



THE
ROSICRUCIAN;
A QUARTERLY RECORD
OF THE
Society's Transactions,
WITH OCCASIONAL
NOTES ON FREEMASONRY,
And other kindred subjects.

EDITED BY

FREDERICK WESTWORTH LITTLE, Supreme Master,

AND

FREDERICK WILLIAM ROY, WOODMAN, M.D., Secretary General.

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Rosicrucian Society of England.

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

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

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

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

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

Frater C. H. R. HARRISON, M.M. Master-General.

Alphington Road, Exeter,

11th July, 1872.

CARE FRATER,

You are requested to assist in forming the M..... C..... at the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 18th of July, 1872, at half-past Five o'clock precisely.

Yours in Fraternity,

William Robt. Woodman, M.D. VIII°

Secretary-General.

Business.

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

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Freemason's Tavern, Great Queen Street, on Thursday, April 11th, 1872. Present:—

M. W. Fra. C. H. R. Harrison, M.G. " " R. W. Little, S.M. P.M.G. R.W. " W. R. Woodman, M.D., S.G. V.W. " J. Weaver, 3 A. " " Wm. Carpenter, 4 A. " " J. Banning 7 A. W. " W. J. Ferguson, T.B. " " Major E. H. Finney, G. of T. " " E. H. Finney, Junr., A. S.	Frater Raymond H. Thrupp. " J. A. Masey. " Thos. W. White. " J. W. Barrett. " James Willing, Junr. " James L. Thomas. " S. Rosenthal. " John Boyd. " George Butler. Frater J. Gilbert, <i>Acolyte</i> .
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The M * * * * * C * * * * * was duly formed, and the Minutes of the previous Meeting read and confirmed.

The Master-General then appointed the following Assistant Officers:—

Frater Angelo Lewis	<i>to continue as</i> Precentor.
" T. Cubitt,	Torch Bearer.
" W. J. Ferguson,	Conductor of Novices.
" D. R. Still,	Organist.
" Major E. H. Finney,	Herald.
" E. H. Finney, Junr.,	Guardian of Temple.
" J. Gilbert,	Acolyte.

The following Brethren on the list of aspirants were duly balloted for, namely, Bros A. HAY, THE LORD LINDSAY, C. J. BERNERS PLESTOW, C. J. BURGESS, W. STONE, D. D. BECK, C. G. M. HOMFRAY, KENNETH R. H. MACKENZIE (*as an Honorary Member*), together with the following:—

Bro. VALLANCE, Solicitor, Proposed by Frater MAJOR FINNEY.

Bro. GEORGE D'ARCEY Wine Merchant, St. Michael's Alley.

Bro. STEPHEN CAREY, Solicitor.

Both Proposed by Frater CARPENTER.

All the above Brethren being Master-Masons of good repute and regularly proposed were duly Balloted for and approved as Candidates for the Grade of Zelator.

Letters of greeting and regretting absence were read from Frater Hughan and others and there being no further business, the M * * * * * C * * * * * was closed in due form, and the Frates adjourned to States's Caledonian Hotel, Adelphi where an excellent banquet was provided. Colonel Burdett being unavoidably absent, the the chair was occupied by the Most Worthy Frater Harrison, the Master-General.

Spirit Agency.

BY FRATER WILLIAM CARPENTER, P.M., P.Z.

EMINENT ROSICRUCIANS.

