



THE
ROSIKRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FREER ROBT. WENTWORTH LITTLE, *Supreme Magus,*

AND

FREER WILLIAM ROBT. WOODMAN, M.D., *Secretary General.*

London:

PRINTED BY COLLINS & HEARN,
5, CHURCH STREET, STOKES NEWINGTON, N.

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ERRATA.

Page 44, "Symbolic Language," line 6 from bottom, for "Warrington" read "Warburton;" and in line 2 from the bottom, for "hieroglyphics" read "hieroglyphic." Page 45, line 4, for "practised" read produced;" and in line 9, for "scenery" read "secrecy."

Rosicrucian Society of England.

The Right Honorable The LORD KENLIS, Hon. President.

FREDERICK M. WILLIAMS, Esq., 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 WILLIAM JAMES HUGHAN, M.C. Master-General.

Vittoria Villa, Stoke Newington Road, N.,

1st JULY, 1869.

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 8th of July, 1869, at Six o'clock precisely.

Yours in Fraternity,

William Robt. Woodman, M.D., VIII^o
Secretary-General.

Business.

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

APPROVED ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. JOHN DYER, 2, Northampton Street, Essex Road, Islington, N.
Bro. JOHN READ, India Office, Westminster.
Bro. PETER LANDE LONG, Gray's Inn.
Bro. FRANK HUNT, 24, Harrison Street, E.C.

ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. ALFRED SMITH, 12, Woolwich Common. } Proposed by Frater LEVANDER, 7 A
Bro. ABEL PERROT, Burton Cottage, Brixton }
Bro. HENRY SMITH, 4, Dowgate Hill. Proposed by Frater WALTERS.
Bro. Dr. DANIEL MOORE, Lancaster.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, the 8th of April, 1869. Present:—

M.W. Fra. R. Wentworth Little, S.M. R.W. " Col. Francis Burdett, H.V.P. " " W. H. Hubbard, D.M.G. " " Wm. Robt. Woodman, S.G. V.W. " James Brett, 1 A. " " H. C. Levander, 7 A. Worthy " James Weaver, Organist. " " Geo. Kenning, Medallist. Frater Angelo J. Lewis.	Frater Robt. B. Webster. " Wm. H. Bateman. " Edwin Roper Curzon. " H. Weatherall. " Wm. Bird. " D. R. Still. " W. Hamlyn. " W. Ferguson. " Wm. Carpenter. Frater J. GILBERT, <i>Acolyte.</i>
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The Supreme Magus, R. W. LITTLE, took the Chair, in the absence of the Master-General.

The M***** C***** was duly formed, and the minutes of the previous meeting were read and confirmed.

Eight Brethren having been proposed, seconded, and balloted for, were approved for the grade of Zelator; of whom the following, being present, received the *Rite of Perfection*.—

BRO. EDWIN P. ROPER CURZON; BRO. W. H. BATEMAN; BRO. HENRY WEATHERALL; BRO. EDWARD BUSHER.

The Supreme Magus then gave the grade of *Adeptus Minor* to the following Fratres.

Frater Colonel Burdett. } " James Brett. } " Dr. Woodman. } " Levander. } " Freeman. } " A. J. Lewis. }	Frater Hamlyn. } " Bateman. } " Still. } " Bird. } " Kenning. }
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RESOLUTIONS.

Proposed by the Supreme Magus, *Seconded* by the Secretary-General.—That Bro. David Murray Lyon, M.A., of Ayr, N.B., be elected as an Honorary Member and Corresponding Member for Scotland.

Proposed by Frater Levander, *Seconded* by Frater Colonel Burdett.—That Capt. Irwin, of Bristol, be permitted to form a College at Bristol, restricted to the number of 12 members, including himself as Chief Adept.

Proposed by the Supreme Magus, acting as M.G., *Seconded* by the D.M.G.—That a list be made by the Secretary-General of all *Pledged Members*.

The above Resolutions were carried unanimously.

