

THE  
ROSICRUCIANS AND THE FREEMASONS.

Being a  
Brief and Concurrent  
HISTORY  
of the

Two Organizations  
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To which is added

AN OUTLINE OF HERMETIC CHRONOLOGY  
From the Creation unto the Present Time.

BY

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## PREFACE.

"There has ever been a continued succession of Philosophers in all ages, altho' the heedless world hath seldom taken notice of them, for the ancients usually (before they died) adopted one or other for their sons, whom they knew well fitted with such like qualities, and otherwise than for pure Virtue's sake let no man expect to attain it. Rewards nor terrors, be they never so munificent or dreadful, can wrest the secret out of the bosom of a philosopher.

"And if it so fell out that they met not with any whom they conceived in all respects worthy of their adoption, they then resigned it into the hands of God, who best knew where to bestow it. However, they seldom left the world before they left some written legacy behind them, which (being the issue of their brain) stood in room and place of children, and becomes to us both parents and schoolmaster.

"In these legitimate children they lived longer than in their adopted sons; for though these certainly perished in an age, yet their writings (as if when they died, their souls had been transmigrated into them) seemed as if immortal, enough at least to perpetuate their memories till time should be no more. And to be the father of such sons is (in my opinion) a most noble happiness." (Norton's *London* Ordinall of Alchemy, in Theatrum Chemicum Britannicum, by Elias Ashmole; ~~X~~. 1652.)

It is with a similar feeling that the author of the present volume, although not desiring to pose as a philosopher, presents to the world this child of his brain as a legacy to those investigators and students who not only now live, but those ~~was~~ yet to come.

The conception of this work arose from the discovery, by the author, of an unpublished series of letters from Frater W. J. B. MacLeod Moore, IX<sup>o</sup>, 33<sup>o</sup>, late Supreme Magus of the Rosicrucian Society in Canada and Sovereign Grand Commander of the Ancient and Accepted Scottish Rite in Canada, to General Albert Pike, 33<sup>o</sup>, then the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for



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the Southern Masonic Jurisdiction of the United States, and one of the greatest of Masonic Scholars.

These letters were found in the Archives of the Rite in the House of the Temple at Washington, D. C., and related to the proposed establishment by Albert Pike of a Sovereign and Independent College of Rosicrucians for the United States.

The intention of the author was, at first, to prepare a series of articles for THE BUILDER, the organ of the National Masonic Research Society, of <sup>Cedar Rapids,</sup> ~~Ames,~~ Iowa, and incorporate therein these letters to Albert Pike, with historical annotations. But while these articles were in preparation, so much new material kept constantly coming to hand that a more extensive work was planned than would be suited for periodical publication.

As a result, an outline of the History of the Rosicrucians has been written in combination with a like History of Freemasonry, the intention being to show the two organizations in simultaneous activity and growth; although it must be remembered that the Rosicrucian Brotherhood greatly antedates Freemasonry, and is the secret root from which Freemasonry sprang. In other words, Freemasonry is an exoteric body, appealing to the many and presenting a popular ethical philosophy; whereas the Rosicrucian Brotherhood is the esoteric body, seeking but the few earnest students of the Mysteries, to whom it explains the fundamental philosophy of the creation, rise and development of MAN.

Voltaire once said; "Books are made from books." Especially is this <sup>true</sup> ~~fact~~ of the present volume, for the greater part of it is but a series of quotations from various authorities strung together on the chain of chronological sequence. Hence it confessedly lacks literary style, and the reader is <sup>courteously</sup> asked to forgive this omission and to accept in its stead the honesty of purpose with which it is the writer's intention to present the truths set forth.

The story of the beginnings of religion involves a vast amount of detail which would require many volumes to treat adequately, so the first chapter, which deals with this subject, is but the merest skeleton, giving, however, some of the Rosicrucian teachings concerning religious origins.

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It is greatly to be deplored that the libraries in this country are generally deficient in material on which to base an adequate resume of Rosicrucian history on the continent of Europe, but this can largely be accounted for by the secrecy with which the Brotherhood has generally operated, and the obligation of its members not to divulge the names of its initiates.

The writer admits that much more could have been said in this work concerning such great Adepts and Mystics as Sandivogius, Fludd, Paracelsus, Valentine, Vaughn, Philalethes, etc., but it has been thought that enough has been given to show these worthies in their historical relations, and the earnest student can glean the details of their lives from available books.

A deep debt of obligation is acknowledged by the writer for the help of the following Fratres and Brethren who have so kindly assisted him in the preparation of this work.

Among those who have passed to the Higher Life he desires to remember with <sup>valued</sup> especial gratitude his Friend and Correspondent, Frater Edward Holmes Brown, Prince of Eulis and Grand Master of the Temple of the Rosy Cross, to whom he is indebted for a great deal of information concerning the Brotherhood in America during the middle of the last century; and also another Friend and Correspondent, Frater Sylvester Clarke Gould, to whose labors is due the founding of the present Societas Rosicruciana in America. He also wishes to remember Frater Thomas J. Shryock, IX<sup>o</sup>, the late Supreme Magus of the Societas Rosicruciana in the United States; Brother Julius Friedrich Sachse, the late learned Grand Librarian ~~and~~ and Curator of the Right Worshipful Grand Lodge of Pennsylvania; Brother James H. Coddington, 33<sup>o</sup>, the late Secretary General of the A. & A. S. R., N. E. J.; and to Brother William Homan, 33<sup>o</sup>, late Deputy of the Supreme Council, N. E. J.

A profound and grateful recognition is also due those friends and helpers who are still on this plane of earth life and whom the writer counts among his most esteemed friends. Especially does he desire to render thanks to Frater George Fleming Moore, VIII<sup>o</sup>, 33<sup>o</sup>, Past Sovereign Grand Commander, A. & A. S. R., S. E. J.:

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 letters to Albert Pike, and the resultant compilation of this work.

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 this book would have been almost impossible.

In closing this preface it would seem fitting to quote the Charge given to the  
 Elect in the Preface to the book entitled "Long Livers", by Eugenius Philalethes,  
 F.R.S. (William Saaber), and published in London, 1729, just twelve years after  
 the Masonic Revival at York, England.

"Remember that ye are the Salt of the Earth, the Light of the World, and the  
 Fire of the Universe. Ye are Living Stones, built up a Spiritual House, who  
 believe and rely on the chief Lapis Angularis (Corner Stone), which the refractory  
 and disobedient Builders disallowed. Ye are called from Darkness to Light, ye  
 are a chosen generation, a Royal Priesthood.

"This makes you, my dearest Brethren, fit companions for the greatest kings;  
 and no wonder, since the King of Kings hath condescended to make you so himself,  
 compared to whom the mightiest and most haughty princes of the earth are as but  
 worms, and that not so much as we are all Sons of the same One Eternal Father,

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by whom all things were made; but inasmuch as we do the Will of his and our  
Father which is in Heaven.

"Ye see now your high dignity; ye see what ye are; act accordingly therefore,  
and shew yourselves MEN, and walk worthy the high Profession to which ye are called."

Peace and Goodwill ~~be~~ unto ~~us~~ all.

~~Prayer.~~

Henry V. A. Parsell.

New York, N. Y. 1842.

TO THOSE  
INITIATES  
WHO  
CAME BEFORE US  
YET LEND THEIR  
INVISIBLE PRESENCE  
TO OUR  
EARTHLY CONVOCATIONS  
THIS WORK  
IS  
REVERENTLY DEDICATED

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THE OATH  
OF THE ALEHENISTS.

Will you with me tomorrow be content  
Faithfully to receive the Blessed Sacrament,  
Upon the Oath that I shall heere you give,  
For ne gold, ne silver, so long as you live;  
Neither for love you beare towards your kinne,  
Nor yet to no great man, preferment to wyne,  
That you disclose the seacret I shall you teach,  
Neither by writing, nor by swift speech,  
But only to him, which you be sure  
Hath ever searched after the seacrets of Nature,  
To him you may reveal the seacrets of this Art,  
Under the cover of Philosophie, before the world you depart.

From the Breviary of Philosophy, in the  
Theatrum Chemicum Brittanicum, by Elias Ashmole.  
Published in London, 1652.

Ocult  
→  
CHAPTER I.

~~The Mysteries, their Early Origin and their Connection  
with Christianity~~

Ocult Rosicrucian philosophy teaches that during the Atlantean Epoch, the prediluvian period, the Initiates of the Humanity of the Saturn, Sun and Moon Periods instituted oracles for the purpose of giving stated forms of initiation to those of that Epoch who were sufficiently advanced in evolution to be capable of understanding the higher instruction and attain psychic development.

The Sun Initiate, or Christos, who is now the Regent of our planet, Earth, selected seven of the most advanced Initiates of the Atlantean oracles, and in their subsequent incarnations impressed their higher vehicles so that they became the spiritual teachers of the prediluvian humanity, imparting to them the Wisdom Religion, the forerunner and fountain head of all true religion of the present day. ①

These seven Initiates are known in occult tradition as the Seven Prediluvian Avatars, or Messengers of God. Each of these Avatars gave as much instruction in the Mysteries of Cosmos as the spiritual and intellectual status of the Man of his period would permit.

Tradition states that in these archaic times there were Seven Churches or Temples, and it was the custom to choose seven missionaries from among the most learned, pious and energetic of the Sacred College and send them forth to preach the true Chadic faith of the First Messenger. These missionaries were called the Sat Bhai, or the Seven Brothers.



Near Shiraz<sup>2</sup>, in Persia, is yet preserved a memorial of this ancient ordinance. It is called the Heft Tun, and was erected by Kerim Khan in memory of the Seven Dervishes. ②

The Sat Bhai are probably referred to in the Talmudical formula:- "Wisdom hath builded her House; she hath hewn out her Seven Pillars; the light that cometh from Wisdom shall never go out." ③

Correlating with all this it is interesting to note that in a recent treatise on the Hindu philosophy, Ramachandra Bose writes:- "Now it is said that there is a Brotherhood in existence which has received its knowledge from the primary Seven Rishis". ③

The learned Dr. Kenealy states that the Messengers of God were of two kinds, Messianic and Cabiric; the first being the Teachers, the second the Judges. He further states that a heaven-descended Revelation was given to the First Messenger, and by him communicated to the earth in the Book we now know as the Apocalypse. ④

The most sublime articles of religious faith were inculcated in the Greater Mysteries, and the Apocalypse was the secret volume which was used on full Initiation, the visions therein being presented magically to the disciple.

The teachings of these Mysteries were transmitted thru oral tradition and were recorded in geometrical figures, thus originating the Symbols which are our present day heritage from the by-gone ages and which form the nuclei around which cluster the rituals and liturgies of all just and regular Rosicrucian, Masonic and Religious orders of all times.

The most notable of the ancient fraternities which became the Custodians of the Sacred Mysteries were those of Isis and Osiris in Egypt; of Mithras in Persia; of the Cabiri in Samothrace; of Brahm in India; of Bacchus or Dionysus in Syria; of Ele<sup>u</sup>sis in Greece;

of the Druids in Britain; of Balder in Scandinavia, and of Vitzliputzli in ancient America. <sup>(5)</sup> Of the Rites which sprang from these ancient mysteries, the most noteworthy was that of Pythagoras, the philosopher. This remarkable man traveled through Egypt and India during <sup>564</sup> ~~540~~ B.C. and the years following, in order to acquire the initiations of different countries, and at length established a Cenobitic or Monastic Rite of his own which so closely resembles Freemasonry that many writers have assumed the absolute identity of the two Societies. Nor is this the only modern assumption, as Pythagoras is evidently alluded to in the Old Constitutions of Masonry, and was the precursor of Euclid as a geometrician.

The system of Pythagoras is said to have consisted of three degrees, and he enjoined a three years' novitiate and a five years' silence. The instruction was oral, and <sup>his disciples</sup> ~~they~~ were possessed of signs, tokens and words to distinguish each other, and were bound by an oath to secrecy. The immortality of the soul was a part of the instruction.

A system closely resembling the Pythagorean was that of the Essenes and Therapeutae of Syria, who were a monastic branch of the Egyptian Gnostics, and were divided into secret degrees like modern Freemasons.

Eusebius emphatically claims them as Christians; even the Emperor Adrian, in describing Egyptian Christianity, states that the Bishops of Christ were equally those of the doctrine of Serapis. They also had a secret examination: one presented the symbol of a Fish; the other lettered the initials of the anagram, "Icthus." <sup>(6)</sup>

The effect of these remarkable associations was to conserve and develop Religion, Philosophy, Science and Art. They nurtured and elaborated Alchemy, Arithmetic, Astrology, <sup>A</sup> Astronomy, Geometry, Music, Theogony, Theology, Theosophy, Theurgy and Thaumaturgy. These

names are to be understood in their original meanings, and not as modified and colored by their modern usage, association, and adoption by modern organizations; for only in this way can we gain a true concept of what these words meant to our ancient brethren.

Fortified as the knowledge of these then hidden mysteries of nature and science was by peculiar secret ceremonies, known only to the Priests and the Initiates, the select character of the fraternities was preserved on the principle:- "Give not that which is holy unto the dogs, neither cast ye your pearls before swine", and the teaching was invariably veiled in allegory and symbols. ⑦

From the earliest times mankind appears to have existed in two distinct classes;- those of ordinary intelligence and without keen spiritual insight on the one hand, and those of searching intellect and lofty spiritual aspirations on the other. All thinking people recognize these distinctions between the many who travel the broad and down-hill road of self-indulgence and abandonment to material pleasures, and the few who laboriously and painfully climb the straight and narrow Path of self-control which leads to spiritual attainment.

From these natural and inborn divisions of evolving humanity result the two ancient methods of religious teaching: the exoteric, giving out only so much as could be assimilated and understood by the multitude; and the esoteric, leading the chosen few by the difficult Path of personal Initiation to the knowledge of the hidden truths of the Most High.

This occult wisdom was termed by Pythagoras the "Gnosis", from which Greek word our English word "Know" is derived.

The ancient writers frequently discriminate between the esoteric and exoteric teachings. It is said that St. Chrysostom used fifty times the expression:- "the Initiated know what we say."

Origen, in his preface to the Gospel of St. John, writes  
 "To the literal minded (or exoteric) we teach the gospel in the  
 historic way, preaching Christ Jesus and him crucified; but to the  
 proficient fired with the love of divine wisdom (the esoteric) we  
 impart the Logos."

St. Cyril says;- "We do not speak openly, but deliver many  
 things covertly, that the faithful who know them may understand, and  
 they who do not may receive no harm." It is also written of the  
 Christ, in Matthew, 13:24- "All these things spake Jesus unto the  
 multitude in parables; and without a parable spake he not unto them."

Hear also Mark 4:11,12,- "And he said unto them 'Unto you it is  
 given to know the mystery of the kingdom of God: but unto them that  
 are without, all these things are done in parables: That seeing they  
 may see and not perceive; and, hearing they may hear and not under-  
 stand'".

These are but a few of the many quotations which can be adduced  
 from the ancient writings to prove that religious teaching was both  
 exoteric and esoteric: given publicly by Parables and privately in  
 the Mysteries.

By Mystery, in the ecclesiastical use and sense, is meant some-  
 thing secret, uncommunicated; religious rites or ceremonies; or, as  
 defined by Elias Crestensit in his Commentary on Gregory Nazianzen:-  
 "Those things which are transacted by us in solemn festivals are  
 called Mysteries, the knowledge of which is attained by superior il-  
 lumination and imparted only under the guard of special caution, re-  
 strictions and injunctions of secrecy".

The Obligation which was then, as now, exacted from the Initiates,  
 was not of the nature of the solemn oath which was administered in  
 courts of justice, called by the Greeks Orchos, and by the Romans

iusjurandum; but a sacramentum, i. e., protestation, something declared by a solemn or holy mind; and of the precise nature, as well as name, of the promise or engagement made by soldiers to be true to their commander.

As this Obligation immediately preceded the communication of the holy mystery, the terms sacrament and mystery were used as synonyms, or of like import: thus, the person who had received the knowledge of the mystery was said to have received the sacrament. And so, in ecclesiastical history, the word mysterion, in the Greek, was rendered sacramentum in the Latin; but through modern writings a mistake runs concerning what the ancients called sacramentum, as though it meant the eucharist, whereas it means only the obligation of the initiated. Still, there is a bearing upon its original designation in the present definition:- "an outward, visible sign of an inward spiritual grace." (6)

This will help to make clear the purpose of the Disciplina Arcana or Secret Discipline, to which repeated reference is made in the works of the church fathers.

The Disciplina Arcana has been commonly explained as having reference to the Mystery of the Mass, the Sacrament of the Eucharist; but the reader will surmise correctly if he gives the term an esoteric interpretation and considers it as containing the secret teachings as imparted by the Master, Christ Jesus, to his disciples.

It is believed that one of the pass-words used in the ceremonies of the Disciplina Arcana is the well-known word "Sibboleth", which first appeared in Judges XII;6. Now Sibboleth is simply an abbreviation of Sibbolithos, which is combined from the Greek roots sibo <sup>and</sup> lithos, which mean Cherished Stone. (7) So in this one word alone we have a link which connects these ancient mysteries with the stone which the builders refused (Ps. CXVII:22), (see also Matt. XXI:42, Mark XII;10,



Luke XX:17, Acts IV:11, 1 Pe. II, 7), the White Stone in which a New Name is written (Rev. 2:17), the Philosophers Stone of the Rosicrucians and the Mediaeval Alchemists, and the Rough and Perfect Ashlars of our modern Freemasonry; not to mention the obvious connection with the Fr. G.: degree.

It is undoubtedly true that the Disciplina or Catechesis Arcani, which was in vogue for at least the first five centuries of the Christian Era, was the new College of Magic which Christ established amongst his Disciples, and of which the Greater Mysteries were revealed to St. John and St. Paul.

The degrees of these Arcana are said to have been;- first, Katecomenoi, or learners, Jews, and the unbaptized; second, Oi Pisto, or Faithful; third, Photizomenoi, or illuminated, enlightened, baptized; fourth, Menuemenoi, or initiated; fifth, Teleiomenoi, or perfected.

first - To us, as Rosicrucians and Freemasons, the descent of Christianity from the Osirian religion of Egypt is vitally interesting, especially because the Rosicrucian Brotherhood is at once the repository and the exponent both of the Hermetic doctrines of ancient Egypt and the esoteric teachings of the Christ.

The correspondences of the two religions are sufficient to be convincing; the Trinity most commonly worshipped thruout ancient Egypt was Osiris, Isis and Horus. The Triad of orthodox Christianity is the Father, Son and Holy Ghost, but that more closely corresponding to the Egyptian is the Catholic Trinity of Father, Mother and Son.

As to the Incarnation, Osiris was considered to be a God-man such as Jesus became upon his baptism by John. It is interesting to notice that the incidents of the Annunciation, Conception, Birth and Adoration as related by St. Luke, read almost as if they were copied from the sculptures, at Luxor, of the miraculous birth of King Amunothph III.

Regarding St. John's representation of Jesus as the Word of God;

fourteen centuries before this Evangelist wrote, we find in Osirianism this notion of the Word as the First-born, and Son of God.

And on the walls of the great Temple at Philae, and on the gate of the Temple of Medinet Abou at Thebes, we read, in the very words of St. John's Gospel: "It is he who has made all that is and without him nothing has ever been made".

We are particularly struck by the resemblances between the Divine Pymander of Hermes Mercurius Trismegistus, whom the Rosicrucians revere as the Father of all their hidden wisdom, and the first chapter of St. John.

These similarities of idea and expression are the more remarkable as they could not have arisen from either writer copying the other.

Let us now consider the Resurrection which, unlike the miraculous Birth, is in all the Evangelists. Osiris, buried in the Sacred Island of Philae, rose again even as did Jesus, entombed near Jerusalem, rise again.

Therefore, when we find the chief Temple of the very island of his sepulture sculptured with the resurrection of Osiris; when we see at Philae, in the chamber over the western adytum of the Temple of Isis, the whole story that forms the central article of Christian faith represented, not in connection with the relatively modern Founder-God of Christendom, but the primeval God of Egypt, we begin to dimly realize that beneath all outward observances of religious ceremonies, and concealed behind the trite interpretations of ancient symbols, there are fundamental Truths of the greatest importance; Truths which, through countless millenia of evolutionary ages have been wrought into the very constitution of Man, the Microcosm; yet which can only be discovered and rightfully used by Man when he has attained to a certain status of spiritual development.

To such as these who are in truth worthy and well qualified, duly and truly prepared, and whose hearts are athirst for the Water of Life, the Most Holy Order of the Ruby Rose and the Golden Cross, known exoterically as the Rosicrucian <sup>Fraternity</sup> ~~Order~~, offers a logical and consistent Initiation, for which the candidates are prepared by a carefully graded series of instructions issued under the authority of the High Council.

The <sup>Fraternity</sup> ~~Order~~ is in no sense a degree mill. Money cannot buy its Grades, for they can only be lawfully conferred upon those who, upon due trial and strict examination, both oral and written, are found justly entitled thereto.

Freemasonry, as well as those branches of Christendom that preserve the highly occult liturgical and ceremonial forms and customs from Apostolic and even previous times, are regarded by Rosicrucians as exoteric. Neither possesses the keys to the interpretations of their symbols and mysteries.

But within the <sup>Rosicrucian Fraternity</sup> ~~Brotherhood~~ are taught those great cosmic truths and spiritual verities which underly and explain all that is misunderstood and mysterious in both Freemasonry and Christianity.

No time expended in the quest for Truth can ever be wasted, for to the student of the Mysteries it is well known that each lifetime is but the preparation for another life wherein he is to learn the greater lessons for which he has been prepared by the experiences assimilated in the life preceding.





## CHAPTER II

Rosicrucian and Masonic Antecedents up to the Period  
of Christian Rosencreutz.

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While the oldest Masonic legend is probably that of the Ark Mariner's Degree, which takes the candidate back to the time of Noah and the Deluge, the Rosicrucian ~~Order~~ <sup>Fraternity</sup> possesses evidence of an origin much more remote. The Ancient Wisdom, Mystical Christianity or the Secret Doctrine, by whichever title occult truths are known, has come down to us from prehistoric times and by hidden paths. St. Augustine says; "What is now called the Christian Religion existed among the ancients and was not absent from the human race until Christ came; from which time the True Religion, which existed already, began to be called 'Christian'".

Without going into pre-Christian times for historical data of the Rosicrucian ~~Order~~ <sup>Fraternity</sup>, we will begin the present era with a few hints given by Peter Davidson, as follows: Jesus Christ was a Nazarite of the city of Nazareth, and it was here that the Monastery of the Nazarites or Carmelites was situated, wherein Pythagoras and Elias resided for a time, under Carmel, the Vineyard or Garden of God. Nazareth, the town of Nazir, or Nazaraios, the Flower, was situated at Carmel. Jesus was a Flower, he was the "Rose of Sharon" and the "Lily of the Valley", and from this arose the adoration of the Rosicrucians for the Rose and Cross; that Rose was Ras, and this Ras or Wisdom, or the Incarnation of the Divine Wisdom, was betrayed in the Garden and crucified upon the Cross. Pope Gregory the Great called them the Carmelites of Syria, Egypt and Rome, and founded two splendid

Monasteries for the hooded and bare-footed orders. Joseph, Samson, Samuel, etc., were all Nazars. ①

While this may be true of the symbolic or mystical origin of the Order, the actual Organization of the Rosicrucian ~~Order~~ <sup>Fraternity</sup> was effected by Ormus, a Priest of Serapis at Memphis, and a friend of the Christian Apostles. ② As a result of his association with St. Mark in A.D. 46, he reformed the doctrines and ceremonies of the Egyptians by his recognition of the law of the Apostles. His disciples united with the Essenes, who had founded Lodges or Schools of Solomonian Science, and travelled from the East to propagate their Secret Doctrines in the West. The society thus became divided into two sects or orders, known as Conservators of the Mosaic Secrets and Conservators of the Hermetic Secrets, or the doctrines of the Egyptian Thoth. ③ Weiss believes that the Templars borrowed the Red Cross from this Eastern and later Western Rosicrucianism. ④

One of the important duties of the Priests in the Nile temples was to guard and watch over the Nile Cross, whose rising or falling marked the prosperity or dearth of ancient Egypt. When the Nile Cross fell, famine and pestilence were bound to follow; when it rose, peace and plenty were assured. For this reason the merchants of Egypt and of adjacent countries were as anxious to know the condition of the Nile as are our modern speculators to know the trend of the stock market. Thus the guardianship of the Nile Cross entailed great responsibility, and the duty of the Brotherhood of Priests who had the Cross in their care was one of supreme trust and integrity. From a realization of this responsibility, trust and guardianship came the more serious purpose of forming the priestly guardians into an hereditary organization for all time, and of making it the special guardian of the Secret Doctrines which were its heritage from the Theurgists. ⑤

The activities of this Order were veiled in the greatest mystery, and originally the initiatory ceremonies covered a period of several years; being extremely rigorous physically, exacting intellectually and searching spiritually.