The Rosicrucians of the fifteenth and sixteenth centuries were men who combined the study of religion with the search after astrological

revelations and chemical secrets, their primary object being, if I may quote Frater Little's words once more, "to elucidate the mysteries that encompass us in this life, and to reverently raise the veil from those that await us," Frater Little says, "in the *dreaded* dominions of Death," and adds, "looming like awful shadows through the profound abysses of the Infinite and the Eternal." But it was no insignificant part of the primary object of these Rosicrucians, as men having deep convictions of the essential truths and glorious promises of the Christian system, to bring themselves into that state of mind in which Death ceases to exercise a "*dreaded* dominion," and in which the "awful shadows" resting on the profound abysses of the infinite and eternal vanish, and leave the gates of immortality open to the aspiring spirit. With the rest of those devoted students of religion and of the profundities of nature, whom modern writers include under the common designation of Mystics, they believed the spiritual part of man capable of becoming so far emancipated from the domination of low passions and gross earthly affections, that it might raise the veil that separates the two worlds, and hold communion with those who have passed into that of disembodied spirits. Speaking of the fifteenth century—a century which, while it closed the middle ages, was preparing everywhere for Europe a new advance in civilization, and a revival of human reason—Professor Villain says, "All nature seemed to be full of occult powers; of mysterious spirits that had conversed with mortals;" and Ficino taught the doctrine of the Neo-Platonists, that the soul may in ecstasy attain to divine visions, see beyond the present, and predict the future. Machiavelli believed the air we breathe to be full of spirits, who, in compassion to mortals, forewarned them by sinister omens of the evils about to come to pass.

Amongst the Rosicrucians, the belief in the intercommunication of the two worlds appears to have been general. The extant works of some of them furnish us with ample evidences of their experiences in visions, presentiments, suggestions, and warnings, as well as in the physical phenomena now so common amongst those called spiritualists.

Of the men of the times of which I am writing, Jerome Cardan was one of the most illustrious. An Italian physician of eminence and a profound philosopher, he was successively professor of mathematics and of medicine at Milan, Paava, and Bologna. According to Mr. Henry Morley, one of his biographers, who,—though far from comprehending the depths of Cardan's character, writes of him with great admiration, and has, as to some phases of his character, done him ample justice, says—"He was the most successful scientific author of his time. He was not only the popular philosopher, but also the fashionable physician of the sixteenth century—pope and emperors sought him; kings, princes, cardinals, and archbishops were among his patients . . . there was pith in what he wrote, and his works always sparkled, more or less, with those well-considered and well-pointed sayings in which learned and unlearned equally delight." But greatly as Mr. Morley estimates the intellect and acquirements of Cardan, he deplors his credulity. "There were other physicians in

those days," he says, "wise enough to be *less credulous* on many points, but greater wisdom did not win for them equal fame." This is the old story. Mr. Morley, like many of his contemporaries, can see nothing but the evidences of credulity in the conviction which men like Cardan had of the reality of spirit agency and spirit intercourse. Nevertheless, Cardan is described as being a profound mathematician and philosopher, excelling in the learning of the times in which he lived, and sought after for his extensive learning, sound judgment, and high moral character, by the most eminent men. What is denominated his credulity was not accompanied by any known failure of his intellectual powers, for Mr. Morley, writing of one of his latest books (on *Civil Prudence*) says, "In this work, it is to be seen, that, as a philosopher, Jerome's faculties remained to the last clear and lively. There is the old terseness in it, and more than the old wisdom. He maintained, perfectly, the tone and spirit of a man of genius and a scholar.

Jerome Cardan was the author of many works of great repute. Cardan himself states that he had published 131 books, and was leaving behind him, in MS., 111 more. His collected works were printed at Lyons, 1663, in ten volumes, folio. In his *Ars Magna* the whole doctrine of cubic equations was first published to the world; and in Hutton's *Mathematical Dictionary* is given a list of the chief improvements introduced into the art by Cardan, sixteen in number. One of the most curious, and, in many respects, the most extraordinary, of his works is the *Commentaries on Synesias' treatise on Dreams*, which Eliphaz Levi pronounces to be a work of wonderful erudition, having nothing in common with the ridiculous books to be found in these days, but "really belonging to those works on the occult sciences which consecrate the union of the initiations of the old world with the revelation of Christianity, and ally the perfect understanding of the supreme philosophy with the most complete and irreproachable orthodoxy."

