and to my great Wonder, the very Day after my blessed Master died I received a Letter from Mr. *Jesse*, wherein he enquired whether my Master were dead or alive, as if he had known Everything that had passed; as indeed he did, by means of a certain Instrument, which hereafter I shall mention. A little after, his Nephews came, to whom I gave an

Account of what had passed ; all which Mr *Fesse* heard with a Smile, but the other Brother not without Astonishment and Wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Solution ; but they refused then to meddle with Anything that Day, being tired with their Journey ; but, on the Morrow, after I had carefully shut all the Doors of the House, and none but they and I being present, Mr *Fesse* took the Glass Vial and broke it over a China Dish, which might receive the inclosed Liquor, and took some of the said Liquor, and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter, which before was hard as Chrystal, was resolved into a thickish Water ; so he opened the Cabinet, and took thence the Keys of the Closet. Then we came to the Door of the Closet, where Mr *Fesse*, having seen the Seal, wetted it as formerly with the forementioned Liquor, which immediately gave way ; and so he opened the said Double door, but shut it again, and falling down upon his Knees, prayed, as we also did ; then we entered and shut the Doors upon us. Here I saw great Miracles.

In the Midst of the Closet stood a Table, whose Frame was of ebony ; the Table itself was round, and of the same Wood, but covered with Plates of Beaten Gold ; before the Table was placed a low Footstool, for to kneel upon ; in the Midst of the Table stood an Instrument of a strange and Wonderful Contrivance, the Lower Part of it, or Pedestal, was of Pure Gold, the Middle Part was of most Transparent Chrystal, in which was inclosed an incombustible and perpetually shining Fire ; the upper Part of it was likewise of pure Gold, made in the Form of a small Cup or Vial. Just above this Instrument hung down a Chain of Gold, to which was fastened an Artificial Chrystal, of an oval Form, filled with the aforesaid perpetual Fire. On the right Side of the Table we took notice of a Golden Box, and upon the same a little Spoon ; this Box contained a Balsam of a Scarlet Colour. On the left side we saw a little Desk of massive Gold, upon which was laid a Book containing twelve Leaves of pure beaten Gold, being tractable and flexible as Paper ; in the Midst of the Leaves were several

Characters engraved, as likewise in the Corners of said Leaves, but in the Space between the Center and Corners of the Leaves, were filled with holy Prayers. Under the Desk we found the last Will of my deceased Master ; whilst we were in the closet, Mr *Fesse* kneeled down, leaning upon the Desk, and with most humble Devotion, repeated some of the forementioned Prayers, and then with a little Spoon took up a small Quantity of the aforesaid Balsam, and put it into the Top of the Instrument which was in the Midst of the Table, and instantly a most gratetul Fume ascending, which with its most pleasing Odour did most sensibly refresh us ; but that which to me seemed miraculous was that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Chrystal to flash and blaze terribly, like some great Star or Lightning. After this Mr *Fesse* read the Will, wherein he bequeathed to Mr *Fesse* all his Instruments and Books of Wisdom, and the Rest of his Goods to be equally divided between him and his Brother ; besides he left me a Legacy of 6,000 Golden Ducatoons, as an Acknowledgment of my Fidelity. And accordingly, First, enquiry was made for the Instruments and Books of Wisdom ; of those that were on and about the Table, I have spoken already ; on the right side of the Closet stood a Chest of Ebony, whose Inside was all covered with Plates of Beaten Gold, and contained Twelve Characters engraven upon them. From thence we went to view a large Chest containing Twelve Looking Glasses, not made of Glass, but of a wonderful unknown Matter ; the Center of the said Looking Glasses were filled with wonderful Characters ; the Brims of them were enclosed in pure Gold, and between the said Brims and Centre they (*sic*) were polished Looking Glasses receiving all opposite Images. After this we opened a very large Chest, or Case, in which we found a most capacious Looking Glass, which Mr *Fesse* told us was *Solomon's* Looking Glass and the Miracle of the whole World,¹ in which the Characterisms of the Universe were united. We saw also in a Box of Ebony a Globe made of wonderful Matter ; Mr *Fesse* told us that in the said Globe was shut up the Fire and

¹ Miracle here seems to be used in the sense of Mirror, probably a Magic one.

Soul of the World, and that therefore the said Globe of itself performed all its Motions, in an exact Harmony and Agreement with those of the Universe. Upon this Box aforementioned stood another which contained an Instrument resembling a Clock Dial, but instead of the Twelve Hours, the Letters of the Alphabet were placed around this, with a Hand or Index turning and pointing at them. Mr *Fesse* told us that this Instrument would move of itself, upon the motion of a corresponding and sympathetic Instrument which he had at Home, and, by means of this Instrument, my happy Master had signified to him his approaching Death, and that after this Signification, finding that his Instrument remained without motion, he concluded my Master was dead. Last of all we came to the Books of Wisdom, which he open not; near the said Books was placed a Box of Gold, full of a most ponderous Powder of a deep Scarlet Colour, which Mr *Fesse* smilingly took and put up.

