



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

Frater ROBT. WESTWORTH LITTLE, Supreme Magus,

AND

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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.

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The Right Honorable The EARL OF JERSEY, } Hon. Vice-Presidents.
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Frater WILLIAM JAMES HUGHAN, | Frater WILLIAM HENRY HUBBARD,
Senior Substitute Magus, | Junior Substitute Magus.

Frater JAMES BRETT, M.A. Master-General.

OBLIGATORY MEETING.

Alphington Road, Exeter.

9th JANUARY, 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 January, 1871, 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.

ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. ANDREW HAY, Oriental Club, Hanover Square, W.

Bro. The LORD LINDSAY, 9, Grosvenor Square, W.

Bro. C. J. BERNERS PLESTOW, 35, Cavendish Square, W.

Proposed by M.W. Frater R. WENTWORTH LITTLE, S.M., P.M.G.

Bro. WILLIAM STONE, 76, Wood Street, City.

Proposed by Frater E. H. FINNEY, Jun.

Seconded by the SEC.-GEN.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Freemasons' Tavern, on Thursday evening, October 12th, 1871. Present:—

M.W. Fra.	Col. F. Burdett, H.V.P.	W. Frater	E. H. Finney, A.S.
"	" James Brett, M.G.	"	" S. H. Rowley, P.M.G.
"	" R. W. Little, S.M., P.M.G.	Frater	Major E. H. Finney.
R.W.	" C. H. R. Harrison, D.M.G.	"	Donald Mangles Dewar.
"	" H. G. Buss, T.G.	"	Felix H. Gotlieb, J.P.
"	" W. R. Woodman, M.D., S.G.	"	J. S. Banning.
V.W.	" W. B. Hambly, 3 A.	"	S. Rosenthal.
"	" J. Weaver, 4 A.	"	W. Roebuck.
"	" William Carpenter, 5 A.	"	Thomas William White.
"	" E. S. Jones, 7 A.	"	J. Boyd.
W.	" W. J. Ferguson, T.B.	"	T. B. Yeoman.
"	" G. Kenning, Medallist.		Frater J. Gilbert, <i>Acolyte</i> .

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

After the usual Ballot, the following Candidates, being *Master Masons of good repute* and in attendance, were admitted to the grade of Zelator:—

Brother James Lewis Thomas.
 " Joseph B. Robinson.
 " Moses Mawson.
 " Arthur B. Donnithorne.

Letters of regret were then read from several Fratres who were unable to attend. The Treasurer-General's Account was also read, several newly-admitted Fratres not having received it.

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

Church Symbolism.

By BRO. A. STANLEY ALLUM,

Brother Superior of the Guild of S. Saviour's, Cambridge.

To those who feel the least regard for our Earthly Temples, the truthful beauty of Church Symbolism must commend itself. I know there are some attendants at church so elevated that they can neither descend to the requirements of needy humanity nor recognize the essentials of Christian worship, much less see the remotest particle of truth or beauty in anything connected with symbolism. Those I would wish to leave in the full enjoyment of such spiritual bliss, and pass on for the benefit of others, who, being unaffected with such ideas, think nothing unworthy of their consideration, and take an appreciative interest in the works of our forefathers—works, that to us are of especial value—not only from the lessons they convey, but because (as we shall presently see) everything connected with the Church, external and internal, has some symbolic meaning, which, while it brings before us the faith of our fathers, must fill our minds with reverence when we dwell upon the truths they teach, and the thought of Him to whose greater glory they were designed and perfected.

The most usual plan adopted for Churches we find to be the form of a cross.

In ancient examples we never find the chancel at right angles to the transept, but always inclining a few inches (about eight) to the right, symbolical of the inclination of our blessed Lord's head when hanging on the Cross of Calvary.

When the form of the Cross is adopted (sometimes the Latin, the passion cross ; sometimes the Greek, the Christian's victory over sin.) The lower limb receives the designation of the nave, the upper, the chancel (which is divided into choir and sanctuary), and the arms, transepts.