Cardan was one of the men who had the moral courage to brave ridicule, persecution, imprisonment, and death, in the utterance of things of the truth of which he was satisfied, but which then, as now, not only excited derision and contempt, but exposed those who avowed their belief in them to the imputation of being either knaves or fools. Mr. Morley laments Cardan's "delusions," and pleads as well as he can in extenuation of them. Having an eye to Cardan's narratives of the many cases in which he saw spirits, heard mysterious noises which implied a supernatural agency, had dreams of most significant import, received warnings of, and was snatched from, imminent perils, and was wrapt in ecstasies in which he saw and heard things which are not to be seen or heard by the bodily senses—having an eye to the narratives in which Cardan relates these and other marvellous things, Tiraboschi, in his *History of Italian Literature*, asks, "Whoever would suppose that a man more credulous over dreams than any silly girl, observing them scrupulously in himself and others—a man who believed that he had the friendship

of a demon, who by marvellous signs warned him of perils—a man who himself saw and heard things never seen or heard by any other man [?]¹—a man, in short, of whom, if we read only certain of his works, we may say that he was the greatest fool who ever lived; who would suppose, I say, that such a man was at the same time one of the most popular and most fertile geniuses that Italy has produced, and that he made rare and precious discoveries in mathematics and in medicine? Nevertheless, such was Cardan, by the confession of those who speak of him with the most contempt."

Cardan, then, was no fool, and that he was no knave, we have the most satisfying evidence. "If there was one quality for which Cardan was pre-eminent," says Mr. Morley, "it was his sincerity; he scorned to tell a lie. We may accept it as a fact, that he always speaks literal truth." But if neither fool nor knave, he was the slave of "pitiable delusions?" Though in all things else his faculties were of the highest order—though he was always acute, learned, witty, and wise; and, withal, held his faculties clear and bright to the last, "possessing more than the old wisdom," he was the victim of a delusion, which made him believe not only that he had a guardian angel, ever present with him, but which induced him to write long and detailed accounts of wonderful rescues from danger, without any apparent agency, and had premonitions of domestic occurrences, by the appearance of red marks upon his hand or arm, such as those that were daily exhibited both here and in America by Mr. Foster. I hardly know whether the credulity or delusions attributed to Cardan and others, if rightly attributed, could have been greater than the credulity of which those who charge upon him that credulity are themselves the victims. They can believe in anything, however unreasonable or improbable it may be, provided, only, that it does not imply a belief in spirit-agency.

Let us have courage, however. A great change is taking place in men's minds, in relation to such phenomena as those of which Cardan gives us so many particular accounts. It is but a few months since the whole metropolitan press was fiercely set against the "delusions or trickery" of Spiritualists; the majority denouncing the so-called phenomena as humbug, attributable to the trickery of the mediums. A different tone is now observable amongst our best possible instructors. Even *The Telegraph* now writes seriously about some surprising things it has witnessed, and confesses its inability to account for them; and Professor Pepper, who, at the Polytechnic, ridiculed and despised spiritualism, and held up to odium and contempt those who professed to believe in it, is now found at the Egyptian Hall, declaring that spiritualism is "a subject that must be approached with caution and diffidence," and one "deserving of very careful attention." Mr. Pepper is right. Those curious phenomena which have been recently investigated by Mr. Wallace, Mr. Crookes, and other fellows of the Royal Society, and which are declared to be realities by members of the French Institute, by American judges and senators, by many medical and scientific men, and, as Mr. Pepper says, by

11,000,000 of persons in Europe and America, are placed beyond the pale of delusion, and afford strong confirmation of the verities of Cardan's narratives and experience.

I should like to give the substance of some of Cardan's narratives and experience, but I have exhausted the space allotted to me, and must reserve it for a future paper.

Extract.

(The following Extract will doubtless prove interesting to our Readers.)

THE PRESIDENT OF THE ROSY-CROSS.

Extract of a Letter from London, dated November 20, 1626.