Notice of Motion by Frater Angelo J. Lewis.—1. That new admissions into this Society be restricted to members of the Red Cross Order. 2. That the Regalia of the Red Cross be worn at meetings of this Society by those who are Knights of that Order.

The M***** C***** was then closed in due form.

Chronicles of the Ciceronian Club.

BY FRATER ROBERT WENTWORTH LITTLE (S.M.), President of the London Literary Union.

(Continued from page 33.)

ANCIENT AND MODERN MYSTERIES.

“The candidate for initiation into the mysteries of Mithras was compelled to pass through seven dark and winding caverns. This was called ‘ascending the ladder of perfection.’”

“Each round of the ladder was said to be of metal of increasing purity, and was dignified with the name of one of the planets. The symbolism of this sacred ladder has been explained as follows:—

1. Lead.....SaturnFirst World.
2. Quicksilver ... Mercury ... World of Pre-Existence.
3. Copper Venus Heaven.
4. Tin JupiterMiddle World.
5. Iron Mars.....World of Births.
6. Silver Moon Mansion of the Blessed.
7. Gold.....Sun Truth.

“Truth was therefore the object of the search in the Mithratic as in all other mysteries practised by the ancient world.

“But the most celebrated and most important of these religious rites were those instituted at Eleusis, a town of Attica, in Greece. The chief priest was termed the Hierophant—or the revealer of sacred things, and his assistants were the *Daduchus* or torch-bearer, the *Ceryx* or herald, and the *Ho epi bomo* or altar-server. The mysteries were of two kinds—the greater and lesser. The latter were merely preparatory, and consisted of a nine days’ lustration and purification preceded by sacrifices. The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, ‘Retire, O ye profane.’

“The aspirant was presented naked; he was then clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, ‘Have you eaten bread?’ The reply to which was, ‘No, I have drunk the sacred mixture; I have been fed from the basket of Ceres; I have laboured; I have been placed in the *calathius*, and in the *cystus*.’

“He was then invested with the sacred tunic, which he was to wear until it fell in pieces. The priests having left him in the utter darkness of the vestibule, the scene which followed is thus described by the poet Claudius, in his *Rape of Proserpine*.—‘Now I see the shrines shake upon their tottering bases, and lightnings announcing the deity’s approach shed a vivid glare around—Now a loud warring is heard from the depths of the earth, and the Cecropian temple re-echoes, and Eleusis raises her holy torches, the snakes of Triptolemus hiss, and lift their scaly necks, rubbed by their curved yokes. So afar, the three-fold Hecate bursts forth.’ A similar description is given in the *Travels of Anacharsis*.

“The aspirant encountered enormous difficulties in his progress. Nonnus states—‘There are eighty degrees of labors from less to greater, and when the candidate has gone through them he is initiated. These labors are—to pass through fire, to endure cold, hunger and thirst, to undergo much journeyings, and—in a word—every toil of this nature.’ Pythagoras nearly lost his life in undergoing these severe tests, and many aspirants succumbed to the terrible trials. Finally the aspirant emerged from darkness into the region of eternal joy, where dazzling light shone around. The sight of this divine splendour was called in the mysteries *Autopsia*, and the initiate then took the name of *Epoptai*.

(To be continued.)

Symbolic Language.

BY FRATER WILLIAM CARPENTER, Author of "Scientia Biblica,"
"Calendarium Palestinae," Editor of "Calmet's Dictionary of the
Bible," &c. &c.

(Continued from page 46.)

