

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 1 : Rosicrucianism - Wikipedia

*Mysteries of the Rosie Cross Or, the History of that Curious Sect of the Middle Ages, Known as the Rosicrucians; with Examples of their Pretensions and Claims as Set Forth in the Writings of Their Leaders and Disciples by Anonymous.*

The original appellation of the alleged members of the occult-cabalistic- theosophic "Rosicrucian Brotherhood", described in the pamphlet "Fama Fraternitatis R. To the first two additions were prefixed the tract "Allgemeine und Generalreformation der ganzen weiten Welt", a translation of Fr. Beginning with the fourth edition in , the third Rosicrucian rudiment, "Confessio der Fraternitat", was added to the "Fama". According to these, the Rosicrucian brotherhood was founded in by a German nobleman, Christian Rosenkreuz , a former monk , who while travelling through Damascus, Jerusalem and Fez had been initiated into Arabian learning magic , and who considered an antipapal Christianity , tinged with theosophy , his ideal of a religion. They must apply themselves zealously and in the deepest secrecy to the study of Nature in her hidden forces, and to making their discoveries and inventions known to the order and profitable to the needs of humanity. And to further the object of the said order they must assemble annually at the "Edifice of the Holy Spirit", the secret head-quarters of the order, cure the sick gratuitously, and whilst each one procured himself a successor they must provide for the continuance of their order. Free from illness and pain, these "Invisibles", as they were called in the vernacular, were supposed to be yearning for the time when the church should be "purified". The "Fama", which effected this, invited "all of the scholars and rulers of Europe " openly to favour the cause, and eventually to sue for entrance into the fraternity, to which, nevertheless, only chosen souls would be admitted. All of these endeavours, even by scholars of real repute like Descartes and Leibniz, were without results. From the manifestly fabulous and impossible "History" of the brotherhood, it was apparent that it depended upon a "mystification". According to his own admission, Andrea composed in or the Rosicrucian book, "Chymische Hochzeit Christiani Rosenkreuz ", which appeared in This book, called by Andrea himself a youthful literary trifle in which he intended to ridicule the mania of the times for occult marvels Life, p. Alchemistic occultism is mocked at in these works and in the "General-Reformation", the follies of the then untimely reformers of the world are openly ridiculed. The fantastic form of the tracts is borrowed from contemporary romances of knighthood and travel. The "Rosy Cross" was chosen for the symbol of the order because, first, the rose and cross were ancient symbols of occultism and, secondly, occur in the family arms of Andrea. As a result of his satirically meant but seriously accepted works, which soon gave rise to occult humbuggery opposed by him in new Rosicrucian raiment, Andrea openly renounced Rosicrucianism and frequently referred to it as a ridiculous comedy and folly. In spite of this, the Rosicrucian fraud , which served in many ways as a model for the anti-Masonic Taxil-Schwindel, has continued effective until the present day. In the seventeenth century Michael Maier and Robert Fludd were its champions. Psuedo-Rosicrucian societies arose, falsely claiming descent from the genuine fraternity of the "Fama". After occult Rosicrucianism was propagated by Freemasonry , where it led to endless extravagant manifestations St. Germain, Cagliostro, Schropfer, Wollner etc. In the system of high degrees in "Scottish" Freemasonry , especially in the Rosendruetz degree, the Rosicrucian symbols are still retained with a Masonic interpretation. Finally, since about there have existed in England and Scotland London, Newcastle, York , Glasgow and in the United States Boston , Philadelphia "colleges" of a Masonic Rosicrucian society , whose members claim to be direct descendants of the brotherhood founded in Only Master Masons are eligible for membership. The view which has been lately revived, especially by Katsch and Pike, that Rosicrucianism definitely or even perceptibly cooperated in the foundation of modern Freemasonry in , is contradicted by well-known historical facts. *Ketzerhistorie*", II Frankfort, , sq. Werke" Berlin, , XV, 82 sq. Schwinder zu Ende d. Freimaurerei", II 3rd ed. Comenius-Gesellschaft" Berlin , V , sq. I, catalogue London, privately printed, , gives a list of works on the subject. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by John Looby. The editor of New Advent is Kevin Knight. My email

**DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS  
PAMPHLET**

address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 2 : The Real History of the Rosicrucians Index

*The existence of the Fraternity first came into public notice in the year , when a small Latin pamphlet known as the Fama Fraternitatis was published in Germany, describing the foundation and aims of the Order. The first English translation of this pamphlet was made by Thomas Vaughan (Eugenius Philalethes) in*

Paracelsus symbolical representation Alchemy the ancestor of modern chemistry , is often thought to mean the science of creating gold from base metals. The true alchemists, or philosophers of the fire, often disparagingly refer to people attempting such a feat as blowers, meaning all those who were simply interested in the creation of gold and the purely material aspects of alchemy. In his laboratory, the alchemist works on the materia prima and uses, among other tools, a furnace called an athanor. In Spiritual Alchemy , [1] the materia prima is the human soul , and the athanor is the physical body and the subtle bodies. The latter maintain the life of the most dense one and assure the connection with the soul. The laboratory is human existence during which the soul can learn to perfect itself, achieving the transmutation of vices and defects the vile metal into virtues and qualities. The first Rosicrucians practiced alchemy in the laboratory, which was in vogue at that epoch, of interest even to popes and kings. The Chymical Wedding of Christian Rosenkreutz is a major written work which clearly makes reference to this work. Current-day Rosicrucianists direct their concentration toward the work of spiritual alchemy. Many people put modern Freemasons , who do not construct cathedrals anymore, in this category. Their members believed or could demonstrate healing powers that were seen as a gift from God: In the outer orders these powers were explained by Egyptian mysteries and again, differently in the hermetic Order. Members were admitted on this basis alone and the "membership" was very selective. The writers, philosophers and people of the time became curious and infuriated because they were excluded. Most of the writings of the time are biased or speculative for this reason. Many modern Rosicrucian organizations hold the belief that these God-given powers may be used to help others. Some interpretations are described as being Rosicrucian. They are used as an idea or icon by persons or groups either Gnostic Christian or syncretists who use a great deal of Christian elements. An example would be a cult that centers on the Virgin Mary yet openly or secretly identifies her to the Virgo constellation of the Zodiac. While other groups may respect Astrology, it is not a focus of their Rosicrucian work. A way through which the alchemical work on the "Path of Initiation" has been expressed to the world, according to occultists such as Corinne Helene , is through classical music. To wit, the nine symphonies of Beethoven were divided into two groups. The first , the third , the fifth , and the seventh are vigorous, powerful and of command, representing the intellect. The second , the fourth , the sixth and the eighth are elegant, ternurent, gracious and beautiful, representing the heart intuition. They culminate in the symphony with human voices, the ninth symphony , in which the equilibrium between mind and heart or the "Chymical Wedding" ritual, where the Christ Within "the Adept " is born "consumatun est". Johan Herde speaks of Beethoven as " God acts on earth through evolved men I do not have friends, that is why I must live alone, but I know from the deepest of my heart, that God is closer to me than to others. I come close to Him without fear, because I have always known Him However, according to the Rosicrucians, as stated in the Western Wisdom Teachings , the eastern sacred teachings do not support an inferred belief in transmigration ; meaning that, according to this western mystery tradition, each life wave has an independent evolution process and each one of these life waves is at a different stage in the evolutionary path. For example, according to the Rosicrucians, mineral life is the first and lowest level of spiritual evolution on earth; then comes plants, with actual life, then cold-blooded animals, then warm-blooded, and finally humans. This is also taught in The Rosicrucian Cosmo-Conception. In practice, the beings belonging to each life wave either evolve through the work of the individual Spirit or are yet evolving under a group spirit, [6] have a different state of consciousness , [7] and have acquired more or less subtle bodies , [8] according to the development stage of each life wave. The eastern sacred text Kathopanishad refers in Chapter 5, Verse 9, that some of the souls, according to their deeds, return to the womb to be reborn,