"There is a stranger hath been these two years in London, and some say is the same who, as hath been heretofore reported, told the prince Palatine, at the beginning of his election to the crown of Bohemia, of all the misfortunes and calamities which had befallen him since that time; and, nevertheless, advised him to accept it. Whosoever he be, he yesterday sent a letter to our king, by David Ramsey, of the clock, a copy whereof we took from the original immediately after he had been with the king. He gave Mr. Ramsey farther instructions, as to tell his majesty, that if he pleased to grant him allowance, he would send this next Sunday, and impart many things unto his majesty of moment and secrecy; and that he would perform it by the mouth of a young child, whom he had already anointed: and such like. I tell it you for news; but for my part, I have but a small faith in the business, supposing it is either some fantastical folly, or, if more that it will tend to imposture.

Letter from Mr. Mead to Sir M. Stuteville.

Christ College, Nov. 25, 1626.

SIR,

I received from Mr. Pory, last night a piece of news, whereof some was wondrous strange, (if it prove true,) and I suppose he wrote a day before his time, that he might be the first relater, as he was. I will transcribe his whole letter, judge as you shall see reason, when you come at it.

[Mr. Pory's letter is dated "London, November 23," and the part referred to is as follows:]

But the sweetest news, like March-pane, I keep for the banquet. Now the French ambassador is departed, a certain heteroclitic ambassador is coming upon the stage, a youth he is, I hear, with never a hair on his face; and the principal by whom he is sent, and whom he is to represent, lies concealed in this town, and (in one word to solve this riddle) is the president of the "Society of the Rosy-Cross," whose said ambassador, on Sunday afternoon, hath appointed to come to the

court with thirteen coaches. The proffers he is to make his majesty are no small ones, to wit—if his majesty will follow his advice, he will presently put three millions, *viz.* thirty hundred thousand pounds into his coffers, and will teach him the way how to suppress the Pope; how to bring the catholic king on his knees; how to advance his own religion all over Christendom; and lastly, how to convert Turks and Jews to Christianity; than which you can desire no more in this world.

Thus he; and promises me a letter this night. What think you? for I know not. Is it a game or a verity?

Mr. Pory to Mr. Mead.

London, Sunday, November 26, 1626.

The young ambassador of our president of the "Society of the Rosy-Cross" did not appear this afternoon at Whitehall; but they say he proffereth his three millions to be paid in May next. We all fear he will prove but a mountebank, and his project a second part of *England's Joy*. He sent a letter unto the king, the copy whereof is this:

Glorioso et delecto Filio, et nostro Domino Carolo, Imperatori Britannico quindecim Regnorum Regi:

"ORIGINES

"Indicatur hisce præsentibus regiæ tuæ majestate prodicionem summam adversus tuam et meam personam à me detectam esse. Ideoque velim mihi dari tres satellites regios, qui comprehenses proditores ad turrim deducant.

"M. PHILLIPUS."

His name, they say, is Philippus Ishbertus; and his ambassador's or messenger's name (which is but a youth) ORIGINES.

Mr. Mead to Sir M. Stuteville.

Christ's College, December 2, 1626.

"For the Rosy-Cross president, you shall see his ambassador appeared not at the time appointed by the inclosed of Mr. Pory, dated on Saturday afternoon: It seems his majesty would not give him audience. You shall see here his letter to the king: the contents, methinks, argue it comes from some one whose brains croak. It is said here, that the king should say, if he could tell where to find him, unless he made good, presently, his proffer of gold, he would hang him at the court gates; whereby, it seems, he is latent and undiscovered, and means so to be. But to use a child for his minister and messenger, whose innocency and age might secure him from such usage as himself, the principal was likely to find! Some think it is somebody whose brains are crack't; others, a plot to have got access unto the king, in private, for discovery of some matter against the duke;* others, otherwise, as their fancies lead them."

*Of Buckingham.

Notable Rosicrucian Books.

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

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

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

(Continued from page 210.)

