



THE
ROSI-CRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FRATER ROBT. WENTWORTH LITTLE, Supreme Magus,
AND
FRATER WILLIAM ROBT. WOODMAN, M.D., Secretary General.

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Rosicrucian Society of England.

The Right Honorable The LORD LYTON, 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,

Senior Substitute Magus,

Frater WILLIAM HENRY HUBBARD,

Junior Substitute Magus.

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

Alphington Road, Exeter.

4th APRIL, 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 11th of April, 1872, at half-past Five o'clock precisely.

Yours in Fraternity,

William Robt. Woodman, M.D., VIII^o

Secretary-General.

BANQUET at Seven o'clock, at STATES'S, CALEDONIAN HOTEL, Adelphi, at which COLONEL BURDETT will preside.

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.

Bro. CHAS. J. BURGESS, 2, St. Martin's Place, Charing Cross.

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.

Bro. DAVID DAVISON BECK, 5, Vanbrugh Road, East Greenwich.

Proposed by M.W. Frater BRETT, P.M.G.

Bro. CHARLES G. M. HOMFRAY, Tavistock Hotel, Covent Garden.

Proposed by M.W. Frater HARRISON, M.G.

AS AN HONORARY MEMBER.—Bro. KENNETH R. H. MACKENZIE, 7, Tavistock Place, W.C. Proposed by the S.M.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Caledonian Hotel, Adelphi, on Thursday evening, January 18th, 1872. Present:—

<p>M.W. Fra. Col. F. Burdett, H.V.P. " " James Brett, M.G. " " R. W. Little, S.M., P.M.G. R.W. " C. H. R. Harrison, D.M.G. " " W. R. Woodman, M.D., S.G. " " Capt. F. G. Irwin, C.A. V.W. " J. Weaver, 4 A. " " William Carpenter, 5 A.</p>	<p>V.W. Fra. Rev. W. B. Church, 6 A. W. " Major E. H. Finney, G. of T. " " E. H. Finney, jun., A.S. " " S. H. Rawley. Frater J. S. Banning. " J. Willing, jun. " Thomas William White. " S. Rosenthal. Frater J. Gilbert, <i>Acolyte</i>.</p>
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The M***** C***** was duly formed, and the minutes of the previous meeting read and confirmed.

Upon Proposition, duly made and seconded, the following Fratres were unanimously elected to the undermentioned offices:—

- Right Worthy Frater C. H. R. HARRISON, to be Master-General.
- Very Worthy Frater W. F. N. QUILTY to be Deputy Master-General.
- Right Worthy Frater H. G. BOSS to be Treasurer-General.
- " " " W. R. WOODMAN, M.D., to be Secretary-General.

The following Fratres were elected Members of the Council of Ancients for the ensuing year:—

- Very Worthy Frater H. C. LEVANDER, M.A., Primus.
- " " " W. B. HAMBLY, Secundus.
- " " " JAMES WEAVER, Tertius.
- " " " WM. CARPENTER, Quartus.
- " " " Rev. W. B. CHURCH, M.A., Quintus.
- " " " E. STANTON JONES, Sextus.
- " " " J. S. BANNING, Septimus.

The Master-General was then installed in the chair by his predecessor, M.W. Frater BRETT.

The Secretary-General appointed Fra. E. HAMILTON FINNEY, Jun., as Assistant Secretary.

The Master-General deferred the appointment of the Assistant-Officers until the next Quarterly Meeting, in May.

Letters of apology for non-attendance were read by the Secretary-General from Fratres Hughan, Angelo J. Lewis, Quilty, Hambly and others.

There being no further business, the M***** C***** was closed in due form.

Spiritual Agency.

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

In a paper on "Rosicrucians and Rosicrucianism," which appeared in the October number of *The Rosicrucian*, I suggested some of the difficulties which had to be encountered and removed in any attempt that might be made to identify the fraternity; i. e. to select from the general body of men who made the occult sciences their study, that particular body or society to which the name of Rosicrucian originally pertained.