In my last paper I briefly alluded to the Egyptian symbols or hieroglyphics as two-fold: one intended to wrap a subject in mystery, which was to be revealed only to the initiated; the other intended for popular teaching, and being of so plain a character as to be easily interpreted. These latter—which we call curiologic symbols, or hieroglyphics—were in a great measure taken from the animal creation, as may be seen on the walls of what remains of their temples, and on their obelisks, etc. The first object which attracts the attention, on visiting the palace of Luxor, the ancient Thebes, in Upper Egypt, are two obelisks, each formed of a single block, on which are carved various animals, that are beyond doubt symbols or hieroglyphics. All their divinity was thus expressed, to render it more easily comprehensible, and to cause it to be more easily retained in the memory, as well as to hand it down to future generations. Every name is an abbreviation of a thing, which, when exhibited in a symbol, serves to convey the knowledge of its peculiar nature and properties. In the great book of nature, God teaches us by natural hieroglyphics the knowledge of His own perfections; they are elements, by which we may understand His power, wisdom, goodness, and other attributes. It has been stated that there are nations in India, whose languages are as different as Hebrew and Greek, and yet that they understand the writings of one another. Dr. Morrison states that the European geometry and astronomy of the fifteenth century, with the logarithmic tables of Napier, being translated into the Chinese language, are, by that one translation, instead of fifteen, which would otherwise be required, rendered legible to 300,000,000 of human beings. Hence we may say that symbolic language is an universal language. It never changes, like all alphabetical languages do, but is at once plain—that is, as plain as it is intended to be—and permanent. The tropical hieroglyphic was a more secret mode of writing. At the entrance of all the temples in Egypt a sphinx was to be seen, which intimated that the divinity there worshipped was mysteriously represented, and that the common people could never understand the meaning of all the images and their postures without an interpreter. A lion, wiping out with its tail the impressions of its feet, was the symbol of the Creator covering over the marks of His divinity by the works of nature, and hiding His immediate power by the visible agency of inferior beings. In one temple was this inscription—"I am all that was, that is, and that shall be; my veil no mortal has yet uncovered." The sun, considered as the most glorious visible symbol of God, was represented as sitting on a lion, with rays of light about his head, and a bundle of ears of corn in one hand, to express the power and beneficial rays of the sun, that causes all the fruits of the earth to bring forth their increase. A priest, whose office obliged him to

give his attendance in the service of the temple, was expressed by a cynocephalus riding on a fish in the river, which is thus explained: the river is the inconstant world; the fishes are the passions of the soul and the pleasures of the body, which a man must overcome who intends to offer acceptable sacrifices to God, and to be worthy of the divine office of the priesthood. Then the peculiar qualities of different animals were considered in the adoption of symbols. A profane man was symbolised by a grunting Swine, whose filthy disposition caused it to be hated by all Eastern people, and for a priest to touch it was a great crime; a voluptuous man, living in ease and carelessness, was so represented. "Cast not your pearls before swine," says Christ, the meaning of which is obvious. A great hypocrite, or a notorious dissembler, who had wicked purposes or intentions, was expressed by a Leopard, because this animal carefully dissembles, and hides his head, that he may with less difficulty spring upon his prey. An incorrigible person was also symbolised by a Leopard's skin, because there are such spots in it that no art can remove. A Cameleon was the symbol of a hypocrite, who is a time-server, and who pretends to be anything that will serve his purpose; as the cameleon, who can change its colour. An ignorant or a stupid fellow was represented by an Ass; and one unacquainted with the world, or who knew not how to conduct himself with decency or propriety, was symbolised by an Ass's head and ears on a human body. Indeed, the Egyptians put the heads of such animals on human bodies as expressed the dispositions of those who resembled the respective animals. A Tiger, being fierce, savage, cruel, and revengeful, symbolised a man possessing such qualities; as a Fox did a subtle crafty person, full of wicked thoughts and purposes. An Elephant was the hieroglyphic of gentleness and piety; and an Eagle, one possessed of a noble disposition, that rises above the cares and difficulties of the world, and is given to the investigation of sublime mysteries. An Oyster was the symbol of our human condition, to which Plato refers, when he says, "the soul of man is a substance as different from his body as the oyster is from the shell, sticks to it, and is imprisoned in it." The weight of its shell keeps the oyster down, as man's body retains his soul in this lower region, restraining it from rising into a higher one, which is more suited to its nature.