Underneath they had subscribed themselves,

- 1 *Fra: I. A. Fr. C. H. electione Fraternitatis caput.*
- 2 *Fr: G. V. M. P. C.*
- 3 *Fra: R. C. Iunior hæres S. spiritus.*
- 4 *Fra: B. M. P. A. Pictor & Architectus.*
- 5 *Fr: G. G. M. P. I. Cubalista.*

Secundi Circuli.

- 1 *Fra: P. A. Successor, Fr: I. O. Mathematicus.*
- 2 *Fra: A. Successor, Fra. P. D.*
- 3 *Fra: R. Successor patris C. R. C. cum Christo triumphant.*

At the end was written,

*Ex Deo nascimur, in Fesu morimur, per spiritum sanctum
reviviscimus.*

At that time was already dead Brother *I. O.* and *Fra: D.* but their burial place where is it to be found? we doubt not but our *Fra: Senior* hath the same, and some especial thing layd in Earth, and perhaps likewise hidden: we also hope that this our Example will stir up others more deligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practice and physick, are yet known, and praised among very old folks; so might perhaps our *Gaza* be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little Altar, truly more finer then can be imagined by any understanding man; but we will leave him undescribed, untill we shal truly be auswered upon this our true hearted *Famam*; and so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals; besides by instuiction and command of our *Rota*, there are come to sight some books, among which is contained *M.* (which were made in stead of household care by the praise-worthy *M. P.*) Finally we departed the one from the other, and left the natural heirs in possession of our Jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there wil now be a general reformation, both of divine and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth *Aurora*, or some clearness, or divine light in the sky; and so in the mean time some few, which shall give their names, may joyn together, thereby to increase the

number and respect of our *Fraternity*, and make a happy and wished for beginning of our *Philosophical Canons*, prescribed to us by our brother *R. C.* and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in *Germany*, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, Hereticks and false Prophets,) in certain and noted Countries maintained, defended and propagated: Also we use two Sacraments, as they are instituted with all *Formes* and *Ceremonies* of the first renewed Church. In *Politia* we acknowledge the *Roman Empire* and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shal permit or hinder us: For our God is not blinde, as the Heathens *Fortuna*, but is the Churches Ornament, and the honor of the Temple. Our *Philosophy* also is not a new Invention, but as *Adam* after his fall hath received it, and as *Moses* and *Solomon* used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like her self in all things, and especially accorded by with *Jesus in omni parte* and all members. And as he is the true Image of the Father, so is she his Image; It shal not be said, this is true according to *Philosophy*, but true according to *Theologie*; And wherein *Plato*, *Aristotle*, *Pythagoras* and others did hit the mark, and wherein *Enoch*, *Abraham*, *Moses*, *Solomon* did excel; but especially where-with that wonderful book the *Bible* agreeth. All that same concurreth together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as her-of more at large and more plain shal be spoken of in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly and accursed *Gold-making*, which hath gotten so much the upper hand, whereby under colour of it, many ranagates and roguish people do use great villanies, and cozen and abuse the credit which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and *fastigium* in *Philosophy*, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true *Philosophers* are far of another minde, esteeming little the making of Gold, which is but a *parergon*; for besides that they have a thousand better things.

And we say with our loving Father *R. C. C. Phy: aurum nisi quantum aurum*, for unto them the whole nature is detected: he doth not rejoyce, that he can make Gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we do testifie that under the name of *Chymta* many books and pictures are set forth in *Contumeliam gloriæ Dei*, as we wil name them in their due season, and wil give to the pure-hearted a Catalogue, or Register of them: And we pray all learned men to take heed of these kinde of Books; for the enemy never resteth, but soweth his weeds, til a stronger one doth root it out. So according to the wil and meaning of *Fra: C. R. C.* we his brethren request again all the learned in *Europe*, who shal read (sent forth in five Languages) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their minde, either *Communicato consilio*, or *singulatim* by Print.