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

but others go into "the motionless" Sanskrit word "STHANU", meaning "pillar" ; allegedly the same concept is claimed to be found in the Bible Book of Revelation that mentions: Rosicrucians interpret both references with the meaning that when humanity has reached perfection, there will come a time when they will not be tied to the wheel of births and deaths , but will remain in the invisible worlds to work thence for the upliftment of other beings. This too is another concept taught by occultists, but one which orthodox Christian biblical theologians regard as explicitly representing the "spirit of antichrist" from the epistles of the apostle John 1 and 2 John ; yet it is perceived, by pupils and students dwelling into this western mystery tradition [9] who have been described as "undaunted spirits who refuse to be fettered by either orthodox science or orthodox religion", [10] that men and women having a pure mind and a noble heart may see these same Esoteric Christian teachings as coming from the "Spirit of truth" mentioned in John Last, if one takes into account the existence of earlier epochs in the development of human beings - as described also by the Theosophy and interpreted also as being mentioned in a veiled form in sacred eastern and western religious writings and by earlier philosophers e. This conception, together with other related factors theorises that the entire rebirth process i. Interpretations[ edit ] "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change". Preservation period after death[ edit ] Some Rosicrucian groups practice methods of caring for the dead, regarding death as a birth into the spiritual worlds which should be prepared for with the greatest care, requires a " post mortem interval ", or preservation period, of the physical body for three and half days 84 hours , for life review purpose in a pacific death; not in a sudden impact such as: Other groups do not specify such methods, leaving this up to individual members for their own cultural practices. Then someone else added a note to the effect that the Rosicrucian self-narrative is not regarded as historically correct, and someone else wanted the note to be wikified. So I found the page in the articles needing wikification. I just took out all the reference to Rosicrucianism and have moved the reference and note here for your information. You can refer to the history of for who said what. Note from another editor[ edit ] NOTE: Duese also possessed certain family documents from the 17th century detailing the transfer of tax exemption rights down through the centuries - these were interspersed with forged esoteric documents to give the impression that what was being handed down was not mundane tax concessions, but a Templar lineage. Martin Luther also explained, in writing, a thorough interperatation of his seal, which has nothing at all to do with Rosicrucianism. The whole connection uses "Davinci Code"-esque conspiracy theory type logic. I like it not only for the profits it brings in melting metals, in decocting, preparing, extracting and distilling herbs, roots; I like it also for the sake of the allegory and secret signification, which is exceedingly fine, touching the resurrection of the dead at the last day. The Christians and righteous shall ascend upwards into heaven, and there live everlastingly, but the wicked and the ungodly, as the dross and filth, shall remain in hell, and there be damned. Rosicrucian Fellowship Pergamino talk Uirdhein only made two edits, this one and one that appears to be spurious under frescos. I did not find any references to Rosicrucianism or other key words pertinent to this article. I have removed the citation. If anyone has a pinpoint citation to an important fact, they can always place it in an appropriate note. Furthermore, it is over 20 years since the Stevenson book cited, and we would do well to expand upon how subsequent scholarship in this area has confirmed or contradicted those initial findings. Regards, Carminowe of Hendra talk By the way, the statement previous also made by Stevenson about Rosicrucianism being Lutheran appears to be a side note, but I would think it would be an obvious result given the religious climate.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 3 : Historical, Topographical and Statistical Notices of Enfield, in the County of Middlesex

*There was likewise a petition from Gloucester complaining of the disturbance of trade in clothing, to the Impoverishing of many thousands, by reason of the present distractions; this petition was like wise read, and they answered that, in due time, it should be taken into consideration. Many.*

Rosicrucians Rosicrucians The voice of public opinion at length compelled pope Clement XIV to publish his famous bull, *Dominas redemptor*, of July 21, , by which the Society of Jesus was totally abolished in all the states of Christendom. Following the suppression of the Jesuits in , members of that order in considerable numbers, attracted by the rapid growth and the pretentious occultism of the Rosicrucians, had united with the latter system. The result was the infusion of a definite strain of clericalism into the order of the Rosicrucians. The Rosicrucians, almost extinguished before the abolition of the Jesuits, were revived under the mask of free-masonry, suspected to be guided by the secret influence of the Jesuits. The Rosicrucians were a branch of Freemasonry notorious for the absurdity of its pretensions and its shameless pandering to the popular desire for occultism. In the new Rosicrucian order, there was little resemblance to the pretended old one ; but the greatest to the Jesuits. In both orders, blind subjection to superiors reigns ; and those of the lower classes were mere machines in the hands of their invisible superiors, to carry on their mysterious designs. Both orders aim to promote and avail themselves of the superstition, credulity and folly of men, for subjecting them to a priestly yoke. The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian brotherhood were to give to the world. The rose has also been used as a sign of silence and secrecy. The word *sub rosa* "under the rose" referring to the demand for discretion whenever a rose was hung from the ceiling at a meeting. The Skull and Cross-bones are Rosicrucian symbols and the Degree is therefore purely Rosicrucian, although the degree has been changed a great deal and only the symbols of the original Rose Croix degree remain. The first that we hear in history of a Rosicrucian Freemasonry, under that name, is about the middle of the 18th century. The society to which we refer was known as the "Gulden-undRosen Kreutzer," or the "Golden Rosicrucians. This book contains the laws of the brotherhood, which Findel thinks bear plain proof of Jesuitical tinkering. Richter describes a society which, if founded on the old Rosicrucians, differed from them in its principles. Findel speaks of these "Golden Rosicrucians" as if originally formed on this work of Richter, and in the spirit of the Jesuits, to repress liberty of thought and the healthy growth of intellect. A reorganization of the Rosicrucian system had taken place in , which stressed the antiquity, sanctity, and superior character of the order in its relations to the rest of the Masonic fraternity. According to their claims, the Rosicrucians alone were able to explain the hieroglyphics, symbols, and allegories of Freemasonry. The structure of the order was greatly elaborated at the time indicated, and thus supplementing its traditional appeal to the thirst for alchemy and magic, the order grew rapidly. Baron Westerode, who wrote in , in the *Acta Latomorum* gives the earliest origin of any Masonic writer to the degree of Rose Croix. Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder. The first work or pamphlet written on the Rosicrucians was in either or , and was what is known as the now famous *Fama Fraternitatis* by "Christian Rosencreutz". Johann Valentin Andreas, then a scholar of Mysticism, sought a *nom-de-plume*; and as the Rose and the Cross were the most powerful and universally known symbols of that or any other time; furthermore, as both of them are symbols of esoteric Christianity, he took the name - the "Christian Rose and Cross," and in order to make an individual name out of it, he changed it to Christian Rosencreutz, and under that name as a *nom-de-plume*, he wrote the now famous "*Fama Fraternitatis*. These things became known and opened the doors to a great many strolling

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

adventurers, charlatans, pretenders, Jesuits and others who were not slow to see their advantages, and to gain admission to the lodges under the guise of being Rosicrucians. As there were no longer any true Rosicrucians in the Masonic Lodges to test them, this could be easily accomplished by these pretenders and the only thing for the Lodges to do, was to close the doors to all those who had not been regularly initiated into the Masonic Body. About the middle of the eighteenth century, a period fertile in the invention of high degrees, a Masonic Rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons. The Degree in Masonry known as Prince of the Rose Croix was not known until somewhere between the years of and It is not known positively in what year as the old records - some of them - have been either lost or destroyed. This 18th Degree of Masonry is the most ancient, interesting, and most generally practiced of the philosophical degrees of high Masonry. The greatest enemies of the so-called "Rosicrucians" were the Illuminati, a secret organization, radiating throughout the whole of Germany. When the Rosicrucian mania broke out, and when the most exaggerated accounts about the great powers of that order were fully believed, that the Masons opened their ranks to anyone who was supposed to be a Rosicrucian, and that if the latter succeeded in making the brothers believe that he was actually such a favoured person, he would at once gain a great deal of influence in the lodge. These circumstances opened the doors of the masonic lodges to a great many strolling adventurers, vagabonds, charlatans, and mountebanks; and especially the Catholic Jesuits were not slow to see their advantage, and to gain admission to the lodges under the disguise of Rosicrucians. The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its centre is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P..