Strange as this method of conveying knowledge may seem to us, it was brought to such perfection as to possess powers of expression far beyond what can now be easily imagined. This is plain, as Dr. Tilloch has remarked (*Introd. Apoc.*), from the number of synonymous symbols that are known to have been employed; nor is it difficult in some instances, as he suggests, to see in what manner they were derived. Every department of nature furnished objects that were fitted, in some way, for the purpose. Hence, to express a thing, they were not confined to the brute creation: whatever was the chief of its kind became, or by common consent might have become, a legitimate symbol of a monarch; as the Eagle, which was so employed, because conceived to possess the first rank among the feathered tribes. Again, as a king's power to subdue his enemies depends on the strength of his kingdom, and as animals with horns are, *ceteris paribus*, stronger than those which have

none, Horns are put for kingdoms; and, kings having the direction of the national force, the same symbol is, by metonymy, put for kings. In like manner, the Firmament, to use the ancient term, being elevated above the earth, and being esteemed more splendid and glorious than terrestrial objects, was employed to symbolise the position of the most elevated ranks among men; and as, among the heavenly bodies, the Sun possesses incomparably the brightest lustre, it became the symbol of Supremacy, or of the Supreme Power; while the Moon and the Stars were made the symbols of those having authority subordinate to the supreme. The Bible reader, not well up in symbolic language, may at first sight deem this interpretation of the minor luminaries to be inconsistent with the interpretation of Joseph's dream (*Gen. xxxvii. 9*), which makes the Moon the symbol of his mother, as the Sun was that of his father; whence it might be inferred that, when the Sun and the Moon were brought together, as symbols representative of high powers, the Moon would represent the queen, as the Sun did the king; but it is not so. A little reflection will show that, in the case of a family, the symbols could be taken in no other sense than that given to them in Joseph's dream; but it is quite otherwise in the case of a kingdom or an empire, and it is so from the necessity which determines the fitness of things. The symbol of the luminaries embraces a totality, which must not be violated in any case to which it applies. The Moon, therefore, cannot symbolise the wife of the sovereign, or it would follow that a kingdom cannot exist without a queen, as well as a king. In fact, the Sun does not symbolise the sovereignty as a *male*, or as anything, but the *supreme power*, whether vested in a male, in a female, or in a plurality of persons. A queen, then, if supreme, may be symbolised by the Sun; but, in such a case, what would become of the Moon? If we consider the compound symbol, and then the parts of the complete machine to which it is applied, all will be plain. For the interpretation of the symbols now given, we may refer to Achmet, an Arabian writer, who, in his "*Oneirocritica*," which relates to an art founded on symbolic principles, says, as translated by Dr. Lancaster, that, according to the Indians, Persians, and Egyptians, the Sun is invariably interpreted as the king, or supreme power; the Moon of him who is next in power; and the Stars of men of nobility and opulence, and those who, in every place, live nearest to the king. (See Carpenter's Introduction to the Reading and Study of the English Bible. Vol. i., p. 138.)

(*To be continued.*)

Notable Rosicrucian Books.

BY FRATER WILLIAM JAMES HUGHAN (S.S.M.), M.G.

"THE FAME AND CONFESSION OF THE FRATERNITY
OF R. C. COMMONLY OF THE 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 47.*)

Indeed this was a strange course of Theirs, and much different from that of Trismegistus, in whose genuine works there is not one

Barbarous syllable, nor any point asserted, without most pregnant and Demonstrative Reasons. Certainly Hermes as to his course of life was public and princely, in his Doctrine clear and Rational, and hence it was that not onely his own times, but even all subsequent Generations were most constant Tributaries to his Honour. On the contrary (if we may conjecture by Effects) there succeeded him in his School certain Melancholy envious Spirits, whose obscure inscrutable writings render'd their Authors Contemptible, but made way for that new noyse of Aristotle, which men call Philosophie. I may say then of these later Magicians what Solinus sometimes said of those contentious successors of Alexander the Great: That they were born, Ad segetem Romanæ gloriæ, non ad Hæreditatem tanti Niminis.