And although at this time we make no mention either of our names, or meetings, yet nevertheless every ones opinion shal assuredly come to our hands, in what language so ever it be; nor any body shal fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some lett in writing. And this we say for a truth, That whosoever shall earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring himself to utter ruine and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shal for ever remain untouched, undestroyed, and hidden to the wicked world, *sub umbra alarum tuarum Jehovah.*

*A Preface of the Confession to the Reader
who is desirous of Wisdom.*

Here Gentle Reader, you shal finde incorporated in our Confession thirty seven Reasons of our purpose, and intention, the which according to thy pleasure thou mayst seek out and compare them together: thou mayst also consider with thy self, if they be weighty, and sufficient enough to bring and perswade thee for to take our parts.

Verily it requires no smal pains to confirm that which men have not yet seen, but when it shal once com to light we doubt not, but they will then justly be a shamed of such doubts and conjectures. And as we do now altogether securely, freely, and without any hurt call the *Pope of Rome* Antichrist, the which heretofore was held for a deadly sin, and such in all Countries were put to death for it. So we know certainly, that the time shal likewise come, that that which we yet keep in secret, we shal openly, freely and with a loud voice publish and confess it before al the world; the which *Gentle Reader* wish with us with all thy heart, that it may happen with speed.

CONFESSIO FRATERNITATIS,

Or the Confession of the laudable Fraternity of the most honorable Order of the Rosie Cross, written to the Learned of Europe.

Whatsoever there is published, and made known to every one, concerning our *Fraternity*, by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were onely a meer conceit of ours. It is the Lord *Jehovah* (who seeing the Lords Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of nature; and what heretofore hath been sought with great pains and dayly labor, is now manifested unto those who make small account, or scarcely once think upon it; but these which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toyl and labor, and be no more subject to the storms of unconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least Heresie, or of any wicked beginning, or purpose against the worldly Government; we do condemn the East and the West, (meaning the *Pope* and *Mahomet*) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Romish Empire, our prayers, secrets, and great treasures of Gold.

Yet we have thought good, and fit for the Learned sakes, to add somewhat more to this, and make a better explanation, if there be any thing too deep, hidden, and set down over dark in the *Fama*, or for certain reasons were altogether omitted, and left out; hoping herewith the Learned will be more addicted unto us, and be made far more fitter and willing for our purpose.

Concerning the alteration and amendment of *Philosophy*, we have (as much as at this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsly do alledge that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or Country where there breaketh forth a new unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of *Philosophy*, the right means, and unto our *Patria* sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other *Philosophy* we have, then that which is the head & sum, the foundation and contents of all faculties, sciences and arts, the which (if we will behold our age) containeth much of *Theology* and medicine, but little of the wisdom of Lawyers, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man; whereof then all

Learned who will make themselves known unto us, and come into our brotherhood, shall finde more wonderful secrets by us then heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labor carefully that there be not onely a wondering at our meeting and adhortation, but that likewise every one may know, that although we do highly esteem and regard such mysteries and secrets, we nevertheless hold it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped willing offer wil raise many and divers thoughts in men, unto whom (as yet) be unknown *Miranda factæ otatis*, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindred through all manner of importunities of this their time, so that they live no otherwise in the world, then blinde fools, who can, in the clear Sun-shine day discern and know nothing, then onely by feeling.

Now concerning the first part, we hold this, that the Meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, *Mans Wisdom*, either through God's Revelation, or through the service of the Angels and spirits, or through the sharpness and deepness of understanding, or through long observation, use and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated & transplanted) are so excellent worthy and great, that if all books should perish, and by God's almighty suffrance, all writings, & all learning should be lost, yet the posterity will be able onely thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then begin to enlarge the fore Court, afterwards bring the lights in the Lodgings, and then change the doors, staples and othes things according to our intention.