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 4 : The Rosicrucians: Contents

*History & Archaeology; Historical Notices of the Rosicrucians - Pamphlet. Rosicrucian Brothers. 30 Sep Historical Notices of the Rosicrucians.*

Rosicrucians The idea of a Rosicrucian brotherhood arose in the early seventeenth century and through the succeeding decades aroused considerable interest among those with occult leanings. In the absence of an organization to coincide with the early documents that presented the basic Rosicrucian myth, numerous occultists filled the vacuum and invented a new mystical life. Over the next centuries, books appeared to present the true Rosicrucian teachings; Rosicrucian degrees appeared in speculative masonry; and different Rosicrucian orders emerged. The name Rosicrucian is derived from *rosa* a rose and *cruce* a cross ; the general symbol of the supposed order was a rose placed on the center of a cross. In a Rosicrucian book of the nineteenth century, there is a symbol of a red cross-marked heart in the center of an open rose, which the writer Arthur E. Waite believed to be a development of the monogram of Martin Luther , which was a cross-crowned heart rising from the center of an open rose. Prior to that, a great deal had been written concerning Rosicrucianism by people claiming to be Rosicrucians or representatives of the brotherhood, including the most questionable volume by Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries* It was typical of many writings regarding the fraternity of the Rosy Cross, and as the Westminster Review wittily commented in its notice of the volume, it dealt with practically everything under the sun except the Rosicrucians. In contrast, working as a critical historian, Waite gathered all that could be known regarding Rosicrucians at that time. Assembling all the relevant manuscripts, some of which he discovered, he was the first to put together a believable account of the origins of this branch of the occult world. The name Rosicrucian appears to have been unknown before the year . The movement originated in Germany , where, in the town of Cassel in the year , the public was surprised by the publication of a pamphlet bearing the title *The Fama of the Fraternity of the Meritorious Order of the Rosy Cross Addressed to the Learned in General and the Governors of Europe*. It purported to be a message from certain anonymous adepts who were deeply concerned for the condition of humankind and who greatly desired its moral renewal and perfection. It proposed that all men of learning throughout the world should join forces for the establishment of a synthesis of science, through which would be discovered the perfect method for all the arts. The squabblings and quarrelings of the literati of the period were to be ignored, and the antiquated authorities of the old world to be discredited. It pointed out that a reformation had taken place in religion, that the church had been cleansed, and that a similar new career was now open to science. All this was to be brought about by the assistance of the illuminated Brotherhood, the children of light who had been initiated in the mysteries of the Grand Orient and would lead the age of perfection. The fraternity supplied what purported to be an account of its history. The head and front of the movement was one C. At age 15, he had accompanied one Frater brother P. To the great grief of C. Arriving at Damascus , he obtained knowledge of a secret circle of mystics, experts in all magic arts, who lived in an unknown city of Arabia called Damcar. Turning aside from his quest for the Holy Sepulcher , the lad made up his mind to trace these illuminati and sought out certain Arabians, who took him to the city of Damcar. He arrived there at age 16 and was graciously welcomed by the magi, who told him they had long been expecting him, and related to him several occurrences from his past. They proceeded to initiate him into the mysteries of occult science, and he quickly became acquainted with Arabic, from which he translated the divine book M into Latin. After three years of mystic instruction, he departed from the mysterious city for Egypt , then sailed to Fez , as the wise men of Damcar had instructed him to do. There he fell in with other masters who taught him how to evoke the elemental spirits. The scholars of Spain, however, turned their backs upon him with loud laughter and intimated to him that they had learned the principles and practice of magic from a much higher authority, namely, Satan himself, who had unveiled to them the secrets of necromancy within the walls of the University of Salamanca. With noble indignation, the young man shook

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

the dust of Spain from his feet and turned his face to other countries, only to find the same treatment within their boundaries. At last he sought his native land of Germany, where he pored over the great truths he had learned in solitude and seclusion and reduced his universal philosophy to writing. Slowly and carefully he began to gather assistants, who became the nucleus of the Rosicrucian fraternity. When he had gathered four of these into the brotherhood, they invented among them a magic language, a cipher writing of equal magic potency, and a large dictionary replete with occult wisdom. They erected a House of the Holy Ghost, healed the sick, and initiated further members, then, calling themselves missionaries, went to the various countries of Europe to disseminate their wisdom. In course of time, C. The original members also died one by one, and it was not until the third generation of adepts had arisen that the tomb of their illustrious founder was unearthed during the rebuilding of one of their secret dwellings. The vault in which this tomb was found was illuminated by the sun of the magi, and inscribed with magic characters. The body of the illustrious founder was discovered in perfect preservation, and a number of marvels were discovered buried beside him, which convinced the existing members of the fraternity that it was their duty to make these known to the world. It was this discovery that immediately inspired the brotherhood to make its existence public in the aforementioned circular, and they invited all worthy persons to apply to them for initiation into their order. They refused, however, to supply their names and addresses, and asked those who wished for initiation to signify their intention by the publication of printed letters, which they would be certain to notice. In conclusion they assured the public that they were believers in the reformed Church of Christ i. The Fama created tremendous excitement among the occultists of Europe, and a large number of pamphlets were published criticizing or defending the society and its manifesto, in which it was pointed out there were a number of discrepancies. To begin with, no such city as Damcar existed in Arabia. Where, it was asked, was the House of the Holy Ghost, which the Rosicrucians stated had been seen by , persons but was concealed from the world? Despite these objections, however, considerable credit was given to the Rosicrucian publication. The Confession of the Rosicrucian Fraternity, addressed to the learned in Europe, appeared one year later. This offered initiation by gradual stages to selected applicants, and revealed its ultra-Protestant character by what an old Scottish minister used to call "a dig at the Pope," whom it publicly execrated, expressing the hope that his "asinine braying" would finally be put a stop to by tearing him to pieces with nails! This impious comment did little to enhance the reputation of Rosicrucians among Roman Catholics. A year later, in , The Chemical Nuptials of Christian Rosencreutz was published, purporting to recount incidents in the life of the mysterious founder of the Brotherhood of the Rosy Cross. But the "chemical marriage" makes Christian Rosencreutz an old man when he achieves initiation, and this hardly squared with the original account of his life as given in the Fama. By that time a number of persons had applied for initiation but had received no answer to their applications. Since many believed themselves to be alchemical and magical adepts, great irritation arose with the brotherhood, and it was generally considered that the whole business was a hoax. By the Rosicrucians and their publication had lapsed into obscurity. Numerous theories were advanced as to the probable authorship of these manifestos, and it is now known that these documents were written by Johann Valentin Andrae , a Lutheran pastor who had absorbed both occult and magical teachings as well as a desire for social change in Germany. His aim in producing the books seems to have derived from a plan to attempt the formation of a secret society that could encourage the reformation of values among the public, but it is not impossible that the documents were simply a hoax. It is most unlikely that they describe an actual organization existing in Germany in the early seventeenth century or that C. Rosicrucian Groups So far as can be gleaned from their publications, the Rosicrucians or the person in whose imagination they existed were believers in the doctrines of Paracelsus. They believed in alchemy, astrology, and occult forces in nature, and their belief in these is identical to the doctrines of that great master of occult philosophy and medicine. They were thus essentially modern in their occult beliefs, just as they were modern in their religious ideas. Waite thought it possible that in Nuremberg, in the year , a Rosicrucian society was founded by a mystic and alchemist named Simon Studion, under the name Militia Crucifera Evangelica, which held periodical meetings in that city. In