The next important feature to notice, is the position of the Church. This is almost universally with its chief entrance at the west, and the sanctuary to the east, that the faithful, having their eyes constantly directed to the altar, as the chief point of attraction, may have their minds ever turned to the true light of the world, even the Sun of righteousness.

As the east is the source of life and light, so the west, which obscures the setting sun, is the place of darkness, and emblematical of sin, thus in the early days of the Church the catechumen at Baptism would turn to the west, and renounce the world, the flesh, and the devil, and then turn to the east, and receive the sacrament of regeneration.

Hence on the western portals of churches are often depicted those things which speak of the world and its occupations, teaching us that all worldly matters must be left without when we enter the House of God ; we may carry the Church into the world, but we must not bring the world into the Church.

Then again, looking at the exteriors of Churches, we find the material is coarser, and the ornamentation, though rich, is wanting in that delicate beauty, and refinement which we find in the interior.

The grotesque gurgoyles along the eaves, the hideous figures on the gables of the parapets, and the terminations of the hood moulds, and string courses, are types of the evil passions of the world, excluded from the sanctity of the Church.

How often do we find that Churches, built in places where the surrounding country is flat, and uninteresting, have glorious spires ; and revel in architectural beauty, as if striving to elevate the minds of worshippers, lest their devotions should partake of the natural depressions of the soil, endeavouring, as it were, to make up in art, what is wanting in nature.

Then above the heaven-ascending spire, confronting every stormy blast, is the image of the cock which called S. Peter to his bitter repentance, teaching us, that though our course may vary, yet we must resolutely face every foe and fight the good fight of faith.

Before treating of the arrangement and ornaments of the Church, it will be better to observe the plan.

The recurring three-fold division speaks of the ever blessed Trinity ; thus we have three doors into the Church : but all leading to the same place (the way, the truth, and the life.) Then again with the windows (typical of Gospel purity) we often find three lights ; but under one

arch, and that each light terminates with a trefoil head. Then again looking at the Church lengthways we have Nave, Choir, and Sanctuary; in breadth the Nave, and its two aisles; in height, the Piers, Triforium or blindstory, and the Clerestory, and with the lighting we notice the three branches, springing from the one stem and these branches each bearing three lights; all to repeat the same truth of the three-fold division.

The Piers are symbolical of the apostles on whom the Church of Christ is built; as Baptism is the gate by which we enter into the ark of Christ's Church. The Font is placed just within the western door or porch. The Font signifies the grave of our Lord; by burial in which, the sins of the faithful are washed away in the fountain of his precious blood. The inward and spiritual grace of Baptism, is the death unto sin, and the new birth unto righteousness: for being by nature born in sin, the children of wrath, we are by Baptism made the children of grace.

The Plan of the Holy Font, or well of immortal life, is generally a circle within an octagon, the octagon being the symbol of regeneration, and the circle the emblem of eternity. The nave, or rather the body of the Church, is symbolical of the Church Militant—the floor is therefore at a lower level than that of the Chancel, which is typical of the Church Triumphant, because here we have no abiding city, but seek rest in the one above us. The Choir represents Paradise, where the souls of the faithful departed are resting in peace from their labours—praising God, and praying for their brethren of the Church on earth; therefore the floor of the Chancel is raised above the Nave. This also teaches us the honor due from the Laity to the Clergy; but you will also notice that the roof is lower, signifying the humility that those who bear the yoke must cultivate though exalted by others.

The elevation of the Sanctuary above the Choir, and the Choir above the Nave, respectively teach the higher, and higher glories of those places which they symbolise. Then at the end of the Nave (in the Chancel Arch) is the Rood Screen, from which the Gospel was originally read; the Screen represents the gate of death, by which we enter into our heavenly rest. The Cross above it shows that it is only by the passion and death of CHRIST alone that we gain an entrance into those mansions prepared before the foundation of the world, and, as we cannot pass from the Nave (the Church Militant) into the Choir (Paradise), nor yet into the Sanctuary (the type of Heaven), without passing through this Screen, so the Rood Screen is the emblem of the awful passage of the grave and gate of death, through which all must pass to Paradise. The doors or gates into the Choir (called the angelic doors) always open inwards; for we may go in thither to the saints, but they cannot return to us.