But to whom would not this be acceptable, for to be manifested to every one rather then to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the onely truth (which men through so many erroneous and crooked ways do seek) if it had onely pleased God to lighten unto us the sixth *Candelabrum*? were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had liv'd from the beginning of the world, and moreover, as you should stil live to the end thereof? Were it not excellent, you dwell in one place, that neither the people which dwell beyond the River *Ganges* in the *Indies* could hide any thing, nor those which live in *Peru* might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one onely book, and withal by reading understand, and remember all that, which in all other books (which heretofore have been, and are now, and here-

after shal come out) hath been, is, and shal be learned, and found out of them ?

How pleasant were it, that you could so sing, that in stead of stony rocks you could draw to the pearls and precious stones, in stead of wilde beasts, spirits, and instead of hellish *Pluto*, move the mighty Princes of the world ?

O ye people, Gods counsel is far otherwise, who hath concluded now to encrease and enlarge the number of our *Fraternity*, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without any our hopes, and thoughts : and purpose with the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the *Fraternity* have) shal draw us from it, because we know that these unhopd for goods cannot be inherited, nor by chance be obtained.

If there be some body now, which on the other side wil complain of our discretion, that we offer our Treasures so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, then the common people ; those we do not contradict, seeing it is not a slight and easie matter ; but withall we signifie so much, that our *Arcana* or Secrets will no ways be common, and generally made known : Although the *Fama* be set forth in five languages, and is manifested to every one, yet we do partly very well know, that the unlearned and gross wits will not receive, nor regard the same ; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Mans Carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them : yea, God hath so compassed us about with his Clouds, that unto us his servants no violence or force can be done or committed ; wherefore we neither can be seen or known by any body, except he had the eyes of an Eagle. It hath been necessary that the *Fama* should be set forth in every ones Mother Tongue, because those should not be defrauded of the knowledg thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity ; the which shall be divided and parted into certain degrees ; as those which dwell in the City *Damecar* in *Arabia*, who have a far different politick order from the other *Arabians*. For there do govern only wise and understanding men, who by the Kings permission make particular Laws ; according unto which example also the Government shall be instituted in *Europe* (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shewed by few, and is secretly, as a thing to come, declared in Figures and Pictures) shall be free and publicly proclaimed, and the whole World be filled withall. Even in such manner

as heretofore many godly people have secretly and altogether desperately pusht at the Popes Tyranny, which afterwards with great earnest, and especial zeal in *Germany* was thrown from his seat, and trodden under-foot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his Asses cry, by a new voyce : The which we know is already reasonably manifest and known to many learned men in *Germany*, as their Writings and secret Congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of our Lord 1378. (in which year our Christian Father was born) till now, hath happen'd, where we might rehearse what alterations he hath seen in the World these one hundred six years of his life, which he hath left to our Brethren and us after his decease to peruse : But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time : At this time it is enough for these which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yea, to whom it is permitted, that he may see, and for his instruction use those great Letters and Characters which the Lord God hath written and imprinted in Heaven and Earths Edifice, through the alteration of Government, which hath been from time altered and renewed ; the same is already (although as yet unknown to himself) ours : And as we know he will not despise our inviting and calling, so none shall fear any deceit ; for we promise and openly say, That no mans uprightnes and hopes shall deceive him, whosoever shall make himself known unto us under the Seal of Secrecy, and desire our Fraternity.

But to the false Hypocrites, and to those that seek other things then Wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them ; and much less they shall be able to hurt us any manner of way without the Will of God ; but they shall certainly be partakers of all the punishment spoken of in our *Fama* ; so their wicked Counsels shall light upon themselves, and our Treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his Kingdom. We ought therefore here to observe well, and make it known unto every one, that God hath certainly and most assuredly concluded to send and grant to the World before her end, which presently thereupon shall ensue such a Truth, Light, Life, and Glory, as the first man *Adam* had, which he lost in Paradise, after the which his successors were put, and driven with him to misery : Wherefore there shall cease all servitude, falshood, lyes, and darkness, which by little and little, with the great Worlds Revolution, was crept into all Arts, Works, and Governments of Men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false Opinions and Heresies, that scarce the wisest of all was able to know whose Doctrine and Opinion

he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into Errors through the respect of the Philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and in stead thereof a right and true Rule instituted, then there will remain thanks unto them which have taken pains therein; but the Work it self shall be attributed to the Blessedness of our Age.