Near to the Closet, where we were, was another Closet adjoining, which we entered into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double Proportion. But Mr *Fesse* refused to take for himself any of the said Gold; for he said that those things which were afore bequeathed to him, did fully content him, for he was skill'd in my Master's Art, and therefore ordered his Part of the Gold to be bestowed on several poor Virgins of Kin to them, to make up their Portions. I myself married one of these and had with her a good Portion of said Gold. She embraced the Christian Religion, and is yet alive. Mr *Fesse* packed up all his Things, and carried them Home with him into *Switzerland*, though since that he hath chose himself a quiet and well tempered Place in the *East Indies*, from whence he writ to me last Year, offering me to adopt my eldest Son, whom I have accordingly sent to him. During the time we were in the Closet I saw strange Miracles effected by the Motions of the said Instruments of Wisdom, which I neither can nor dare set down in Writing. Thus much, my intimate Friend, I was willing you should know; more I cannot add. *Farewell.*

The Rosie Crucian's Prayer To God.

FROM "THE HOLY GUIDE," BY JOHN HEYDON. 1

Oh Thou everywhere and good of all, whatsoever I do remember, I beseech Thee, that I am but dust, but as a vapour sprung from the earth, which even Thy smallest breath can scatter. Thou hast given me a soul and laws to govern it.; let that fraternal rule which Thou didst first appoint to sway man order me; make me careful to point at Thy glory in all my wayes, and where I cannot rightly know Thee, that not only my understanding but my ignorance may honor Thee. Thou art all that can be perfect; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to thy glory, to manifest themselves. I beseech Thee, most gracious God, they may not fall into the hands of ignorant, envious persons that cloud these truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But Rosie Crucian philosophers lay up this secret into the bosome of God which I have presumed to manifest clearly and plainly. I beseech the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language. Good God, besides Thee nothing is! O stream Thyself into my soul, and flow it with Thy grace, illumination and revelation? Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what honey of knowledge he hath revealed. I cast myself as an honourer of Thee at Thy feet, and because I cannot be defended by Thee unless I believe after Thy laws, keep me, O my soul's Sovereign, in the obedience of Thy will, and that I wound not my conscience with vice and hiding Thy gifts and graces bestowed upon me, for this, I know, will destroy me within, and make Thy illuminating Spirit leave me. I am afraid I have already infinitely swerved from the revelations of that Divine Guide which Thou has commanded to direct me to the truth, and for this I am a sad prostrate and penitent at the

1 "The Holy Guide. Leading the Way to the Wonder of the World. A Compleat Phisitian, Teaching the Knowledge of All Things. Past, Present, and to Come." By John Heydon. London, 1662. 8vo.

foot of Thy throne. I appeal only to the abundance of Thy remissions, O God, my God. I know it is a mysterie beyond the vast soul's comprehension, and therefore deep enough for man to rest in safety in! O Thou Being of all beings, cause me to work myself to Thee, and into the receiving arms of Thy paternal mercies throw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, freely and faithfully, without hiding anything of what was revealed to me and experienced to be no diabolical delusion or dream, but the *Adjectamenta* of Thy richer graces — the mines and deprivation are both in Thy hands. In what Thou hast given me I am content, Good God, ray Thyself into my soul? Give me but a heart to please Thee, I beg no more than Thou hast given, and that to continue me uncondemnedly and unpitteidly honest. Save me from the devil, lusts, and men, and from those fond dotages of mortality which would weigh down my soul to lowness and debauchment. Let it be my glory (planting myself in a noble height above them) to contemn them. Take me from myself and fill me but with Thee. Sum up Thy blessings in these two, that I may be rightly good and wise, and these, for Thy eternal truth's sake, grant and make me grateful.

Retrospection.

“ Here in the sunny summer of my youth
 My soul grew up, and drank the sacred streams,
 Of Wisdom, Knowledge, Virtue, Thought, and Truth ;
 Here my heart lived on bright and glorious dreams,
 Caught from the Poet's or the Historian's page ;
 Homer and Horace, and the Mantuan lyre,
 Plato's deep thoughts, and Pindar's epic rage,
 The Ascræan bard, and Lucian's words of fire —
 From morn till night, from night till morning came,
 These and the stars my sole companions were,
 Still burned my lamp with clear and vestal flame,
 Still my mind fed on visions grand and rare ;
 The Past was still before me, and its soul
 Shone with the splendor of some heaven-descended scroll.

The Rosicrucian Society.

ITS AIMS AND OBJECTS.

First. To consider, examine, and record all such matters as may come within the purview of the philosophy of Freemasonry, and those sciences embraced in it, as also those sciences which are akin thereto, with the purpose of obtaining verified truth in place of traditional error, and of reconciling any apparent discrepancies between the history, myths, legends, philosophy, and sciences, as embraced in the study of Freemasonry.

Second. To create a base for the collection and deposit of Archæological, Historical, and allied subjects pertaining to Freemasonry and Secret Societies, and other interesting matter.

Third. To revive the good of the life-labors of that class of Scientists and Scholars whose aim and study was what the name of this Society implies.

Fourth. To draw within a common bond men of scientific inclinations, and authors who have been engaged in these investigations, and as well as those interested in them, with the view of strengthening their exertions by association, and in placing in juxtaposition the results of their labors for comparison, that Freemasonry may be rendered free from some of the apparently gross contradictions within itself, its sciences, and its historical myths.

Fifth. To promote generally true Science and the principles of philosophy proper, to the end that the members and those within their influence may be enlightened by the results of these investigations, either by published papers on subjects read and discussed within the Society, or by Lectures delivered under its sanction and auspices.

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Read at the Metropolitan College, London, Eng., and Printed in Its
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The Ever-Burning Lamps of the Ancients,	Oct. 8, 1885
The Reconciliation between the Chemistry of the Future and the Alchemy of the Past,	Oct. 14, 1886
The Isiac Tablet of Cardinal Bembino. Its History and Occult Significance,	July 22, 1887
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