As I then remarked, the result of my own enquiries, which I afterwards found to be consonant with the judgment of Mr. Vaughan, in his *Hours with the Mystics*, is, that the name "Rosicrucian" became by degrees a generic name, embracing every species of occult pretension,—arcana, elixirs, the philosopher's stone, theurgy, ritual, symbols, and initiations. The name, in fact, included all mystics and professors of occult science or learning. Some of these were erratic enough in their conduct, and mystic enough in their discourse, shooting over all men's heads, and leaving them in utter darkness as to their meaning and objects. But amongst those who bore the name were men of large intellect and profound knowledge, not only in the marvels of occult science and high magic, but in all mental and moral philosophy, in physics and in medicine. Nevertheless, as Frater Hughan observes (*Rosicrucian*, p. 3), "Strange titles, and still stranger customs, seem to have been in favour with the early Rosicrucians, especially as they served to veil the character of their teaching from the world; so that the initiated only, participated in their esoteric mysteries and discoveries."

Whether the Rosicrucians had the power of gold-making, of perpetuating thir lives, of preserving artificial light in the bowels of the earth by the "oiliness of gold," and of achieving other wonders ascribed to them, and claimed by the alchemists; or whether the statement that such secrets were in their possession only covered a symbol of deeper meaning, I pretend not to say; but I think, *yes*; for albeit I agree with Frater Jennings, that wealth and power, and the continual glitter about them of the fine things of this world are, after all, but of mean and melancholy account, because life is so brief, and this accidental pre-eminence so very transitory, I find it difficult to think that a fraternity which possessed such secret powers could have been constituted of only men of such wide-seeing philosophy and such unswerving fidelity that not one of them would use their powers for selfish ends, or communicate their secrets to some whom they might naturally wish to serve, and who would inevitably have used them for such purposes.

But, leaving this to those who are much more far-seeing than myself, and who have, moreover, far more profoundly studied the literature of the mystics than I have, I venture to call attention to an object of study, which, as far as I have learned, was never lost sight of by the brotherhood: I mean the mystery of human life and the relations between this world and the world of spirits, including the intercommunication established between the two. And this, I venture to submit, is an object which should never be lost sight of by those who now take upon themselves the name of those old Christian philosophers, and whose primary object, as described by Frater Little (*Rosicrucian*, p. 4), is to "elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of Death—looming like awful shadows through the profound abysses of the Infinite and the Eternal." As we profess to trace the growth of our philosophy in the "perpetual advent of sages, through the remotest avenues of time." "a grand and spiritual procession of teachers, illuminating earth with their wisdom;" so, again, to quote Frater Little, should we "follow in the track of those enlightened sages whose names are shining like constel-

lations in the heaven of fame, beginning with the Chaldean shepherds of old, who drew lessons from the shining stars; or, with those later adepts, who, adopting the theories of Plato or Pythagoras, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, we should trace their perpetual progress—mount with them the mysterious ladder, and learn the doctrines of nature, and the wondrous principles that govern the material and immaterial universe.”

In that spiritual procession of teachers whom we are thus exhorted to follow, are Moses, Elijah, and Ezekiel, “who kindled their lamps at the sacred fire in which we now rejoice;” so that we are led to the source of all divine knowledge, the most definite, assured, and the richest portions of which are to be found in the Holy Scriptures, which have furnished subjects of profound study to some of the brightest intellects who find a place in the page of history, many of whom have derived their deepest enjoyment and highest gratification in tracing the influences of that sacred book in regions where only some of its scattered and often broken rays of light have accidentally—or, rather, Providentially—penetrated, or where some of the truths and mysteries it makes clearly known, or on which it throws additional light, have been preserved from primitive times, before a written revelation was promulgated.