It is equally true, That some skulking Philosophers whiles they enviously suppress the Truth, did occasionally promote a Lye: for they gave way to the Enemies growth, till at last the Tares possess the Field, and then was the true Graine cast into the Fire. Nor indeed could it be otherwise, for this Bushel being placed over the Light, the Darkness of it invited Ignorance abroad: and now steps out Aristotle like a Pedler with his pack, the Triumphs of whose petulant School had but two weak supporters, Obscurity and Envie. Both these proceeded from the Malignancie of some eminent Authors, whom God had blest with Discoveries Extraordinary: These to secure themselves and the Art, judged it their best course to blot out the path, that such as were unworthy might never be able to follow them. It cannot be denyed but this Mystery and cloud of the letter carried with it both Discretion and Necessitie, but what spoyl'd all was the Excess of the Contrivers, for they past all Decencie both in the Measure, and the Maner of it. I could be numerous in Examples, and proofs of this kind, but that I hold it superfluous to pause at a point which is acknowledged on all Hands. To be short then, this Umbrage and Mist of their Text required some Comment and Clearness, but few being able to Expound, the World ran generally to the other side and the School-men have got the Day, not by Weight but by Number. This considered, it cannot be thought unreasonable and certainly not unseasonable, if a Society conscious of the Truth, and skil'd in the abstruse principies of Nature, shall endeavour to rectifie the world: for hitherto we haave been abused with Greek Fables and a pretended knowledge of Causes, but without their much desired Effects. We plainly see, that if the least Disease invades Us, the School-men have not one Notion, that is so much a charm, as to cure Us: and why then should we imbrace a Philosophie of meer words, when it is evident enough, that we cannot live but by Works. Let us not for shame be so stupid any more, for 'tis a Barbarous Ignorance to maintaine that for Truth which our own dayly Experience can assure us to be False. But some body will reply, That the Antiquitie of this Peripatizm may claim some Reverence, and we must complementally invite it abroad, not churlishly turn it out of Doors. This in my opinion were to dance before Dagon, as David did before the Ark: to pay that respect to a Lye, which is due onely to the Truth, and this is Answer sufficient. As for that Fraternity, whose History and Confession-I have here adventured to publish, I have for my own part no Relation to them, neither do I

much desire their Acquaintance: I know they are Masters of great Mysteries, and I know withal that nature is so large, they may as well Receive as Give. I was never yet so lavish an Admirer of them, as to prefer them to all the World, for it is possible and perhaps true, that a private man may have that in his possession, whereof they are Ignorant. It is not their title and the noyse it hath occasion'd, that makes me commend them; The Acknowledgment I give them, was first procured by their Books, for there I found them true Philosophers, and therefore not Chimæra's (as most think) but Men. Their Principles are every way Correspondent to the Ancient and Primitive Wisdome, nay, they are consomant to our very Religion, and confirm every point thereof. I question not but most of their Proposals may seem Irregular to common Capacities; but where the Prerogative and Power of Nature is known, there will they quickly fall even, for they want not their Order and Sobriety. It will be expected perhaps, that I should speak something as to their Persons and Habitations, but in this my cold Acquaintance will excuse me; or had I any Familiarity with them, I should not doubt to use it with more Discretion. As for their Existence, (if I may speak like a School-man,) there is great reason we should believe it, neither do I see how we can deny it, unless we grant, that Nature is studied, and Books, also written and published by some other Creatures than Men. It is true indeed, that their Knowledge at first was not purchased by their own Disquisitions, for they received it from the Arabians, amongst whom it remained as the Monument and Legacy of the Children of the East. Nor is this at all improbable, for the Eastern Countries have been always famous for Magical and Secret Societies. Now am I to seek how far you will believe me in this, because I am a Christian; and yet I doubt not but you will believe a Heathen, because Aristotle was one.

(To be continued.)

The Rosicrucian.

A TALE.