Having passed through the Nave and Choir, we come to the Sanctuary, or Holy of Holies, entered by the Holy Door. In the Nave and Choir the seats are moveable and of perishable material, we can pass from one to the other; but in the Sanctuary, the Sedilia, is solid and fixed, because in Heaven is eternal rest.

In the centre, against the east wall of the Sanctuary, is the Holy Altar of Sacrifice; it is placed in the east because our Blessed LORD's Body in the Holy Sepulchre lay east and west (*i. e.* feet eastwards); also the east, is more honorable, as being the source of light. Every good and every perfect gift cometh from the Father of Light. There we look towards Jerusalem, the Holy City, where was born, lived, died, was buried and rose again, the Day Spring from on high, and from whence will come to judge us, CHRIST the true Sun of Righteousness.

You will therefore see it is made conspicuous because it is the holiest part of the Church. It is raised on stone steps because our Blessed LORD suffered on the Mount. It is made of wood, as representing the Cross. The stone slab, or mensa, marked with five crosses (inserted in the wood slab) is symbolical of the precious wounds of Mount Calvary.

The Altar is surmounted by a Cross, to remind us of the Death and Passion of our Blessed LORD, which is especially set forth in the commemorative sacrifice of the Holy Eucharist. The three steps upon which the Cross is raised signify the Christian virtues—the lowest and broadest is symbolical of Charity, which is deeply rooted and widely spread over the earth; out of Charity springs Hope, Hope joins Faith, which clings to the Cross.

In passing along, I would wish to call your attention to the Re-Table, which is either a shelf about ten inches wide, and about eight inches above the Holy Altar, or else is formed by the projection of the Masonry. People often confuse the Re-Table with the Super-Altar, which is a small portable slab of stone, placed on Altars which lack a stone mensa, or have not been consecrated. The candles lighted on the Altar signify the light of faith revealed to the Jews and Gentiles; the two lights which burn at the time of the Celebration represent the two natures of CHRIST (the Human and Divine). The Super-Frontal is crimson, as symbolical of our LORD's Blood-shedding. The Fair Linen Cloth, which is laid over the Holy Altar, represents the winding-sheet in which the Dead Body of our SAVIOUR was wrapt at His Burial, and is marked with five Crosses as a memento of His Precious Wounds.

The Credence is a table, or bracket, fixed on the south or Epistle side of the Sanctuary, at which the Sacred Elements are prepared; it is done so partly for convenience, but more particularly out of reverence, so that the Altar may be entirely reserved for the actual offering of the Holy Sacrifice; it also signifies Bethlehem, where in the manger lay the LAMB of GOD—the LAMB of Sacrifice for the sin of the world.

The emblems of the Crucifixion, or instruments of the Passion, are constantly used as ornaments in our Churches, particularly in and about the Chancels, but not exclusively; sometimes on tiles, but chiefly as pateras at the intersection of the bays of the roof. They are the two swords, the ear of Malchus, S. Peter's sword (represented as a small falchion), the pillar to which our SAVIOUR was bound, the scourge, the crown of thorns, the three dice, the hammer, the three nails and pincers, the ladder and the spear (generally crossed by the sponge on the reed), the seamless coat, the purse, the cock, and the lantern. The five wounds are sometimes represented by the hands and feet, with a heart

in the middle, each pierced with a wound ; sometimes by a heart only, pierced with five wounds.

The Lectern is placed at the foot of the Chancel steps, inclining to the south, because nothing should intercept the view of the Holy Altar from the gaze of the faithful. The reader, it will be observed, when reading the Old Testament turns his face slightly away from the people, because Moses, when receiving the Moral Law, was hidden from the people ; but, in reading the New Testament, he faces the people, because CHRIST by His coming made light to shine out of darkness and in every secret place.

The Prayer Desk is placed within the Chancel Screen, on the south side, because the Priest offers these acts of intercession ministerially ; but, in fulfilling the command of Pardon through the Precious Blood, it will be noticed he turns to the people.