Amongst the truths and mysteries which the Bible recognises and insists on, is the reality of spiritual agency in human affairs, and amongst all known people there has been found a more or less distinct perception of the same truth. As for the Bible itself, what is it, if it is not a record of what has been communicated and received through the instrumentality of spiritual agency? What is the Book of Genesis, if it is not a record of God’s communications to the patriarchs, through spirit agency (angels, as they are called, by reason of this agency)—of God’s making himself known to men, by spirit messengers in human form, ascending and descending, as Jacob saw them, and conversing with Abraham and others, who, as Paul says, “sometimes entertained angels unawares”? What is the rest of the Pentateuch, if it is not a record chiefly of what God communicated to Moses, for the government of Israel, and its moral and spiritual training, communicated, as Paul says, by angels (*Heb. i. 2*), or, as Stephen said—on that memorable occasion when the outpouring of his divine eloquence made the unbelievers and deriders gnash upon him with their teeth, and cast him out and slay him—given and received “by the disposition of angels” (*Acts vii. 53*), and which, as the writer of the Epistle to the Galatians says, “was ordained by angels in the hands of a Mediator”? What are the prophetic writings, if they are not the records of what “holy men of old spake as they were moved by the Holy Spirit,” and of what they saw and heard in dreams and visions, and of what was communicated to them in those dreams, and also in their waking hours, by spirit messengers, who appeared in the human form, and thus made themselves seen, and heard, and felt? What are the Gospels and the Acts of the Apostles, if they are not records of marvels accompanying and following the introduction of the Christian revelation—marvels in which the

ministry of spirits is an important feature? What are the Epistles, if they are not the Divine messages and the spiritual teaching which the men who wrote them declare they were inspired to deliver, and who teach us, among other things, that by the Gospel we have been brought into the presence of an "innumerable company of angels [spirit messengers], and of the spirits of just men made perfect;" reminding the Christian, too, that he "wrestles not with flesh and blood [merely], but against principalities, against powers, against the rulers of the darkness of this world, and against wicked spirits [once] in heavenly places?" What is the Apocalypse, if it is not a narrative of those wonderful visions which the "beloved disciple" had, spirit agents being his attendants, and sometimes his expositors: two of them describing themselves—one as the spirit of a Jewish prophet, the other as the spirit of a Christian believer? What is the history of the Church, downward from the apostolic age—but especially during the first two centuries, when it was uncontaminated by Pagan philosophy and worldly alliances—if it is not a history pregnant with the profound belief and testimony of the most eminent believers, touching the continuance of spirit communications, conferring spiritual vision and superhuman powers, exhibited in the healing of the sick and other miraculous acts? Barnabas, Clement, and Hermas (who immediately followed the Apostles), Augustin, Justin Martyr, Irenæus, Origen, Tertullian, Minutius Felix, Lactantius, Athanasius, with others of still later date, all refer, as matter of notoriety, to the existence of these things, and several were themselves living witnesses of it.

All Christians believe the Scripture testimony, at least; and they would deem it profane, as well as unreasonable, if we made our assent to the Scripture narratives of spirit appearances and spirit communications dependent upon our knowledge of the means by which they were brought to pass. But they ridicule and deride all relations of what are said to be spirit appearances and spirit communications in the present day. They are things of the past, they say. All spirit manifestations and communications are gone by, they allege; they were superseded and put an end to by the publication of the Books of the New Testament. But upon what does allegation rest? Where is the authority for it? Where is it so written? Upon what, even the slightest intimation to that effect, can any one lay his finger? I can find none. The Church, for ages after the apostolic age, could find none, but devoutly believed to the contrary, and alleged that it had abundant evidence to justify its belief, as any one may see in Mr. Boy's "Suppressed Evidence and Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages, from Authentic Records of the Fathers, Waldenses, Hussites, Reformers, United Brethren," &c., and unless I can find a very distinct intimation to the contrary, in that divine book which all Christians agree to accept as the unerring authority in faith and doctrine, I shall continue to believe that the Church has, in ever testifying to these spiritual phenomena, been in the right.