From this Order, evolving slowly through the Dionysians, Mithraics and Eleusinians, came what is our present Freemasonry; preserving the forms and symbols of many of the ancient truths without, however, the keys to their real significance.

After the fall of the priestly power in Egypt, the remnants of this early Brotherhood travelled through Europe and became known to history as the Druids. They adapted their teachings to the semi-barbarous tribes of the Northlands, and thus the civilization of Northern Europe traces its origin, indirectly, to Ancient Egypt, as does also that of Greece and Rome.

With the rise of the Christian Hierarchy and suzerainty, the Order became the refuge of many of the early Christians who were sufficiently advanced both intellectually and spiritually to discern in the doctrine and dogmas of the Church the key to the deeply occult truths beyond.

The Basilideans, who were properly Ophites, arose in the second century, deriving their name from Basilides, the chief of the Egyptian Gnostics. They taught that in the beginning there were Seven Beings, or Aeons, of a most excellent nature; in whom we recognize the Seven Spirits before the Throne. Two of these first Aeons, called Dynamis and Sophia - that is, "Power" and "Wisdom" - engendered the angels of the highest order. The name of Abraxas, the Deity of the Gnostics, is made up of the numerical letters representing the total 365, the aggregate of days of the solar year.

The Manicheans, whose tenets concerning the Saviour Jesus are peculiar, derive their name from Manes, or Mani; and their doctrine

was first disseminated in Persia about the year 270. They speak mysteriously of the Anima Mundi, or "Hyle": they call this principle a deity, and agree with the Rosicrucians in asserting that it is a power presenting itself at once in reverse to the world and to the heavens, in as far as that, while it is dark to the one, it is light to the other; and contrariwise. St. Augustine fell under the Gnostic influence and retained their beliefs from his twentieth to his twenty-ninth year - viz., from 374 to 383 A.D. ⑥

A century before St. Augustine, the monk St. Alban organized the arcane and Rosicrucian cults that had begun in Britain during the Roman occupation. This became the FIRST organized cultus in Britain and began about the year 287 A.D. The intimate connection of this with Freemasonry is shown by the following transcript from the Tho. Carmick Ms. of 1727:

"The first Charge to Measons in England was Given by St. alban he Gaue Charges to Measons in England for till this time England Stood void of any Charges of Measonry for the King of England was a Pagan St Albans was A worthy Knight and was Stewart to the Kings household and was made Gouvernour of the building of towns Castles walls and other Great buildings he Lou'd Measons well and cherished them much he he made their pay Right Good as all the Realm Did Require for they paid to them three Shillings and Six pence per weeke whereas they Did demand but one peny per day and their meat and he Got them a Charter from the King and Council and Gaue it the name of a Lodge or an assembly and he was at it himselfe and help'd to make Measons and Masters" ⑦

From the Athanasian controversy in A.D. 323 the Rosicrucian *Fraternity* ~~Order~~ took an active part in the theology of the times, asserting the existence of but One God, in contradistinction to the Trinitarian conception of Deity promulgated then, as now, by orthodox teachers. In the year 600, however, the *Fraternity* ~~Order~~ went into retirement

for the practice and study of those arts and sciences which embody its cardinal principles.

23

Abel, the Patriarch of Jerusalem, communicated further mysteries to the organized cults in Britain about the year 875 A.D. This is Britain's SECOND point of contact with occult sources, this time with an entirely different one, - the oriental. This was during the reign of that most illustrious Saxon King, Alfred the Great.

According to von Hammer, who gives his Arabian authorities, Abdallah, a Persian, living in the 9th century of the Christian era, accepted the Gnostic doctrine of the Aeons, or Sephiroths, or emanations of divinity, and applied the system to the successors of the Prophet of Arabia, upholding Ismail as the founder of his "Path", and one of his descendants as the Seventh Imaum. This man created Dais, or missionaries, for the propagation of the system, and was succeeded by his son and grandson. One of the name of Karmath brought the "Path" into repute.

The Secret Institution was now seated at Cairo and termed the "Dar-al-hicmet", <sup>meaning</sup> ~~translated~~ Tent of Skill, or House of Wisdom; and assemblies were held twice a week, when all the members appeared clothed in white.

The members were advanced gradually through a series of seven degrees, over which presided a "Dai-al-doat", or missionary of missionaries. Their then chief, "Hakem-bi-emir-Illah", increased these degrees to nine, and erected in 1004 A.D. a stately building which he abundantly furnished with mathematical instruments. In 1123 the Vizier Afdhal destroyed this building, but meetings continued elsewhere.

Corresponding with the seven grades of this Society was a Seven-fold gradation of officers; - Grand Master; Deputy; Master; Fellow; Agent; Aspirant; Believer. The Initiate was successively



taught that, there had been 7 Holy Imaams; that God had sent 7 Law-givers, who in the interval of their appearance had each 7 helpers, and that each of these had 12 apostles. (8)

It would appear that in 1150 the Sultan of Egypt recognized the grades of this Society, for when a special rank was created for the learned Jewish physician Maimonides, it is added that "the enlightened men of the kingdom were divided into 7 grades, each occupying a corresponding position near the throne." (9)

An ancient painting on wood, preserved at York, represents a view of the crypt of York Minster, with the inscription:- "The Grand Lodge of All England, founded by Prince Edwin, A.D. 926." (10)

About the year 1090 a Dai of the name of Hamsa prevailed upon the Druses of Lebanon to accept the Initiatory System of the House of Wisdom. These Syrian mountaineers are a peculiar race ~~who~~ and are probably of Phoenician descent. From the time of Hamsa they have remained faithful conservators of the organization received from him. The Sect recognizes six degrees, of which the three first are typified by the "three feet of the candlestick of the Inner Sanctuary which holds the five elements," and these "three feet" are - "the holy application, the opening, the phantom", -referring to man's inner and outer soul, and the body of matter.

The members are sworn to absolute secrecy, and strictly observe their oath. They are known to have signs of recognition which are common to Freemasonry.

Blavatsky, who was an Initiate of the Sect, informs us that the fundamental principles<sup>e</sup> of Hamsa are chastity, honesty, meekness and mercy; and that its basis is the old Ophite Gnosticism, which, in the most ancient times, claimed immense antiquity as the builders of the Draconian stone enclosures scattered over the old world and even America. (11)

It is stated in a Rosicrucian Ms. lying at Cologne, under the nom-de-plume of "Omnis Moriar", that a Society termed the Magical Union was established at that city in the year 1115. <sup>(12)</sup>

Through the Templars and Knights of St. John, Britain gained the THIRD point of contact with arcane Orders in 1118 A.D.

Albert de Groot, Count of Bollstadt, better known by his Latinized name, Albertus Magnus, was born in Suabia, at Lauingen on the Danube about the year 1193. At an early age he received from the disciples of St. Dominic the secret of the Philosopher's Stone and the mysteries of the Rosy Cross, and, by reason of his remarkable intellect, soon attained the office of Imperator of the Order. In the year 1214 he communicated the mysteries in Britain, thus constituting the FOURTH contact of Anglia with legitimate Rosicrucian sources.

Albertus Magnus was later made Provincial of the Dominicans, and in 1250 was appointed to the Bishopric of Ratisbon. His pupil, St. Thomas Aquinas, he initiated into the Rosicrucian mysteries.

In 1262 he resigned from his public offices to go into monasterial retreat at Cologne. He died in 1280.

Albertus Magnus is credited with being the inventor of gunpowder, which he probably discovered during his researches in Alchemy. He was one of the strongest links in the continuity of the Rosicrucian <sup>Fraternity</sup> ~~Order~~ <sup>C. R. C.</sup> during the pre-~~1500~~ period.

At the close of the thirteenth century there existed at Padua an Alchemical Rite of Rose Croix. The savant Carburì was one of the last Sages of that respectable Institution. <sup>(13)</sup>

In the year 1374, Count von Falkenstein, Bishop of Treves, was called the Imperator Fraternitatis Rosae Crucis. <sup>c</sup> <sup>(14)</sup> The possession of this title is an obvious indication of the existence of the <sup>Fraternity</sup> ~~Order~~ at that time.

There is an old manuscript of this date that ~~was~~<sup>used</sup> the ~~word~~<sup>term</sup> "Fraternitatis Rosae Crucis", <sup>and</sup> in which the whole symbolism is so equally Alchemistic and Masonic that it would be difficult to say to which Society the writer belonged. Both Societies seemed to have a common transmission, the one as a building and the other as a mystic fraternity. The natural inference is that the writer was a member of both Societies. 26

The period of the Renaissance was the epoch when the fore-runners of Craft Masonry and the Rosicrucian Art and Practice came with their message to the humanity of modern times.

It was Petrarca who opened the period of search, discovery and collection of ancient manuscripts and works of art. He kindled a passion for books, buildings, statues, pictures and gems. This passion spread rapidly among sovereigns and scholars.

With the discovery of literary material went hand in hand a new intelligence - an enthusiasm for the ideas of the ancients, a taste for general culture. Greece and Rome rose, phoenix-like, from the dust of antiquity to new life and vigor. Virgil sang his Aeneid; Plato taught philosophy; the gods of Greece became apostles of the worship of beauty.

The newly discovered ancient civilization was transfused with the spirit of mediaeval Christianity. From these two sources arose a great literary and artistic movement, a new type of civilization, which aimed at an aesthetic transformation of man and a universal and harmonious development of personal character. (15)

Dante, Petrarca and Boccaccio represent the birth and glory of Italian literature and are the fathers of the revival of letters.

The masterpiece of Dante, his Divine Comedy, is a declaration of war against the papacy by a daring revelation of mysteries. (Note that the word "Comedy" is not to be translated or understood



in the sense of a farce or fantasy, but rather as an epic.) Dante's visit to the supernatural worlds takes place like an initiation into the Mysteries of Eleusis or Thebes. His heaven is composed of a series of Kabalistic circles divided by a cross, like the pantacle of Ezekiel; in the center of this Cross a Rose blossoms, thus for the first time manifesting publicly and almost explaining categorically the symbol of the Rosicrucians.

William of Lorris, who died in 1260, five years before the birth of Dante, did not complete the Romance of the Rose; his mantle falling upon Jean de Meung, called Clopinel, some ~~many~~ years later.

It will be discovered with a certain astonishment that the Romance of the Rose and the Divine Comedy are two opposite forms of a single work, -initiation by independence of spirit, satire on all contemporary institutions and an allegorical formula of the grand secrets of the Brotherhood of the Rosy Cross. (16)

A contemporary of Dante and of Arnold of Villanova was the celebrated alchemist, Raymond Lully. He was a friend of John Cremer, Abbott of Westminster, and also closely associated with the remarkable English mystic and adept, Roger Bacon. About 1294<sup>1</sup>, Lully initiated King Edward I into the Rosicrucian mysteries.

A wonderful exposition of the secret meanings of the works of Petrarch, Boccaccio and Dante, and of their relations to mysticism, is found in an extremely scarce book by Gabriel Fossati, the father of the great artist bearing the same name but with the prenom "Dante". The title of this rare volume is "Disquisition on the Anti-Papal Spirit which Produced the Reformation: Its Secret Influence in the Literature of Europe in General, and of Europe in Particular." It is a cultured book, a truly exquisite piece of work, full of instructive suggestion and erudite information.

The most noted Alchemist of this period was Nicholas Flamel, a poor scrivener of Paris. He was born about 1330, during the reign of Philip le Bel, the spoliator of the Grand Order of the Temple. He became proficient in painting, poetry, architecture and mathematics. He was elected a member of the "Illuminated Sons of the Doctrine" and received the vision of the Bath-Kol, or Voice of the Daughter, which appeared to him bearing a book in well wrought copper, the leaves of thin bark with characters of gold graven carefully with a pen of iron, having on every seventh leaf a picture symbolizing the Great Work.

He died in 1419 and by his will endowed many good works.

In 1450 a House was erected at Montpellier by the celebrated French traveler and financier, Jacques Coeur. It was named "La Loge", and Coeur is represented on the frieze with a trowel in his hand.

"Three porches may there be seen in the form of a furnace, similar to those of Nicholas Flamel. On one there is, on one side a sun all



Fig. 1

over fleur-de-lys, and on the other a full moon also covered with fleur-de-lys and surrounded by a hedge or crown as it were of thorns, which seem to denote the solar and lunar stone arrived at perfection."

Basil Valentine, who flourished at the same time as Jacques Coeur, in his book "Azoth", published at Frankfurt in 1613, gives the illustration here shown, Fig. . It will be seen that the human figure has one body, with two heads; of a man on the right and of a woman on the left. The Man's hand holds the Compasses, and the Woman's the Square. These symbols, therefore, have in Masonry a Hermetic and Rosicrucian origin. On

the side of the male head is the Sun, always the symbol of the generative energy; and near the female head is the Moon, always the symbol of the productive capacity. In the middle, over the two heads, is the sign of Mercury (Hermes Trismegistos or Thoth), the Master of the Lodge, i. e. of the Universe, of which the Lodge is a Symbol. Below these are the signs of the remainder of the Seven Planets, - Mars, Jupiter, Venus and Saturn.

The winged globe is the Egyptian symbol of Thoth Trismegistos, or the first Thoth (Hermes) and of the world created in Time by the Divine Utterance, the Logos, that animates it. On the globe, under the Fire-breathing Dragon, are an Equilateral Triangle and a Square, the former on the latter, with the figures 4-3, indicating the number of sides of each. What these figures mean, as composing Seven, is taught to the Princes of the Royal Secret in the 32d Degree.

Another interesting cut from the second part of the book



Fig.

"Azoth", Fig. , but serves to emphasize the Rosicrucian and Alchemical origin of the symbols of the Lodge. Here is shown a crowned Magister, or Master, bearing in his right and left hands the Sun and Moon respectively. He stands upon a thorny

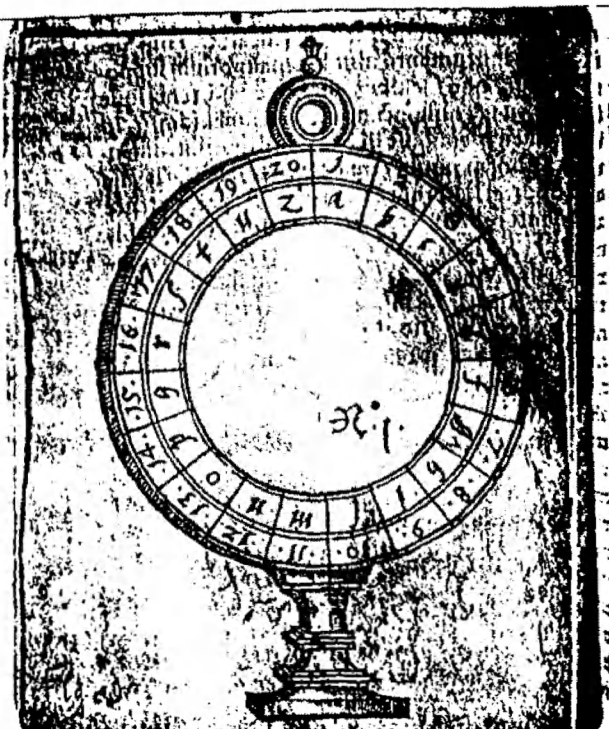
Rose bush of two branches, each bearing a rose. The rose under the influence of the generative energy of the Sun is in full bloom; that under the Moon's productive capacity is as yet a bud, containing all the possibilities and potentialities of the full blown rose, but yet unmanifested.

The most noted of the Alchemists to follow Basil Valentine was Phillipus Aureolus Theophrastus Bombastus von Hohenheim, known as Paracelsus, who was born in 1493 in the Canton of Zurich, Switzer-

land. His father was a physician of repute and a possessor of curious books. Paracelsus studied Alchemy, surgery and medicine with his father. He continued his studies under the monks of the Convent of St. Andrew of Savon, <sup>and</sup> later at the University of Basle. He finally devoted himself to the study of occult science under the famous Johann Trithemius, Abbott of Spanheim. He was a great traveler and student. In 1530 in Nuremburg he was denounced as an impostor, but confounded his critics by marvelous cures of elephantiasis, of which testimonials are still extant. He was a great writer, although but little understood. He died on the 24th of Sept<sup>r</sup> 1541; one of the greatest and most illustrious of a long line of notable Alchemists and Initiates of the Order.

An interesting phase of the labors of the Rosicrucians of those times was the great ingenuity which they displayed in concealing their secrets from the profane. This was done in two ways;—first, by means of the Rota; second, by anagrammatic transposition.

The Rota is the same as what is now known to us as a cipher wheel, and is here shown in a cut taken from the work "De Occultis Literarum Notis" by John Baptista Porta, Argentorati, 1606.



Rota.

This shows two concentric circles or discs, the outer one fixed, the inner movable. The alphabet is arranged around the circumference of the inner circle, and a set of numbers or other characters is similarly spaced around the outer circle. By rotating the inner circle as many different characters can be assigned to each letter of the alphabet as the circle contains.

In the use of the Rota a key was always shown in some previously agreed upon way, which fixed the relation of the two circles, and thus rendered easy the deciphering of a manuscript or letter.

The method of anagrams is much more difficult, for it proceeds upon no fixed rule, but merely transposes the letters of a word or sentence until they form a new word or sentence. To some this may appear extremely haphazard, but when a large number of cases yield the most interesting and valuable results the element of chance disappears and a foundation of fact is built for the further discovery of hermetic and Rosicrucian secrets in the ancient formulae and writings.

As examples of anagrams let us take the following from "The Pronaos of the Temple" by Franz Hartmann. On <sup>h</sup>101 is this Latin motto over a Rose Cross: "PRAESENTIA MUNIAMUR EJUS IN OBITU NOSTRO"; transposing the letters we get-"ROSA, INRI N, NUMEN PATPIS JEUE A MOTU SUBITO". The translation of which is, filling in the word "Nostra" which is indicated by the abbreviation "N" after "INRI":- "The Rose, our I N R I, is the force of Father Jod-Heve from quick motion". Another example from p.84 of the same work is this:- "Vade retro satanas. Nunquam mihi suade vana. Sunt mala quae libas. Ipse venena bibas." The anagram resulting from this is: "En Rosa mundi, suprema beata, essen. qua. aqua viva illuminans. Veni a Hade Sabbata nst." "Behold the supreme blessed Pose of the World, fifth essence, living illuminating water. Our Sabbat, come from the Hades." Evidently the anagrammatist is given a certain amount of license in abbreviations, for frequently occurs "nst" for "noster", "essen" for "essence", etc.

The erudite Francis Mayer, to whose personal letters the

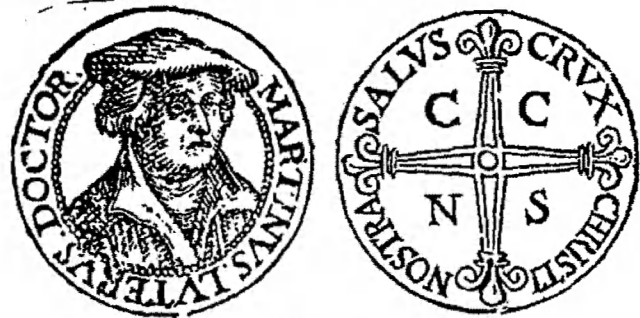


writer is indebted for the anagrams presented here and later, says that working over these transpositions serves to cultivate the intuition to a marked degree. Oft times, after laboring for days over a sentence, the solution will come in a flash, and with what seems obvious simplicity.

There are good reasons for the assertion that the great reformer, Martin Luther, was an active member of the Posierucian Order. His coat of arms shows a cross upon a heart and both within a full-blown rose.



Fig.  
Luther's Coat of Arms.



Medal of Luther.  
From Gretser's *De Sancta Cruce*.

The medal of Luther is interesting, for its inscription;-"Crux Christi Nostra Salus", taken together with the initials of the inscription which are repeated in the center from the anagram;-"Rosa Crucis ns., lux sanct(a) Christ(i)"- "Our Rosy Cross, the holy light of Christ." Furthermore, these central initials form with the cross another cross, thus giving the double stauros of the Gnostics. The upright cross is the solar cross, connecting the equinoxes and the solstices, the four triple-petalled fleur-de-lys symbolize the twelve signs of the Zodiac, and the central circle represents the sun. The four initials might be also combined with the central O thus; - S O C, - Societas; N O C, - Nocturna; or O C C, - Occulta; referring to the hidden Order.

The motto of Luther furnishes another link of evidence. This is it, "Des Christen Herz auf Posen geht. Wenns mitten unterm Kreuze steht." The anagram of this reads; - "Uns Ftn. Rosenkreuz

herrscht heute. Segnet den Seher! Martin z' Wittem." which translates thus;- "Our Rosenkreutz Fraternity rules today. Bless the Seer! Martin of Wittemburg."

Brother Ossian Lang's "Report on Freemasonry and the Medieval Craft Gilds" relates that the Freemasons met as a "loving Brotherhood" in 1410, and that they were identified with the London Company of Masons. This Company was incorporated about the year 1410, having been called the Free Masons, a Fraternity of great Account, who have been honoured by several Kings and very many of the Nobility and Gentry, being of this Society. (17)

This indicates a formal recognition and legal acknowledgement of Freemasonry at the same time that Christian Rosencreutz was laying the foundation for the revival of the activities of the Rosicrucian Order.

### CHAPTER III

#### Historical Events from the Period of Christian Rosencreutz to the Establishment of the Societas Rosicruciana in the United States.

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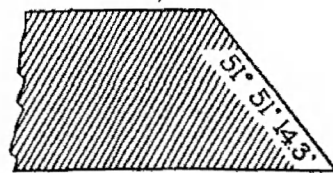
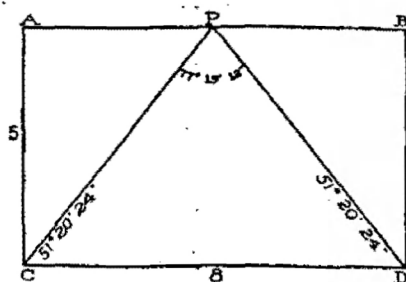
Christian Rosencreutz was born in 1378; and from 1393 to 1402 was journeying in various lands where he received his mystical instructions, being received by the Magi at Damascus in 1394.

In 1407 at his home in Germany he selected three Fraters, and in 1410 he chose four more; thus becoming the leader of a group of seven.

One of this group, Frater I.O., died in England in the year 1413; showing that the original Rosencreutz group carried the work into Britain, thus forming her FIFTH point of contact with legitimate Rosicrucian sources.

The mystical vault in which Rosencreutz was to be entombed was constructed in 1415. This vault was a heptagonal chamber having a circular altar in the center and lighted by an artificial sun in the middle of the vaulted roof. Each of the seven sides of this chamber measured five feet wide and eight feet high. The correlation of this 5 to 8 ratio with the masonry of the Great Pyramid is so close as to deserve notice at this point.