The Litany Desk is placed outside the Chancel, the most fitting place, as appears from the second chapter of Joel, and the 17th verse, where it is thus written :—" Let the Priests and Ministers of the LORD weep between the Porch and the Altar, and let them say,—Spare Thy people, O LORD." The Priest also descends into the Body of the Church, to show, that no less than the people, he has need to deplore his sins.

The Pulpit is placed on the north, or gospel side of the Nave ; immediately below the Chancel steps, so that all may see and hear the Preacher, in fulfilment of our Blessed LORD's commands to His Disciples, that they were openly to preach the Gospel to all nations, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Having now noticed the various distinctive details in the planning of our Churches, those who will give the subject their consideration, and rightly appreciate its beauties, must acknowledge that Symbolism is the exponent of Catholic Truth, and this fact is the more acceptable when we see, upon reference to Holy Writ, the significance of each feature, and how analogous our earthly temples are to the vast cathedral in the Heavenly City.

The Vampyre.

A HUNGARIAN LEGEND.

IN the year 1725, on the borders of Hungary and Transylvania, a vampyre story arose, which was renewed afterward in a noteworthy way. A peasant of Mageveiga, named Arnold Paul, was crushed to death by the fall of a waggon load of hay. Thirty days afterward four persons died, with all the symptoms (according to popular belief) of their blood having been sucked by vampyres. Some of the neighbours remembered having heard Arnold say that he had often been tormented by a vampyre, and they jumped to a conclusion that the passive vampyre had now become active. This was in accordance with a kind of formula or theorem on the subject, that a man who, when alive, has had his blood sucked by a vampyre, will, after his death, deal with

other persons in like manner. The neighbours exhumed Arnold Paul, drove a stake through the heart, cut off the head, and burned the body. The bodies of the four persons who had recently died were treated in a similar way, to make surety doubly sure. Nevertheless, even this did not suffice. In 1732, seven years after these events, seventeen persons died in the village near about one time. The memory of the unlucky Arnold recurred to the villagers; the vampyre theory was again appealed to; he was believed to have dealt with the seventeen as he had previously dealt with the four; and they were therefore disinterred, the heads cut off, the hearts staked, the bodies burned, and the ashes dispersed. One supposition was that Arnold had vampyriized some cattle, that the seventeen villagers had eaten of the beef, and had fallen victims in consequence. This affair attracted much attention at the time. Louis the Fifteenth directed his ambassador at Vienna to make enquiries in the matter. Many of the witnesses attested on oath that the disinterred bodies were full of blood, and exhibited few of the usual symptoms of death—indications which the believers in vampyres stoutly maintained to be always present in such cases. This has induced many physicians to think that real cases of catalepsy or trance were mixed up with the popular belief, and were supplemented by a large allowance of epidemic fanaticism.

The Ancient and Accepted Rite.

PALESTINE CHAPTER ROSE CROIX OF H. R. D. M.

The first anniversary meeting of this Chapter was held at the Freemasons' Tavern, Great Queen Street, on Tuesday, the 28th of November. Illus. Brother John Hervey, 30°. M. W. S. presided, supported by the officers and members as follows:—Ex. Brother R. Wentworth Little, 18°, H. P.; G. Kenning, 18°, 2nd Gen.; H. C. Levander, 18°, G. M.; T. L. Fox, 18°, Raph.; E. Stanton Jones, 18°, Org.; C. Hammerton, 18°, C. G.; J. W. Barrett, 18°, Almoner; J. T. Moss, J. Dyer, and P. J. Marin; also Illus. Brother, Captain N. G. Philips, 33°, Lieutenant Grand Commander; Hyde Pullen, 33°, Assist. Sec. Gen.; S. Rosenthal, 33°; Captain Shadwell H. Clerke, 32°, 21st Fusiliers, M.W.S. Ivor Hael Chapter; Major E. Hamilton Finney, 31°, P.M.W.S. Metropolitan Chapter; and W. Brignall, 30°, M.W.S. Royal Kent Chapter.

