No. I. JULY, 1868.

THE ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY
Frater ROBT. WENTWORTH LITTLE, (S.M.), Master General,
AND
Frater WILLIAM ROBT. WOODMAN, M.D., Secretary General.

London:
PRINTED BY COLLINS & HEARN,
5, CHURCH STREET, STOKE NEWINGTON, N.

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Rosicrucian Society of England.

The Right Honorable LORD KENLIS, Hon. President.

Frater ROBERT WENTWORTH LITTLE,
Supreme Magus and M.W. Master-General.

Frater WILLIAM JAMES HUGHAN,
Senior Substitute Magus, and
R.W. Deputy Master-General.

Frater WILLIAM HENRY HUBBARD,
Junior Substitute Magus, and
V.W. Primus Ancient.

VITTORIA VILLA,

Stoke Newington Road, N.,

2nd JULY, 1868.

CARUS FRATER,

You are requested to assist in forming the M***** C*****, at the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 9th of July, 1868, at half-past Six o'clock precisely.

Yours in Fraternity,

William Robt. Woodman, M.D., 8°
Secretary-General.

Business.—To confirm Minutes; to enroll Candidates; to confer the Rite of Perfection on approved Members.

The Members are reminded that the Annual Subscription was increased to Five Shillings at the last meeting, and is now due.

1846

Address

Delivered at the Anniversary Meeting of the Rosicrucian Society of England on the 1st of February, 1868, by Frater Robert Wentworth Little (S.M.), *Master-General.*

Brethren,—I am penetrated with a sense of my inability to address you this evening in a manner sufficiently worthy of the solemn and august truths developed in the study of Rosicrucian philosophy; for, although our thoughts may flash bright and beautiful as sunbeams, it is but seldom that we can invest them in the language of a corresponding splendour, and the kindled glory of our conceptions is therefore lost, perchance, for ever. To the fitting contemplation of our mysteries we must bring minds divested of the cares and griefs of life—unfettered by the chains of custom—and free from the storms of passion and prejudice which darken and desolate the souls of men. The grandest heights that Faith reveals—the most luminous regions of Thought and Intellect are to be attained by a steady devotion to the cause of truth, and an unwavering progress in the paths of science. In general terms, we may enounce that the primary object of Rosicrucianism is to elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of Death—looming like awful shadows through the profound abysses of the Infinite and the Eternal.

It is by calm meditation on such ennobling themes that the soul is prepared for its wondrous destiny in the radiant Future, when the celestial essence of man shall be filled with glory from the fountain-waters of light and wisdom.

It is no chimera of the imagination to believe that the rolling mists of error which obscure our spiritual vision, will vanish before the resistless advent of knowledge; it is no vague dream that the mind of man may be purified and perfected by an humble recognition of the power of the Supreme, and a pervading sense of His love and beneficence.

To attain this object, we invite our aspirants—prescribing, by certain laws, the direction of their course, and guiding them through the Arcana of the Unknown. By regulated steps they are led from the dawn to the meridian of Day. The talismans with which we entrust them are unalterable precepts of virtue; we tell them in the language of a great thinker that, "the truth of Nature is a part of the truth of God—to him who does not search it out—darkness; to him who does, infinity!" We call upon them to bear aloft the torch of hope across the night of life. We proclaim that despair must be banished from our dwelling-places, for "a bold heart may command anything," and the lamp of reason should never be extinguished by the spectral shades of doubt. The symbols with which our neophytes are familiar, as well as those which are known only to the advanced adept, equally demonstrate the

existence of an All-Powerful and All-Sustaining Being, and alike impress upon us the necessity of religious faith. Our mystic lore is evolved from the idea of divine philosophy, our principles are indestructible as the great universe itself.

Our studies tend not to the deification of matter, but to the exaltation of reason as the principal agent in the intellectual organisation of man. Our investigations are not, however, restricted merely to the moral aspect of nature—we glean from the fields of the physical world abundant food for thought—dedicating our efforts to the service of truth, and advancing hopefully in the spheres of duty allotted to us in the actual present. This, my brethren, is the true alchemy of life. This,—the magic by which we remove mountains of ignorance and vice; this,—the real "*elixir vitæ*" from the springs of light and beauty; this,—the revelation of the sublimest faculties of the soul. Nourished by lofty musings and divine imaginings, the faith to which we aspire will waft our spirits into the inner circles of wisdom—yea, beyond the lampless shores of death our feeble steps shall be upheld by the mighty strength of love, and supported by the unquenchable fire of universal intelligence. Such are the elementary principles of our philosophy, and such are the results that will inevitably follow a devout adherence to our laws. In the serene tranquillity of thought the soul is unconsciously elevated above the things of earth, in the interpretation of the mystic symbols of antiquity its ethereal sympathies are naturally awakened.