### Pyramid Angles

Let us draw a rectangle ABCD, Fig. , having a base CD of 8 units length, and a height AC of 5 units. The proportions of this figure are the same as those of the sides of the vault of Rosenkreutz. Now bisect AB at P, and draw the straight lines PC and PD. The figure CPD thus formed is the Egyptian Triangle, and its base angles are found by calculation to be  $51^{\circ}20'24''$ . ①

An average of the measured angles of the casing stones of the Great Pyramid gives  $51^{\circ}51'14.3''$ , as shown in the diagram of a cross-section of one of these stones. Some of the other pyramids measure as follows:- ②

Second Pyramid of Gizeh,	- - - - -	$52^{\circ}21'$ .
Third " " "	, - - - - -	$51^{\circ}00'$ .
North " " Abuseir,	- - - - -	$51^{\circ}35'$ .
Brick " " Dashoor,	- - - - -	$51^{\circ}20'$ .

From this it appears that the angle so simply derived from the 5 by 8 ratio of the Tomb of Rosencreutz is the controlling feature of the best preserved Egyptian pyramids; and if the Great Pyramid be really the custodian of fundamental cosmic measures, then this ratio, which approximates the Golden Section of the geometers, is a cosmic ratio and is an instrument of the G.A.O.T.U.

Rosenoreutz died and was buried in the vault in the year 1484. In connection with this it is curious to notice that in the

Cathedral in Siena in 1484 was placed by the then rector of the Cathedral a large engraved stone showing Hermes Trismegistus giving the Book of Wisdom to a disciple; and in the marble pavement are to be seen the ten Sibyls. In this same year a fraternity of Rosicrucians was established in Sleswick, Denmark. (3)

From the year 1400 to about 1790 there existed at Luback a Guild called the Compass Brothers, which met twice a year. Their badge was a compass and sector suspended from a crowned letter "C", over which was a radiated triangular plate. In 1485 they adopted symbolic decorations in the form of chains composed of these emblems united by eagle's tails. They were students of the Kabbalah and of magic. (4)

About the year 1480 a Society was established at Rome <sup>by Marcellus Ficinus,</sup> under the name of the Platonic Academy. It was a revival of the School of Plato and the Hall in which they met is said to have contained Masonic emblems. Another Society, which may have sprung out of it, was the Brotherhood of the Trowel, <sup>in 1512,</sup> at Florence. It was composed of eminent architects, sculptors and painters, and continued until the last century. There are some old drawings at Paris which represent its members as laborers, assistants and Masters; the latter appear with a trowel in their hand and a hammer in the girdle. To the laborers are assigned pails, hods of mortar, the windlass, mallet, chisel and rough ashlar. (5)

<sup>Constructores</sup>  
~~constructores~~ The Trowel occurs in the coat of arms or crest of the in the church of Or San Michele at Florence. This is a product of the Renaissance, and is a terra cotta medallion attributed to Luca della Robbia. It will be remembered that in this same church is the famous statuary group of the Quatuor Coronati, the Four Crowned Martyrs. The story of this group is as follows,-

The church of Or San Michele is that of the trade guilds of Florence, and in the early sixteenth century the Guild of Smiths, Carpenters and Masons instructed an amateur sculptor, Nanni di Banco, to prepare a niche in the church with the figures of their patron saints.

He set to work <sup>and</sup> achieved a beautiful result, including in the lower part of the design interesting reliefs, showing the four at work; and all went well until he came to put up his statues when he found that he could not get them all in. Accordingly he repaired to Donatello, who offered to get him out of his trouble if he would stand him a supper, and this being agreed to, he satisfactorily accomplished the feat by literally making the statues rub shoulders. ⑥

Henry Cornelius Agrippa, who was born at Cologne the 14th of September, 1486, established in Paris and elsewhere a secret Theosophical Society with peculiar Rites of admission and signs of recognition; and when he was in London in 1510 as the guest of Dean Collet he established a branch in that city. There is a letter of Landulph's to Agrippa introducing a native of Nuremburg who was dwelling at Lyons, and whom he "hopes may be found worthy to become one of the Brotherhood". *This is Great Britain's SIXTH contact with continental arcane orders.*

Agrippa says, as to Alchemy, that he could tell many things were he not "as one Initiated, sworn to secrecy."

Eirenaeus Philalethes, whose real name is not certainly known, and who was the author of several Rosicrucian works, 1667-78, terms Agrippa "Imperator" of the <sup>Fraternity</sup> ~~Order~~. Agrippa distinctly states that outside of operative Alchemy, which is vain and fictitious when practised literally, there is another to be sought within man's own self in the operation of the internal spirit. ⑦

Agrippa passed to the higher life at Grenoble on February 18th, 1535.

Rudolph II of Austria kept up a constant intercourse with Rosicrucians, Alchemists, Adepts of every sort. Dr. John Dee, the celebrated English alchemist and necromancer, who was born in 1527, was one of the most conspicuous of the Adepts who, from time to time, made their appearance at Rudolph's court at Prague. Here also was Count Michael Maier who held the positions of Rudolph's physician and private secretary. Maier was born at Ruidsburg, Holstein, in 1568, and was moreover, a Rosicrucian and a very fertile author. His works, bearing the mysterious signature "Chevalier Imperial", created an immense sensation. <sup>(8)</sup>

Maier introduced the Rosicrucian ~~Order~~ <sup>Fraternity</sup> into England in 1620; thus constituting Britain's ~~sixth~~ <sup>SEVENTH</sup> point of meeting with a legitimate source of the Rosicrucian Art. He died at Magdeburg in 1622.

The great Wallenstein stayed for some time during 1603 at Padua to be initiated by Professor Argoli in the occult sciences and in the mysteries of the Cabala. Padua was at this time a great center for mysticism. <sup>(9)</sup>

In 1604 took place the opening of the tomb of <sup>Christian</sup> Rosencreutz, with its mystic symbolism. Ten years later the anonymous book "Fama Fraternitatis" or "History of the Fraternity of the Meritorious Order of the Rosy Cross" appeared. It is generally conceded that the author of this book was Johann Valentin Andreas, Abbot of Adelburg, a theologian, mystic and reformer.

Many other books soon followed, both for and against the existence of the ~~Order~~ <sup>Fraternity</sup>. Among these were Robert Fludd's "Apology for the Fraternity of the Rosy Cross" published at Leyden in 1616. In this year also "The Hermetic Romance, or the Chymical Wedding" was first printed at Strasburg, although it appears to have been

transmitted and  
recovered

written by Rosencreutz in 1459.

Dr. Robert Fludd, better known to occultists as Robertus de Fluctibus, was born at Milgate House, Parish of Bearsted, County of Kent, England, in 1574. Of all English operative magicians he is invariably known as "The Great English Rosicrucian". The arms and monuments of the Fludd family are still to be seen in Bearsted church.

Fludd studied physic and medicine; traveled in France, Spain, Italy and Germany for <sup>X</sup>six years and later studied in Arabia and Egypt.

Michael Maier and Fludd were close friends, and though the former introduced the Rosicrucian <sup>Fraternity</sup>~~Order~~ in England, as has been already mentioned, Fludd received his initiation abroad.

When Fludd returned to England after his travels, he entered Christ Church College, Oxford, and on May 16, 1605, received the Degree of M.D. He was made a Fellow Sept. 20th, 1609. He then went to London where he practiced medicine in Fenchurch Street, and removing later to Coleman Street, maintaining a handsome establishment.

Fig. shows the Deed of the Robert Fludd property in Coleman St. Saint Catherine's Parish, London, to Mary Arnold. It is dated November 20th, 1624, and is signed by Robert Fludd's brothers, Peter Fludd and James Fludd. It was in this house that Robert Fludd, or "Robertus de Fluctibus", the Great English Rosicrucian, passed to the higher life on Sept. 8th, 1637. The illustration is reproduced from the original parchment, measuring 31 x 27 inches, presented to the Library of the Societas Rosicruciana in America by Mr. Henry L. Seibert, in June, 1918.

Fludd's place of rest in Bearsted Church is marked by a "stone" prepared by himself.

We are doubtless indebted to the Rosicrucians for many of the noble productions which were published in England and on the Continent between the years 1600 and 1700, or thereabouts. Some of these publications were colossal, consisting not infrequently of upwards of a thousand folio pages of small italic type. Add to this the fact that in a single volume we find some thirty or forty different varieties of symbolic watermarks, and we are forced to conclude that such expensive and elaborate works could only have been published under the patronage of a powerful and wealthy organization, working for the advancement of learning rather than for pecuniary profit.

Brother W. E. Atchison, the worthy secretary of the National Masonic Research Society of Anamosa, Iowa, states that the writers, papermakers, printers and binders of this age formed a kind of great, unorganized fraternity, which worked underground in behalf of enlightenment. The papermakers were in the habit of watermarking their stock with emblematic devices which were understood by the initiated. The printers used for head and tail pieces such cunning figures as, to those on the inside, meant very much. The authors and compositors, by a clever use of capitals and differing fonts of letters, were able to flash to the scattered Friends of Learning that they had many brethren here and there, though they might know it not. A watermark was the call across the dark by one brother to another in order to carry a word of hope, recognition and encouragement. (10)

Now it happens that one of the towns at the very center of the French papermaking trade was named "Dieu le Garde," which means



"God Guard It." In after years usage changed the name to various forms, such as Dulegard, Daulegard, etc., but it is evident that the French of that community never forgot the origin of the unusual name. What more natural than that the Albigensian paper-makers should adopt this name as an excellent device to use in their watermarks. Many such watermarks exist, and one specimen which Brother Atchison describes carries an elaborate symbolism in which may be detected the emblems of Light, of Brotherly Love, of the Bright and Morning Star, of the Spirit of Truth, etc., with a band across the bottom in which are the letters spelling "Daulegard". ①

Watermark  
It is extremely probable that the Masonic term "Due Guard" originated from this practice of the Hermetic Brethren, and that it may be interpreted as a call to Deity to protect the candidate in his progress through unknown perils and also <sup>to counsel</sup> the secrets which will be imparted to him during his journey.

Francis Bacon, Lord Verulam, who lived from 1561 to 1629, was much influenced by Fludd, and became a Rosicrucian Adept.

There existed at the Hague in 1622 a Rosicrucian Society with branches in Amsterdam, Nuremburg, Hamburg, Danzig, Mantua, Venice and Erfurt. The Brothers wore a black silk cord in the top button hole. At their Convocations they wore a golden cross with a rose on it. This was suspended from a blue ribbon and was given them on being received into the Order. ②

Fludd states that in 1633 the Rosicrucians were seeking a new name for their Society, and that it then adopted that of "Wise Men and Wisdom".

Elias Ashmole, famous as an antiquarian, was also a Rosicrucian Adept. In the Library of the A. & A. S. R. in the House of the Temple at Washington, D. C., is a copy of Ashmole's "Theatrum



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Chemicum Britannicum", published in London in 1652. On the fly-leaf opposite the title is the following note in manuscript;-

"Mr. Ashmole was born at Litchfield, May 23, 1617. One Backhouse (Whom he called Father) discovered to him the true matter of the Philosopher's Stone, May 13th, 1653."

Ashmole was at this time a Freemason, having been initiated at Warrington, Lancashire, in October, 1646, as an entry in his diary records. He died May 18, 1692. (13)

A Rosicrucian Lodge was formed in London in 1646 by Ashmole, Lilly, the two Whartons, with Drs. Hewitt and Pearson, and was carried on with great privacy. (14) This forms England's ~~SEVENTH~~ <sup>EIGHTH</sup> point of contact with legitimate sources of Rosicrucian art.

Mr. Henry Adamson, a Master of Arts and a well-known citizen of Perth, published in 1638 his "Muses Threnodie." In the Third Muse he gaily sings;-

"For we be brethren of the rosie cross,  
We have the mason word and second sight  
Things for to come we can foretell aright". (15)

From this oft-quoted verse we may reasonably infer that there was then a Rosicrucian body at Perth, initiating Masons and giving its candidates a training resulting in some kind of spiritual vision or clairvoyance.

Rembrandt's famous etching of Dr. Faustus is an example of the mystical tendencies of these times, <sup>and</sup> ~~is~~ is furthermore interesting as lending itself to interpretation by the method of anagrams.

Here we see the learned Doctor looking up from his desk, and seeing exhibited to him by an almost invisible spirit form a radiant disk on which is an inscription. The center bears the familiar "I.N.R.I."; the next circle reads, "ADAM TE DAGRAM", and

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the outer circle is "AMRTET ALGAR ALGA S TNA." While it is easy to decipher the word "AGLA" three times repeated, yet the rest is meaningless until as an anagram we find it reads: "DR. IN SATANA MALED. MIRAB. LATET ARCA. MAG. ART.", or, translated;- "Doctor: In the cursed Satan is marvellously latent the Great Arcanum of the Art." It could hardly be an accident, for picture and inscription are in full harmony, the deciphered sense is correct and worthy of being veiled, yet put in such an eminent position. It is good evidence of Goethe's being a real occultist at the time he wrote "Faust", and also adds Rembrandt to the list of Hermetists.

The "Wise Man's Crown", 1664, has the following: "The late years of tyranny admitted stocking-weavers, shoe-makers, milliners, masons, carpenters, brick-layers, gunsmiths, hatters, etc., to write and teach Astrology". This latter society Ashmole terms the Mathematicians. It held an annual festival, which was active in London in 1682. Even Sir Christopher Wren was, more or less, a student of Hermeticism, and if we had a full list of Freemasons and Rosicrucians, we would be surprised at the number belonging to both Systems. (16)

"I am of the opinion", a learned Masonic scholar says, "that the Adopted Masons, existing in 1691, held Rosicrucian opinions, and that the Free and Accepted Masons of 1717 were a Reformed Branch of the Adopted Masons." (17)

The Italian Adept, Giuseppe Francesco Borri, published in 1681 a work of nearly 400 pages, entitled "The Key of the Casket". It has been translated into English by Frater "Fortiter et Recto", which is the pseudonym of a very learned member of the Fraternity. This manuscript has not been published, but is in the custody of the Head of the Order in England. (18)

We are now at that stage of Rosicrucian history when the

Fraternity

~~Order~~ was first introduced into America.

Between the years 1691 - 1693, a company of religious and philosophical enthusiasts or mystics was organized in Germany. Their purpose was to escape, the religious and secular proscription under which they suffered, by emigration, They naturally cast longing eyes towards Pennsylvania, where liberty of conscience was assured.

These enthusiasts had all received a liberal education, six of the number being clergymen. All were members of the Rosicrucian ~~Brotherhood~~ Fraternity, and were under the leadership of Magister Johann Jacob Zimmerman, who, as may be seen by reference to the reports of the Royal Society, was one of the most noted astronomers of the time in Europe. When finally the "Chapter of Perfection", consisting of the mystic number of forty, was completed, the start was made from the two rallying points, Halberstadt and Magdeburg, for Rotterdam, whence they were to embark for the New World. (19)

Upon the very eve of embarkation, Magister Zimmerman died. The vessel, containing his effects, sailed for America, and Johann Kelpius was elected Magister in his stead. Kelpius was born in 1673 and received his education in the University at Altdorf, Nuremberg, Bavaria. He was ordained, and wrote many works on theology.

Kelpius, with his Rosicrucian following, left Rotterdam in the summer of 1693, crossing to London and Plymouth. They sailed down the Thames February 13th, 1694, in the good ship Santa Maria commanded by Captain Tanner. They made a safe voyage, arriving at Philadelphia Saturday, June 23d, in the afternoon.

Germantown, their destination, was reached the next day, and here they established a Tabernacle in the Wilderness, which

was the prototype of a stone structure of massive proportion erected in 1730, still known as the "Monastery on the Wissahickon". It bore the Rosicrucian symbol of the Cross within the Circle, the emblem of the true fraternity, and was surmounted by a "Lantern or Observatory" in which a nightly watch was kept for celestial phenomena. This was the first regular observatory established in North America. (20)

Kelpius died in 1704 and was buried by his disciples in his little garden. In 1720 one Conrad Beissel, who had been initiated into a Rosicrucian College in Heidelberg and had thereby lost his employment, left Germany with four companions. They landed in Boston and journeyed thence to join the Mystics on the Wissahickon. They found the Tabernacle deserted, Kelpius dead and his followers somewhat scattered. However, they remained a year at Germantown. Then Beissel went to what is now Lancaster County in Pennsylvania, and on Mill Creek, a small tributary of the Conestoga, erected a in which he passed the remainder of his days.

The last Magister of the Hermits on the Ridge was Conrad

He was accounted as of blameless life, but possessed of which were not lawful". He was buried September 1, 1748. (21)

Some of the Horoscopes that were calculated and cast by arithmetic philosophers, on the Wissahickon, are still treasured as priceless heirlooms among some of the leading families of Pennsylvania.

The last surviving member of this mystic community was Dr. Christopher Witt. Prior to his death in 1765 he gave to the American Philosophical Society, of which Benjamin Franklin was then president, some of his philosophical and scientific apparatus, among which is supposed to have been the unique sundial known as the Horologium Achaz, which had the property of turning back the sun's



Matthias

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shadow ten degrees by the simple expedient of pouring water into its bowl-shaped dial. This rare and ingenious device was constructed by Christopher Schissler, of Augsburg, and is still to be seen in the cabinet of the Philosophical Society at Independence Square, Philadelphia. *Just X*

*Just X* No modern Rosicrucian Fraternity is in any way descended from these old Hermits of the Ridge, founded by the Magister, Kelpius, as this community passed out of existence a couple of centuries ago. The absurdity of any such claim of descent from the old Kelpius group is therefore evident.

1730, was known in England as Templars; in France, as Rosy Cross; in Sweden, as Royal Secret; and in Germany as Rosicrucians. (22)

When the English gave up Rosicrucianism, they took up Free Masonry; the English kings were all interested in it; Charles II is said to have been initiated in France. (23)

After the Masonic Revival at York in 1717, the earliest printed evidence of something beyond the then new speculative Craft is the introduction to a work entitled "Long Livers", written by Robert Samber in 1721 under the nom-de-plume of Eugenius Philalethes, Junior, and dedicated to the Grand Lodge of London in 1722.

In this introduction Samber alludes to the grades of the Arcane Discipline of the early Christians as comparable with Masonry; to a spiritual cube, and he associates Masons spiritually with the Three Principles of the Hermetic Adepts, namely, Salt, Sulphur and Mercury; and there are other comparisons which agree with the three Masonic grades. He claims that in all times there was a Brotherhood which preserved true religion. He goes on to demonstrate the doctrine of the Unity, passing from Moses through the Schools of the Prophets, and the Rabbis. He has also three traitors, and ends by making Christ the reorganizer of a Masonic Brotherhood. He says that he is addressing "a higher class who are but few" and this is



A most important document, linking the Masonic Fraternity with its parent, the Rosicrucian ~~Brotherhood~~ <sup>Fraternity</sup>, was made known by Brother Dr. W. Begemann, and it points to the fact that a Rosicrucian or Hermetic influence must have been in action in the London Lodges, and that, moreover, in the Ritual there are things not derived from Operative Lodges, but taken from the works of Rosicrucians and Kabbalists.

This document is in the form of a letter addressed to the Author of the "Daily Journal". It is dated Saturday, September 5th, 1750, and contains the following;

"It must be confessed that there is a Society abroad, from whom the English Free-Masons (asham'd of their true Origin) have copied a few Ceremonies, and taken great Pains to persuade the World that they are derived from them and are the same with them. These are called Rosicrucians from their Prime Officers (such as our Brethren call Grand Master, Wardens, etc.) being distinguished on their High Days with Red Crosses. This is said to be a worthy, tho' they affect to be thought a Mystical Society, and promote cheerfully one another's Benefit in a very extraordinary manner, they meeting for better Purposes than Eating and Drinking, or glorying like Batts, those amphibious Birds of Night in their Wings of Leather. On this Society have our Moderns, as we have said, endeavour'd to engraft themselves, tho' they know nothing of their most material Constitutions, and are acquainted only with some of their Signs of Probation and Entrance, insomuch that 'tis but of late years (being better informed by some kind Rosicrucian) that they knew John the Evangelist to be their right Patron, having before kept for his Day that dedicated to John the Baptist, who we all know lived in a Desert, and knew nothing of the Architecture and Mystery which with so much plausibility they impute to the Author of the Revelations.

Such, Sir, was the Rise of Free-Masons in England, which will shew how vainly they boast of their Origin from Solomon, from Hiram, from Nimrod, or from Noah's Ark, and even, according to a venerable bard, lately entered among them, from Pandemonium, the Capitol of the Infernal Regions, in which case we will leave it to his new Brethren to judge who must be the first Grand Master. Yours, etc.

A. F."

(25)

Human nature is much the same the world over, and it is interesting to find that our English Brethren of a couple of centuries ago were as fond of the convivial side of the Fraternity, nicknamed the "Fourth Degree", as are the Brethren of our present age, much as it may be regretted by those of a more serious and philosophic mind who seek to interpret the secret meanings of the Signs and Symbols of the great Fraternity. Fortunately, the Rosicrucian ~~Brotherhood~~ <sup>Order</sup> <sup>Fraternity</sup> still exists, and is, as of old, the Custos and Interpreter of the Mysteries.



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done in Hermetic language, which shows that he perfectly understood the mystical language of that body. <sup>(24)</sup> *Insert A*

In the year 1736, Leona Constantia, the Abbess of Clermont, was received into the Rosicrucian ~~Order~~ <sup>Fraternity</sup> as a practical member and master. <sup>(26)</sup>

We have seen that the Rosicrucian art and doctrines were brought to America in 1694. Let us see when Freemasonry came to these shores.

The records show that the three oldest Masonic Lodges on the continent of North America are those established at Boston, Mass., which was ~~established~~ <sup>instituted</sup> in 1733; and at Savannah, Georgia, and Charleston, North Carolina, both these latter dating from 1735.

In the State of New York, the earliest Masonic records date from the time of George Harrison, who was appointed Provincial Grand Master in 1753. He held office for eighteen years and granted Warrants to a large number of Lodges, five of which still exist. <sup>(27)</sup>

Returning now to Europe, the situation in Hungary becomes interesting. Young Martin Heinzeli studied at the University of Greifswald and was a very notable scholar. He accepted an honorable position in the household of an Hungarian nobleman, Andrew Georg de Pottornyay, as tutor to his sons.

Heinzeli joined the Lodge Virtuous Traveller, which was founded in 1769 at Eperjes. Then he joined the Rosicrucian ~~Order~~ <sup>Fraternity</sup> and soon became an enthusiastic apostle. In his opinion the secret of the Philosopher's Stone was the essence of the Order; Craft Masonry being but a preparation for the Rosicrucian secrets.

He won to the Rosicrucian ~~Order~~ <sup>Fraternity</sup> Pottornyay, who was appointed Director of a newly formed Rosicrucian Circle, having its

seat at Giralt, a small village near Eperjes, where Pottornyay possessed a castle, in which he erected an alchemical laboratory for Rosicrucian labors. The Manager of laboratory was Jacob Glosz. So it came to pass that this insignificant village became the center of both Masonry and the Rosicrucian Art of North Hungary. (28)

Heinzeli travelled to Vienna in the winter of 1773-4 to consult his Rosicrucian superiors on business of the ~~Order~~ <sup>Fraternity</sup>. In returning he visited the mining town of Salmezz, a center of metallurgical science having a mining academy founded by Queen Maria Theresa. Finding worthy material here, Heinzeli founded the Lodge Virtuous Philanthropist in the summer of 1774. In March, 1775, he established a Rosicrucian Circle, initiating Brothers Klieber, Tonheuser and Csernanszky, of the Lodge.