The Chapter having been duly opened, and the minutes read and confirmed, a ballot was taken for Brother Captain Arthur B. Donnithorne as a candidate for perfection, and proved unanimous in his favour. The Lieut. Grand Commander then handed the Warrant of the Chapter to Illus. Brother Hervey, M.W.S., with a few complimentary remarks, which were acknowledged by that worthy Brother in a very appropriate speech. The M.W.S. elect, Bro. Little, was then presented by the retiring M.W.S. to Illus. Brother Pullen for installation into the chair of

the Chapter—a ceremony which was rendered by the Illus. Brother in his usual fluent and impressive style. The officers appointed or invested were as follows:—Colonel Francis Burdett, 32°, H.P.; G. Kenning, 1st Gen.; H. C. Levander, 2nd Gen.; J. Hervey, Treasurer; T. B. Yeoman, Recorder; T. L. Fox, G.M.; C. Hammerton, Raph.; S. Leith Tomkins, Almoner; J. W. Barrett, H.; J. T. Moss, C.G.; E. S. Jones, Org.; and J. Dyer, D.C.

The Chapter was then closed, and the Brethren adjourned to the Banquet table. Upon this occasion several toasts were given. The M.P.S. proposed "The Queen and the A. & A. Rite," and then the healths of the M.P.S.G.C., and the Supreme Council 33°, coupled with the name of the M. Illus. Lieut. G. Com., Capt. Philips, who responded very gracefully and proposed the health of the M.W.S., for which Bro. Little returned thanks. Bro. Hervey gave the next toast, which was the health of Bro. Pullen, whose services had been so valuable to the Chapter since its foundation. Bro. Pullen having conveyed his appreciation of the compliment, the M.W.S. proposed "The Visitors," and expressed the pleasure he felt at greeting all of them, but he might say one more especially as an old school-fellow, Capt. Shadwell Clerke, whom he had not met for more than 20 years. The toast was received with enthusiasm, and responded to by Illus. Bros. Clerke, Finney and Rosenthal. The other toasts given were "The Past M.W.S." and "The Officers," after which the Brethren separated highly gratified at the happy and harmonious character of the meeting.

Poetry.

The following beautiful hymn has been composed for, and adopted by, the St. James' Conclave, No. 41, Maitland, Canada; and we feel sure it will be appreciated by every member of the Red Cross Order.

FUNERAL HYMN.

Red Cross of Constantine.

Christian Warriors to the pealing
Of the solemn vesper bell,
Round the triform altar kneeling
Whisper each, Immanuel.
When the watch and ward are over
Guarding each the conclave well,
Smiles of peace around us hover
At thy name, Immanuel.

When the Matin notes are ringing
Cheerfully from mount and dell,
Strength for warfare still is springing
From thy name, Immanuel.
When some deed of empire sharing,
Deeds like those traditions tell,
Prompts each Knight to nobler daring,
'Tis for Thee, Immanuel.

When the storm clouds darkly lower
 On our pathway dark and fell,
 Knights heroic will not cower,
 Cheered by Thee, Immanuel.
 When death's fearful damps are stealing
 And is breathed the last "Farewell,"
 All the brighter world revealing
 Thou shalt come, Immanuel.

AT LAST.

All poisons have their bitter part,
 In all ill creatures good finds place ;
 Touch lovingly the blackest heart,
 And even that's not wholly base.

An infant's wail ere now has stayed
 The wild beast rav'ning for its blood ;
 A mother's tear turned back the blade
 Against which vainly men had stood.

Thus kindly nature grants her boons,
 So diverse, with no niggard hand ;
 And insect atoms, rolling moons,
 Alike acknowledge her command.

Laws all-compelling, mildly stern,
 Holds all ; but whom do they obey ?
 That God who thus would have us learn
 His pow'r—God's thoughts in act are they.

We see not—know not Him who reigns
 For ever on the changeless throne,
 Except by faith—then death or pains
 But make His sons tenfold his own.

Life, nature, beauty, laws are terms,
 Using we darkly apprehend ;
 Instincts to guide immortal germs
 Where all with perfect love shall blend.

Each wave that wind-swept seeks the strand,
 Each cloud that floats into the west,
 Are types which tell of every land,
 That after storm comes lasting rest.—*The Quiver.*

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 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 178.)