Who can say that he knows all the powers operating in and through nature? "The boundaries of nature," says one of the Oxford essayists, who has some fine thoughts in the midst of many I hold to be the reverse,

"exist only where our present knowledge places them. The discoveries of to-morrow will alter and enlarge them." That spirits have communicated with men, all history, sacred and profane, abundantly testifies; though the *how*—the means by which the communication was effected—are as much unknown as in the alleged spirit communications of the present day. Why should the one be accepted and believed in, and the other, rejected, only on the ground of our not knowing how the intercourse is effected? "How can a spirit move chairs and tables, couches and pianofortes?" asks a writer in a popular journal. "How can a spirit thus handle and operate upon matter? When you can tell me that, I may, perchance, be induced to look into the subject which I now hold to be too absurd for inquiry." This wise man repudiates, no doubt, all the sacred narratives in which spiritual beings are said to have been brought into direct contact with matter, and to have operated upon it; as in the case of Lot, when the angel spirit put forth his hand, and pulled him into the house (*Gen. xix. 10, 16*); of Jacob, when he wrestled with an angel (*Gen. xxxii. 23 et seq.*); of the law written upon tables of stone, by "the disposition of angels," as the proto-martyr Stephen says (*Acts vii. 53*), or, as Paul has it, "by the communication of angels" (*Heb. i., ii.*); of Elijah, who it would seem was often carried about by spirits (*1 Kings xviii. 12, &c.*); of Daniel (*ch. x. 10, &c.*); of the feast of Belshazzar, at which a spirit-hand wrote in letters on the wall (*ch. v.*); of Peter and the other apostles, who had their prison-doors opened, and who were led forth by spirit messengers (*Acts v. 19, 20*); of Philip, who was first spoken to by an angel, and was then conveyed by one locality to another (*Acts viii. 26, 39*); and of many others which might be referred to.

Some refuse to believe in the possibility of disembodied spirits acting upon matter, because they cannot have it explained to them how it is done, but do they know how embodied spirits act upon matter? Or, do they imagine that there is less disparity between the spiritual and the material parts of man than there is between a disembodied spirit and material objects? If a spirit cannot operate upon a table or other object, how can it operate upon a human body? If the disembodied spirit of another cannot make itself manifest to and communicate with me, how can my own spirit do so? That it does so, I know; and I know, furthermore, that it will by-and-by take its departure hence, and leave the body it is now in contact with, and operates upon, and sustains in life, an unconscious mass of corrupting matter. Pseudo-philosophy and unreasoning scepticism believe that spirits act upon and move the bodies in which they dwell, but they will not believe that they can act upon other bodies, though they know no more of the "how," or the means of acting, in the one case than in the other. Oh, wise philosophy!

Let us Rosicrucians rather follow in the course of that "spiritual procession of teachers," whom we profess to revere and are exhorted to imitate. No difficulties which may suggest themselves or be suggested by those who are "cabined, cribbed, confined, bound in," by old and inveterate prejudices, and perverted views of the divine economy, should divert us from the study of a subject which has occupied men's minds in all time, and in the contemplation of which many of the most pro-

found philosophers in ancient times found a source of the highest enjoyment; as may partly be seen in Taylor's dissertation on the Eleusinian and Bacchic Mysteries, where he quotes Proclus, the Athenian philosopher, who early in the fifth century composed commentaries on Plato, as speaking of "the enjoyment of that felicity which arises from intimate converse with the Gods," who, as Cicero contends, were originally natures of this lower world, "as could be proved from the writers of Greece."

In a future paper I may, if permitted, glance at the teaching of some of those old philosophers, Rosicrucians and others, whom we revere and profess to follow, on this mysterious but interesting subject.

Knights of the Red Cross of Constantine.



GENERAL GRAND CONCLAVE.

The Annual Assembly of the General Grand Conclave of the Knights of the Red Cross of Constantine was held on Thursday evening, the 7th of March, at the Freemasons' Tavern, Great Queen Street, for the transaction of the general business of the Order.

This was the first occasion upon which a Grand Conclave of the Knights of the Red Cross have met together after a year's recess, such meetings hitherto having taken place triennially, when the Most Illus. Grand Sov. was re-elected; but at the last meeting it was deemed expedient that they should be held annually, so as to keep up a more intimate feeling amongst the members of the Order.