“And, after,” said Lubeck Schieffel, soliloquising aloud, “what do I know? It is true I have obtained the first honours of the university—have learned all the professors can teach, and am considered the ablest scholar in Gottingen: still, how little do I know, and how unsatisfactory that knowledge is!” “Aye, what do you know?” said a voice, so near that it made him start. “I know,” said Lubeck, “that you are some idle fool, to be prating here at this time of night,” for he felt ashamed and angry his soliloquy had been overheard: but both shame and anger gave way to surprise, when, upon turning suddenly round to discover the speaker, he was not able to perceive any one, though the moon shone brightly, and for a considerable distance around was a level plain, without a single tree or other object which could have afforded concealment.

The astonishment of Lubeck was beyond description: he tried to persuade himself that it was some trick, but the nearness of the voice,

and the nature of the place, forbade such a conclusion. Fear now urged him to hasten from the spot; being resolved, however, that if it *were* a trick of a fellow-student, he should have no advantage, he exclaimed, in as jocular a tone as he could command—"Tush, I know you, and wish you better success the next time you attempt the incognito." He then made the best of his way to the high road; and, musing upon this curious and unaccountable circumstance, returned to his apartments.

Next morning, Lubeck went to the site of the preceding night's adventure, with the intention of ascertaining the manner in which this curious trick had been performed, (for with returning daylight he felt reassured that it *was* such,) but his dismay was very considerable when he arrived at the spot—for, owing to the nature of the ground, he was at once compelled to decide that it could not be a trick performed by *human actors*.

How unsteady is the balance of the human mind! The manner in which the strongest understandings are sometimes swayed by the most minute circumstances is perfectly unaccountable; and the smallest foundation, like the stem of a tree, often carries a wide-spreading superstructure. The wild stories of his romantic countrymen were, for a time, eagerly perused by Lubeck; and the mind, which had before delighted in them as entertaining compositions, lent them that deep attention which admitted the possibility of their reality.

Expecting that the invisible person (for such he was now persuaded existed) would again address him, Lubeck went night after night to the same spot, but in vain! till at length, as the event became more remote, the impressions of that night became more faint; at last, he felt convinced that the whole must have been the result of his own imagination, and was quietly pursuing his studies, when one morning a stranger was ushered into his apartment.

"I believe," said the stranger, "I am addressing Lubeck Schieffel, who gained, with so much honour, the last prize of this university?"

Lubeck bowed assent.

"You may probably feel surprised," continued he, "that a perfect stranger should intrude himself upon you; but I concluded that a person who had already obtained so much information, would naturally be desirous of embracing any means of increasing it, and I believe it is in my power to point out to you a way by which that increase may be obtained."

"I certainly feel an ardent thirst for knowledge," said Lubeck; "as yet, I cannot but agree with him who said, 'all I know is, that I know nothing.' I have read the books pointed out by the professors, and all that I have read only confirms the justness of this conclusion."

"And rightly," said the stranger; "for of what used are the *majority* of the ancient writings, but as they furnish excellent rules of morality, and specimens of elegant or amusing compositions! We may admire the descriptions of Tacitus, the simple style of Livy—be dazzled by the splendid imagery of Homer, or melted by the tender traits of Tibullus or Euripides; we may laugh with Anacreon, or enjoy the still beauties of nature with Theocritus; we have love in Sappho, satire in Juvenal, and man in Horace; we—"

"Stay, stay," said Lubeck. "Swell the list no farther: from all these books some knowledge I have drained, but am still not satisfied. I still thirst—still pant for knowledge; and am sick to the soul of knowing no more than the rest of the world. I would—"

"If you look to gain," said the stranger, interrupting him, "for such universal knowledge from books, you must be disappointed. It would consume nearly a life to read all that has been written upon any one science, which, when known, is but one step forward, and while we are striving to reach wisdom, death overtakes us. Besides, you learn nothing *new* from books, for invention must *precede* science, and clear a path for her, while the compilers of books but follow at a distance, and record her steps. Still you need not despair, for though thousands in vain strive to open the portals to that knowledge—which is closed by a bar which no force can remove—still, to some it may be given to find a hidden spring, which, touched—"

"And you have found this spring?" said Lubeck, sarcastically.