Follow then, my brethren, in the track of those enlightened sages whose names are hung like constellations in the heaven of fame, beginning with the Chaldean shepherds of old, who drew lessons from the shining stars, or with those later adepts who, adopting the theories of Platonist or Pythagorean, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, let us trace their perpetual progress—let us mount with them the mysterious ladder, and learn the doctrines of Nature, and the wondrous principles that govern the material and immaterial universe. But approach not the temple of light with darkened soul or impure thoughts—rather would I counsel you to recede in silence than to advance incautiously to the consummation of our holy rites. There are many things incomprehensible to untutored minds; our impressions in youth and childhood differ considerably from those which we experience in riper manhood. It is so with our neophytes—placed in the vestibule of knowledge—should they attempt to enter the sacred penetralia too hastily or rashly, the influence of its revelations would be unfelt, and the spirituality of its solemnities unheeded by the unprepared mind of the thoughtless aspirant. But to him unto whom is vouchsafed the "divine afflatus"—to him who not only feels the desire to know, but possesses courage to overcome the difficulties that beset his path—to him, I say, persevere! And, although at first thy course may lie through barren fields and unprofitable herbage, soon shalt thou arrive at richer pastures and diviner fruits. Let no misgivings haunt thy soul, but press onward; bear with thee, like the memorable phylactery of the ancients, an unshaken trust in that great and glorious Name, which is associated

with the mystery of our regeneration; bear with thee to the shrine of truth the tribute of an humble heart and a purified perception. From the dross of sensual life eliminate the gold of intellectual existence; and from the countless systems of human learning extract the atoms of true and heavenly wisdom.

Above all, as faith is the foundation of our hope, examine closely the book of Nature, and find therein the clearest evidence of the teachings contained in the unerring Book of God. Inspired by such noble aims, and directed by such majestic impulses, thy passage through the labyrinth of life shall be a march of triumph, when, unlike the Cæsars of old, the captives in thy train shall be vanquished ignorance and sin, and the laurels on thy brow shall be the unfading wreath of immortality and joy!

RULES AND ORDINANCES

OF THE

Rosicrucian Society of England.

The Society of Brethren of the Rosy Cross is totally independent, being established on its own basis, and as a body is no otherwise connected with the Masonic Order than by having its members selected from that fraternity.

I.—That the meetings of the Society shall be held in London, at such house as the majority of the members shall select, on the 2nd Thursday in January, April, July, and October in each year. The brethren shall dine together once a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the banquet meeting, shall be required to send a written excuse to the Secretary-General. Each brother present at the banquet shall pay his quota towards the expenses thereof.

II.—The Officers of the Society shall consist of the Three Magi, a Master-general for the first and second Orders, a Deputy Master-general, a Treasurer-general, a Secretary-general, and seven Ancients, who shall form the Representative Council of the Brotherhood. The Assistant Officers shall be a Precentor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple, and a Medallist.

III.—The Master-general and the Officers shall be elected annually at the obligatory meeting, and shall be inducted into their several offices on the same evening. The Master-general shall then appoint the Assistant Officers for the year.

IV.—No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient, unless he be a member of the second Order.

V.—The Society shall, in conformity with ancient usage, be composed of nine classes or grades, and the number of brethren in each class shall be restricted as follows:—

1st, or grade of	Zelator	... ...	33
2nd ,,	Theoricus	... ...	27
3rd ,,	Practicus	... ...	21
4th ,,	Philosophus	... ...	18
		Total ...	99

The above shall form the First Order.

5th, or grade of	Adeptus Junior	...	15
6th ,,	Adeptus Major...	...	12
7th ,,	Adeptus Exemptus	...	9
		Total ...	36

These brethren shall compose the Second Order.

8th, or grade of	Magister Templi	...	6
9th ,,	Magus	...	3
		Total ...	9

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society. The senior member of the 9th grade shall be designated "Supreme Magus," and the other two members Senior and Junior Substitutes respectively. The grand total of members shall thus be limited to 144, or the square of 12. The number of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the *ceremonial* meetings of the Society.

VI.—The distinction of Honorary Member may be conferred upon eminent brethen, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 16, or the square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be selected from the honorary members. A Grand Patron may also be elected in like manner.