In consequence of unforeseen circumstances the Right Hon. the Earl of Bective, Most Illus. Grand Sov., was unable to attend, and Sir Frederick M. Williams, Bart., *M.P.*, *M.E.G.V.*, was kept away by illness. In the absence, therefore, of these illustrious members of the Order, the duties of Most Illus. Grand Sov. devolved upon Colonel Burdett, who certainly discharged the duties of the evening in a most efficient manner. Sir Knight Marsh occupied the position of the *M.E.* Grand Viceroy, and there was a very numerous attendance of Sir Knights, amongst whom were many members of the Grand Senate, Past and Present Sovereigns, and other officers, besides many Sir Knights belonging to different Conclaves.

A procession was formed, and the Grand Sov. *pro. tem.* entered the Grand Conclave Hall, preceded and followed by Sir Knights, and passed under an "Arch of Steel;" Sir Knight Weaver, who presided at the harmonium, playing "See the Conquering Hero," which was continued until all the Sir Knights had taken their positions under their respective banners. The Grand Conclave was then opened in imperial form, and the first business afterwards was to receive the report of the Grand

Conclave Committee, which was of a very satisfactory nature, and was unanimously adopted.

The Grand Sov. then referred to the next business on the paper, which was to consider and adopt Addresses of Congratulation to Her Majesty the Queen and His Royal Highness the Prince of Wales, upon the happy occasion of the Prince's restoration to health. The gallant Colonel then moved seriatim addresses, and in a few well pointed observations said, it must be to them a great source of congratulation that the Illustrious Prince, a brother Mason, had been preserved from a most severe and dangerous illness, and all sincerely trusted that he might once more appear amongst them to receive those warm feelings of attachment which so characterise his brother Masons.

The Address to the Prince of Wales was agreed to, and then Sir Knt. Burdett moved a similar one to Her Most Gracious Majesty, congratulating her upon the Prince's recovery, and assuring her of the sincere attachment of the Order to her throne and person. This was also agreed to unanimously. The Addresses were as follows:—

“To the Queen's Most Excellent Majesty.

“May it please your Majesty,—We, the Members of the Masonic Order of the Red Cross of Constantine, in General Grand Conclave convened, humbly desire to approach your Majesty, and to offer our most hearty congratulations upon the happy recovery of our Illustrious Brother His Royal Highness the Prince of Wales, from his recent dangerous illness.

“And in tendering the assurance of our loyalty and devotion to your Royal person and house, we earnestly pray that the Omnipotent Ruler of the Universe may long preserve your Majesty to reign in the hearts, as well as over the destinies, of a free, loyal, and contented people.

“Signed, on behalf of the Order, at London, this seventh day of March, A.L. 5876, A.D. 1872, A.O. 1559.

“Signed,

“BECTIVE, G.S.”

“To His Royal Highness Albert Edward, Prince of Wales,
K.G., &c. &c.

“May it please your Royal Highness,—We, the Members of the Masonic Order of the Red Cross of Constantine, in General Grand Conclave convened, beg most heartily and cordially to congratulate your Royal Highness upon your recovery from an illness of so painful and dangerous a character as that which has recently excited the sorrowful fears and anxieties of the whole nation.

“We pray that the Omnipotent Ruler of the Universe may speedily restore your Royal Highness to the enjoyment of perfect strength, and that He to whom we look for help in time of need, may ever have you in His holy keeping.

“Signed, on behalf of the Order, in London, this seventh day of March, A.L. 5876, A.D. 1872, A.O. 1559.

“Signed,

“BECTIVE, G.S.”

The next business was to elect twelve members of the Grand Senate. There were fifteen candidates for this honourable post, but the following are the names of those elected:—Sir Knights John W. Barrett, Frederick Binckes, the Earl Ferrers, Charles H. R. Harrison, Rev. Dr. Haycroft, George Kenning, John T. Moss, Hy. Parker, Frederick A. Philbrick, Wm. Roebuck, Sigismund Rosenthal, and Thomas W. White.

The Acting Grand Sov. then read the undermentioned list of Officers for the ensuing year, appointed by the Earl of Bective, Grand Sov.