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

Henrichus Neuhuseus published a Latin pamphlet that stated that the Rosicrucian adepts had migrated to India. This pamphlet received little response until the nineteenth century, when some Theosophists proposed the notion that Rosicrucians still existed in the tablelands of Tibet. It was even alleged that the Rosicrucians developed into a Tibetan brotherhood, and exchanged their Protestant Christianity for esoteric Buddhism. On a more serious level, in England the Rosicrucian idea was taken up by Robert Fludd , who wrote a spirited defense of the brotherhood; by the alchemist Thomas Vaughan , who wrote as Eugenius Philalethes and translated the *Fama* and the *Confession*; and by John Heydon ca. In France , Rosicrucianism was also widely discussed. It has been stated that there was a strong connection between Rosicrucians and Freemasons. In Germany, Rosicrucianism became identified with various Pietist movements, movements that attempted to revive spiritual life above and beyond that to be found in the many parish churches. One Pietist leader was Johann Jacob Zimmerman, a theologian and occultist who emerged in the s. Zimmerman also believed that Christ would return at some point in the s. Zimmerman died before this small group of Rosicrucians could migrate, which they finally did in . They arrived in Philadelphia on June 23, just in time to celebrate St. Kelpius died in , and soon thereafter, Christ having not returned, the group disintegrated. It became the basis of the continuing magic or powwow tradition in southeastern Pennsylvania. Early in the eighteenth century another Rosicrucian impulse appeared in Germany. These bits of evidence are so scanty that any reasonable and workable hypothesis that such a society ever existed can scarcely be founded upon them. Waite humorously stated that he was not able to trace the eastern progress of the brotherhood further than the Isle of Mauritius, where it is related in an odd manuscript that a certain Comte De Chazal initiated Sigismund Bacstrom into the mysteries of the Rose Cross Order in , but nothing is known about the Comte De Chazal or his character, and it is possible that Bacstrom might have been one of those persons who, in all times and countries, have been willing to purchase problematical honors. Rosicrucian Theories Rosicrucianism fit into the stream of Gnosticism that emerged in the Mediterranean basin in the second century and coexisted with Christianity through the centuries. At times, as Manicheism or as the Cathari, it attained a significant popular following, and in the late middle ages undergirded alchemy. From the *Fama* and *Confession*, it is possible to glean some definite ideas of the occult concept of the Rosicrucians. In these documents is included the doctrine of the microcosm, which teaches that man contains the potential of the universe. This is a distinctly Paracelsian belief. There is also the belief of the doctrine of elementary spirits, which many people wrongly think originated with the Rosicrucians, but which was probably reintroduced by Paracelsus. The manifestos contain the doctrine of the *Signatura Rerum*, which is also of Paracelsian origin. This is the magic writing referred to in the *Fama* and the mystical characters of a book of nature, which, according to the *Confession*, stands open for all eyes but can be read or understood by only a very few. These characters, it is written, are the seal of God imprinted on the wonderful work of creation, on the heavens and Earth , and on all beasts. It would appear, too, that some form of practical magic was known to the brotherhood. They were also, they said, alchemists, and claimed to have achieved the transmutation of metals and the manufacture of the elixir of life. Modern Rosicrucianism The flurry of interest in Rosicrucianism in the century following the initial announcement of the existence of a Rosicrucian Brotherhood was followed in the eighteenth and nineteenth centuries by the development of speculative masonry, especially in Scotland , and the inclusion of Rosicrucian degrees amid the mass of others. However, the first of the modern Rosicrucian organizations was founded around by Paschal Beverly Randolph . Randolph claimed that in the s he traveled to France, made contact with the Rosicrucian Fraternity, and was named grand master for the Americas of the organization. Unfortunately, no independent record of the Rosicrucians with whom he met was available, and some doubt exists as to from whom he received his commission. Shortly thereafter, however, he left on a trip around the world, and then settled in Boston. Dowd and Edward H. In Reuben Swinburne Clymer, under whose leadership the order found a stabilized existence, established the present headquarters in rural Pennsylvania near Quakertown. Clymer was eventually succeeded by his son Emerson Clymer. The Rosicrucian Fraternity differs from other Rosicrucian groups in its refusal to advertise or engage in selfpromotional activities. In

## **DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET**

England the idea of Rosicrucianism was passed through the masonic orders and thereby came to Frederick Hockley. There is some hint of a "Rosicrucian" society having been founded in the s, but its existence is somewhat shadowy. The RSIA published a small quarterly magazine, beginning in and continuing through the end of the s, which in an early number stated that the society was "calculated to meet the requirements of those worthy masons who wished to study the science and antiquities of the craft, and trace it through its successive developments to the present time; also to cull information from all the records extant from those mysterious societies which had their existence in the dark ages of the world, when might meant right.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 5 : Great Theosophists--The Rosicrucians (22 of 29)

*The original appellation of the alleged members of the occult-cabalistic-theosophic "Rosicrucian Brotherhood", described in the pamphlet "Fama Fraternitatis R.C." (Rosae crucis), which was circulated in manuscript as early as and first appeared in print in at Cassel.*

Various ads, pamphlets, brochures, etc. It includes 12 issues of the Rosicrucian Forum, a members only publication. Two other rare publications are also included. The items in this lot are rare and most likely will not be found elsewhere. There are 14 items included in this bundle. This material belonged to my Mother. She became a member of the Rosicrucian Order in This is part of the materials she acquired between thru Most of the materials are undated. But because of certificates, hand written notes, and other correspondences she had I know the time frame. Although the materials are in good, readable condition, they do show their age. Most of the pages have creases from being folded for the original shipping. Some have bent pages or ruffled edges from storage. The materials are yellowing or discoloring from age, and some have staples that are rusting. Some of the pieces have small marks or stains. A few pieces have tattered edges or small rips or tears. They are dusty from years of storage, and might have a slight odor from being in storage for over 20 years, and because my Mom was a smoker. Because the material is so vast I will be listing the different sections in other listings. Included in this lot: The following information will help you understand how I process your order, or is necessary due to the few bad buyers out there. Pictures are of actual item, taken with and without flash - shadows, spots and color variations may appear due to natural and artificial light and reflections, also due to various setting of your viewing device. Color stated is based on my opinion, which may vary from yours. Let me know if you need more info. Please note that I normally have your item in the mail the same day, if I receive payment before noon PST , and that I have no control over your package once I hand it over to the postal service. Please keep this in mind when leaving feedback. Seller is not responsible for packages lost or stolen after delivery. The eBay Calculator is not always right - if the shipping looks too high email me with your zip code and I will give you an accurate quote, prior to purchasing. I do combine shipping. Payment due at close of auction. I am glad to help. Will ship within business days after payment. Usually same day if payment is received in the morning. May require a signature confirmation for delivery. By bidding, you agree to this policy. A tracking number will be provided so that you can see the progress of the package once shipped. Please inquire if I can ship to you before purchasing. The charges shown during checkout are calculated by the GSP and include shipping and import charges. So there should be no surprise charges when your item arrives. It is illegal to falsify custom forms and mark items as "GIFT", so please do not ask me to do so. Items will be labeled with an appropriate description and valued at purchase price. Thanks in advance for your cooperation. I am a hassle free seller who wants my customers to be happy. I buy on Ebay too and I hate to be disappointed. I value my feedback and stand behind it. Contact me, we will work together to come up with a solution. After you have received your item, please let me know that everything is okay by posting a positive feedback for me. Then, I will do the same for you. If you are thinking about posting a neutral or a negative feedback, please contact me first. Remember communication can resolve most problems. Please keep in mind that I am NOT an expert, nor am I familiar with all the proper terms to be used in describing items that I list. Many of my items come from Estate sales. I try to describe each item as accurately and honestly as possible, as well as provide photos for your review remember that sometimes a picture can make items look better or worse than they actually are. I strive to be earth friendly. As such I recycle clean packaging material boxes, including Amazon, bubble wrap, peanuts, etc. Seller assumes all responsibility for this listing. Shipping and handling This item will ship to Germany, but the seller has not specified shipping options. Contact the seller- opens in a new window or tab and request a shipping method to your location. Shipping cost cannot be calculated. Please enter a valid ZIP Code. Modesto, California, United States Shipping to: This item will be shipped through the Global Shipping Program and includes international tracking. Learn more- opens in a new

**DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS  
PAMPHLET**

window or tab Change country: There are 1 items available. Please enter a number less than or equal to 1.  
Select a valid country. Please enter 5 or 9 numbers for the ZIP Code.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 6 : Rosicrucian Order AMORC: Various pamphlets, brochures, etc. - Bundle | eBay

*Arthur E. Waite's Real History of the Rosicrucians (London, ) is the standard account of Rosicrucianism. The Secret Doctrine of the Rosicrucians (Chicago, ), by Magus Incognito (pseudonym for Clifford Edward Brooksmith), is a partisan study of teachings and symbols.*

The fame of the Rosicrucians, which persists up to the present day, was not due to any desire on their part to dazzle the world with the splendor of their knowledge. They built no colleges, reared no temples, never claimed position as leaders of men. Impersonality was their watchword, and their motto had descended to them from one of their Gnostic predecessors: On the contrary, they mingled freely with all classes of men, submitted to all the ordinary obligations of life, obeyed the laws of their respective countries and were considered as excellent citizens, their only secrecy being in regard to their own extraordinary knowledge and powers. Who were the Rosicrucians? Did they spring, like Minerva, full-fledged from the brain of Jove, without any visible line of descent? Such is not the history of any truly occult organization, and the Rosicrucians were no exception to the rule. The actual origin of the Order, said H. Blavatsky, may be ascertained by any earnest, sincere student of Occultism who goes to Asia Minor and contacts some of the Brotherhood, if he is able to decipher a Rosicrucian manuscript which is carefully preserved in the very Lodge founded by the first Kabalist calling himself a Rosicrucian, but which now goes under another name. The existence of the Fraternity first came into public notice in the year , when a small Latin pamphlet known as the *Fama Fraternitatis* was published in Germany, describing the foundation and aims of the Order. The first English translation of this pamphlet was made by Thomas Vaughan Eugenius Philalethes in . It contained the story of Christian Rosencreuz, a poor but noble Knight who was born in Germany in . As the result of a vow taken in his early youth, the young man started out on a pilgrimage to the Holy Land. While living in Asia Minor he learned Arabic, studied with several Arabian alchemists and translated an important occult document into Latin. On his way home he stopped in Spain, where he tried to interest some of the more intellectual Moors in his occult doctrines. Failing in this, he returned to his native Germany where he assumed the mystical name of Christian Rosencreuz, or Christian Rosy-Cross. He soon attracted a group of disciples and together they built a Lodge which they called the "House of the Holy Spirit. Later four other men joined the group, these eight men forming the original nucleus of the European Brotherhood of the Rosy Cross. The number eight had a peculiar mystical significance with the Rosicrucians, as is seen in their symbol of the Pelican tearing open its breast to feed its seven little ones. This purely Eastern symbol represents the idea of a universal matrix, figured by the primordial waters of the deep, from which issues the Logos 1 , containing in itself the other seven procreative rays or powers. In preparation for their future work, these eight men formulated a secret cipher language and compiled a dictionary in which all forms of wisdom were classified. When the time arrived for them to separate and begin the promulgation of their teachings, they bound themselves to observe six rules: To make no public profession of superior knowledge, and to heal the sick free of charge. To wear no special garment, but to dress according to the custom of the country in which they lived. To return to the House of the Holy Spirit on a certain day each year, for the purpose of mutual help and instruction. To seek for a worthy person to succeed each member. To adopt the letters R. To keep the existence of the Fraternity a secret for a period of one hundred years. When the first of these eight men died, it was decided not to reveal the burial place of any member of the Order. Consequently, when Christian Rosencreuz died at the age of , no one knew where he was interred. When the door was opened it disclosed a burial vault with seven sides, each five feet broad and eight feet high. In the center of the vault stood an altar, brilliantly illuminated by an "ever-burning lamp. It expressed the loyalty of its members to the existing forms of government and invited all men of sincere aspiration to get in touch with members of the Fraternity. Although the existence of the Fraternity was not made public until , the influence of the Brothers was felt long before that time. Between and several important books appeared in which the Fraternity was mentioned, the

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

most important being the Apologia of Robert Fludd, which was published in and is still preserved in the British Museum. In there were said to be only thirty-six Rosicrucians in Europe, scattered about in six different countries. By the end of the seventeenth century many prominent men among them the German philosopher Leibniz were identified with the Rosicrucians, and in the eighteenth century Cagliostro and the Count de St. Germain travelled throughout Europe trying to unite the Masons and the Rosicrucians on the common basis of Eastern Occultism. With the "death" of Cagliostro the last real Rosicrucian disappeared from Europe. One of the aims of the Rosicrucians was to combine the various branches of Occultism into a synthetic whole. Many of the Brothers were alchemists, seeking for the invisible "spirit" in inorganic as well as organic matter. To these alchemical Rosicrucians is attributed the rediscovery of the secret of the "ever-burning lamps," known to many ancient nations but which had been lost for years. Three of these lamps, which had been burning in Roman sepulchres for fifteen centuries, were found in Italy shortly after the death of Christian Rosencreutz, and in the famous antiquarian Dr. Plot repeated the story of an English farmer who had discovered a subterranean chamber underneath his fields, where a "Rosicrucian" was studying beneath the light of one of these lamps. Fifty years later the London Spectator of May 15, , related that "Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, although he was resolved that no one should reap the benefit of his discovery. Light is sublimated gold, and gold is thus the deposit of light, which of itself generates. Germain -- claimed to possess the secret of prolonging Life, a possibility which no Theosophist will deny. If nature is able continually to renew her wasted energies by absorption from the source of energy, why should not man do the same? If the surface waters of certain mineral springs can restore physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might, perhaps, find that the "fountain of youth" is no fable after all. The Rosicrucians were also known as the "Fire-Philosophers," and among all the mystics and Kabalists of the Middle Ages they alone gave out the true interpretation of the word Fire. It is Life and Death, the origin and the end of every material thing. Robert Fludd described it as "Divinity latent or at rest," declaring that "Darkness adopted illumination in order to make Itself visible," and that only after the active period of manifestation began did Light and Darkness appear. After the active movement from the center began, the radiation or interchange of Light and Darkness produced Spirit and Matter. And in the relative counterbalancing the diversity of things arose. From these rudiments of being the archetypal scheme arranged itself, which, though One in essence, was triple in manifestation. Fire is a triple principle. Esoterically, it is also a septenary, containing a visible flame Body , an invisible, astral 2 fire Soul and Spirit. Its four aspects are heat life , light mind , electricity Kamic, or molecular powers and the synthetic Essence, beyond Spirit, or the radical cause of its existence and manifestation. Every material form, said Robert Fludd, contains an "eager fire" or "jewel of light," the development of which brings about its evolution. Thus all minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensitives which might in the ages enable them to perfect and transmute into locomotive new creatures; thus all plants pass off into more distinguished highways of independent, completer advance, allowing their original spark of light to expand and thrill with more vivid force. But whereas the "spark of life" in the lower kingdoms evolves unconsciously to itself through natural impulse, the "three-fold Flame" of the human Monad 3 may hasten its evolution through its own self-induced and self-devised efforts. As the Rosicrucians taught, Although the individual human monad, with spiritual self-consciousness and self-knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed. The method by which this may be accomplished was outlined in the famous Rosicrucian maxim: To know, to will, to dare and to keep silent. To know is the first step, and this knowledge includes an understanding of the laws governing the visible and invisible universe, and involves the study of the complete constitution of nature and of man. Knowledge brings power, and power -- if it is to be of any practical value --