VII.—No aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject. Names of aspirants may be submitted by any member at the meetings of the Society, and if approved after the

usual scrutiny, they shall be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.

VIII.—Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto.

IX.—The fee for admission to each Order shall be ten shillings, and the annual subscription from every member, to defray the contingent expenses of the Society, shall be five shillings. The registry fee for a novice or aspirant shall be seven shillings and sixpence.

X.—As vacancies occur in each grade, by death, resignation or otherwise, the members of such grade shall elect brethren from the next grade to supply the vacancies thus created.

XI.—The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society; subject, however, to the veto of the Magi in matters relating to the ritual. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each ceremony, by appointing well-qualified brethren to officiate as Celebrant, Suffragan, Cantor and Guards, in the various grades of the first and second Orders. The M.G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honors due to his important office.

XII.—The Deputy Master-general shall, as the representative of the chief, preside at all meetings in his absence, and in the absence of any Past Master-general, and on such occasions shall be vested with equal authority for the time being; subject, however, to appeal being made from his decisions to the Master-general and his Council.

XIII.—The Treasurer-general shall receive from the Secretary-general all moneys belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Ancients, under the supervision of the Master-general. No expenses shall be incurred without the knowledge of the chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of "THE ROSICRUCIAN," and a copy shall be sent to every subscribing and honorary member by the Secretary-general. The record shall be conducted under the supervision of the Supreme Magus.

XIV.—The Secretary-general shall convene all meetings of the Council and general body; record the proceedings in the minute book, register the names, residences, and mottoes of all members, with dates of admission to each grade; collect all fees and subscriptions when due, and forthwith pay them over to the Treasurer.

XV.—The Council of Ancients shall attend the meetings of the Society; and, in the absence of the M.G., P.M.G. and D.M.G., the senior Ancient present shall preside. They shall generally assist the chief in the discharge of his duties, more especially with reference to the ceremonials of the several Orders.

XVI.—The Precentor and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII.—The Conductor of Novices shall examine all aspirants, and report to the Council as to their qualifications for admission to the grade of Zelator; he shall also perform all the duties appertaining to his office in the G**** M***** C*****.

XVIII.—The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

XIX.—The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first acquainting the Conductor.

XX.—The Jewels* for the Magi, Officers, and Brethren, are to be worn at all ceremonial meetings.

Notable Rosicrucian Books.

By Frater William James Hughan (S.S.M.), D.M.G.

BOOK I.

The first of the books relating to the Rosicrucian Society, that we intend glancing at, is a small work entitled "The Fame and Confession of the fraternity of R:C:, commonly of the Rosie Cross, with a prœface annexed thereto, and a short declaration of their physical work. By Eugenius Philalethes. *Veritas in profundo.* London: printed by J. M., for Giles Calvert, at the Black Spread Eagle, at the west end of St. Pauls. 1659." It is believed to have been written by Thomas Vaughan, and we think correctly so, and is numbered 2435 in Dr. Kloss' admirable "Bibliographie der Freimaureri, A.D. 1844" (in the list of Rosicrucian works from A.D. 1614, pages 174 to 197; in "Rosicrucian Bibliography," by Charles Purton Cooper, Esq., in Freemasons' Magazine, vol. 18, page 327; it is catalogued as No. 3 (addenda).

The latter gentleman mentions a work of three years 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 contains—(*a*) an address by "the Publisher to the reader" of three pages, (*b*) an Epistle to the wise and understanding reader, of nine pages; and a preface of fifty-three pages. Neither of the foregoing is regularly paged, *and the* latter concludes with *Soli Deo Gloria.* The "Fama Fraternitatis" consists of only 33 pages, and the "Confessio Fraternitatis" of 30 pages; so that one half of the book is an introduction to the other half; which, for a volume measuring only some six inches by four, is surely a lengthy enough explanatory notice for even the dullest of readers.—But we will let the Publisher introduce himself to our readers without delay. †"*It is the* observation *of such as skill* dreams, *that to* travel *in our sleep* a

* Engravings of the Jewels will be given in the next number.