Every year the *Arabians* and *Africans* do send one to another, inquiring one of another out of their Arts, if happily they had found out some better things, or if Experience had weakened their Reasons. Yearly there came something to light, whereby the *Mathematica*, *Physic* and *Magic* (for in those are they of *Fez* most skilful) were amended; as there is now adays in *Germany* no want of learned men, *Magicians*, *Cabalists*, *Physicians*, and *Philosophers*, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At *Fez* he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we *Germans* likewise might gather together many things, if there were the like unity, and desire of searching out of secrets among us.

Of these of *Fez* he often did confess, that their *Magia* was not altogether pure, and also that their *Cabala* was defiled with their Religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds of his Faith, altogether agreeable with the Harmony of the whole World, and wonderfully impressed in all Periods of times, and thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of Man the whole great World, whose Religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is dis-agreeing with them, is error, falsehood, and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the World: Also, might one examine all and several persons upon the Earth, he should find that which is good and right, is always agreeing with it self; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother *C. R.* departed the City *Fez*, and sailed with many costly things into *Spain*, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in *Europe* would highly rejoyce with him, and begin to rule, and order all their Studies, according to those sound and sure Foundations. He therefore conferred with the Learned in *Spain*, shewing unto them the Errors of our Arts, and how they might be corrected, and from whence they should gather the true *Inditia* of the Times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* was to be amended: He shewed them new Growths, new Fruits, and Beasts, which did con-

cord with old *Philosophy*, and prescribed them new *Axiomata*, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they now again begin to learn and acknowledge their many years Errors, to which they were accustomed, and wherewith they had gained them enough: Who so loveth unquietness, let him be reformed.

The same Song was also sang to him by other Nations, the which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write the true and infallible *Axiomata*, out of all Faculties, Sciences and Arts, and whole *Nature*, as that which he knew would direct them, like a Globe, or Circle, to the onely middle Point, and *Centrum*, and (as it is usual among the *Arabians*) it should onely serve to the wise and learned for a Rule, that also there might be a Society in *Europe*, which might have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings, for their necessary uses, and lawful purposes: with which such as be Governors might be brought up, for to learn all that which God hath suffered Man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles: Verily we must confess that the world in those days was already big with those great Commotions, laboring to be delivered of them; and did bring forth painful, worthy men, who brake with all force through Darkness and Barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point in *Trygonoigneo*, whose flame now should be more and more brighter, and shall undoubtedly give to the World the last Light.

Such a one likewise hath *Theophrastus* been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book *M*: whereby his sharp *ingenium* was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledge and Understanding he had of *Nature*. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was: yet nevertheless there is found with him well grounded the aforementioned *Harmonia*, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother *C. R.* he after many painful Travels, and his fruitless true Instructions, returned again into *Germany*, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved: There, although he could have bragged with his Art, but specially with the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, than all vain glory and pomp.

Nevertheless he builded a fitting and neat habitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together

in a true Memorial. In this house he spent a great time in the *Mathematicks*, and made many fine Instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom, he undertook, with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother *G. V.* Brother *F. A.* and Brother *F. O.* who besides that, they had some more knowledg in the Arts, than at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner became the Fraternity of the *Rosic Cross*; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book *M*: but in respect that that labor was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called *Sancti spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother *R. C.* his deceased fathers brothers son, brother *B.* a skilful Painter, *G.* and *P. D.* their Secretary, all *Germaines* except *F. A.* so in all they were eight in number, all batchelors and of vowed virginity, by those was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the World is much amended within an hundred years, yet we are assured, that our *Axiomata* shall unmovably remain unto the Worlds End, and also the world in her highest & last Age shall not attain to see any thing else; for our *Rota* takes her beginning from that day when God spake *Fiat*, and shall end when he shall speak *Pereat*; yet Gods Clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, *Mahomet*, Scribes, Artists, and Sophisters, and had shewed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several Countries, because that not only their *Axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed any thing, or perceived some Error, they might inform one another of it.

(To be continued.)

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