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

must be applied. The application of knowledge requires a conscious and deliberate use of will, which, to be efficacious, must always work in perfect harmony with the Universal Will. The great Will of Nature works for the good of all, and the individual who would blend his own will with the Universal Will must dare to practice good alone. But power, once it has been acquired, may be used for either good or evil purposes. Therefore the Rosicrucians taught that power should be given only to those who have been sufficiently tested to prove that it would not be misapplied. Their fourth requirement, therefore, was to remain silent about their own powers and knowledge with those with whom it was not expedient to speak. Every candidate admitted into the Fraternity of the Rosy Cross accepted these four Rules as his standard of life, and immediately entered into a period of probationary discipline. He was told that if he fulfilled the required conditions he would find all necessary information in the "Book of Initiation. The Instructions of the Rosicrucians date from the year They begin with a warning to the candidate never to use his knowledge for selfish purposes. They inform him that the Brothers of the Rosy Cross have already shown the "Way" to many peoples in many languages, and deplore the fact that their efforts have often been misunderstood and their teachings perverted. Then, in the form of an allegory, the candidate is given a description of the "Way" and is told how it may be found. In the center of the world is a mountain, which is near and yet invisible, and in which lie the greatest treasures known to man. It is surrounded by "many fierce animals and plundering birds" which make it difficult of access and may tempt the candidate to turn back. The lower principles are described as beasts of prey and elemental forces which will attack the soul at the foot of the mountain when all is still and dark. But when the night of temptation has been passed, "toward morning it will become right still and lovely, and soon ye will see the morning star arise and the red dawn break, and ye will perceive the great treasure. For one hundred years after these Instructions were written, little is heard of Rosicrucian activities in Europe. Professor Lauteo, in his History of the Rosicrucians, says that they departed for India at the beginning of the eighteenth century. But in the last quarter of that century some of their teachings were revived by Cagliostro and St. Germain who, nevertheless, remained silent concerning the esoteric side of their doctrines. In the last quarter of the nineteenth century Hargrave Jennings published his illuminating book The Rosicrucians, their Rites and Mysteries, but he, too, respected their secrecy and remained silent concerning those things of which he had no right to speak. With the establishment of the Theosophical Society and the appearance of the comprehensive writings of H. Blavatsky, all further necessity for a Rosicrucian Fraternity ceased to exist. Isis Unveiled II,

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 7 : The First Rosicrucians In America

*Historical Notices of the Rosicrucians - Pamphlet. by Rosicrucian Brothers. Starting at \$ Early Rosicrucian Leaders, Their Literature and Romantic Stories.*

Quoting from the booklet, we read the following: Take this left past the Hermitage Estate buildings left. On the roof was an observatory first in Pennsylvania where unceasing watch was kept. To our right is the natural cave that Kelpius enlarged and occupied for contemplation and prayer the rest of his days. An angel apparition appeared to them twice; they waited the rest of their lives for the final drama, which was a tragedy. When Kelpius was attacked by consumption and passed away, the colony drifted apart and disappeared. This is the valley they frequented. The interesting fact about all of this is that one or two pretenders to Rosicrucian knowledge--especially one individual who has written a considerable number of pamphlets on what he believes to be Rosicrucian facts and issued them from the eastern part of Pennsylvania--have claimed that the early mystics who came from Europe and settled in and around Philadelphia in were not Rosicrucians at all. He claims this despite the fact that one of the most authentic and important histories of early Pennsylvania that was ever written clearly states that they were Rosicrucians and reproduces some of their early manuscripts which are almost identical with the famous book on The Secret Symbols of the Rosicrucians which we recently revised, and the author of that great history refers to the Rosicrucian exhibits and memorials that were placed in many of the museums of Philadelphia. Many newspaper articles and many historical pamphlets issued in Pennsylvania, and particularly in Philadelphia, in the last fifty years have made very definite and pleasant references to the work and success attained and achieved by the early Rosicrucians who left Europe in under a plan originally outlined by Sir Francis Bacon and came to America purposely and deliberately to introduce the first form of Rosicrucianism in America. But those few persons who have attempted in pamphlets and books to belittle the work of these early Rosicrucians have a very definite theme in mind. It is their intention and purpose to convey the idea that the first form of Rosicrucianism in America was introduced by their own form of neo-Rosicrucianism, and that therefore all of the glory and all of the fame attached to the achievements of the first early American Rosicrucians should be attached to the mediocre pretensions that they now put forth. These early Rosicrucians in and around Philadelphia established some of the first fundamental landmarks of America. They introduced and maintained the first free public non-sectarian Sunday School that America ever had, and this was about sixteen years before Europe even introduced such a form of Sunday School in its countries. And these early Rosicrucians established the first botanical gardens for scientific research, and the first astronomical observatory, and the first paper mills, built the first great organ, and issued some of the first printed pamphlets issued in America, and participated in many American institutions because of their ability to disseminate knowledge in various languages and to issue it in printed form. But one of the interesting features of these early Rosicrucian activities was similar to what the Rosicrucians of today are doing and have always done, namely, the free and liberal support and assistance to churches of various denominations. Inasmuch as the Rosicrucians were not a religious organization and a sectarian body of a distinct nature, they were free, then, as they always have been and are today, to sponsor the good work being done by all of the churches in behalf of humanity. In the days when the early Rosicrucians first came to America, the Quakers and other early settlers had not established any definite "meeting houses" and there were no really definite churches of any denomination. The Rosicrucians, therefore, helped these various denominations to erect and maintain meetings places and to carry on their work without bias or prejudice. It is interesting in this regard to note the statements in one large official book issued by the Swedish people of America in connection with their Tercentenary Convention recently held in Philadelphia. In this large and official book are many articles contributed by many eminent Swedish historians, and in one article the author takes opportunity to express his appreciation for the great help given to the Swedish people in the year by these early Rosicrucians. It seems from all the historical records, both Rosicrucian and non-Rosicrucian, that