† The words in Italics are according to the original.

long way, *and all* alone, is a sign of death. *This it seems the Poet knew; for when* the Queen of Carthage was to dye for love, *he fits her with this melancholy* vision:—

———'Longam Incomitata videtur
Ire Viam.'———

Now the use *I make* of it, is this: I *would be so* wise, *as* to prognosticate. *I do therefore promise* my present work *not only* Life, *but* acceptance; *for in this my* Dream *(and I know you will call it so)* I travel *not without* company. *There were some* gentlemen *besides myself, who affected this* Fame, *and thought it no* Disparagement *to their* own: *but it was their* pleasure *it should* receive light *at my* hands, *and this made them* defer *their own* copies, *which otherwise had past the* press. *I have,* Reader, but little more to say, unless I tell thee of my Justice, and now thou shalt see how distributive it is. The Translation *of the* Fama *belongs to an* unknown hand, *but the* abilities *of the* Translator *I question not. He hath indeed mistaken* Damascus for Damcar *in* Arabia, *and this I would not* alter, for *I am no* Pedant to correct *another man's* Labours. *The* copy *was communicated* to me *by a* Gentleman *more* learned *than myself, and I should name* him here, but *that he expects not either* thy thanks *or* mine. *As for the* Preface, it is *my own, and I wish thee* the full benefit *of it, which certainly thou canst not* miss, *if thou com'st to it* with clear eyes *and a* purged spirit. *Consider that* Prejudice *obstructs thy* Judgment; *for if thy* affections *are* engaged, *though to an* Ignis fatuus, *thou dost think it* a Guide, *because thou dost* follow *it.* It *is not* opinion *makes things* False *or* True; *for* men *have* deny'd a *great* part *of the* world, *which* now *they* inhabit: *and* America *as well as the* Philosopher's Stone *was* sometimes *in the* Predicament *of* Impossibilities. *There is* nothing *more* absurd, *than to be of the same* mind *with the* Generality of Men, *for they have* entertained *many* gross Errors, *which* Time *and* Experience *have* confuted. *It is indeed our* sluggishness *and* Incredulity *that hinder* all Discoveries, *for men* contribute nothing *towards* them *but their* contempt, *or which* is worse, *their* malice. *I have known all* this myself, *and therefore* I tell it thee: *but what* use *thou* wilt make *of it, I know not. To make* thee *what* man *should be,* is *not in my* power, *but it is* much *in thy* own, *if thou* know'st *thy* Duty *to thy*self. *Think of it,* and *Farewell.*—E.P."

The "Epistle to the wise and understanding Reader" is the next thing that greets the student's eye, as he peruses this rare little volume. The task of a reviewer is not an easy one, unless he is permitted to quote *ad libitum*, as nothing short of such a license could possibly enable us to do justice to our subject. It is our intention to consider this Epistle, and then the Preface; after which, the "Fame and Confession" shall receive that amount of attention which it deserves. When our sketch has been completed, and the arcana of Rosicrucianism have been traced to their acknowledged source, on the principle of audi alteram partem, we shall seek to discover what our opponents said of the mystic society when it became public, how its influence was exerted, and why its *apparent* success has not been commensurate with the design of its founders.

The Pyramids at Sunrise.

WEIRD mysteries in stone, which seem to rise
  Like antique gods from out the desert earth,
Darkly commingling with the dawning skies;—
  To what strange thoughts your presence here gives birth!
Whether ye be the temples dim and vast
  Of some forgotten worship buried now
In the mute vaults of the sepulchral Past,
  Like faded flowers on a dead beauty's brow—
Or monuments alone of regal pride,
  Reared to o'erawe the haughty tyrant, Time;—
Ye are to fame immortally allied,
  And crowned with glory like the spheres sublime,
That gaze upon your venerable forms,
Unshaken midst the strife of myriad storms!

R. WENTWORTH LITTLE.

Masonic Miscellanea.

CHIVALRIC ORDERS.

RED CROSS OF ROME AND CONSTANTINE, AND K. H. S.

The second regular assembly of the Roman Eagle Conclave, No. 6, was held at Anderton's Hotel, Fleet Street, on Saturday, the 27th June. Sir Knt. W. F. N. Quilty, M.P.S., duly opened the Conclave, assisted by Sir Knts. H. C. Levander, *M.A.*, V.E.; W. R. Woodman, *M.D.*, S.G.; C. H. R. Harrisson, *M.D.*, J.G.; Rev. W. B. Church, *M.A.*, H.P.; H. Tanner, Treasurer; R. W. Little, G.R., as Recorder; J. Read, Prefect; H. Allman, Standard-Bearer; G. Powell, G.S.B., as Herald; W. Hurlstone; J. Brett; W. C. Lucey, *M.D.*; G. Smith; W. H. Hubbard, G. Treasurer; A. Perrot, *B.A.*; S. Foxall, &c.; and Visitors, Sir Knts. T. Wescombe, G. Herald, M.P.S., No. 2; J. G. Marsh, G. Architect, P.S., No. 1; Captain H. Barber, V.E., No. 5; W. Holman, *M.D.*, P.S., No. 1; G. Kenning, No. 1; D. R. Still, No. 2; R. Gurney, J.G., No. 3; and A. Thompson, Prefect, No. 3. After the confirmation of the minutes and the usual ballot, Bro. William Osmond Allender, of the Lodge of Prudent Brethren, No. 145, was duly admitted, received, constituted and installed as a Knight of the Order. The decease of Sir Knt. A. H. Morton was announced by the acting Recorder, and, on the proposition of Sir Knts. Hurlstone and Brett, an expression of regret was ordered to be placed on the minutes.