Returning to Vienna, he obtained the appointment of Tonheuser as Director of the Circle. The Brethren considered the Lodge merely as a Porch out of which to lead the Worthy into the Sanctuary of the Rosicrucian ~~Order~~ <sup>Fraternity</sup>. To make this preparation more complete, Heinzeli introduced into the Lodge Virtuous Philanthropist the semi-Rosicrucian degree of Salomon.

In this same year of 1775 there appeared at Vienna a Lodge called the Three Swords, but which belonged to none of the well-known Rites. It was likely of Rosicrucian origin, as its members were known to be Rosicrucians and it also worked the preparatory and theoretical degree of Salomon.

To this Lodge seemed to have belonged Brother Urban Hauer, Abbot of the Benedictine Monastery at Melk in Lower Austria, a zealous Mason and Alchemist, who is said to have invented the Red Powder. He died at a very advanced age and, in accordance with his last Will, was dressed with his Masonic apron and insignia under his priestly

garb, and his coffin was, by an intimate friend of his, nailed with his Master's gavel and the same thrown into his grave. (29)

It should ~~also~~ be noted that the Emperor Francis, being a warm friend of occult science, joined the Rosicrucians, and also other Hermetic Orders which since 1740 had sprung into existence. Among these the degree of Knight of the Eagle seemed to have particularly satisfied him in the last years of his life. This degree had its original seat at Lyons, where it was worked by a Chapter. (30)

The continent of Europe was not the only theater of Rosicrucian activities at this period, for a letter written in French by General Rainsford, at Harwich, England, in October, 1782, and now in the British Museum Library, says: "I have found some rather curious Mss. at Algiers, in Hebrew, relating to the Society of Rosicrucians, which exists at present under another name with the same forms. I hope, moreover, to be admitted to their true knowledge." (31)

The most authentic Rosicrucian rituals existent at the present day are those which are attributed to Councillor von Eckartshausen, the well-known scholar and Christian mystic.

Karl von Eckartshausen was born on June 28th, 1752, at the castle of Hambhausen in Bavaria. His first education was received at the college of Munich, and then he went to Ingolstadt for the study of philosophy and law, which he pursued with marked success. On the completion of his University course, his father procured for him the title of Aulic Councillor; and in 1780 he was appointed censor of the Library at Munich.

In his mystical work, "The Cloud upon the Sanctuary", which is written in the form of six Letters addressed to "my dear brothers in the Lord", he alludes to an illuminated Community of God, scattered

throughout the world, but governed by one truth and united in one spirit. This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself. This School has its Chair, its Doctor; it possesses a rule for students and has its forms, method and objects for study. It has also three different degrees for successive development to higher altitudes by opening the spiritual sensorium.

The first degree reaches to the moral plane only; the transcendental world then operates in us by interior movements called inspiration.

The second degree opens our sensorium to the reception of the spiritual and intellectual, and then the metaphysical world works in us by interior illumination.

The third degree, which is the highest and most seldom attained, opens the whole inner man. It reveals the kingdom of spirit and enables man to see objectively metaphysical and transcendental sights. In this degree faith passes into open vision.

Such are the three degrees of the School for true interior wisdom. This School has been for ever most secretly hidden from the world, because it is invisible and submissive solely to Divine Government. <sup>(32)</sup> It will be observed that these three degrees of illumination bear a metaphysical analogy to the three degrees of Craft Masonry, and it is also reasonable to infer a relationship with the Rituals of the Rosicrucian Order with which von Eckartshausen was affiliated.

Councillor von Eckartshausen was related to that group of Mystics of which Lavater was so important a figure, the Baron Kirchberger an accomplished recorder, and Louis Claude de Saint-Martin a correspondent in France and an acknowledged source of leadership.

Saint-Martin confessed that he was more interested in von Eckartshausen than he could express. Kirchberger must have held him in even higher estimation, for he undertook a journey to the Swiss frontier for the purpose of receiving from him the personal communication of the Lost Word; but an illness of the intending revealer frustrated this project.

In a letter to Kirchberger dated March 19, 1795, von Eckartshausen bears witness to his personal experience, his instructions received from above, his consciousness of a higher presence, the answers he had received and the visions, and the steps by which he had advanced even to the attainment of what he terms "the Law in its fulness." (33)

Frederick William II, who became King of Prussia in 1786, was a zealous Rosicrucian, bearing the esoteric name of Ormesus Magnus, the full name of Ormus, the Founder of the Order in A.D. 46. He was also a prominent Mason, and belonged to the Lodge of the Golden Keys, in which Count Zinnendorf practised his variant of the Swedish Rite. (34)

In 1795, Alessandro di Cagliostro died in the Castle of St. Leon; a Rosicrucian, instructed by the Count St. Germain in 1771.

The Rosicrucian John Christopher Wollner was a prominent figure at the Court of Frederick William III, who succeeded to the throne of Prussia in 1797.

Christoph Gottlieb von Murr published in 1803 his "Über den wahren Ursprung des Rosenkreuzer," in which he asserts that the Freemasons and Rosicrucians were at first identical, and only became



distinct bodies in 1633. (35)

Godfrey Higgins, in his erudite and valued work, "Anacalypsis; an attempt to draw aside the veil of the Saitic Isis", mentions a Rosicrucian College existing in England from 1830 to 1850. A famous London physician, Dr. Falk (or Falcon) was for a long period at its head. (36)

In 1842 the Rosicrucian romance "Zanoni" by Bulwer-Lytton, afterwards Lord Lytton, was first published. Lord Lytton was an initiate of the very old Rosicrucian Lodge at Frankfort-on-the-Main and there was received into Adeptship. This lodge fell into abeyance in 1850. (37) This was Britain's TENTH contact with legitimate Continental Rosicrucian sources

There is an interesting letter written by Lord Lytton to Hargrave Jennings, the well-known author of "The Rosicrucians, Their Rites and Mysteries." It is as follows: (38)

12 Grosvenor Square,  
July 3, 1870.

Dear Sir:-

I thank you sincerely for your very flattering letter, and for the deeply interesting work with which it is accompanied. There are reasons why I cannot enter into the subject of the "Ro. Brotherhood", a society still existing, but not under any name by which it can be recognized by those without its pale. But you have with much learning and much acuteness, traced its connection with early and symbolical religions, and no better book upon such a theme has been written, or indeed could be written unless a member of the Frat'y were to break the vow which enjoins him to secrecy.

Some time ago a sect pretending to style itself "Rosicrucian" and arrogating full knowledge of the mysteries of the craft, communicated with me, and in reply I sent them the cipher sign of the "Initiate", -not one of them could construe it.

Believe me,  
Sincerely your obliged  
Lytton.

Lord Lytton passed to the higher life January 18, 1873.

It was an established regulation of the Continental Rosicrucian Brotherhood that distinguished members were permitted to confer Rosicrucian Grades in due sequence on suitably qualified



persons. Acting under this regulation, a certain Venetian Ambassador to England in the eighteenth century conferred Rosicrucian Grades and knowledge on students in England. This constitutes the ~~TENTH~~ **ELEVENTH** legitimate contact of England with Rosicrucian sources. 11

These Rosicrucian initiates, in their turn, handed on the rule and tradition to others, of whom one of the last survivors was Frater William Henry White, Grand Secretary of English Freemasonry from 1810 to 1857. After his long period of Masonic service, Frater White retired, and lived until 1866. (39)

The Rosicrucian papers and Rituals which had thus come into Frater White's possession on his attaining office in 1810, and of which he had made no active use, were passed on by him upon his retirement in 1857 to Brother Robert Wentworth Little, whom he admitted and Recognized as a Frater, thereby qualifying him to confer the Grades of the Order upon others.

The Societas Rosicruciana in Anglia was designed in 1865 by Robert Wentworth Little, with the aid of Kenneth R. H. Mackenzie, as an English Masonic Rosicrucian Society of a less esoteric character than the Continental Rosicrucian bodies. (40)

Mackenzie's qualifications for this work were gained during his stay in Austria, where he received Rosicrucian Initiation while living at the residence of Count Apponyi as an English tutor. He also received much occult knowledge from the Abbe Alphonse Louis Constant, better known as the famous Kabbalist and Occultist, Eliphas Levi Zahed, whom he visited on December 3d and 4th, 1861, and with whom he corresponded. (41)

Despite these admirable Rosicrucian and occult qualifications, Mackenzie was barred from membership in the newly formed Rosicrucian Society of England because he was not at that time a

Brother of the Masonic Fraternity.

This deficiency was, however, healed at Freemasons' Hall, London, when, on March 9th, 1870, he was duly initiated in the Royal Oak Lodge.

But it was not until April 11th, 1872, that the Supreme Magus, R. W. Little, proposed Brother Kenneth R. H. Mackenzie as an Honorary Member. (42)

This proposal received a favorable ballot at the meeting of July 18, 1872, and on October 17, 1872, Brother Mackenzie attended and was advanced to the Degree of Zelator in due form. (43)

Thus was inaugurated England's ~~new~~ <sup>point</sup> of contact with legitimate and genuine Rosicrucian sources. It is to be regretted that some writers have tried to discredit the legitimacy of this English body, as they refer only to the old Rituals in the custody of Frater White, and entirely omit to mention Frater Mackenzie's initiation in a Rosicrucian body in Austria, as well as Frater Little's initiation by Frater White. ~~THESE POINTS ARE FIVE LIT~~

The exclusively Masonic character of the Societas Rosicruciana in Anglia is clearly stated by its present Supreme Magus, Dr. W. Wynn Westcott, in a paper read by him before the Metropolitan College of London, as follows: "To avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic body. It is composed of Freemasons who have associated themselves to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world." (44)

In this connection it is interesting to note that three learned members of this Masonic Rosicrucian Society, Frater W. R. Woodman (deceased December 20, 1891), Dr. W. Wynn Westcott and

S. L. McGregor Mathers (deceased November 30, 1918), revived in 1887 the Othabrath Zereh Aur Bokher, or Order of the Golden Dawn. It is claimed to be a direct descendent from the Egyptian Mysteries, through the mediaeval sodalities of the Rosicrucians. Both men and women are admitted to membership. It has a complete scheme of initiation into the Kabbalah and the Higher Magic, or the Western Hermeticism. The order of the Golden Dawn was quite active in England prior to 1860, but fell into ~~abeyance~~ <sup>(45)</sup> until this revival of 1887.

In 1866 the Metropolitan College was founded in London.

R. W. Little, Deputy Provincial Grand Master of Middlesex was chosen Supreme Magus; with W. J. Hughan, the Masonic historian, and W. H. Hubbard as substitute Magi.

The Societas Rosicruciana in Scotia was ~~founded~~ <sup>founded</sup> about this same time and a College was opened in Edinburgh in 1868; the first Supreme Magus being Charles Frederick Matier, who later became the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite in England.

The Metropolitan College holds meetings four times a year in London, and has for many years issued an Annual Report, which contains abstracts of the Lectures read before the College.

The Rituals which came into Frater Little's hands from Frater White were admittedly too imperfect for ceremonial open use, but later Fraters R.W. Hughan, Woodman, Haye, Irwin and some others modified these old Rituals to their present form, which is now in use in England. <sup>(46)</sup>

The Ritual of the Order of Secret Monitor was included in the group of Rosicrucian Grades in 1868 at the desire of some Fraters, but was very properly excluded a few years later on the recommendation of Fraters Woodman and Mackenzie. <sup>(47)</sup> The Order was

revived as a Masonic degree in England about 1890, and it exists also in the United States, being No. 2 on the Roster of the Degrees under the jurisdiction of the Sovereign College of Allied Masonic and Christian Degrees for America, whose See is at Norway, Maine.

The West of Anglia Province and College of Bristol were formed in 1869 by Major Irwin, an Adept who had a large occult library and was an advanced member of the society of students of Magic called "Fraters Lucis".

The College of Manchester, Liverpool and the Northern Counties was formed in 1871; and the Yorkshire College at Sheffield in 1877. The Yorkshire College became dormant in the autumn of 1881, but was reconstituted under a Continuation Warrant in 1910 as the Province of Hallamshire, with a College bearing the same name.

The York College, by consent and with the support of the Yorkshire College at Sheffield, was formed in 1879 under Thomas Bowman Whytehead as Chief Adept, of the Province of York. He held this office until his death in 1906, and was succeeded by James M. Meek. This College holds meetings with strict regularity and has published several volumes of Transactions. (48)

On the 19th September, 1876, a Rosicrucian Society was established in Canada, with nine Charter Members, by a Warrant from Prince Rhodocanakis, IX<sup>o</sup>, Supreme Magus of Greece. Brother W. J. B. MacLeod Moore, 33<sup>o</sup>, was appointed Supreme Magus, and Brothers Harington and Longley as Substitute Magi.

Robert W. Little passed away in 1878 and Dr. William Robert Woodman became Supreme Magus <sup>in Anglia</sup> <sup>England,</sup> During his rule Colleges were consecrated in Newcastle, and in Melbourne, Australia.

The fame of the Rosicrucian Society in England led a number of eminent Freemasons in the United States to join in an

effort in 1877 to introduce it here.

57

The first steps in forming the American Society are told by Frater Charles E. Meyer in his First Annual Address as Supreme Magus at their Conclave held at the Masonic Temple, Boston, Mass. on September 21, 1880.

Frater Meyer said: "After several unsuccessful efforts the Society was established in the United States. During the Masonic Pilgrimage of Mary Commandery, No. 36, K.T., of Philadelphia, Pa., to Great Britain and Ireland in 1878, a visit was made to the ancient city of York, 'The Masonic Mecca', and while in that city under the shadow of the Old Minster, at low twelve at night on July 25, 1878, the following Brethren were united with Sheffield College, viz., - Charles E. Meyer, Daniel Sutter<sup>and</sup> Charles W. Packer; receiving the first Grade, ~~as~~ that of Zelator, in the presence of a number of Fraters of York and Sheffield, among others, Thomas B. Whytehead, Celebrant; Samuel B. Ellis, Chief Adept; John S. Cumberland, etc. Subsequently Frater Mark Richards Muckle was admitted in the City of London. Prior to our return from Great Britain, I was honored with the 8th Grade or Magister Templi, and Frater Sutter the 7th Grade, or that of Adeptus Exemptus, in the Edinburgh College, at the hands of Frater R. S. Brown, H. 9th." (19)

On their return to the United States these brethren petitioned the High Council of England for a Warrant to constitute a Society in the U. S. Being unable to obtain a reply, they then petitioned the Rosicrucian Society in Scotland (Chartered by the English Society) and duly received a Warrant signed by Lord Inverurie, then Supreme Magus, and Robert S. Brown, Secretary General.

Accordingly, in December, 1879, Philadelphia College was established for Pennsylvania, under the special rule of Frater



Charles E. Meyer, IX<sup>o</sup>, who was chairman of the Masonic Library Committee in Philadelphia; and in April, 1880, New York College was established for New York State, under Frater Albert G. Goodall.

These two Colleges met in Philadelphia on April 19th, 1880, and formed and established a High Council under the title of "Societatis Rosicrucianae, Reipublicae Confoedera Americae"; which was officially recognized in June, 1880, by the Supreme Magus of Anglia.

The action of the English body in this matter is perplexing. The American Masons, unable to obtain a Warrant from *England*, had to appeal to Scotia for it; yet we find Anglia recognizing the newly-formed American High Council within two months after its formation. Later we will find that Anglia actually claimed this High Council as an offshoot from their body!

Following the establishment of the High Council in Philadelphia applications were granted to Boston College, for Massachusetts, on May 9th, 1880; and to Baltimore College, for Maryland, on May 10th, 1880.

These four Colleges, through their representatives, met in Boston, Mass., September 21, 1880, and by virtue of their inherent powers formed and adopted a Constitution, and consecrated the four Colleges; New York and Philadelphia under the Fratres above mentioned, Boston under Frater Alfred F. Chapman, and Baltimore under the late Frater Thomas J. Shryock. The High Council also chartered Burlington College, for Vermont, under Frater George O. Tyler.

The officers of the High Council were as follows: Supreme Magus, - Charles E. Meyer, Phila. Pa.; Senior Substitute Magus, - Albert G. Goodall, New York; Junior Substitute Magus - Alfred F. Chapman, Boston, Mass.; Treasurer General - Thomas J. Shryock,



The leading purposes of this Society are:

First. - To consider, examine and record all such matters as may come within the purview of the philosophy of Freemasonry and those sciences embraced within it, as also those sciences which are akin thereto, with the purpose of obtaining verified truth in place of traditional error, 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 Archaeological and Historical 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 those interested in them, with the view of strengthening their exertions by association, and of 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 their investigations, either by published papers on subjects read and discussed within the Society, or by Lectures delivered under its sanction and auspices. (51)

These are broad and inclusive purposes and laudable aims to be sought after by this jurisdiction of the Brotherhood.

## CHAPTER IV

Letters to Albert Pike respecting the Founding of a  
Supreme and Independent Society of Rosicrucians in the  
United States.

\* \* \* \* \*

An extremely interesting side light is cast on the situation at this time by a series of letters addressed to Brother Albert Pike relative to the proposed formation of a Supreme and Independent Society of Rosicrucians. These letters are in the Archives of the House of the Temple in Washington, D. C., and are here given through the courtesy of the then Sovereign Grand Commander, Brother George Fleming Moore, 33<sup>o</sup>, and the Librarian, Brother William L. Boyden, 33<sup>o</sup> Hon.

The letters are primarily from the <sup>late</sup> ~~then~~ Sovereign Grand Commander of Canada, Brother W. J. B. MacLeod Moore, 33<sup>o</sup>, who was also the Supreme Magus of the Rosicrucian Order in Canada, and suggest that Brother Pike undertake the formation of a Rosicrucian body in the United States.

Here is the first letter of the series which has been preserved:

Laprarie. Pro. of Que.  
Canada.  
14 April, 1880.

My dear Bro. Pike,

Just got your note and am annoyed about the Photo and Bro: Moon's neglect, for many reasons. By this Book Post I send you the only copy I have got, which is signed and has my Mark upon it so you may be sure who it is.

Of course we are delighted at the prospect of your taking up the Rosicrucian Society. Tommor I will hunt up the Ritual. You, of course, are elected an Honorary Member and have all the offices. My Ritual is not quite complete, but will write to England for the missing parts to send you.

I am satisfied you can make it really an interesting Society. When you copy Ritual let me have it back.

Harington, Longley and myself have it all in our own hands in Canada but have done nothing as yet.

I will write you fully when sending the Rituals.

Hope Photo will reach you safely this time.

Believe me always,

Most sincerely your friend and

Bro.:

W. J. B. MacLeod Moore.

It is interesting to compare the statements in this letter with the historical record that the Canadian Order was established in 1876 with nine Charter Members. In a period of over three years the Supreme Magus, Frater Moore, confesses that they have done nothing as yet, and that even their Ritual is incomplete.

This inactivity is, however, explained in a letter sent the next day.

Laprarie, P. of Q.

Canada.

15 April, 1880.

My dear Bro: Pike;

By this day's mail (Book Post) I send you all the Rituals I have got of the Rosicrucian Society. Of course we make you a member of our Society in Canada, and as you are a resident of the U. S. and not of Canada we give you the Grade of Magus, or IX<sup>o</sup>, the highest, and attach you to our College as an Honorary Member.

In this way we preserve our rule of limiting the IX Grade to 3 only in Canada and still give you the position your distinguished Masonic career and brilliant talents so justly entitle you to.

Harington and Longley, my two confreres IX<sup>o</sup>, are only too happy to associate you with us. Of course, from the time you have the Rituals we will consider you as one of us. The missing Rituals I shall write for to England, and also for any information you may think necessary.

Let me know then exactly what you wish and I will be only too glad to carry out your wishes; and would wish you to send me a detailed statement of the information you require.

I must tell you honestly I have not paid much attention to it, but both Harington and Longley are willing to give you all the assistance in their power. The fact is, there are so few who care or understand anything about it, that heretofore it has been uphill work, and like many other good and desirable associations, allowed to die out for want of material.

If you take it in hand it must have a success and all the information I can possibly muster shall be at your service. Only let me know when you have taken the matter into consideration what you require.

Always my dear Bro: Pike,

Your friend and brother

W. J. B. MacLeod Moore, 33<sup>o</sup>.

This letter explains how, although there were nine



Charter Members, only three had it "all in their own hands". The High Council was composed of IX<sup>o</sup> members only, and these were limited to three; hence Fraters Moore, Harington and Longley were the sole responsible Magi of the Order in Canada.

The reader doubtless feels that at least a portion of the responsibility for the uphill work and the scarcity of those who care or understand can be placed upon Frater Moore in the light of his honest confession that he has "not paid much attention to it".

An interim of eleven days now ensues, during which Bro: Pike evidently replies to Frater Moore and makes a number of enquiries, the nature of which can be inferred from the answers in the subjoined:

Laprarie, Prov. of Que.  
Dominion of Canada.  
26 April, 1880.

Dear Bro: Pike;

I delayed answering your letter about the "Rosiorucian Society" until I had consulted with my confreres of the IX<sup>o</sup> so as to give you all the information you require; and now subjoin answers to your queries:-

1. The Rosiorucian Society in England has its headquarters in London. Lord Kenlis is the Hon. President; Wm. Jas. Hughan, Senior Substitute Magus and M. W. Master General.

There are Provincial Colleges at Bristol, Manchester and York. The Rosiorucian Society of Canada is Supreme and Independent and was organized by charter from H. I. Highness The Prince Rhodocanakis, 33<sup>o</sup>, IX<sup>o</sup>, Supreme Magus of the R.R.Soc. for the Kingdom of Greece, bearing date of 19 Sept., 1878. There is one Provincial College at the village of Nailland, Ontario.

2. By the old law and custom of the Society, any Society lawfully organized as the Supreme Body in any country or Nation, is at liberty to grant a Charter of Constitution to any other Nation, in which the Society has not before existed, as was done in Canada by the Society of Greece.

3. Each Society has its Constitution. At least, England and Canada have. Each Provincial College has its Rules and Ordinances.

4. Our Society was created by that of Greece, and we formed our own Constitutions and Regulations, basing them upon those of England.

5. No fix the fees. There is no higher body or central authority, each Nation is independent of any other.

6. We have, as before stated, from Greece.

7. I believe the Society has an existence and an organized body in the United States. I think Frater Myers of Philadelphia has instituted a College. I know he derives his authority from England as he entered the Society at York, and he is an Hon. Member of the College there, of which I am also a member. If the Philadelphians have a regular warrant of Constitution for the U. States, you would have, I presume, in courtesy to apply to them for authority for a Provincial College at any point in the Northern Jurisdiction. If they have not this Charter or Warrant from lawful National Society, then they are self-constituted and illegitimate. If the latter is the case, then you and two others as the 3 Magi could be granted a Charter by us, for the whole U. States if you so wished it.

8. Every Supreme and Independent Society governs the whole Nation for which its Charter gives it authority. We will except the U. S., which may have two Jurisdictions, Northern and Southern.

9. The United States might very properly, following the system of the A. and A. S. Rite, be divided into two Jurisdictions, that of the North and South. We will be quite willing and even desirous to grant to you and two other associates that you may name (whom we will create Hon. IX<sup>o</sup> of Canada) a Charter acknowledging you to be the Supreme and Independent College of the Rosierucian Society of the U. States, the territory embraced to be the same as that at present included in the jurisdiction of the S. J. of the A. & A. S. Rite.

10. You can alter, add to, and change or abolish the Rituals, as you may see fit. Indeed it is very desirable that you should do so, as it must be confessed that what rituals we at present have are very poor affairs. If you will take the matter in hand and bring your store of Rosierucian and Hermetic learning to bear on the matter, you will confer the greatest favor on the Society generally. Canada will adopt with thanks any system of Ritual that you may propose.

11. The authority of Canada, which is acknowledged by all National Societies as Regular and legitimate.

If you should decide to form a Supreme and Independent Society for the Southern Jurisdiction of the U. States, and desire a copy of our Rules and Regulations we will send you one and give you all the information in our power to assist you in getting up the Society.