"It has been found!" said the stranger; "it has been touched! The hitherto sealed portals have been opened, and the hidden knowledge—full, complete—is revealed, but only to few, and even to those conditionally.

"You speak allegorically," said Lubeck, "what mean you?"

"You must be aware," said the stranger, "that he who wishes to excel in any *one* science, gives it his undivided attention; is it not rational then to suppose, that something *extraordinary* must be exacted of him who wishes to excel in *all*?"

"Full—complete attention," said Lubeck; "and intense and unwearied application."

"If undivided attention, or intense and unwearied application would have availed," said the stranger, "would you now have been seeking it? Attend. Suppose a fraternity had existed for many centuries, living in a place rendered *invisible* to all the world but themselves, by an extraordinary secret; who are acquainted with every science, some of which they have improved to the highest degree of perfection, and who possess a multitude of valuable and almost incredible secrets. Possessed of the art of prolonging life very much, indeed, beyond its usual limits, and having so great a knowledge of medicine that no malady can withstand them, they laugh at the diseases which you consider mortal. They possess a key to the Jewish Cabbala—they have copies of the Sybilline books. But, alas! how many discoveries which they have made, and have divulged, with the intention of benefiting mankind generally, have proved, in the event, a heavy curse to part!"

Lubeck began to feel a strong conviction that he was listening to either the dreams of some wild enthusiast, or the reveries of a madman; but, though the ideas of the stranger were so wild, neither his look, tone, nor manner, seemed to warrant such a conclusion; he, therefore, was greatly embarrassed how to proceed. At length he observed:—"For what purpose, may I ask, do you endeavour to amuse me, with relating what to me seems simply impossible?"

"Impossible!" repeated the stranger; "impossible! thus it ever is with mankind. Whatever escapes their investigation—whatever they

cannot readily comprehend or explain, they pronounce to have no existence, or to be utterly inexplicable. Consider how many things, which to you appear possible, to one of less information would appear what you pronounce this to be; and thus was Galileo imprisoned, and forced to deny truths which were not comprehended. You admitted to me, a short time past, that all *your* knowledge amounted to nothing. Still, the moment I tell you of what you cannot *comprehend*, you at once pronounce it to be impossible. Listen!" continued the stranger, and immediately the same remarkable voice, which Lubeck had before heard, exclaimed—"Aye! what do you know?"

The tenor of the stranger's conversation had not recalled to Lubeck Schieffel the events of that memorable night, but now it rushed upon him in an instant, and before him he conceived was the supernatural being who had haunted his steps.

"This extraordinary society, of which I was telling you," continued the stranger, "received its name from Christian Rosencreutz, who was born in Germany, in the year 1359. He was educated in a monastery, and excelled in most ancient and modern languages. A powerful desire urged him to seek a more extensive range of information than could be obtained within the precincts of a cloister, and he determined to travel. The religious feelings, common about the close of the fourteenth century, led him to visit the holy land. Having seen the holy sepulchre, he proceeded to Damascus, where he was in great danger of losing his life. This circumstance, however, was the cause of all his fame and greatness; for he learned from the eastern physicians, or (as they are sometimes called) philosophers, who undertook and completed his cure, the existence of many extraordinary secrets, by which his curiosity was so highly excited, that he spent much time travelling over most of the eastern parts, till he became master of those most wonderful secrets, which had been preserved by tradition from the ancient Egyptians, Chaldeans, Brahmins, Gymnosophists, and the Magi.

(To be continued.)

Red Cross Knights of Rome and Constantine.



This ancient Chivalric Order is making rapid strides—*five new Conclaves* having been added to the roll since our last issue.

We subjoin accounts of three, as Nos. 17 and 18 have not yet been formally inaugurated.