The Conclave was then closed, and a Grand College of Viceroys was opened by Sir Knt. Little, Vice-President, when Sir Knts. Still, Allender, Kenning and Foxall were duly consecrated as members of the Priestly Order. A Grand Senate was then held for the reception of Sir Knt. Allender, who was regularly enthroned as a Sovereign, in order to qualify him to preside over a Conclave proposed to be formed in Bengal. After the close of all business connected with the Order of Constantine, the chambers were prepared for the solemn and interesting ceremonial of the K. H. S.* The Mount Carmel Sanctuary of that distinguished Order, which is now appendant to the Red Cross fraternity,

* The K. H. S. Order is strictly limited to 99 members.

was impressively opened by Sir Knt. R. W. Little, Registrar-General, who presided as Prelate, and the other eastern chairs were occupied by Sir Knts. Captain H. Barber, as Seneschal; W. H. Hubbard, as Prior; T. Wescombe, Sub-Prior; and J. Brett, Captain of the Guards. The following Royal Arch Masons, being also Knights of Constantine, were then entrusted, and received the first point of the Order; *viz.*—H. C. Levander, W. R. Woodman, C. H. R. Harrisson, J. G. Marsh, J. Read, Rev. W. B. Church, H. Tanner, W. F. N. Quilty, A. Thompson, W. Holman, S. Foxall, G. Kenning, and D. R. Still.

The Theological and Traditional orations were delivered by the Prelate, and the brethren were then admitted to the second and third points. After the ceremony the Officers of the Sanctuary were selected as follows:—R. W. Little, Prelate; G. Powell, Seneschal; Rev. W. B. Church, Prior; W. F. N. Quilty, Sub-Prior; J. Brett, C.G.; C. H. R. Harrisson, Chancellor; H. C. Levander, Registrar; W. H. Hubbard, Treasurer; T. Wescombe, 1st Lieut.; S. Foxall, 2nd Lieut.; W. R. Woodman, G.S.V.; J. Read, S.B.; H. Tanner, T.B.; D. R. Still, Verger; G. Kenning, Harbinger; and J. G. Marsh, Warder.

The utmost satisfaction was expressed by the new K. H. S. at being permitted to take part in the re-organization of this noble Order, and all the officers pledged themselves to fulfil their several duties with zeal and fidelity, so as to do justice to its magnificent ritual. There being no banquet, the Knights separated after the closing of the Sanctuary.

Editorial Notes.

In compliance with the resolution unanimously adopted at the last meeting of the Society, held on the 9th of May, 1868, the Editors have now the pleasure of presenting to the members generally the *First* Number of "THE ROSICRUCIAN," a publication designed to be a permanent record of the Society's transactions; and also, they would hope, an instructive literary and philosophical miscellany. Much space in the present issue being necessarily occupied by a reprint of the revised "Rules and Ordinances," it is not to be accepted as a fair sample of future numbers; but, in order to render "THE ROSICRUCIAN" a worthy organ of the Society in England, the Editors invite the cordial co-operation of every Brother of the Rosy Cross.

Tales, sketches, essays, poetry, reviews and other notices will all be welcomed; and a special column will be allotted to "Masonic Miscellanea." The brethren will also note that "THE ROSICRUCIAN" will contain the usual Notices to attend the Quarterly or Special Meetings of the Society, and that the printed circulars formerly sent to each member will now be discontinued.

ANSWERS TO CORRESPONDENTS.

SENEX. The ceremony of reception for Adepts will take place at the October meeting. The re-organization of the Society has hitherto prevented due attention being given to the ritual; but, as the number of members now exceeds 130, and future admissions must therefore be restricted, we hope to see *every* ceremony creditably worked in future. R. ✠ Brethren in possession of Rosicrucian works will kindly notify the fact to the Editors.

GEO. KENNING,

CITY MASONIC DEPÔT,

3 & 4, LITTLE BRITAIN,

LONDON.

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