I shall by next mail write to England enquiring about the authority of Frater Myers, as also to Prince Rhodocanakis, etc., for all possible information. I do most truly hope you will establish the Society. Your doing so would put fresh life into us all, and we will in Canada be only too happy and proud to be your Disciples.

Pray believe me as always most truly

& fraternally yours,

W. J.B. MacLeod Moore, IX<sup>o</sup>.

S. Magus.  
Canada.

This letter shows that Frater Moore had at least an inkling of the establishment of a Society in the United States. In the



event of its legitimate existence being established he proposed to avoid interference with it by allotting to it that part of the United States known as the Northern Masonic Jurisdiction, and giving the proposed Society authority over the Southern Masonic Jurisdiction. How well he adhered to this view we shall see later.

His most striking admission is regarding the Rituals of the Order, which he designates as "Very poor affairs". His view is corroborated by the English Society.

Frater Moore wrote Bro: Pike another letter dated also April 26, 1880, but as it is purely personal and relates to the confusion of moving to summer quarters it will be omitted.

Here follows the next letter:

Laprarie, P. of Que. Canada.  
10 May, 1880.

My dear Bro: Pike:-

I hope you found the answers to your queries satisfactory. Since then I have written to England for further information, and expect a reply from the York College of which I am an Honorary Member. The enclosed is a copy of their Summons which you might like to have.

I have not been at all well lately - out of sorts - dreading one of my periodical attacks which I am trying to fight off.

With kind wishes, believe me always dear Bro: Pike,  
Most faithfully yours,  
W. J. B. MacLeod Moore.

This is the Summons enclosed:-

SOC: ROSICR: IN ANGLIA.

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YORK COLLEGE

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R. W. Fra. T. B. Whytehead, 8°. Chief Adept.

Care Frater,

I have the commands of the R. W. Ch. Adept to summon you to assist in forming the M\*\*\*\*\*C\*\*\*\*\* at the Eboracum Masonic Rooms, Queen's Hotel, York, on Tuesday, the 24th day of February instant, at 2:30 o'clock p.m. precisely.

I am,

Yours in the B\*\*\*\* of the O\*\*\*\*.

W. P. Husband, 2°.

February 17th, 1880.

SEC. PRO. TEM.



Kindly intimate your intention of being present or otherwise without delay.

Tea on the Table at 5 P.M.

The R. W. Ch. Ad. will hold himself at the disposal of any of the Fratres who may desire to spend the earlier hours of the day in an inspection of the Philosophical Society's Museum, the Abbey, or any of the Ancient Monuments of York, and who will intimate to him their wish to do so.

On the second page of this summons is the order of business, and a list of some nine Aspirants who are to be ballotted for. There is also a note that the R. W. Ch. Adept will propose as Honorary Members; M. W. Fra. W. J. Hughan, Hon. IX<sup>o</sup>.  
M. W. Fra. W. J. B. MacLeod Moore, IX<sup>o</sup>, S. M. in Canada.  
M. W. Fra. Chas. E. Meyer, IX<sup>o</sup>, Philadelphia.

So we find Frater Moore, only a couple of weeks after his letter in which he seems uncertain as to the legitimacy of the Philadelphia College, sending Bro: Pike a paper showing that the Chief Adept of York College had sufficient knowledge of Frater Meyer to propose him for Honorary Membership. This does not give a direct proof of the constitutionality of the College at Philadelphia, but it indicates that the Chief Adept of York was satisfied with the labors and status of Meyer in the Rosicrucian field.

But to continue with the correspondence;-

Laprarie, Prov. of Que., Canada.  
17 May, 1880.

Dear Bro:; Pike;-

By this day's mail I heard from my conferees of the Rosy X to whom I have written in reference to your wishes as to the Rosicrucian Society, and to save time I at once send you a Provisional Authority to enable you to declare your College established.

Let me know if there is any alteration you would wish made or other names added, before I have a Warrant properly engrossed for you.

I also enclose for you to look over, my authority from H. I. H. Prince Rhodocanakis, and other certificates.

Our good friend Harrington, I am sorry to say, is laid up again with his foot giving him much trouble.

I intend that both he and Longley should sign the Warrant, although I believe it is not necessary.

Fr: Meyer wrote to Longley a day or two ago for our Regulations. He was informed that you were a IX<sup>o</sup> of the Canadian College.

With kind wishes and regards,

Always most faithfully yours,  
W. J. B. Macleod Moore, IX<sup>o</sup>.

(P.S.)

Make any changes you wish in the wording of the Rituals. I have kept a copy of the Authority now sent.

(Insert here Charter No. 1.) (Out)

This is the Authority referred to, and it will be seen that it creates a Supreme and Independent College of the Order in the United States, with power to divide itself into two jurisdictions, the dividing line to be wherever the supreme officers decide. The two Magi appointed to act with Frater Pike are Frater Charles Levi Woodbury, of Boston, Mass., and William Morton Ireland, of Washington, D. C. It bears the same date as his letter, - 17 May, 1880.

A couple of weeks later Bro: Pike receives the following interesting letter, and accompanying it are Frater Whytehead's replies to Bro: Pike's queries.

Laprarie, Pro. of Quen., Canada.  
22 May, 1880.

My dear Bro: Pike:-

By yesterday's English mail I got a reply to your queries from Bro: Whytehead of York, and now enclose them. He tells me that the Metropolitan College has sunk with and by a common kind of knife and fork arrangement and does no real work. His own College, the youngest, has begun with a great dash which he hopes will continue. This is the one I am an Honorary Member of. They are to have on the 2d June a meeting to visit several places of antiquarian interest & make an excursion, holding their tyied meeting in the afternoon, of which a program with a copy of Regulations is to be sent me. He also says he does not think any grade except Zelator is ever worked in England. Fra: Natier is to look up and work out the missing Rituals of 3, 4, 5, 6, 7, 8 & 9, but they are so dilatory at Headquarters that he almost despairs of it. He further tells me that he just had a letter from Frater Meyer, who says he is forming a High Council of the Order for the U. S. "Have our Bro: Pike communicate with him at once in order to prevent clashing."

Whytehead expresses himself delighted that you had taken the matters in hand, as he truly said you would be a tower of strength to the Rosicrucian Order. He has read many of your writings. I am to send him your address in order that he may send you some odds and ends which may be of some interest to you.

I lose no time in forwarding to you his replies to your queries, and now if you wish me to add anything to the Warrant it will give me pleasure to do so, for so far as we are concerned we are prepared to give you any authority you think necessary, although it may be a mere nominal matter, coming from us, but still, being a Supreme Body it may be of use in your establishing a New and Independent College.

Charter No. 1

I will write again in a day or two, having sent your letter to Harrington and Longley, whose opinions I know coincide with mine, and that is, you are to adopt any course you think best.

Always most truly &

faithfully yours,

W. J. B. MacLeod Moore, IX<sup>o</sup>.

Sup. Mag.

To Albert Pike, IX<sup>o</sup>.

Sup. Mag.

U. S. A.

(A postscript is here omitted, but may be seen in the fac-simile of the last page of the letter.)

Here follow Fra<sup>l</sup>. Whytehead's answers to Bro<sup>r</sup>. Pike:-

#### REPLIES.

1 & 2. There is a Supreme Magus in Anglia with a High Council governing affairs. Dr. Woodman of Exeter is S. M., but I fear does not push at his Council sufficiently, so that things are very dull. He grants permits to open Colleges & appoints the Chief Adept of each ad vitam. We gave the "degree" to 3 or 4 Americans from Philadelphia in 1878, and they applied for a warrant, but not being able to evoke a response, they transferred their application to the S. M. in Scotia, and got one and are now working under it. O. E. Meyer is Chief Adept.

3. It has Statutes which were published in the first number of the Rosicrucian Magazine, but these are now to a great extent superseded, and I expect a new code will shortly be promulgated. I have drafted rules for my College which will shortly be printed, when I will send you a copy.

4. We formed our College by sending a petition to Woodman. He gave us a written permit, for which we paid two guineas. The Chief Adept also pays two guineas for his diploma (when he gets it) and there are annual dues, but we do not pay any at present until the High Council shows a little more life.

5. Our fees are one guinea admission and five shillings subscription.

6 & 7. See above.

8. We have no limit. There is a Yorkshire College to which the founders of York College belonged, but it was mismanaged, some left it and I don't think it will exist long. We get candidates from all over Yorkshire. Dr. Woodman wanted me to be the head of the County, but I declined as long as the Yorkshire College existed for fear of creating any adverse feeling with its members.

9. Certainly, in the petition the limit can be fixed.

10. Our Constitutions say we cannot. I have only the 1st and 2nd Rituals, and the S.M. seems to have lost sight of some of the Grades. They were first got from Germany, I believe, by the late Bro<sup>r</sup>. Wentworth Little, who founded the English Order.

11. Replied to above.



T. B. Whytehead, 80.

Crux Meabit.

Oh. Ad. York Coll.



*T. B. Whytehead*  
*Wm. Elvaceum 1611*  
*P. Paul S. Repetition 1811 York*

It must be gathered from this letter and the replies that during the fourteen years since the founding of Metropolitan College in London in 1866 either they possessed no Rituals of any Grade higher than the second, or else the management had been so lax as to again lose the Rituals which had been received by Frater Little in 1857 from Frater White or those which Frater Mackenzie probably brought with him on returning from his stay with Count Apponyi.

Another salient feature is the marked indifference with which the petition of the Philadelphia Frater was treated by the Supreme Magus of England, under whose jurisdiction they received the "degrees" in York College. Scotia was more courteous and doubtless made prompt reply. This laxity in the English management is also reflected in the granting of a diploma to a Chief Adept, who pays for this parchment two guineas, "when he gets it."

Very apropos of this is the following quotation from an editorial note in "The Kneph", published in London, June 1, 1881, and is to be found on page 44. "The Kneph" is the organ of the Antient and Primitive Rite of Masonry, and was at this time edited by Brother Kenneth R. H. Mackenzie, IX<sup>o</sup>, L.L.D., 32<sup>o</sup>.

Here is the quotation: "Members of the Rosicrucian Society in England will be glad to hear that the long-promised Certificate and

Seal has at last been issued by the authorities. We congratulate our enthusiastic Brother Dr. Woodman, P.G.S.B., upon this auspicious event, and we trust that the unselfish labor he has devoted to this interesting branch of Masonic Science will bear good fruit in the future."

It is fortunately a rare sort of enthusiasm which was manifested by our good Frater Woodman, at that time the Supreme Magus of the Rosicrucian Society in Anglia, when he issued the Certificate and Seal fifteen years after the founding of the Society.

\* \* \* \* \*

## CHAPTER V

### Conclusion of the Letters to Albert Pike.

Metropolitan College had evidently sunk to a mere banqueting affair at this time; with no interest in the Rituals nor in the wisdom they might contain.

Brother Pike receives now a pleasant letter from Frater Meyer:-

Charles E. Meyer,  
722 Arch St. Philadelphia. Pennsylvania.  
May 29, 1880.

To my dear Bro: Pike:-

Just as I am about leaving for Chicago and Montreal I have your letter of the 28th of May. I am glad to find you are taking an interest in Rosicrucian matters. Our Philadelphia College has been established now nearly two years. Some time ago I learned that certain parties whose names I am not at liberty to mention were working to get control of the Society for the United States.

Have a very unpleasant experience of the Red Cross of Constantine Order in this country. I was determined as the S. Magus of the only College in the United States to circumvent these persons and so set on foot the organization of a Grand High Council of the United States and thus keep the Society in the hands of those who would value it for what it is worth and keep out those not worthy.

Had I known you were of the IX<sup>o</sup> I would have been much pleased to have had you with us in the organization, and hope you may be pleased to work with us. Why not organize a College in Washington, D. C., unless you have one already formed.

I will be pleased to know the name of your College, and if one is not yet formed, which I infer from your letter, & you would like to organize one I shall be pleased to know the name you select & shall forward the matter all I can. Let me know also the date of your IX<sup>o</sup> and Latin motto.

What has been done, has been done for the sole benefit of the Society. I do not think, am sure there are not 25 in the United States. On account of absence from the City I will not be able to see you in New York City next week.

Should be pleased to hear from you soon and know your views.

Your Bros;

Charles E. Meyer, IX<sup>o</sup>.

Next follows another letter from Frater Moore giving Bro: Pike full authority respecting changes in the Grades, and confirming the absence of all Rituals but the first and second.

Laprarie, Pro. of Que. Dom. of Canada.  
8 June, 1880.

Dear Frater Pike, IX<sup>o</sup>.

As Chief Magus of the Independent and Supreme College of the Rosicrucian Society for the Dominion of Canada, I am requested by the Senior and Junior Substitute Magi, Fratres Thos. D. Harrington & Geo. C. Longley of the College (and of which you are an Honorary Member IX Degree) that with reference to your letter of the 25th ultimate to me, relative to the establishment of the Society in the United States of America, by Warrant from us, and suggesting proposed changes in the Constitution of the Order, &c., as submitted in your letter; that you have our full sanction to make such changes and amendments and to do any and everything you consider best. We do not know of any restrictions, excepting, of course, that it would not be advisable to increase or eliminate the number of Grades, or alter the names, but as respects any changes you may wish to make in the Rituals, &c., &c., you have supreme power.

We all feel quite certain that there are no more Rituals extant, beyond those sent you. Neither Fratres Yarker of Manchester, nor Captain Irwin of Bristol know of any more. The late Frater Robert Wentworth Little of London, who introduced the Society into England from Germany, had the matter in hand to complete them, but his illness and death prevented.

We trust therefore you will revise the Rituals and supply others in place of those wanting.

Believe me always, dear Frater, with best wishes, in which I am joined by my confreres,

Sincerely and faithfully yours,

W. J. B. MacLeod Moore,

IX<sup>o</sup>, C. Magus.

For Canada.

To Frater Albert Pike,

IX<sup>o</sup>. Chief Magus.

Rosicrucian Society, U. S. A.

602 D. St. Washington, D. C.

The correspondence now rests quietly for about five weeks; and then Frater Meyer is heard from, and this time he presents more



forcibly the prior rights of the High Council he has been instrumental in forming. He also quotes in full a letter from the S. M. in Anglia who seems to have suddenly awakened to the activities in the United States; possibly with an eye to the "two guineas".

Philadelphia, July 10, 1880.

To my dear Bro: Pike;-

I regret that I have not answered your letter of June 12, 1880, ere this, but I have been absent from the City a greater part of the time & great stress of business is the only excuse I can offer & which I trust will be satisfactory to you. To reply to you fully I could say that I have not had one line from Bro: Moore as you mentioned in regard to his action which to me is most strange.

I had a letter from Canada, not from Bro: Moore, under date of May 12, 1880, in reply to my circular, stating that you were an Hon. IX of the Canadian College.

We have gone too far with our High Council to stop. We have formed it according to Masonic law & usage. You must know that several years ago a Charter was granted by Scotland to the late Bro: J. J. French of Chicago (he is now dead), this was for the State of Illinois. When in England and Scotland in 1878, I and several others received the grades in York and Edinburgh and have our certificates. We then applied for a warrant which we received from Scotland, signed by Lord Inverurie as Supreme Magus, covering the State of Pennsylvania, then in accordance with their advice and directions I proceeded to establish a Grand Body of the United States for the reasons I wrote you in my last. Accordingly application was made & in April & May last warrants were issued legally for New York (State), Massachusetts and Maryland. After which the M. of T. of these four Colleges have established a Grand High Council of the United States. We have both the English and Scotch Rituals and have done some work. I cannot understand why Col. Moore takes no notice of the circular sent him, or why when he knew the United States was occupied he should issue as you say a warrant.

I have just received the following letter from England:

"Ford House, Exeter, England.  
June 7, 1880."

"Charles E. Meyer,  
Supreme Magus, Rosicrucian Society, U. S. of America.  
Most Worthy Frater:

It is with hearty good wishes that I greet you as the Supreme Ruler of your Order in the United States of America, and your two colleagues, Frater Albert G. Goodall, S. S. M., and Frater Alfred F. Chapman, J. S. M. I am sure that all our Colleges will unite in cordially welcoming you into our Order, and our High Council will always be pleased to reciprocate with yours in furthering the advancement of Rosicrucian Science. As the Supreme Magus of the Order in England I shall always be ready to recognize you as holding a similar position in America and may you and your colleagues be long spared to reciprocate with the Fraters in the Mother Country.

Your Brother,

Wm. Robert Woodman, IX.  
Supreme Magus in Anglia."

We have also the recognition of Scotland, &c.

I regret very much that matters have become mixed, but you can see that what we have done is right, and we have proceeded in everything according to Masonic law and usage. If you have any suggestions to make I should be pleased to receive them, as it is my wish to have a body that will be united and prosperous.

My sole desire is for the advancement of Rosicrucianism. I am sure you can make some suggestions.

With kindest regards, I am your Bro:.

Charles E. Meyer, IX<sup>o</sup>.

Supreme Magus, U. S. of A.

P.S.

Would you kindly send me date of your Hon. IX and of the warrant you say that "Moore" has issued, for I have not heard anything from him about the matter.

The letter of recognition from Frater Woodman which is given above by Frater Meyer in full is also published on page 10 of the report of the First Annual Conclave of the Grand High Council at Boston in 1880; but in this report the latter is given the date of July 5th. 1880. This is manifestly an error, for it could not bear that date and yet be quoted by Frater Meyer in his letter written in Philadelphia July 10th. The date of June 7th evidently is the correct one.

Here is the "circular" referred to by Frater Meyer. It shows a curious diminution in the number of members allowed in each Grade, lessening by one as they progress, until but one is admitted to the 8th Grade, and <sup>it</sup> ~~this leaves~~ <sup>remains</sup> the 9th <sup>entirely</sup> vacant! This leaves the reader wondering how a candidate for the 8th Grade could obtain his initiation, since there could be no other person of that Grade; but this is explained when it is understood that the 8th and 9th Grades are only conferred in the High Council. It would appear then that only one person of the 8th Grade can belong to any College; and entirely bars 9th Grade members from Collegiate membership. As the Constitutions of the Grand High Council do not bear out this interpretation it is probable that the terms of this Circular were revised.

About this time Prince Rhodocanakis of Greece received a letter from Brother Pike, to which he gave the following reply:-

Athens, 14 July, 1880.

My dear Brother;-

I have the honor to acknowledge the receipt of your fraternal letter to me dated 12 June. We have retranslated in Greek nearly all the Rituals of the 1st to the 32d degree which you so kindly presented to our Library, as well as that of the 33d which was given to us in W. by Bro: Webber; and if we ever print them you may be sure that we shall not forget to send you a few copies of each as a token of gratitude.

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When I was in London in 1871 I was created an Honorary Master of the Rosicrucian Society of England whose founder was the late Bro: Little, and whose Honorary President the Earl of Beotie, with powers to establish a Supreme Lodge of that Society for the

Kingdom of Greece.

On my arrival here I established one, I announced the fact to London, and I was acknowledged in due course. A few years later I nominated our friend Colonel MacLeod Moore an Honorary Member of this Supreme College and a Magus IX<sup>o</sup>, and granted him a warrant to establish a Supreme Council in Canada, this he has done. There is not the slightest doubt he has the right to nominate any one he likes to the rank of Magus and to send warrants to create Supreme Colleges in Kingdoms and Republics where such do not exist. You are as legally established as he was established by myself, and myself by the Supreme Authority in London. I call it "Supreme Authority" by courtesy, as such authority does not exist, and as each National College being actually independent is at liberty to adopt its own regulations and to change the Rituals.

For myself, I found the rituals in use so full of nonsense that I returned them and use none whatever. I have tried to give that Society a sort of literary form and to connect it as nearly as possible with Hermeticism. You are aware that the Rosicrucian Order of which we are Supreme Magi pretends to represent the older fraternity of the Rose Croix which flourished about the first fifteen years of the seventeenth century. If you could yourself write rituals for the various degrees of Rosicrucianism - Zelator, Theoricus, Practicus, Philosophus, Adeptus Junior, Adeptus Major, Adeptus Exemptus, Magister Templi, Magus - having as basis the old ceremonies of that Order, the present Order would owe a debt of great gratitude to you. Bro: John Yarker, a very learned and ill-used Mason, and a personal and dear friend of Colonel Moore and myself, knows better than anybody else everything relating to this order, and would be of great assistance to you if you were to write to him.

The Jewel of a Supreme Magus is as follows, "An ebony cross, with golden roses at its extremities, and the jewel of the Rosie Cross in the center (a gold losenge enamelled white with the Rosie Cross in the center). It is surmounted by a crown of gold for the Supreme Magus alone, and the jewel is worn round the neck suspended by a crimson velvet ribbon."

Provincial Colleges have the same power like the Provincial Grand Lodges in Blue Masonry and as the latter are under the Jurisdiction of a Grand Lodge, so the former are under that of a Supreme College, therefore cannot do anything without its sanction and permission.

I repeat to say that by the powers granted to you by our friend Colonel MacLeod Moore, you can lawfully establish the Supreme College of the United States, and by this letter I beg to nominate you an Honorary Supreme Magus of this Supreme College, and at the same time its Grand Representative near the Supreme College of the United States.

I shall be most happy and honored to represent you also myself at this Supreme College. From what I wrote to you above you will see that the mode of establishing a Supreme College in a kingdom or republic is similar to that of establishing a Supreme Council.<sup>33</sup>, and as a Supreme Council is entirely independent, so a Supreme College is.

I personally recommend you to establish a Supreme College for the United States of America, and to regulate the ceremonials and rituals of the Order, which were concocted by Bro: Little and are worthless.



For myself, I shall be delighted, and I doubt not Colonel MacLeod Moore will agree with me, to acknowledge you as Supreme Authority of the Order, which is as I learn in a very precarious state and nearly in a state of decomposition in London. There are no fundamental regulations of this Order; there is no general head of the Order. Each degree ought to have its own ritual, and the degrees as I have said above are nine. Our only rituals, if I am not mistaken, are written by the late Bro: Little, the "founder" of the Order.

And so much for Rosicrucianism. Masonry, you will be very glad to hear, progresses quietly but steadily in Greece, and we propose establishing a Rose-Croix Chapter in Lamia the moment that town is given to us.

Yours very faithfully and fraternally,  
Rhodocanakis, IX<sup>o</sup>.

General the Hon. Albert Pike, IX<sup>o</sup>.  
Supreme Magus of the Supreme College of the  
Rosicrucian Society in the U. S., &  
Hon. Sup. Magus of Greece.

Here we have in this letter the testimony of an isolated and therefore disinterested member, confirming the insignificance of the English rituals and upholding what Frater Moore wrote to Brother Pike on May 29th, 1880, as to the reprehensible state of Metropolitan College in London at that period.

While this letter was on its way, a brother in New York City is heard from, as follows:-

R. M. C. GRAHAM.  
Marine Insurance.

P.O. Box 2020.

25 Wall St.

New York, July 15, 1880.

My dear Gen'l:

I duly received your letter with regard to Rosicrucian matters, and learn from Bro: Goodall that he is organizing a College here, that he had reserved a place for me, but I declined to join, telling him that I already had the degrees, and if you did not interest yourself in it, I would not.

Some days since he brought the inclosed letter asking me to forward it to you. I wrote to Fred Webber, and today he sends me your address. I am curious to know just where Meyer stands.

There is no novelty here, my family are all in the country, and I am here sweltering as usual at this season.

Webber writes that you seemed to be enjoying your trip.

I may go out to Colorado next month; and wish if I do that I could know where I could see you.

With regards to Ireland

I am faithfully yours

R. M. C. Graham.

Gen'l. Albert Pike,  
Topeka, Kansas.

Care C. Spalding, Esq.

Brother Graham evinces no active interest in the Order. Perhaps it was because he already "had the degrees", such as they then were.