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

the Swedish residents of Philadelphia desired to have a large and beautiful church of their own. According to the records, the Rosicrucians living in the same city were particularly able to assist in building this church and establishing it in many distinctive ways. The Rosicrucians, for instance, are credited with having provided the church with its organ and with having provided the church also with its first choir which the Rosicrucians trained and conducted for them; and it is said in other records that there is, in this old Swedish church which was called Gloria Dei, a buried casket or vault containing some early Rosicrucian records, and records of appreciation for what the early Rosicrucians had done in helping to establish the church. On the first Sunday after Trinity in the year when this new church Gloria Dei was dedicated, with the Rev. Eric Biorck, Swedish missionary in attendance as the minister, and with William Penn and John Markham present, the Rosicrucians assisted in conducting the dedication by providing special music. In this book issued by the officials of the Swedish celebration reference is made to the fact that on the occasion of this dedication of the beautiful church "Johan Kelpius and his band of Rosicrucians were present. Probably this attitude on the part of the Rosicrucians toward the Swedish people in their early settlement of parts of the eastern coast of the United States is responsible for the continued growth and development of Rosicrucianism in the Scandinavian countries, and is why those countries always have representation in the international Rosicrucian Conventions held in Europe and in the Conventions held here in America. It would seem in the face of all of the continued references and historical bits of evidence that are presented from time to time regarding the activities of the early Rosicrucians in and around Philadelphia between and that any individual who is biased and prejudiced would hesitate to make the bold and derogatory statements regarding the non-existence of Rosicrucianism in America before late in the Nineteenth Century. Nothing short of deliberate misrepresentation for ulterior motives could possibly actuate any individual in maintaining such an attitude and denying the vast accumulation of historical evidence. We have not featured in our magazine articles, or even in our monographs or books, many facts about these early Rosicrucians except to refer to them in our history. We have nothing particular to gain today by building up a glorified picture and report of what the early Rosicrucians did in the early Seventeenth and Eighteenth Centuries. But on the other hand, these pretenders to Rosicrucian knowledge find it necessary constantly to reiterate the claim that there were no Rosicrucians here in those early centuries and that the first real Rosicrucians came in the Nineteenth Century and did not come to Philadelphia. When one finds it necessary to build a whole superstructure on a false foundation, one also finds it necessary constantly to strengthen that false foundation and to represent it continually before the minds of the persons who are to be deceived. But the facts are stubborn things. We may paint them and twist them and mutilate them, but from time to time they bob up again in all of their pure and original form and reveal themselves as what they are. It would be as difficult for any unbiased or true historian to write a history of the early colonies and the early settlements and the early activities of America without picturing the very interesting account of the early Rosicrucian pilgrims who left Europe in their own boat called the Sara-Maria, and recounting the trials and tribulations of such pilgrims in crossing the sea and in establishing monasteries, schools, temples and edifices in early Philadelphia, as it would be for anyone to write a history of the city of Philadelphia and deliberately ignore the many institutions, many important things there, that were created and established by Benjamin Franklin. And so from time to time new histories, new pamphlets, new bits of documentary evidence appear in American print referring to these early Rosicrucians and their activities, and still the one or two ignorant pretenders to Rosicrucian knowledge continue their denials and put forward their own specious claims.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 8 : The Rosicrucians | Universal Theosophy

*This is Arthur Edward Waite's study of the elusive Rosicrucians, a secret society of which the first public notice was in early 17th century Germany.*

Origins[ edit ] Between and , three anonymous manifestos were published, first in Germany and later throughout Europe. The Fama Fraternitatis presents the legend of a German doctor and mystic philosopher referred to as "Father Brother C. The year is presented as being the birth year of "our Christian Father", and it is stated that he lived years. After studying in the Middle East under various masters, possibly adhering to Sufism , [7] he was unable to spread the knowledge he had acquired to prominent European scientists and philosophers. Each member undertook an oath to heal the sick, but without payment, to maintain a secret fellowship, and to find a replacement for himself before he died. Three such generations had supposedly passed between c. The manifestos directly state: The writer also claimed the brotherhood possessed a book that resembled the works of Paracelsus. They used the techniques of chemistry alchemy and of the sciences generally as media through which to publicize their opinions and beliefs. In his autobiography, Johann Valentin Andreae â€” claimed that the anonymously published Chymical Wedding of Christian Rosenkreutz was one of his works, and he subsequently described it as a ludibrium. In his later works, he makes alchemy an object of ridicule and places it along with music, art, theater and astrology in the category of less serious sciences. According to some sources, his role in the origin of the Rosicrucian legend is controversial. Rose Cross In the early 17th century, the manifestos caused excitement throughout Europe by declaring the existence of a secret brotherhood of alchemists and sages who were preparing to transform the arts, sciences, religion, and political and intellectual landscape of Europe. Wars of politics and religion ravaged the continent. The works were re-issued several times, followed by numerous pamphlets, favorable or otherwise. Between and , about manuscripts and books were published which discussed the Rosicrucian documents. The peak of the "Rosicrucianism furore" was reached when two mysterious posters appeared on the walls of Paris in within a few days of each other. The first said "We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city Some later works impacting Rosicrucianism were the Opus magocabalisticum et theosophicum by George von Welling â€”of alchemical and paracelsian inspirationâ€”and the Aureum Vellus oder Goldenes Vliess by Hermann Fictuld in He also was one of the most prominent defenders of the Rosicrucians, clearly transmitting details about the "Brothers of the Rose Cross" in his writings. Maier made the firm statement that the Brothers of R. Their writings point toward a symbolic and spiritual alchemy, rather than an operative one. In a combination of direct and veiled styles, these writings conveyed the nine stages of the involutive-evolutive transmutation of the threefold body of the human being, the threefold soul and the threefold spirit, among other esoteric knowledge related to the "Path of Initiation". In , Sigmund Richter , founder of the secret society of the Golden and Rosy Cross , also suggested the Rosicrucians had migrated eastward. They were based on the occult, inspired by the mystery of this "College of Invisibles". Some modern scholars, for example Adam McLean and Giordano Berti , assume that among the first followers of the Rose Cross there was also the German theologian Daniel Cramer , that in published a bizarre treatise entitled "Societas Jesus et Rosae Crucis Vera" The True Society of Jesus and the Rosy Cross , containing 40 emblematic figures accompanied by biblical quotations. For what we do presage is not in grosse, For we are brethren of the Rosie Crosse; We have the Mason Word and second sight, Things for to come we can foretell aright. The idea of such an order, exemplified by the network of astronomers, professors, mathematicians, and natural philosophers in 16th-century Europe promoted by such men as Johannes Kepler , Georg Joachim Rheticus , John Dee and Tycho Brahe , gave rise to the Invisible College. This was the precursor to the Royal Society founded in Among these were Robert Boyle , who wrote: I had the opportunity of being acquainted with divers worthy persons, inquisitive natural philosophy, and other parts of human learning; and particularly of what hath been called the New Philosophy or Experimental Philosophy.

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

We did by agreements, divers of us, meet weekly in London on a certain day and hour, under a certain penalty, and a weekly contribution for the charge of experiments, with certain rules agreed amongst us, to treat and discourse of such affairs The change from "operative" to "speculative" Masonry occurred between the end of the 16th and the beginning of the 18th century. Two of the earliest speculative Masons for whom a record of initiation exists were Sir Robert Moray and Elias Ashmole. Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on Anglo-Saxon Masonry. Hans Schick sees in the works of Comenius "the ideal of the newly born English Masonry before the foundation of the Grand Lodge in Comenius was in England during Under the leadership of Hermann Fictuld the group reformed itself extensively in and again in because of political pressure. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. Many Freemasons became Rosicrucianists and Rosicrucianism was established in many lodges. After , this highly secretive society added Egyptian, Greek, and Druidic mysteries to its alchemy system. According to the writings of the Masonic historian E. Marconis de Negre, [23] who together with his father Gabriel M. Their symbol was said to be a red cross surmounted by a rose, thus the designation of Rosy Cross. From this conversion, Rosicrucianism was supposedly born, by purifying Egyptian mysteries with the new higher teachings of early Christianity. Their castle stood in the Thuringian Forest on the border of Hesse , and they embraced Albigensian doctrines. The whole family was put to death by Landgrave Conrad of Thuringia , except for the youngest son, who was then five years old. He was carried away secretly by a monk, an Albigensian adept from Languedoc , and placed in a monastery under the influence of the Albigenses, where he was educated and met the four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. Around , more than eighty years before the publication of the first manifesto, the association of cross and rose already existed in Portugal in the Convent of the Order of Christ , home of the Knights Templar , later renamed Order of Christ. The rose can clearly be seen at the center of the cross. It was built " At the bottom of the "well" is seen the Rose of the Winds 8-point compass rose: The diverse groups who link themselves to a "Rosicrucian Tradition" can be divided into three categories: Esoteric Christian Rosicrucian schools provide esoteric knowledge related to the inner teachings of Christianity. Teachings present the mysteries, in the form of esoteric knowledge , of which Christ spoke in Matthew The Fellowship seeks to prepare the individual through harmonious development of mind and heart in a spirit of unselfish service to mankind and an all-embracing altruism. According to it the Rosicrucian Order was founded in [31] and is composed of twelve exalted Beings gathered around a thirteenth, Christian Rosenkreuz. These great adepts have already advanced far beyond the cycle of rebirth. The Divine Comedy ca. Centro de Estudios Rosacruz Zaragoza.

# DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

## Chapter 9 : IX. Progress of Rosicrucianism in Germany - Hermetik International

*Deductions, and Proofs, from Historical Authorities VIII. Rosicrucian supposed Means of Magic through Signs, Sigils, and Figures IX. Asto-theosophical (Extra-natural) System of the Rosicrucians—The Alchemic Magisterium or 'Stone' X. Rosicrucian 'Celestial' and 'Terrestrial' (means of Intercommunication) XI.*

See the menu to your right scroll down on mobiles for more Movements. The fame of the Rosicrucians, which persists up to the present day, was not due to any desire on their part to dazzle the world with the splendor of their knowledge. They built no colleges, reared no temples, never claimed position as leaders of men. Impersonality was their watchword, and their motto had descended to them from one of their Gnostic predecessors: On the contrary, they mingled freely with all classes of men, submitted to all the ordinary obligations of life, obeyed the laws of their respective countries and were considered as excellent citizens, their only secrecy being in regard to their own extraordinary knowledge and powers. Who were the Rosicrucians? Did they spring, like Minerva, full-fledged from the brain of Jove, without any visible line of descent? Such is not the history of any truly occult organization, and the Rosicrucians were no exception to the rule. The actual origin of the Order, said H. Blavatsky, may be ascertained by any earnest, sincere student of Occultism who goes to Asia Minor and contacts some of the Brotherhood, if he is able to decipher a Rosicrucian manuscript which is carefully preserved in the very Lodge founded by the first Kabalist calling himself a Rosicrucian, but which now goes under another name. The existence of the Fraternity first came into public notice in the year , when a small Latin pamphlet known as the Fama Fraternitatis was published in Germany, describing the foundation and aims of the Order. The first English translation of this pamphlet was made by Thomas Vaughan Eugenius Philalethes in . It contained the story of Christian Rosencreuz, a poor but noble Knight who was born in Germany in . As the result of a vow taken in his early youth, the young man started out on a pilgrimage to the Holy Land. While living in Asia Minor he learned Arabic, studied with several Arabian alchemists and translated an important occult document into Latin. On his way home he stopped in Spain, where he tried to interest some of the more intellectual Moors in his occult doctrines. Failing in this, he returned to his native Germany where he assumed the mystical name of Christian Rosencreuz, or Christian Rosy-Cross. Later four other men joined the group, these eight men forming the original nucleus of the European Brotherhood of the Rosy Cross. The number eight had a peculiar mystical significance with the Rosicrucians, as is seen in their symbol of the Pelican tearing open its breast to feed its seven little ones. This purely Eastern symbol represents the idea of a universal matrix, figured by the primordial waters of the deep, from which issues the Logos, containing in itself the other seven procreative rays or powers. In preparation for their future work, these eight men formulated a secret cipher language and compiled a dictionary in which all forms of wisdom were classified. When the time arrived for them to separate and begin the promulgation of their teachings, they bound themselves to observe six rules: To make no public profession of superior knowledge, and to heal the sick free of charge. To wear no special garment, but to dress according to the custom of the country in which they lived. To return to the House of the Holy Spirit on a certain day each year, for the purpose of mutual help and instruction. To seek for a worthy person to succeed each member. To adopt the letters R. To keep the existence of the Fraternity a secret for a period of one hundred years. When the first of these eight men died, it was decided not to reveal the burial place of any member of the Order. Consequently, when Christian Rosencreuz died at the age of , no one knew where he was interred. When the door was opened it disclosed a burial vault with seven sides, each five feet broad and eight feet high. It expressed the loyalty of its members to the existing forms of government and invited all men of sincere aspiration to get in touch with members of the Fraternity. Although the existence of the Fraternity was not made public until , the influence of the Brothers was felt long before that time. Between and several important books appeared in which the Fraternity was mentioned, the most important being the Apologia of Robert Fludd, which was published in and is still preserved in the British Museum. In there were said to be only

## DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS PAMPHLET

thirty-six Rosicrucians in Europe, scattered about in six different countries. By the end of the seventeenth century many prominent men among them the German philosopher Leibniz were identified with the Rosicrucians, and in the eighteenth century Cagliostro and the Count de St. Germain travelled throughout Europe trying to unite the Masons and the Rosicrucians on the common basis of Eastern Occultism. One of the aims of the Rosicrucians was to combine the various branches of Occultism into a synthetic whole. Three of these lamps, which had been burning in Roman sepulchres for fifteen centuries, were found in Italy shortly after the death of Christian Rosencreutz, and in the famous antiquarian Dr. Light is sublimated gold, and gold is thus the deposit of light, which of itself generates. Germain " claimed to possess the secret of prolonging Life, a possibility which no Theosophist will deny. If nature is able continually to renew her wasted energies by absorption from the source of energy, why should not man do the same? It is Life and Death, the origin and the end of every material thing. After the active movement from the center began, the radiation or interchange of Light and Darkness produced Spirit and Matter. And in the relative counterbalancing the diversity of things arose. From these rudiments of being the archetypal scheme arranged itself, which, though One in essence, was triple in manifestation. Fire is a triple principle. Esoterically, it is also a septenary, containing a visible flame Body , an invisible, astral fire Soul and Spirit. Its four aspects are heat life , light mind , electricity Kamic, or molecular powers and the synthetic Essence, beyond Spirit, or the radical cause of its existence and manifestation. Thus all minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensitives which might in the ages enable them to perfect and transmute into locomotive new creatures; thus all plants pass off into more distinguished highways of independent, completer advance, allowing their original spark of light to expand and thrill with more vivid force. As the Rosicrucians taught, Although the individual human monad, with spiritual self-consciousness and self-knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed. The method by which this may be accomplished was outlined in the famous Rosicrucian maxim: To know, to will, to dare and to keep silent. To know is the first step, and this knowledge includes an understanding of the laws governing the visible and invisible universe, and involves the study of the complete constitution of nature and of man. Knowledge brings power, and power " if it is to be of any practical value " must be applied. The application of knowledge requires a conscious and deliberate use of will, which, to be efficacious, must always work in perfect harmony with the Universal Will. The great Will of Nature works for the good of all, and the individual who would blend his own will with the Universal Will must dare to practice good alone. But power, once it has been acquired, may be used for either good or evil purposes. Therefore the Rosicrucians taught that power should be given only to those who have been sufficiently tested to prove that it would not be misapplied. Their fourth requirement, therefore, was to remain silent about their own powers and knowledge with those with whom it was not expedient to speak. Every candidate admitted into the Fraternity of the Rosy Cross accepted these four Rules as his standard of life, and immediately entered into a period of probationary discipline. The Instructions of the Rosicrucians date from the year They begin with a warning to the candidate never to use his knowledge for selfish purposes. In the center of the world is a mountain, which is near and yet invisible, and in which lie the greatest treasures known to man. The lower principles are described as beasts of prey and elemental forces which will attack the soul at the foot of the mountain when all is still and dark. For one hundred years after these Instructions were written, little is heard of Rosicrucian activities in Europe. Professor Lauteo, in his History of the Rosicrucians, says that they departed for India at the beginning of the eighteenth century. But in the last quarter of that century some of their teachings were revived by Cagliostro and St. Germain who, nevertheless, remained silent concerning the esoteric side of their doctrines. In the last quarter of the nineteenth century Hargrave Jennings published his illuminating book The Rosicrucians, their Rites and Mysteries, but he, too, respected their secrecy and remained silent concerning those things of which he had no right to speak. With the establishment of the

**DOWNLOAD PDF HISTORICAL NOTICES OF THE ROSICRUCIANS  
PAMPHLET**

Theosophical Society and the appearance of the comprehensive writings of H. Blavatsky, all further necessity for a Rosicrucian Fraternity ceased to exist. Isis Unveiled II,