As we now willingly confess, that many principal men by their Writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us; but we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of Executors and Accomplishers of God's Counsel; yea, the Lord God hath already sent before certain Messengers, which should testifie his Will, to wit, some new Stars which do appear and are seen in the Firmament in *Serpentario* and *Cygnus*, which signifie and give themselves known to every one, that they are powerful *Signacula* of great weighty matters. So then, the secret hid Writings and Characters are most necessary for all such things which are found out by Men: Although that great Book of *Nature* stand open to all Men, yet there are but few that can read and understand the same. For as there is given to Man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes: So there hath been Ages or Times which have seen, there have also been Ages that have heard, smelt, and tasted: now there remains yet that which in short time, honour shall be likewise given to the Tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, *viz.* when the world shall awake out of her heavy and drowsie sleep, and with an open heart bare-head and bare-foot, shall merrily and joyfully meet the now arising Sun.

These Characters and Letters, as God hath here and there incorporated them in the holy Scripture the *Bible*, so hath he imprinted them most apparently into the wonderful Creation of Heaven and Earth, yea in all Beasts. So that like as the *Mathematician* or *Astronomer* can long before see and know the Eclipses which are to come, so we may verily fore-know and fore-see the darkness of Obscurations of the Church, and how long they shall last: From the which Characters or Letters we have borrowed our *Magick* writing and have found out, and made a new language for our selves, in the which withall is expressed and declared the Nature of all Things: So that it is no wonder that we are not so eloquent in other Languages, the which we know that they are altogether disagreeing to the Languages of our forefathers, *Adam* and *Enoch*, and were through the Babylonical Confusion wholly hidden.

But we must also let you understand, that there are yet some *Eagles Feathers* in our way, the which do hinder our purpose. Wherefore we do admonish every one for to read diligently and continually the holy *Bible*; for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come in to our *Fraternity*: For as this is the whole sum and content of our Rule, That every Letter or Character which is in the World ought to be learned and regarded well; so those are like unto us, and are very near allyed unto us, who do make the holy *Bible* a Rule of their life, and an aim and end of all their studies; yea to let it be a *Compendium* and Content of the whole World: And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and Ages of the World. Also it is not our Custom to prostitute and make so common the holy *Scriptures*; for there are innumerable Expounders of the same; some alledging and wresting it to serve for their Opinion, some to scandal it, and most wickedly do liken it to a Nose of Wax, which alike should serve the *Divines, Philosophers, Physicians* and *Mathematicians*, against all the which we do openly witness and acknowledg, That from the beginning of the World there hath not been given unto Men a more worthy, a more excellent, and more admirable and wholesom Book then the holy *Bible*; Blessed is he that hath the same, yea more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth come most near to him. But whatsoever hath been said in the *Fama* concerning the Deceivers against the Transmutation of *Mettals*, and the highest *Medicine* in the World, the same is thus to be understood, that this so great gift of God we do in no manner set at nought, nor despise it. But because she bringeth not with her always the knowledg of *Nature*, but this bringeth forth not only *Medicine*, but also maketh manifest and open unto us innumerable *Secrets* and *Wonders*; Therefore it is requisite, that we be earnest to attain to the understanding and knowledg of *Philosophy*. And moreover, excellent Wits ought not to be drawn to the Tincture of *Mettals*, before they be exercised well in the knowledg of *Nature*. He must needs be an unfatiable Creature, who is come so far, that neither Poverty nor Sickness can hurt him; yea, who is exalted above all other men, and hath Rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make Wars, and use all manner of Pride, because he hath of Gold and Silver infinite store.

(To be Continued.)

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