Both the summer heat and the lack of interest evidently combined to cause a lull in the correspondence; but during this period the Grand High Council of which Charles E. Meyer was the Supreme Magus held its First Annual Conclave in the Masonic Temple, Boston, Massachusetts, on September 21, 1880, as has been already noted.

The following quotation from the First Annual Address of the Supreme Magus will be interesting in connection with the correspondence;:-

"I am informed by the Supreme Magus of Canada, Frater Moore, that he has issued authority for the formation of a College, with Frater Albert Pike, H.9°, of Washington, D. C., but as the warrant was dated at a time subsequent to the formation of this Grand High Council, and as it was issued in ignorance of our action, as will be seen by the accompanying letters from Frater Moore, I would suggest the matter be left to the Supreme Magus of Canada and the Supreme Magus of the United States for satisfactory adjustment." ①

Later in the same report the matter is again alluded to, as follows;:-

"Subsequent to a full discussion by Frates A. G. Goodall and Thomas J. Shryock, pertaining to the autonomy and integrity of this Grand High Council, the correspondence of five communications between the Supreme Magus, Charles E. Meyer; the Supreme Magus of Canada, J. B. MacLeod Moore, Albert Pike, H.9°, and the Senior Sub. Magus of the U. S., Albert G. Goodall, (marked successively G. H. I. K. L.) were presented in connection with the address of the Supreme Magus and with direction that they should not be inserted in the record, were submitted to the Supreme Magus with power to act in the premises, as he, in his wisdom, might deem for the interest of the Order." ②

About three weeks after the Conclave, a letter comes to Brother Pike from Brother Woodbury, whose name is given on the Warrant from Frater Moore in the office of Senior Substitute Magus.

Boston, Oct. 15, 1880.

Dear sir and Bro:.-

I have kept the ritual and rules of the Rosicrucian Society with the purpose of having Gen'l. Lawrence inspect them. I presume you need them for next week & shall send them by express today. Your Charter I enclose with this letter, thinking it better to go by mail. When our Supreme Council was here in session I talked with Bro: Meyer of Phil. and also with Bro: Chapman who has a provincial authority here from Bro: Meyer.



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Bro: Meyer said & offered to show me that he had authority from England. He did show me some letters, I think.

I told him I thought he and you should meet and harmonize on the matter, it would not be very difficult so to do. Bro: Chapman and I talked together and both thought the effort had best be made by the respective Arch Magi and we would all fall in to the plan they should agree upon. There has been no work done by Bro: Chapman as yet, so he informed me. I presume you will meet Meyer next week. I think some true Rosicrucian Rituals could be got up in Mediaeval style, with a little labor. Bro: Moore is a little too narrow in his theology for historic accuracy in Kabbalism, and his Rituals, which I return with your rules, need the file and chisel of revision. I regret that the state of affairs here renders it impracticable for me to be present next week at the assembly of Royal Scotland. I should have been delighted to have met the Supreme Council of the Southern Jurisdiction and have paid my respects to you in that seat of honor which you have so long filled with the satisfaction of your Council, and to have borne my testimony to the esteem and confidence with which the Scottish Rite in other Jurisdictions look to you as a Great Masonic Light whose steady rays shed a benign influence far beyond the limits of your Jurisdiction.

With my best wishes,

I am fraternally yours,

Chas. Levi Woodbury,  
33°.

Gen'l. Albert Pike, IX°, 33°.

Washington City,

D. C.

This letter shows amicable relations between the Frates of the two Orders; Fraters Meyer and Chapman representing the Philadelphia body, and Frater Woodbury, the Senior Substitute Magus appointed by the Warrant sent by Frater MacLeod Moore to Brother Albert Pike. Suggestions were made looking to harmonizing the two Orders, and again proposals were brought forward relative to the compilation of some true Rituals.

Another month elapses and this time our Canadian Frater, Harrington, sends the regular Warrant, duly engrossed and signed, with the accompanying letter;-

Prescott, Canada.  
15 Novr. 1880.

Dear Bro: Pike:-

Colonel Moore sent here the enclosed Patent to be signed by Bro: Geo. O. Longley and myself, constituting you the Supreme Magus of a Supreme & Independent College of the Rosicrucian Society in the United States of America. I forward it with my very sincere pleasure as I am very sure that the Society must succeed and increase under your most able management/in this I am heartily joined by Bro: Longley.

We have heard of another Supreme College having been set afloat in New York, but of that body I know little or nothing, except for letters sent for perusal by Colonel Moore, who tells me that you object to act in conjunction therewith. What I wish you to understand is that I intend to know you and you only in this matter. I do hope that you will take hold of it.

We have no reliable Rituals, in fact know about next to nothing of the "Rosicrucian", and it is a farce to be signing ourselves IX<sup>o</sup> when we are entirely working in the dark.

Now I know of no man living who could, like yourself, turn our darkness into light, and produce a Ritual that will be good and acceptable. If the order is to become worth studying, you can make it so. I know of no one else who can. I am not aware that I can write more, but if you desire information, or help in the way of clerkship, you may command me.

We held the Annual Assembly of our Supreme Council last month, and when the Proceedings are printed, and you read your copy, you will see that you were remembered, as you always must and will be.

I hope you are well, and with every good wish I remain,

Very truly and fraternally yours,

T. D. Harrington, 33<sup>o</sup>, &c.

Ill. Bro.:

Albert Pike, 33<sup>o</sup> &c.

Washington, D. C.

U. S.

This is the last of these letters which appear to have been sent during 1880, and accompanying it was the Warrant, or Patent, in its final form, as here shown.

(Insert here Charter No.2.)

Both this Warrant and the prior temporary Warrant were written in black, and ornamented with scrolls and underlinings in red.

Two years now elapse, of which there have been preserved no letters relative to the proposed Supreme College, nor have we any record of what amicable settlement was reached, until the date of October 17th, 1882, at which time the chief Frates of the Society of Rosicrucians are found in Washington writing the following letter to Brother Pike:-

"Societatis Rosicrucianae in U. S. of America."

Washington, D. C., Oct. 17th, 1882.

Frater Albert Pike, IX<sup>o</sup>.

Very dear Brother;

The Society of Rosicrucians assembled in G. H. Council at the Masonic Temple in the City of Boston, Mass., on the 18th Sept., 1882, with unanimity adopted the follow:-

Chapter #2  
 Mayers Letter  
 to Pike

"Frater Albert G. Goodall, Sen: Sub: Magus moved that Frater Albert Pike, IX<sup>o</sup>, of Washington, D. C., be elected to membership and awarded the rank and position of Honorary Past Supreme Magus in this Grand High Council of the Society of Rosicrucians of the United States, that upon his acceptance thereof he be recognized as such, and in full membership with the privilege of a vote."

(Extract from the Minutes)

It gives us great pleasure, Dear Frater, to officially inform you of this action, and to request an early reply thereto.

We have the further pleasure of informing you that the Gr: H: Council will hold a brief Convocation at 5 P.M. this day at the Ebbitt House, at which you are very fraternally invited to be present.

Sincerely yours in the M: O:

Charles E. Meyer,  
Supreme Magus.

C. T. McClenahan, H. 9<sup>o</sup>.  
Sec: Gen:.

Albert G. Goodall,  
SEN: SUB: Magus.

From this it would appear that Frater Pike had not proceeded with the proposed organization of a Supreme and Independent College, for there seems not the least indication of any impediment to the election to the Honorary office which Frater Goodall had proposed.

Apparently the full Latin title which the Society adopted at its Philadelphia meeting on April 21st, 1880, and which is seen on the heading of the Circular shown on p. 73, had been by this time dropped in favor of the English form as given on this letter heading.

Brother Pike's attitude, and his action regarding the Rosicrucian Society is most fortunately disclosed by a copy of his letter in reply to that of the three Fratres at the Ebbitt House. It is as follows:-

Washington,  
18 October, 1882.

Bro. Chas. E. Meyer;  
Supreme Magus,

Your knowledge of the extent to which my time was demanded by other matters yesterday, will, I hope, suffice to excuse me for not until now replying to your official communication.

When, in order to avoid dispute and controversy, I determined to permit to become dormant the Grand Body for the United States of the Rosicrucian Society, established by me by virtue of power derived from that of Canada, which derived its powers from that of Greece, and it from that of Scotland, I also concluded never to claim the degree with which I had been invested, or membership in or connection with the Society.

Pike's reply



My reason was that I had reluctantly consented to accept the position urged upon me by Bros: Moore and Harrington, because they expressed great desire that I should take in hand and revise the Ritualistic Work of the Society; and I found that ~~this~~ this work, (which I did commence upon and prosecute to some extent), was much larger than I anticipated, requiring more time and labor than it was convenient for me to devote to it.

And also I foresaw that if the name of the Society was not to be delusive, that is, if the Society was to be really Rosicrucian, some of the members would have to make it so by the preparation of Memoirs and works upon the subject of Rosicrucianism, which should be worthy of publication and worth being read by scholars. I should, if a member of the Society, feel bound to endeavor to prepare at least one work of that kind; and this I have not the time to do; and I cannot at my age and employed as I am, engage in the prolonged studies with which such a work would not satisfy myself.

Therefore, thanking your Grand High Council for the honor done me, I am constrained to decline connecting myself with it, or being considered a member of the Society.

Fraternally and truly yours,  
Albert Pike.

The copy of this letter, of which a fac-simile is here given, is not in Brother Pike's handwriting, nor is it in that of Brother MacGrotty, who did all the ornamental penmanship on Pike's manuscripts, but it is believed to be the handwriting of Brother Pike's son, who was at that time helping him as secretary.

As this is the only letter from Brother Pike which has been preserved to us, it is indeed providential that it should be the very one which gives the sum of his conclusions relative to his connection with the Society, and terminates his activities therein.

It does not appear that Brother Pike took any further active steps in Rosicrucian work. His interest in building up the Scottish Rite doubtless engaged his whole attention, and moreover, his labors on the Rituals of the Rite became his Magnum Opus.

Brother George F. Moore, 33<sup>rd</sup>, ~~past~~ <sup>past</sup> Sovereign Grand Commander of the Ancient and Accepted Scottish Rite, received his degrees in the Rite in 1884, and was subsequently appointed a Deputy for the Supreme Council for Alabama; but he never received any Rosicrucian Degrees from Brother Pike. These were conferred on

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Brother Moore by Frater Charles T. McClenachan, IX<sup>o</sup>, 33<sup>o</sup>, of New York; the Secretary General of the High Council, Societatis Rosicrucianae Confoederae Reipublicae Americanae.

This was done sometime in 1885, according to the best recollection of Brother Moore, who then received the Degrees of the Grades from Zero to the Eighth, Magister Templi. <sup>These were conferred</sup> ~~This was done~~ by Frater McClenachan in his hotel room, to which he had invited Brother Moore.

Let us here review the history of this High Council of which Frater McClenachan was the Secretary General. It has already been noted that it was established on April 19th, 1880, by several Fratres who had visited England in 1878 and at midnight on July 25th of that year had received the Degree of Zelator in Sheffield College at York. Later, at London, two of the party, Fratres Meyer and Sutter received the 8th and the 7th Grades respectively. So by this visit of four Masonic brethren to England and their initiation in a College lawfully under the jurisdiction of the Societas Rosicruciana in Anglia, the legitimate Rosicrucian succession was again established in America.

This American High Council met in Boston on September 21st, 1880, and adopted a Constitution and also consecrated four Colleges.

"These American Colleges for several years did important work along the lines of research and investigation. We are not cognizant of what and how many such papers were read before the New York and Baltimore Colleges, as none have come under our notice, and we suppose none of them ever got into print. However, in the middle 80's they became inactive and are now dormant. The Philadelphia College flourished for a few years, and some excellent and elaborate papers were read, and printed. This College appears to have become inactive in the late 80's and is now dormant. ③

In July, 1887, just nine years after the former visit of some of

these Brethren to England, nine Fratres from the Colleges in the United States made a social and business trip to Europe. These Fratres were;- Charles E. Meyer, IX<sup>o</sup>, S.M. of U.S.A.; Charles Roome, IX<sup>o</sup>, S.S.M.; Alfred F. Chapman, IX<sup>o</sup>, J.S.M.; Thomas J. Shryock, IX<sup>o</sup>, ~~Charles T. McClenahan, IX<sup>o</sup>, Sec. Gen.;~~ Treas. Gen.; John Sartain, VIII<sup>o</sup>; Daniel Sutter, VIII<sup>o</sup>; Charles W. Packer, VIII<sup>o</sup>; and John L. Young, VIII<sup>o</sup>.

The Societas Rosicruciana in Anglia called a Special General Convocation, and a quarterly meeting of Metropolitan College, at Free-masons' Hall, Great Queen St., London, on July 22, 1897, and received the eminent Rosicrucians from the U. S. at a Jubilee Convocation. They were welcomed by Frater Woodman, the Supreme Wicus of Anglia, in an eloquent address of congratulation, observing that;-

"The Rosicrucian Society of the United States of America was conceived in England, born in Scotland, nurtured by York, and now heartily welcomed, and its dignity and importance recognized by a General Grand Convocation of the Societas in Anglia. The presence of Fratres from America, Scotland, and from York and Lancaster was a demonstration of the greatness and the union of Rosicrucianism - the Father of Science and the Chemistry of the Future."

This welcoming and congratulatory address was heartily responded to by the visiting Fratres and the occasion was "a feast of reason and a flow of soul" to all present, as well as a current of inspiration to the Brotherhood at large.

The Master of the Temple, Frater Robert Roy, VIII<sup>o</sup>, assisted by six Fratres of the Order, then performed the ceremony of Salator. The S. M. of the United States expressed his deep appreciation of the excellent work of Metropolitan College and acknowledged the perfect skill, memory and eloquent manner in which the ritualism had been performed.



The Supreme Magus of Anglia, Frater Woodman, then conferred the Honorary IX<sup>o</sup> Grade upon Fratres Meyer, Roome, Chapman, Shryock and McClenachan; and the Honorary VIII<sup>o</sup> Grade upon Fratres Sartain, Sutter, Packer and Young; and certificates were granted each and due record made in "The Golden Book."

The Supreme Magus of the United States, Frater Meyer, in behalf of his honored brethren, returned thanks in an appreciative address, also giving a sketch of the progress of the Order in the United States. (4)

It will be of interest to the Masonic reader to know that at least two of the artistic works of the Rosicrucian and Masonic Brother John Sartain, VIII<sup>o</sup>, of Philadelphia have been preserved to us. One of these is the Masonic Register or Certificate, shown in Fig. . The other is the well-known engraving of the Ironworker and King Solomon. Frater Sartain's name will be found affixed to both of these fine engravings.



Sartain

Dormancy of the Societas Rosicruciana in the United States  
and Development of the Temple of the Rosy Cross.

The Societatis Rosicruciana in the United States, so auspiciously inaugurated, flourished for a number of years, but its Colleges gradually fell into abeyance.

Frater Sylvester Clark Gould, of Manchester, N. H., who was made a Magister Templi at a Convocation of the High Council at the Hotel Brunswick, Boston, Mass., on September 16, 1885, states in his magazine, "The Rosicrucian Brotherhood", for July, 1908, in relation to Massachusetts College, of which he was a member: "The untimely decease of four of its leading spirits within a few years so disheartened many of the Fraters that it became inactive, and has not yet recovered, although several efforts have been made to revive it." This is substantiated by the archives of Massachusetts College, for they record no meeting between the dates of March 2, 1895, and March 31, 1909; a lapse of 14 years.

The first of its officers to die was its second Chief Adept, John Haigh, of Somerville, Mass., who passed away on August 20, 1896. Frater Haigh was an ardent student, and left a large collection of Masonic books, engravings, prints and other rare articles of interest and value to the Craft. His death was a great blow to the activities of Massachusetts College.

Regarding the College in other cities of the United States, Frater Gould in a letter to the writer, bearing date of June 6, 1907, says; - "As I recall matters now, dormancy proceeded as follows, - Baltimore, New York, Burlington, Philadelphia, Boston. I think there were two others received their Charters, and held only one meeting."

So much for Massachusetts College at that period.

With all its Colleges either dead or in a deep sleep for <sup>four</sup>~~the~~ ~~teen~~ years and more, it would be supposed that their governing body, their Grand High Council, would be inactive. The last issue of its Constitution, however, bears record of having been amended on October 7th, 1908, and also on June 14th, 1912.

The activity of this old Grand High Council must have been out slight, for at this period Frater S. C. Gould was in active correspondence with a number of real students, men whose ideal of a Rosicrucian Society was not a matter of a quarterly banquet flavored with antiquarian lectures, but a real, working organization, giving all the degrees sequentially in full form to those whose preparation was adequate thereto, having classes in Astrology, Alchemy and the allied arcane arts, and in actual touch with the Custodians of the Ancient Wisdom.

Here it is necessary to go back some years to trace the history of a less widely known section of the Rosicrucian Brotherhood.

This branch, known as the Temple of the Rosy Cross, was brought to this country by Pascal Beverly Randolph after having been initiated near Paris, France, by the Italian Adept, Count A. de Gismotti.

Frater Randolph was born in New York City, at No. 70 Canal Street, on October 8th, 1825, and became a well-known writer even before he had reached the age of eighteen.

Early in the 30's he organized in New England a Society known as the Brotherhood of Rosicrucians. This was a student body and there is no record that he attempted to conduct the regular degree or ritualistic work of the Rosicrucian Order. This Brotherhood existed until the early 70's, and since then no trace of it is found.

It published several works, the first prominent one being a translation of the Divine Pymander of Hermes, dated at Boston in 1871. In the preface, written by Flora S. Russell, who spoke for the Order, is given an exposition of the principles of the Brotherhood. The original plan appears to have involved the formation of a Triple Order;- the Rose Cross Order, the Temple of the Rosy Cross, and the Hierarchy of Eulis; <sup>corresponding</sup> in function toward each other as do~~th~~ the body, mind and soul of an individual. Each Order was of three degrees, thus forming a Triple Triangle of nine degrees, with the Hierarchy of Eulis as the <sup>tenth</sup> ~~tenth~~.

The Grand Master of the Temple of the Rosy Cross, thus represented the Head, and the Hierarchy of Eulis represented the Heart of the Imperial Order.

The Rose Cross Order was designed as an Outer Door, and the Temple of the Rosy Cross as an Inner Door, to the ineffable Grand Temple of Eulis where those were admitted who had passed their tests as to loyalty and fitness for higher things.

Dr. Randolph was married twice, the second time being in 1873. His principal centers of activity were Boston, Salem and New York, and for a short time in New Hampshire. Still later he was active in the large cities through to the West. From September, 1874 to May, 1875, he traveled in California where he organized societies on a regular ritualistic basis, and also uniting them by forming a Council of Four, representing the Divine Quaternary of the Invisible Brotherhood. The purpose of this Council was to perpetuate the knowledge which had cost Dr. Randolph so much suffering to attain, and to conserve the Keys to those Mysteries in which he had been instructed.

Of this Council, P.B. Randolph was High Priest, Freeman B. Dowd was Grand Master, R. R. Dowd, a man with astonishing spiritual

gifts, was the third, and the fourth, whom it is not to name, held place by virtue of her spiritual power.

These have all now passed to the Great Beyond, but the place of each in turn has been filled and the Council still lives and functions.

Leaving California, Dr. Randolph returned to his home in Toledo, Ohio, where his transition occurred on July 29, 1875, and where his widow still resides.

The two foremost initiates of Dr. Randolph were J. C. Street, the author of *The Hidden Way Across the Threshold*, and Freeman B. Dowd. This latter was born in 1825 with Libra, the Sign of so many distinguished occultists and spiritual teachers, on the Ascendant. His early youth was spent in the smaller towns of Texas and Missouri where educational facilities were, at that time, extremely limited if not altogether lacking. As to academic attainments, he had none. Therefore a study of his works reveals him as a distinctly Nature-taught exponent of the higher truths, whose intellect was not limited by the inhibitions of scholastic routine and method. It has been truthfully said that he first studied philosophy in his own soul.

Frater Dowd's active public work commenced in 1865, and he became equally well known as a lecturer and a writer, touring especially through Texas, Missouri, Arkansas and Iowa. His home was at Rogers, Arkansas.

Assisted by his fellow members of the Council, Frater Dowd took personal charge of the work of the Temple of the Rosy Cross, teaching and instructing individual members of the Fraternity for more than thirty years.

His best known writings are, *"The Temple of the Rosy Cross"*, *"Regeneration"*, *"The Double Man"*, *"The Evolution of Mortality"*, and the *"Mystery of the Serpent"*, afterward called *"The Way"*. Frater



Dowd's particular sphere of activity was the furtherance of the Rosierucian organization already spoken of as the Temple of the Rosy Cross. To this end he initiated Mr. Edward H. Brown, of Salem, Mass. into this fraternity; recognizing and designating

him as his successor and Grand Master of the Temple of the Rosy Cross, which position <sup>in 1907</sup> ~~he~~ <sup>Frater</sup> Brown ~~held~~ held until his transition on May 10th, 1922.

Frater Dowd passed away November 1, 1910, at Rogers, Ark., leaving a widow, Mrs. Lucy L. Dowd, who, until recently, continued to reside at Rogers.

## CHAPTER VII

### Origin and Work of the Societas Rosicruciana In America.

Now Frater S. C. Gould of Massachusetts College was an indefatigable student of the Rosicrucian Art and had received an Initiation at an early age, for he writes as follows in "The Rosicrucian Brotherhood", Vol. 2, No. 3, p. 108;- "It was not necessary, therefore, to be identified with a Lodge, Society or Order to be a Rosicrucian. There has been many such in even this country; there are many such today, but the world does not know them, neither are they members of organized societies, but we know some of them. Suffice it to say we became one in the '50s, the Theosophical sum of which year is 16, but no matter here how, and identified ourself with the English Order, February 10, 1885, in Boston, so as to be in touch with other congenial spirits, and other avenues of fraternal strength".

The veil of mystery with which Frater Gould thus conceals the time, place and manner of this early initiation indicate it to have been entirely esoteric. It is evident then, that when he joined Massachusetts College some thirty years later he knew that it was merely an exoteric, an antiquarian society, as <sup>is</sup> its Scotch parent and English prototypes. At all events he joined mainly for social reasons and there is no record of his having made any endeavor to instil into the Rituals of Massachusetts College, or those of the Grand High Council of the Societas Rosicruciana in the United States, any of the true Rosicrucian hermetic philosophy.

During Frater Gould's connection with Massachusetts College he came in touch, through his extensive correspondence, with a Rosicrucian initiate, one of the Apponyi family of Austria; but not the one in whose household Frater Mackenzie had been employed as an

instructor.

This Apponyi, realizing that Frater Gould was not receiving true Rosicrucian work through his membership in Massachusetts College, journeyed to this country and conferred upon Frater Gould the Grades of the continental Rosicrucian Brotherhood up to and including the Ninth Degree, and also presented him with a Mark; the token of initiation not having been provided for in the rituals used by the Societas Rosicruciana In the United States.

The opportunity for Frater Gould to use his stores of knowledge came in due time, however, when the Colleges of the Societas Rosicruciana in the United States had been dormant a dozen years, and with no hopes of reviving them. Among Frater Gould's numerous correspondents at this time was Brother George W. Plummer, whom <sup>Dr</sup> W. Wynn Westcott, the Supreme Magus of the Societas Rosicruciana in Anglia, had referred to Frater Gould in a letter dated October 17, 1906, replying to Brother Plummer's inquiries relative to the Rosicrucians. Brother Plummer was an ardent archeologist and Egyptologist, and also a Mason of the 32nd Degree of the Ancient and Accepted Scottish Rite. In this correspondence Frater Gould now narrated the dormancy of the Grand High Council and Colleges of the Societas Rosicruciana in the United States and his doubts as to whether they would ever be revived, for their work was of an antiquarian and historical nature rather than the true Rosicrucian teaching and practices.