SCOTLAND.

No. 15, "St. Andrew" Conclave.—On Thursday evening, April 8th, a new Conclave, designated the "St. Andrew" Conclave, was inaugurated

at Freemasons' Hall, Edinburgh. Among the Sir Knights present were Capt. J. J. Lundy, Capt. Ramsay, Dr. Cairns, Dr. McCown, John Laurie, Wm. M. Bryce, Chas. Fitzgerald Matier, Francis L. Law, T. H. Douglass, *F.S.A.*, Dr. G. Dixon, Jas. Macduff, &c. The Sir Knights elected Capt. J. J. Lundy, the first *M.P.S.*; Dr. Cairns, *F.E.*; Capt. Ramsay, *S.G.*; Dr. Dixon, *J.G.*; W. M. Bryce, Herald; and F. L. Law, Recorder.

IRELAND.

No. 16, "St. Patrick's" Conclave.—On Thursday evening, May 10th, a meeting of this Conclave was held. Present—the Illus. Sir Knt. Horner, Inspector-General for Norfolk; Eminent Sir Knts. Mc Govern, Forsythe, Carleton, and Woodward; Sir Knts. Wattock, Styles, Scott, Edwards, and Bouchier. A College of Viceroyes was opened, and Sir Knts. Bouchier and Edwards were duly consecrated Priests Masons. A Council of Sovereigns was then opened, and Sir Knts. Edwards and Bouchier were duly enthroned as Sovereigns and Prince Masons. The Conclave was then opened in due form, and the Illustrious Sir Knt. Inspector-General for Norfolk placed Eminent Sir Knt. Thos. Mc Govern on the throne of Constantine, stating that, *pro tem.*, he commissioned Sir Knt. Mc Govern to act as Deputy Inspector-General for Norfolk. The following Officers were then appointed to act in the meetings of the Order in Dublin. V. Em. Sir Knt. Forsythe, Eusebius; Em. Sir Knt. Woodward, Senior General; Em. Sir Knt. Edwards, Junior General; Em. Sir Knt. Bouchier, High Prelate; Em. Sir Knt. Carleton, Treasurer and Recorder; Sir Knt. Scott, Prefect; Sir Knt. Wattock, Standard Bearer; Sir Knt. Molloy, Herald; Sir Knt. Styles, Sentinel.

BIRMINGHAM.

No. 19, "Rose of Sharon" Conclave.—On Thursday, June 17th, a new Conclave of this illustrious Order was consecrated at the Masonic Rooms, Newall Street, Birmingham. The impressive ceremony was ably performed by the Illustrious Sir Knight J. Daniel Moore, *M.D.*, Inspector-General for North Lancashire, who travelled to Birmingham expressly, at the request of the brethren, for that purpose. Having installed several Knights as founders, Inspector-General Moore enthroned the Rev. W. Bramwell Smith, P. Prov. G. Chaplain for Warwickshire, as the first *M.P.S.* of the "Rose of Sharon" Conclave; after which, Sir Knt. T. Partridge, *M.D.*, was inducted into the chair of Viceroy, and Sir Knts. L. Wright, C. A. Newnham, and G. S. Phillips were also admitted into the Priestly Order. The following Officers were then appointed, all being earnest and zealous brethren:—C. A. Newnham, *S.G.*; G. S. Phillips, *J.G.*; Lyons Wright, *H.P.*; T. Dixon Miller, Treasurer; A. Horrocks, Recorder; John Astley, Prefect; J. S. Kennedy, *S.B.*; W. Heeley, Sentinel. The Conclave was then closed, after the expression of the warmest thanks of the founders to the Illustrious Inspector-General, for his attendance, and the great assistance he has rendered to promote the formation of a Conclave in Birmingham. We are informed that Bro. Major Machen, the popular and highly respected Deputy Prov. Grand Master for Warwickshire, was unavoidably prevented from attending for installation upon this auspicious occasion.—*The Freemason.*

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