Among the letters, the following significant lines are quoted from one written by Frater Gould on November 30, 1908, in which he states to Brother Plummer that-"the English Branch of the R.C. in the U.S. is at present quite inactive and bids fair to remain so, as our Boston fraters manifest no desire to continue, and I am now trying to get to the bottom of a Baltimore R. C. to unlock the situa-

Bottom, last page.

tion. But more of this anon". x x x "There should be a R.C. Order in the U. S. with the true ones in it." x x x "I have much that I want to talk over with you, G. F. Moore, H.A.V. Parsel, and a few others in your vicinity, and I hope to do so in the Spring."

Before the arrival of Spring, however, Brother Plummer met Frater Gould in Boston and received at his hands initiation up to and including the Ninth Degree, and also was given the custody of all rituals, and memoranda relating thereto which Frater Gould had acquired from the Adept, Apponyi, as well as from his previous years of research and correspondence with a world- wide circle of students and occultists.

In accordance with the purpose of the meeting between Frater Gould and Brother, now Frater, Plummer, much work was accomplished during the winter toward the formation of a reconstructed body in the United States, a body which should be based upon the broadest principles of the true Rosicrucian Art, eschewing fads, fancies and isms, and opening its doors to all true seekers.

Thus began the present Societas Rosicruciana In America, with the rituals, traditions, landmarks, customs and practices as carefully gathered by Frater Gould for purposes, as it now appears, which were to far transcend even his liberal concepts.

In the following summer, Frater S. C. Gould closed his earthly labors and passed to the higher life at 6 P.M., July 19, 1909; and the actual executive and organizing work and propaganda became the mission of the present Supreme Magus. Besides his Rosicrucian labors, Frater Gould was also an active Mason, being a member of Lafayette Lodge, No. 41; Mount Horeb Chapter No. 11; Adoniram Council No. 3; and Trinity Commandry, K. T., all of Manchester, N. H.; and a member of Boston Consistory, 32<sup>o</sup>, of the Ancient and Accepted Scottish Rite.

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No higher tribute can be paid to the honored memory of one whose entire life was an epitome of the principles of the true Rosicrucian Art, and in whom even the very traditions of the Brotherhood seemed to be incarnated, than to record the fact that within ten years, in spite of seemingly insuperable obstacles, the reconstructed Order has been spread from California to the West Coast of Africa, and in the United States has a membership which includes every State in the Union.

In pursuance of his new duties and obligations, Frater Plummer's first act was to enter into correspondence with the Societas Rosicruciana In Anglia with a view to obtaining a charter; but his efforts were met with the same dilatory treatment as were those of his predecessors in 1878, as already related. It is true that on June 21, 1910, the English body sent forms for organizing colleges; but ~~the~~<sup>the</sup> requests for signs and words of recognition were such that no obligated Frater could meet <sup>them</sup> through correspondence. So this attempt to enter into fraternal relations with Anglia proved fruitless.

Nothing daunted, however, Frater Plummer held a preliminary meeting for instruction and organization on December 11, 1911, at 82 Columbia Avenue, Grantwood, N. J. This was followed on December 22nd of the same year by the First Regular Convocation of Grantwood College at the above location.

The next sequential step was the formation of the High Council, Societas Rosicruciana In America. This took place at 82 Columbia Ave., Grantwood, N.J. on May 21, 1912, when was holden the Organization and First Emergent Convocation of the High Council, S.R. I.A. Application was then made to incorporate the High Council as a fraternal and religious body, and accordingly it received a Charter, under the Laws of the State of New York, incorporating it under the name "Society of Rosicrucians, Inc." and bearing the date of September 16, 1912.



The First Consistory of the High Council took place on December 20, 1912, at the same address. At this Consistory a Charter was issued to Grantwood College.

About New Years Day, 1913, a letter came from the late A. Cadbury Jones, then Secretary General of the Societas Rosicruciana In Anglia, dated December 21, 1912, in which he states:- "Since my correspondence with Frater Plummer, the original Rosicrucian Society in America, which was an offshoot of this, has been revived and acknowledged by us." This shows at once a glaring error, for the Societas Rosicruciana in the United States was not an "offshoot"; it was chartered by Scotland<sup>a</sup> through the Supreme Magus, Lord Inverurie, in December, 1879, and owes nothing to England save the initiation of some of its Fraters at York in 1878, and the honorary degrees received by the American Fratres at the jubilee convocation in 1887. Secondly, this letter shows that, while corresponding with Frater Plummer regarding the organizing of the new American foundation, they acknowledged the revival of the old foundation without informing him to that effect until too late.

The impartial reader will at once see the unethical nature of this treatment, and at the same time will recognize that the acknowledgement, in the letter, of the revival of the older body, but corroborates and confirms Frater Gould's belief that it was dead at the time he placed upon Frater Plummer the responsibility for the continuance of the Order.

Recently we note the death of Frater A. Cadbury Jones, and with it comes the hope that under a new Secretary General the Societas Rosicruciana in Anglia may establish that same entente cordiale in the Rosicrucian Order which so strongly unites the Masonic Fraternity of both countries.

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On March 5, 1913, Grantwood College held its first Convocation in its new quarters in the rooms of Whitehead Lodge, F. & A.M., Fire Hall Building, Grantwood, N. J.

During the ensuing year it was decided that the Rosicrucian activities of this College would be greatly enlarged in scope if they were brought into New York City. Accordingly it was determined to discontinue Grantwood College and organize a new body, to be called Metropolitan College. In pursuance of this decision, the seventy-third and last Regular Convocation of Grantwood College was held at these same lodge rooms on Tuesday, February 24, 1914. This was followed on Friday evening, the 27th February, by a First Organization meeting of Metropolitan College. This may be called its real formation session, as it then received its charter from the High Council. A week later, Metropolitan College held its second organization meeting. Both these meetings being at the lodge room in Fire Hall, Grantwood, N. J.

The First Regular Convocation of Metropolitan College in New York City was held in the Willard Masonic Lodge Room, Grand Opera House, Eighth Avenue & 23rd Street, on Friday, March 10, 1914. At this Convocation its present Charter was received from the High Council.

But four Convocations were held at this address, as the room was found unsuitable; and the College was moved to the Masonic Temple of Harlem, No. 310 Lenox Ave., New York City, where its first held a Regular Convocation on Friday evening, May 8, 1914, and has continued to retain its Agytum at this address unto the present day.

Commencing on January 10, 1916, Metropolitan College began the publication of its semi-monthly periodical, "Mercury", containing notices of its regular Convocations, short biographies of illustrious Initiates of the Order, historical notes, Hermetic essays, communications from the High Council, and short articles on occult and allied subjects by the Fraters of the College.

At this time Rosicrucian activities in Washington, D. C. resulted in the formation of a group of students ~~being formed and~~ who made application to the High Council for a Charter. This was granted, and on June 23, 1916, the elected officers of this group visited Metropolitan College, where they were initiated in the Neophytes Degree, received their Charter from the deputy of the High Council, and the officers were formally installed. This was Washington College duly instituted.

During the summer of this year two members of the High Council made a trip to Canada and through the New England States, collecting historical and scientific data of value to the Brotherhood.

This trip was so successful that it was decided to make a similar one each year, and so on July 1, 1917, was inaugurated the First Annual Pilgrimage of the Societas Rosicruciana In America by Fraters Khei, ~~Roscius, Barileto and Novius~~ <sup>and three others</sup>. The itinerary included all the New England States. An International Celebration was held in the open air at Comins Mills, Province of Quebec, Canada, July 7th, at 3:30 P.M. A Full Celebration was held on the summit of Mount Washington, New Hampshire, Sunday, July 8, at 12 midnight.

Frater Roscius, who was the Celebrant on this occasion, writes his impressions as follows:

"The night I studied the Summit of Mount Washington from below, I saw Lights such as are not on sea or land. To me they were no illusions, they were very real, - and I am gaining in the conviction that I saw panoramically in a recess in one side of the Mountain, what may have been pictures, like theme-notes of past incarnations. I say this, as at the time of their formation they always conveyed a personal association. Of the Mountain itself, and the salute of its great spirit; the star from on high descending upon it - later an orb apparently from an entirely other cosmic scheme, as it

was in red, - all this I remember, not skeptically, but with profound reverence - I believe indeed a Temple, or a mighty Nature Pyramid, could be beholden by whosoever could see with the spirit, rather than with the senses. To me, the Mountain is to an older race, what the Pyramid is to Egypt; the epitome of the greatest spiritual activities, and during the celebration on its summit, it seemed as if the world outside its borders was brought into synchronization with what was within."

"Ye Temples of the Mighty Gods,  
 Monster structures, aeons young,  
 Ye are abodes of Hierarchs,  
 Eternal Mysteries your song.  
 Shrines of truths, our hearts unfold,  
 Citadels of Cosmic Power.  
 Immortal paeans sound the hour  
 Illumination is ensouled.  
 Thy Light our being's fires touch;  
 Thy Form commands us live with Power;  
 Thy winds in roaring echo such  
 Calls. Immortal is the hour.  
 Shrine where we uplifted stood!  
 Altars and Sacraments sublime!  
 We go apart from out the Road  
 Of Life, ordained to Quest Divine."  
 ROSCIUS.

The High Council issued a Charter to Lagos College, S.R.I.A., of West Africa, in September, 1916.

Two more Colleges were chartered at a special Convocation of the High Council, March 1, 1917. They were known as West Gate College, S.R.I.A. in San Francisco, Calif., and Freetown College, S.R.I.A. in Freetown, Sierra Leone, African West Coast.

The first Masonic Visitation of the S.R.I.A. was made on Wednesday evening, March 14, 1917. On this occasion Frater Dee, the Worshipful Adept of Metropolitan College, accompanied by five of the Masonic Fratres of the College, three of whom were Past Masters of their respective Lodges, composed a delegation which visited Maimonides Lodge, No. 743, in the Colonial Room, Masonic Hall, New York City. The delegation was introduced by Frater Romulus, a Past Master of

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Maimonides, and was received in the East by ~~Frater Naves~~<sup>the</sup>, then ~~the~~<sup>who was also a Frater of Metropolitan College.</sup> Worshipful Master. The work of the evening was the Third Degree, and the cordial and genuine hospitality of Maimonides Lodge was most thoroughly enjoyed by every member of the delegation.

West Gate College, S.R.I.A., in San Francisco, was duly Instituted and its officers Installed on the evening of Friday, April 13, 1917. Soror Lumen, by dispensation from the High Council, represented that body and acted as the Installing Officer.

College, S.R.I.A. ↑  
The second Masonic Visitation took place on Wednesday evening, May 9, 1917, when a delegation of the Masonic Frateres of Metropolitan College, S.R.I.A., again visited Maimonides Lodge, No. 743. The occasion of this visitation was to assist in the presentation of the Right Worshipful and Illustrious George Fleming Moore, 33<sup>o</sup>, VIII<sup>o</sup>, Sovereign Grand Commander of the Supreme Council of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite for the Southern Masonic jurisdiction of the United States. The presentation address was made by <sup>the</sup> Right Worshipful ~~Frater Refilio~~ Secretary-General of the High Council, S.R.I.A., and Illustrious Brother Moore was received in the East by the Worshipful Master, ~~Frater Naves~~. The Third Degree was the work of the evening, and Illustrious Brother Moore delivered a most interesting and instructive Historical Lecture.

It will be recalled that Frater Charles T. McClenachan, IX<sup>o</sup>, 33<sup>o</sup>, Secretary-General of the High Council of the Societas Rosicruciana in the U.S., the parent Rosicrucian-Masonic body in this country, had invested Illustrious Brother Moore with the Eighth Degree, Magister Templi, in about the year 1885, just thirty three years prior to the present event.

Another notable Masonic occurrence was on Tuesday evening, June 19, 1917, when by courtesy of the Worshipful Master of Adelphe Lodge, No. 348, the Stations and Offices of the Lodge were filled by



members of Metropolitan College, S.R.I.A., who conferred the E.A. Degree upon one of their own High Council Fratres. Among the Fratres thus acting in their Masonic capacities were six Past Masters, one active Master, two Senior Wardens and various other officers of lesser grades. Right Reverend Frater Nestorius, Bishop of Porto Rico, was Chaplain. 98

This is doubtless the first instance in this country of a Masonic Degree being conferred by a cast composed entirely of Fratres of the Rosicrucian Brotherhood.

It also marks the first step in instituting the present constitutional requirement, that the High Council, S.R.I.A., shall be composed entirely of Master Masons in good standing. It is further requisite that the Three Magi shall be Royal Arch Masons and also 32<sup>o</sup> members of the Ancient and Accepted Scottish Rite.

A Masonic occasion similar to that recorded above, took place in Melmonides Lodge, No. 743, on Wednesday Evening, October 10, 1917. After the presentation of a magnificent silk flag with ebony staff, which was donated to the Lodge by one of its members, the E. A. Degree was conferred upon five candidates by a delegation of Masonic brethren from Metropolitan College, S.R.I.A., whose excellent work, although given without rehearsal, was much appreciated.

At the Equinoctial Consistory of the High Council, held on September 23, 1917, the Eighth Degree, Magister Templi, was conferred in full ceremonial form. It is believed that this is the first time this degree has been thus fully conferred in this country.

On December 18, 1917, Fratres Actaeon and Lactantius, of Metropolitan College, S.R.I.A., were elected Worshipful Master and Senior Warden, respectively, of Adelphe Lodge, No. 348, New York City. Following this, Fratres Stabilis and Teneaeus were respectively elected the Excellent High Priest and Scribe of Jerusalem Chapter, No. 8.

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Royal Arch Masons, New York City. This is the Chapter of which the Marquis ~~de~~ (later General) <sup>de</sup> Lafayette was a member over a century ago.

Thomas J. Shryock, IX<sup>o</sup>, 33<sup>o</sup>, of Baltimore, Md., the Supreme Magus of the Societas Rosicruciana in the United States, Grand Master of Masons in the State of Maryland, and Treasurer General of the Ancient and Accepted Scottish Rite, S.M.J., passed away on February 3, 1918. He was succeeded as Supreme Magus by Frater Eugene Holton, IX<sup>o</sup>, of Boston, Mass.

A Charter was issued by the High Council, S.R.I.A. on February 25, 1918, to Phoenix College, S.R.I.A. at Atlanta, Georgia, and the College was duly Instituted and its officers Installed on March 3, 1918.

*at Phoenix College S.R.I.A.*  
The religious phase of the activities of the Societas Rosicruciana in America was put on a permanent and legalized basis by the issuance of a Charter from the State of New York to The First Rosicrucian Church in America, under date of March 20, 1918.

On the following day at a Stated Consistory of the High Council, S.R.I.A., held on the Vernal Equinox, four Magistars <sup>Templi</sup> were duly Raised and Crowned with the Sublime, Perfect and Ineffable Ninth Degree of the Third Grade of the Order, <sup>among whom were</sup> ~~the following~~ Fratres ~~United~~ (~~Washington College~~), ~~Devi~~, Nestorius and Paracelsus.

At this Consistory, the office of Junior Magus, vacant since the chartering of the Order in America, was filled by the election of the Right R<sup>e</sup>verend Frater Nestorius, Bishop of Porto Rico, by a unanimous vote. ~~Frater Nestorius~~ was unanimously elected <sup>A</sup> Chancellor, and given supreme control of all financial and business affairs of the S.R.I.A.

A special event at this consistory was the election to Honorary Membership in the High Council of Most Worshipful Edward H. Brown, X<sup>o</sup>, of Salem, Mass., who, as Prince of Eulis, Grand Master of

the Temple of the Rosy Cross, succeeded Fraters Randolph and Dowd, as 100  
already recorded.

The foundation for a circulating and reference library for Metropolitan College was begun at its eighty-second stated Convocation on April 26, 1918.

*The late* Most Worshipful Frater Eulis, X<sup>o</sup>, contributed a set of the works of the late Freeman B. Dowd, and other Fratres donated books on Astrology, Geology, Yogi Philosophy, Encyclopedias, etc. Rt. Wor. Frater Paracelsus, IX<sup>o</sup>, was elected Librarian.

A rare parchment, the Deed to the Robert Fludd property in Coleman Street, London, dated 1624, was presented to the Order for its Archives by Frater Seibert, of Lakewood, O., on June 10, 1918, and was received with the most cordial thanks and appreciation of the Brotherhood. It has already been illustrated on page , Chapter III.

The Honorary Membership of <sup>*the late*</sup> Most Worshipful Frater Eulis, X<sup>o</sup>, in the High Council, S.R.I.A., was consummated by a Delegation comprised of <sup>*four*</sup> Right Worshipful Fratres, <sup>*including*</sup> Paracelsus, <sup>*and*</sup> Nestorius, ~~Firmus~~ *and* ~~Novine~~. These Fraters left for salem by the Sound steamer from New York City, arriving on Sunday, June 30, 1918, and were most cordially and hospitably received by Frater Eulis. The ceremony was begun at High Noon precisely, Frater Firmus being the Celebrant.

The visiting Fratres had a most interesting and illuminating talk with Frater Eulis after the conferring of the Ninth Degree, and returned to New York that evening.

In furtherance of the Masonic activities of the Brotherhood and with the object of affording opportunity for the study and discussion of Freemasonry from the Rosicrucian and esoteric point of view, Right Worshipful Frater Paracelsus, then Grand Constable of the Sovereign College of Allied Masonic and Christian Degrees for America, and Venerable Patriarch of the former Half Moon Lodge, No. 1, Ark Mariners, assembled the Masonic Fratres of Metropolitan College on

July 2, 1918.

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There were in all ten Fratres at this meeting, and the proposal to organize a Lodge of Ark Mariner Masons was discussed, and it was then and there decided to begin the Work.

At a Second Organization meeting held at 712 West 180th Street, New York City, on July 12, 1918, the Degree of Ark Mariner, or Ark and

Insert Cuts of Lodge Emblem and Seal

Dove, was conferred by the Venerable Patriarch in ample form upon the Charter Members present.

The First Regular Stated Voyage of the Lodge, to be hereafter known as Metropolitan Lodge, No. 1, Ark Mariner Masons, was held at the Masonic Temple of Harlem, New York City, July 12, 1918, and Regular Stated Voyages were held in the Hamilton Room in this Temple on the First and Third Thursdays of each month during the ensuing season.

At each Voyage some excellent paper was read by a member of the Lodge, which was followed by instructive discussion.

The Zelator Degree, 1-10, was conferred in full ceremonial form at a Special Convocation in the Adytum of Metropolitan College, S.R.I.A. on July 26, 1918, the candidates, in number, having successfully passed an examination as to their proficiency in the Neophyte's Degree. This is believed to be the first time that this Degree was conferred with all properties and a full cast in the United States.

Early in August of this year, when Frater Paracelsus, 31<sup>o</sup>, 32<sup>o</sup>, was calling on Illustrious Brother George F. Moore, VIII<sup>o</sup>, 33<sup>o</sup>, at the studio of the well-known sculptor, David Edstrom, in New York City, where Brother Moore was sitting for his statue, Frater Paracelsus showed Brother Moore a copy of the tentative Basis of Affiliation on which had been consummated the cordial and mutual relations between the Societas Rosicruciana In America and the Temple



of the Rosy Cross. Brother Moore read carefully the paper, and was so impressed by it that he told Frater Paracelsus that if such a document were drawn up and signed by the proper officers of the S.R.I.A. he would like to forward it to Frater Trevanion W. Hugo, in Duluth, Minn., with his personal recommendation that it be seriously considered with the object of affiliating the Societas Rosicruciana in the United States with the S.R.I.A. The document was duly prepared, signed and sealed and delivered to Brother Moore. But just then the exigencies of the Masonic work in the Great War required Brother Moore's hasty departure for France, and the document was unfortunately lost.

The Second Annual Pilgrimage of the S.R.I.A. took place during the two weeks from September 7th to September 21, 1918, and was made by eight members of Metropolitan College and the High Council, S.R.I.A. The itinerary included Albany, Elizabethtown, Ausable Chasm, Montreal, Newport, Vt., Norway, Me., Glen, N. H., Mt. Washington, both Crawford and Franconia Ranges, Concord, Boston and Hartford.

The Annual Celebration for International Rosicrucian Brotherhood was held in the natural Lodge room on Owl's Head Mountain. This mountain is situated on the Canadian shore of Lake Memphremagog, about fourteen miles from Newport, Vermont, and is about 3500 feet high.

Owl's Head Lodge Room was discovered over eighty years ago by Golden Rule Lodge, of Stanstead, Canada. They became very enthusiastic over it and, in compliance with their application, a Charter was granted in 1853 by the Grand Lodge of Canada, permitting them to work the Third Degree of Masonry at this location, which they do on Saint John's Day of each year, regardless of weather.

The Lodge Room is a wonderful place. It is reached by a steep and rocky trail. The walls on the North side are of sheer rock, towering high. On the South a precipice of 500 feet guards the approach and at the same time permits, over its embrasure, a beautiful view of the lake and distant hills and fields. The Lodge floor is



of moss as level as an ordinary pavement and softer than carpet.

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The seats for the officers are of natural stone and were placed there by Nature. The roof is the sky. It is perfectly tiled and correctly oriented.

The Fratres reached the mountain from Newport by a small launch, then climbed to the Lodge room.

After the Special Convocation was opened in due form and the Celebration completed, the ladies of the party began the descent of the mountain. The Masonic Fratres remaining were assembled as a Lodge of Ark Mariners by the Venerable Patriarch of Metropolitan Lodge, No. 1, A.M.M., who conferred upon those present the Degree of the Holy and Blessed Order of Wisdom, which is the Sixth Degree on the Roster of the Sovereign College.

The whole party then returned to Newport, and on the next day journeyed to Norway, Me.

This little manufacturing village is the present seat of the Sovereign College of Allied and Christian Degrees for America, and has a Lodge of Ark Mariners of more than 400 members, who come from far and wide to take and witness the Degree.

The members were most hospitably received by the Brethren of the Sovereign College, who summoned an informal gathering of the Fraternity and an interesting evening was spent in discussing Masonic subjects and inspecting their excellently furnished Masonic Temple and library, which contains complete transactions of all English-speaking Masonic bodies throughout the world.

At this visitation the Secretary of the Sovereign College, by dispensation, inserted the new name- "Metropolitan Lodge, No. 1." instead of "Half-Moon Lodge, No. 1" on the Ark Mariner's Charter which the Brethren brought with them on the Pilgrimage.

While at Boston, a committee journeyed to Woodlawn Cemetery

at Malden, Mass., and placed a wreath upon the grave of Frater Dee, who for years held office of Worshipful Adept of Metropolitan College, S.R.I.A.

During the ensuing season Collegiate work went forward with its usual enthusiasm.

An examination for the Theoricus Degree, 2-9, was held on the evening of February 28, 1919, at which a class of twelve candidates showed their proficiency in the teachings of the preceding Degree.

About this time an office was secured in the Masonic Hall, with entrance at 23rd Street and Sixth Avenue, New York City. Here was located the archives of the High Council, S.R.I.A., and the rapidly growing library of Metropolitan College. Here also were held the sessions of the Elementary and Advanced Astrological Classes, and the extra meetings of the Neophyte's Class which were required in order to go thoroughly through the prescribed instructions.

The One Hundredth Stated Convocation of Metropolitan College, S.P.I.A., was held in the Adytum on Friday Evening, April 11, 1919, with appropriate ceremonies.

If to this event in Metropolitan College be added the number of Stated Convocations of its immediate predecessor, Grantwood College, it will register a total of one hundred and seventy nine Stated Convocations of the Rosicrucian Brotherhood in or near New York City at this time.

The membership of Metropolitan College was now declared closed, it having reached the statutory limit of 144 members. A waiting list was at once established and all applications for membership thereafter received were held in abeyance awaiting vacancies.

Another Masonic visitation was made on April 25, 1919.. This time, by permission and courtesy of the Worshipful Master of Normal Lodge, No. 523, F. & A. M., during the working of the Third

The Seventeenth Regular Voyage of Metropolitan Lodge No. 1, Ark Mariner Masons, was held on May 15, 1919, and on this occasion Fratres Fannius and Servinus received the Degree of Ark Mariner in due form.

At a Stated Communication of Adelpic Lodge, No. 348, F.& A.M. held on June 17, 1919, by the courtesy of Frat<sup>r</sup>e Lactantius, then Worshipful Master, Frat<sup>r</sup>e Cronus was Received, Met and Raised by his own Fratres of the Brotherhood.

Metropolitan College is justly proud of her Masonic workers; and it is occasions such as these which serve to unite more closely these two great allied Fraternities.

The Third Annual Pilgrimage of the S. R. I. A. was accomplished during July 8th to July 21st, and the itinerary included Troy and Elizabethtown, N. Y., Montreal, Three Rivers, Quebec and St. Anne de Beaupre, P. A., Skowhegan, Me., Gorham, Glen and Manchester, N. H., Boston, Salem, Plymouth, and Sandwich, Mass, and Westerly, R. I.

While in Montreal, the party located the grave of Frat<sup>r</sup>e W. J. B. Macleod Moore, IX<sup>o</sup>, 33<sup>o</sup>: the former Supreme Magus of the Rosicrucian Brotherhood in Canada. His tombstone bears his Rosicrucian Mark.

(Insert cut of tombstone of W. J. B. Macleod Moore)

A giant boulder was visited in Madison Co., N. H., and photographed for the geological records of the Order.

The grave of Frat<sup>r</sup>e <sup>S</sup>X. C. Gould, at Manchester, N. H. was visited, and a movement was subsequently inaugurated to provide funds for the erection of a suitable monument over the remains of him to whose initial labors the Order owes so much.

On July 19th, a fraternal call was made on Frat<sup>r</sup>e Eulis, the Grand Master of the Temple of the Rosy Cross, at Salem, Mass.,

and the entente cordiale between the two organizations more firmly cemented.

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The principal events of the Fall convocations of the Brotherhood were the conferring of the Zelator degree in full ceremonial form on September 26th and the holding of the Autumnal Consistory of the High Council on September 28th. At this Consistory the Eighth Degree, Magister Templi, was conferred in full form on four candidates.

Mizpah College, S.R.I.A., in the City of Spokane, Wash., was formally Instituted on Friday evening, January 16, 1920 by Illustrrious Fratre Phaedrux, VIII<sup>o</sup>, and Fratre Vespasian, O<sup>o</sup>-O<sup>o</sup>, was installed as the first Worshipful Adept.

On Saturday, January 31st, Frater Reficio, who had just entered upon his second year as the Worshipful Adept of Metropolitan College, S.R.I.A., accompanied by a staff of five Fratres, visited Washington College, in the District of Columbia, where the delegation was most cordially received. The visiting Fratres were assigned to the officer's stations and conferred the Degree of Neophyte upon a class of candidates.

Fratre Phaedrux, VIII<sup>o</sup>, Representative of the High Council for the Pacific Coast, was welcomed in Metropolitan College on Friday, February 13th, and gave an interesting report of the Institution of it Mizpah College, S.R.I.A. at Spokane.

On the Vernal Equinox, Sunday, March 21st, 1920, at the Stated Consistory of the High Council, S.R.I.A., two Magistery<sup>i</sup> Templi, Fratres Apollos and Saturninus, were Paired and Crowned with the Sublime, Perfect and Ineffable Ninth Degree, Prince Chief Adept. The Consistory was Opened in full ceremonial form at 9:50 A.M., and closed at 4:45 P.M.

The Good Friday and Easter Observances of the Order were accomplished at the House of the S.:S.:

The formal Institution of Morganton College, S.R.I.A. was accomplished on Friday, May 7th, at Morganton, N. C. by Illustrious Frat<sup>r</sup>e Saturninus 9<sup>o</sup>-2<sup>o</sup>, who was also installed as Worshipful Adept.

At the end of June, before the summer vacation season of the Brotherhood, the new Manual of the S.R.I.A. was issued to its Members.

This work contains information as to who may become members of the Order; the Landmarks of the Rosicrucian Fraternity; the Constitution of the High Council, S.R.I.A.; the By-laws of Metropolitan College (the Mother College of the Order); Principles and Practices for Rosicrucians; Rosicrucian Orders, by Dr. Franz Hartmann; and the three Rosicrucian Classics:- the Fama Fraternitatis; the Confessio, and the Chymical Marriage of Christian Rosencreuz.

As will be readily understood, this Manual is issued for the exclusive use of Initiates of the Order.

The Fourth Annual Pilgrimage of the S.R.I.A. was accomplished during July 17th to August 2nd. The itinerary included Watkins Glen, Buffalo, Niagara Falls, N. Y., St. Catherine's, Ont., Ausable Chasm, N. Y., Montreal, Three Rivers, Quebec and St. Anne de Beaupre, P.Q., Mount Washington, N. H. and the Mohawk Trail to the Berkshire Valley, thence home.

A Stated Consistory of the High Council for the Autumnal Equinox was held Sunday, September 19th, at which Soror Concordia and Fratres Rahula and Bassus were elevated to the Eighth Degree, Magister Templi.

October 1, 1920, was a memorable day for the Brotherhood; not because of any Convocation or ceremonial whatsoever, but that there was published to the world on that date the initial text book of the Order, entitled "Rosicrucian Fundamentals", containing the instructions to those of the Neophyte's Degree, in which they are



required to show their proficiency in order to be eligible to the Degree of Zelator.

There being no restrictions as to who may legitimately possess this book, it is therefore a desirable acquisition to those whose inclinations and studies lead them to desire to apply for Initiation into the Brotherhood.

In January, 1921, was announced the issuance by the Brotherhood of a new and complete astrological course. This is published in monthly sections and anyone is eligible to enroll for instruction therein. A large amount of rare and valuable material from the ancient and mediaeval exponents of the art has been incorporated in this course.

"Mercury", hitherto the semi-monthly official organ of Metropolitan College, S.:R.:I.:A.:., became a monthly magazine on March 1, 1921, being published as an expositor of the Rosicrucian and Hermetic teachings and of the esoterism of Freemasonry.

The Regular High Council Consistory was held on March 21st, the Vernal Equinox, and was devoted entirely to the good and welfare of the Order.

On July 6th Fratr<sup>e</sup> Phaedrus, and on August 8th, Fratr<sup>e</sup> Paracelsus were admitted as Lay Brothers of the Rosy Cross. This is the truly ineffable Tenth Degree which the Masters beyond confer in recognition of personal effort and accomplishment.

Yakima College, S.:R.:I.:A.:. was formally Instituted at Yakima, Washington, on July 20, 1921, by Fratre Alfred H. Henry under Dispensation from the S.:M.:. Several members of Mizpah College, Spokane, were present and assisted in the ceremonies.

The Fifth Annual Pilgrimage took place from July 30th to August 14th inclusive. Frater Dionysius, IX<sup>o</sup>, was Celebrant at the Midnight function on Mount Washington, N. H., The party reached the summit of Mount Katahdin, Me. on August 8th, and ~~secured~~ <sup>where Frater Paracelsus was admitted to the X<sup>o</sup></sup> geological <sup>were secured</sup> specimens which attest the truth of long-cherished traditions of the Order.

The Autumnal Consistory of the High Council, S:.R:.I:.A:.. was held on September 25, 1921, and the Eighth Degree, Magister Templi, was conferred in full ceremonial form on four candidates.

Trinity College, was formally Instituted on November 20, 1921, in Detroit, Mich. and its officers were Installed in due and ancient form. This is the ninth active College on the Roster of the High Council, S:.R:.I:.A:..

In closing these pages of the history of both <sup>the</sup> Ancient and <sup>the</sup> Modern organizations Ruby Rose and Golden ~~EXEMPT~~ of the Most Holy Order of the ~~ROSEACROSS~~ Cross it is with a feeling of profound regret that we must record the passing to the Higher Life of our dear and good friend Frater Edward H. Brown, <sup>X<sup>o</sup></sup> Prince of Eulis and Grand Master of the Temple of the Rosy Cross. His transition occurred on May 10th, 1922, at his home in Salem, Mass., and at the request of his family and associates the solemn Order for the Burial of the Dead, according to the Rosicrucian Liturgy, was rendered by Frater Panacelsus, X<sup>o</sup>, of the Societas Rosicruciana In America, whose High Council sent an appropriate wreath. ~~to the grave.~~

## POSTSCRIPT.

## Retrospective and Prospective.

Looking back along the dim vista of past ages to the times when the Messengers of the Most High God imparted the Mysteries to the first Initiates, and tracing the progress and development of the initiatory systems which became more definitely formulated in the Rosicrucian ~~Brotherhood~~ <sup>Fraternity</sup>, and later, though only exoterically, in Freemasonry, we find that the Rosicrucian Art has ever been a progressive Art, keeping always ~~advance~~ ahead of the discoveries in science.

For this reason, and because the Rosicrucians have ever view<sup>ed</sup> Nature from within, in contradistinction to physical science, which looks on the outer, the Brotherhood interprets natural phenomena in a way which physicists often fail to comprehend, and therefore are prone to ridicule. But the time is not so far distant when the learned physicists of our universities and laboratories will come to view Nature more with the inner vision, and will then with far greater accuracy predict the results of new reactions or ~~XXX~~ prophecy the attributes of new alloys and compounds.

The alchemical laboratories of the adepts prepared the way for the accurate chemical processes of today, and some of the older organizations possessed in their buildings extensive libraries, laboratories and scientific collections for the use of their members. But in the lapse of time these collections became dispersed and scattered, only relics being discernible here or there.

The Societas Rosicruciana In America is ~~resuming~~ <sup>resuming</sup> the labors of its predecessors along these lines, and has plans for a structure which shall amply house all its activities. For its religious work a chapel is to be designed which will be a model of its kind, having every detail necessary for the ritualistic worship of the Order. For the fraternal and initiatory work there will be a safe and convenient auditorium, or lodge room, with adjoining chambers for the special degree work. The scientific and research department

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will have both a chemical and a physical laboratory adequately equipped with all necessary instruments for investigation, demonstration and instruction.

An astronomical observatory is also planned which will enable the Fraters to acquire a view of the physical aspects of the solar and stellar systems, and by this practical knowledge of the movements of the planets will be gained a thorough understanding of the mathematical calculations underlying astrological computations.

~~The completion of such a project takes both time and money in large amounts, and the effects of the depression caused by the recent World War is yet overshadowing us.~~

The completion of such a project takes both time and money in large amounts, and the effects of the depression caused by the recent World War is yet overshadowing us.

But all successful business is based on the carrying out of a well-laid plan, and in the same way the Rosicrucian Order has laid its plans, and will in due time carry them into effect. To that end all true seekers after knowledge are invited to co-operate by affiliating themselves with the Order. To those who do not know the Way, it is sufficient that they acquaint themselves with the teachings of the book, *Rosicrucian Fundamentals*, by Kuei, X<sup>o</sup>.

Not everyone that knocks is admitted, but to all who inquire in the right spirit an outline of the necessary qualifications is given, so that they may of themselves judge whether they would be justified in applying for admission.

## APPENDIX

## EXPLANATION OF THE FRONTISPIECE.

By Frater Perogrinus.

On a tessellated floor stand the Two Pillars, well-known in Masonry. On the Pillar J a Rose vine is climbing from Right to Left and the Alchemical Signs of the ~~XXXXXX~~ Elements, Fire and ~~XXXX~~ are shown. The Pillar B bears a Rose vine climbing from Left to Right, and also the Signs of Water and Earth. These Pillars support the Triadic Heaven, the highest stratum of which is marked "Aesch-Maijm". Underneath is a segment of the Zodiac showing the Signs for Aries, Taurus and Gemini. The lowest stratum contains the Seven Planets of which the Sun, supported by J, is named "Pater" and the Moon, supported by B, is named "Mater".

All shed their rays on a Circle in which there is a Square formed by two Triangles united at their bases. The upper Triangle bears the Sign of Sulphur, the lower that of Mercury.

From the apex of this lower Triangle rays are projected on a Round Table marked with six Alchemical characters, which in the center, over a magnetic needle, is an Orb surmounted with the Cross.

The Round Table stands upon Seven Furnaces, each marked with the Sign of a Planet.

There is a landscape, Earth and Water. The upper part is inscribed "Superius" and the lower part "Inferius. "As Above, so Below". In short, here is the whole science of Paracelsus.



## APPENDIX

## A TENTATIVE BASIS OF AFFILIATION

Between

LEGITIMATE ROSICRUCIAN BODIES

in the

UNITED STATES and elsewhere.

## PREAMBLE:

The Societas Rosicruciana In America holdeth that Rosicrucian Art and Practice is none other than the diligent inquiry into the Nature and Principle of Man; his Origin, Constitution and Status in the Cosmic Schema, and the active prosecution of such methods of Right Living, Right Thinking and Right Acting as shall bring Man into At-One-Ment, not only with his own Higher Self, but with the Creative Source of his being.

As to what constituteth "legitimacy" in the estimation of this Society may be given and advanced--

First of all, the merit of the Works of any body claiming to be Rosicrucian in its nature and organization. Its insistence upon the necessity of all members under its obedience living the definite life that the term Rosicrucian implies.

Secondly; an origin from a well-defined source of authority in undoubted continuity with previous well-defined and unquestionable Rosicrucian Bodies, extending back not only to the Period of Our Father in the Art, Christian Rosencreutz, but even prior to that time.

Thirdly; that such origin must be had from one whose moral character is above reproach in the least consideration, and who at the time of granting or causing such origin, was a member accepted in good standing of a Rosicrucian Body, the nature and character of which come well within the scope of the

definitions of legitimacy given herewith.

Fourthly; this Society holdeth above all things that in the ultimate, the truest legitimacy is that which resulteth upon the foundation of the Rosicrucian Body by the direct interposition and authority of one or more of the Masters of the Sovereign College in the higher Spiritual planes of Being.

**NOW THEREFORE:**

The Societas Rosicruciana In America welcometh to genuine Fraternal Affiliation and Communication any and all such bodies as may properly qualify under the provisions hereinbefore recited, and furthermore invites such affiliation on the following basis;-

First; the Affirmation that there is but

One Infinite Intelligence, Omnic, Omniscient and Omnipresent in its functions, from whence we emanated as unconscious spirit substance, and to which we return as conscious, individualized intelligences.

Second;

The Incarnation of the Spirit in visible form or matter, for the Purpose of Experience.

Third;

That all Life is continuous, without Beginning and without Ending; Evolutional, in a constantly ascending scale of progression.

Fourth;

That the Mortal may attain to the Knowledge of the Spiritual while yet incarnate.

Fifth;

The Truth of Reincarnation as a factor in the Soul's evolutionary progress, necessary as many times as may be required for the assimilation of the Requisite experience.

The Societas Rosicruciana In America holdeth that the foregoing Affirmations contain all that is necessary for complete and harmonious union and co-operation in the furtherance of the Rosicrucian Art.

It is not the desire nor recommendation of the Societas Rosicruciana In America that any body contemplating affiliation should regard such an affiliation as in the nature of a surrender of autonomy.

Rather it is the esteem of this Body that affiliation is to be interpreted as mutual <sup>recognition</sup> ~~affiliation~~ of legitimacy, harmonious co-operation in whatsoever lines may be indicated, and united effort to prevent further progress of charlatany, clan-destinism and deceit now prevalent under the guise and nomenclature of pseudo-Rosicrucian organizations.

On such a Basis of possible Affiliation the Societas Rosicruciana In America extends a cordial and fraternal welcome to all genuine Rosicrucian Bodies; it extends to the presiding officers of such its genuine esteem and full recognition of their respective Stations of dignity and service, and arranges for intervisitation on such agreements as the Constitutions, By-laws and Regulations of the various bodies concerned will permit.

In the case of such Rosicrucian Bodies as may require membership in the Masonic Fraternity as a prerequisite for membership in their own organization, the Societas Rosicruciana In America does not expect its female members to be accorded rights of visitation in such bodies, but on the other hand does freely extend the right of visitation to all regular members in good standing of all legitimate Rosicrucian Bodies, and in the Degree to which such visitants themselves may severally have attained.

The Magi and Council Officers of such Bodies shall be welcome at our Equinoctial Consistories.

We believe that the present Age is to witness a renaissance of the true Rosicrucian Art and Practice, which will take its lawful place in the religious life of

mankind, and an active part in the furtherance of true spiritual enlightenment; and to this end, and for this purpose only, does the Societas Rosicruciana In America seek to bring into close, mutual, fraternal relations all Bodies that can classify under the definitions herewith presented.

Note.

Under and in accordance with the provisions and definitions contained in the above Tentative Basis of Affiliation, the Temple of the Rosy Cross, whose See is at Salem, Mass., exchanged mutual letters of Recognition with the Societas Rosicruciana In America in the month of August, A.D. 1918.

## APPENDIX

## CLANDESTINE AND ILLEGITIMATE BODIES CLAIMING TO BE ROSICRUCIAN.

Throughout this work care has been taken to make no mention of any organization or society using the name Rosicrucian, <sup>Rosy Cross,</sup> or the variations and such derivative of ~~such~~ <sup>such</sup> names in any language, unless such organization or society possesses unmistakable evidence of lineal descent from authenticated foreign bodies of the Order, or unless the founder of such organization or society has received a personal initiation from a duly qualified member in good standing of such well-defined and unquestionable body of the Order, and whose life and moral character is irreproachable.

Of the societies or organizations in the United States using ~~some~~ a Rosicrucian title, the researches of the author have found but three which show legitimate descent in accord with the above requirements.

It must not be inferred from this that none of the other bodies are doing constructive work, nor that some of their teachings may be good Rosicrucian teachings. But their founders know within their own consciences whether the society which they have formed is or is not of the true Brotherhood. They know whether they are leading, or whether they are mis-leading their followers.

"By their Works shall ye know them". Let every student judge for himself by the character of the founder and by his works whether his Society is right and rings true.

Since the author has clearly shown and stated the legitimacy of descent of the three Rosicrucian bodies whose history is given in this work, he must and does hereby courteously refuse to answer any questions or enter into any discussion of any of correspondence with anyone regarding the societies or organizations which have not been mentioned in this work.



## APPENDIX

Identity of the Symbols of the  
Rosicrucians and the  
Freemasons.

Collected by Albert Pike and extended by Oeslan Lang.

Purely Rosicrucian Symbols.

Jacob's Ladder.  
Rough and Perfect Ashlars.  
Sun, Moon, and Master of the Lodge.  
Flaming Star.  
Three Grand Masters.  
Three Columns.  
Two Pillars.  
Circle between Parallel Lines.  
Point within the Circle.  
Sacred Delta (Triangle).  
Oblong.  
Three, Five and Seven Steps.

Symbols common to the Rosicrucians and the Operative Gild.

Square and Compasses.  
Level.  
Plumb.  
Trowel.  
Beehive  
Horn of Plenty.  
Hour Glass.  
Sprig of Acacia.

Purely Masonic Symbols.

Three Windows.  
Twenty four inch Gauge.  
Gavel.  
Trestle Board.  
Tesselated Border.

## APPENDIX

## On the Use of the Latin Language by the Brotherhood.

Concerning at the time of the revival of learning in the Middle Ages, Latin has been the official language of the Rosicrucian <sup>Order</sup> ~~Brotherhood~~. In that tongue were written the alchemical treatises of the period. Both Roger and Francis Bacon used Latin in their learned works, <sup>as</sup> ~~for~~ it was the language of scholastic Europe, a semi-universal mode of communication. For it mattered not whether the reader was of Italian, French, Anglo-Saxon or other race, if he were at all an educated person he could read and understand Latin.

The Rosicrucians, being a learned body and desiring to spread their truths to all capable of appreciating them, thus adopted Latin as the logical language.

But in this time and age, when education is made primarily to serve commercial ends, Latin is treated as a dead language and is not universally taught. For this reason a few hints as to the meaning of the Latin terms used in this book may prove useful to the reader.

In Latin, instead of using separate prepositions, such as "of", "on", <sup>to</sup> ~~in~~, etc., they are indicated by the ending of the noun. Thus, the term "Knight Rosae Crucis" means "Knight of the Rosy Cross". The ending <sup>as</sup> ~~is~~ "ae" of "Rosae" being equivalent to our word "of". Similarly, "Societatis Rosicrucianae" means "of the Rosicrucian Society", or, "of the Society of Rosicrucians".

Often in the modern Rosicrucian writings and nomenclature both Latin and English are used in the same phrase or sentence. Thus, the Constitution of the Society which was organized in this country in 1880 is entitled, in the edition of 1912,—"Constitution of the High Council Societatis Rosicrucianae in the United States of America." Latin was used a little more freely in its earlier days, for we find the report of its First Annual Conclave, printed in 1881, is for the "Grand High Council, Societatis Rosicrucianae Reipublicae Confederatae Americae". This simply means,—"Grand High Council of the Society of Rosicrucians in the United States of America".

Similarly, the phrase "Societas Rosicruciana In America" (abbreviated ~~XXXXXX~~ S. R. I. A.) means "Society of Rosicrucians In America", or simply "Rosicrucian Society In America".

The student must be careful to distinguish between these two Societies of somewhat similar name, as otherwise confusion may arise concerning them.

The earlier Society, the Societas Rosicruciana in the United States, was founded in 1880 by a group of Fratres who had received their initiation in England.

The Societas Rosicruciana In America is the result of the labors of <sup>the late</sup> Frater S. C. Gould, of Manchester, N. H. At a time when the Colleges of the Societas Rosicruciana in the United States <sup>(of which he was a member)</sup> had been dormant for over thirteen years, he believed that the Society was dead in reality and as a consequence he initiated Brother George M. Plummer, and empowered him to found the body which is now known by the name of the Societas Rosicruciana In America.

The older Society was subsequently revived and received renewed recognition from the Societas Rosicruciana In Anglia, the English body.

So that at present both societies are enjoying an active, though separate and entirely legitimate, existence.

The older body is exclusively Masonic in its membership, holds quarterly meetings and is of an antiquarian and historical character. The newer body is of a broader scope, meets twice a month in regular Convocations, performs actual Rosicrucian Initiations in the various Grades and has various activities the purpose of which are to spread the teachings of true Rosicrucianism among its members.

## APPENDIX

## On the Use of the Word: "OCCULT."

Here is a perfectly good and simple Latin word in ordinary daily use, but which seems to arouse the antagonism of some few of our good Masonic Brethren because they associate it with fraud and charlatanism, and think that anything "occult" is unworthy of notice.

To all such to whom the word is as a red flag to a bull I wish to explain that the word merely means "hidden" or "secret". There is nothing about that to be afraid of, for all Nature is full of secrets that have not yet been explained. Has man yet discovered just what electricity is, or why an oak will always grow? From an acorn properly planted and nourished, or what gravity is, or explained the exact nature and source of memory? All these things are as yet hidden from general knowledge.

In astronomy when one of Jupiter's moons passes behind that planet and is hidden from view it is said to be "occulted" and that an "occultation" has taken place.

It will be interesting to take notice here of an English Masonic Certificate, issued in 1871, under the Grand Mastership of the Most Honourable the Marquess of Ripon. The body of the Certificate is in both English and Latin, so that its use is universal among cultured people. The particular point to which especial attention is directed is in the Latin, part of which reads:—"habitu fratrem in primo gradu occultae scientiae Latomorum vel artis aedificatoriae inauguratum esse;" Here is the word "occultae" in its legitimate use.

The translation is:—"have initiated the brother in the first degree of the secret science of Freemasonry or the art of building."

Let us hope that no Brother may shun the investigation of a truly legitimate and most interesting science merely because it may be termed OCCULT.

## APPENDIX

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