GRAND COUNCIL.—Sir Knights Sir Frederick M. Williams, Bart., *M.P.*, Grand Viceroy; Col. Francis Burdett, G.S. Gen.; the Right Hon. the Earl of Jersey, G.J. Gen.; Rev. T. F. T. Ravenshaw and Rev. Chas. J. Martyn, Grand Prelates; William E. Gumbleton, G.H. Chancellor; Wm. H. Hubbard, G. Treas.; William Robert Woodman, *M.D.*, G. Recorder; Henry C. Levander, *M.A.*, G.H. Almoner; Col. J. Whitwell, *M.P.*, G. Chamberlain; James Lewis Thomas, G. Architect; Raynham W. Stewart, G. Marshal; Angelo J. Lewis, G. Orator; and John Boyd, G. Historiographer.

GRAND SENATE.—Sir Knights the Lord Lindsay, G. Preceptor; Wm. J. Hughan, G. Examiner; John Trickett, *C.E.*, G. Prefect; Rev. W. B. Church, *M.A.*, G. Sub-Prelate; George Powell, G.V. Chancellor; and Thomas Cubitt, G.A. Treasurer.

The Grand Conclave was then closed in imperial form.

After the proceedings in Conclave, the Knights adjourned to the Banquet, under the presidency of Col. Burdett, and during the evening the following Toasts were given:—

“Her Most Gracious Majesty the Queen, and the Christian Orders.”

“Their Royal Highnesses the Prince and Princess of Wales, and the rest of the Royal Family.”

“The Rt. Hon. the Earl of Bective, Most Illus. Grand Sovereign.”

“The Most Eminent Grand Viceroy, Sir Frederick M. Williams, Bart. *M.P.*, and the Past and Present Members of the Council.”

“The Illustrious Intendants General of the Order.”

“The Very Eminent Grand Preceptor, and the rest of the Grand Senate.”

“The Knights of the Grand Cross.”

“The Sovereigns and Viceroys of the several Conclaves.”

“The Board of Stewards, and Prosperity to the Order.”

“The Sentinel's Toast.”

The musical arrangements were entrusted to Sir Knight H. Parker, G.O., who was assisted by Miss Susanna Cole, Bros. Frank Elmore and Frederic Penna, who performed the following selection to the entire satisfaction of the Company:—

Grace, “For these and all Thy mercies given.”

The National Anthem.

National Song, “God Bless the Prince of Wales.”

Song, “Tell me, my Heart,” Miss Susanna Cole.

“The Red Cross Song,” Bro. Frederic Penna.

Song, “Love's Request,” Bro. F. Elmore.

Trio, “This Magic Wove Scarf,” Miss Susanna Cole, Bros. F. Elmore and Frederic Penna.

Ballad, "I never can Forget," Bro. Frederic Penna.

Ballad, "Clochette," Miss Susanna Cole.

Song, "I once knew a Normandy Maid," Bro. F. Elmore.

Serenade, "Sleep, gentle Lady."

The following Knights composed the Board of Stewards:—

PRESIDENT.—M.E. Sir Frederick M. Williams, Bart., *M.P.*, Grand Viceroy.

VICE-PRESIDENTS.—Illus. Sir Knights H. C. Levander, *M.A.*, G. Historiographer; Capt. G. Turner, Int. Gen. N. Lancashire; W. Williams, Jun., Int. Gen. Monmouthshire; V.E. Sir Knights Col. J. Whitwell, *M.P.*, G. Preceptor; Rev. W. B. Church, *M.A.*, G.S.P.; W. R. Woodman, *M.D.*, G.A. Treasurer; Thomas Cubitt, John Boyd, G. Standard Bearers; G. Kenning, G.A. Marshal; H. Parker, G. Organist; and C. H. R. Harrison, G. Herald.

TREASURER.—E. Sir Knight Rosenthal, K.G.C.

REPRESENTATIVES OF CONCLAVES.—Sir Knights E. Sillifant, J. T. Moss, K.G.C., H. A. Dubois, J. W. Barrett, W. H. Scott, and T. B. Yeoman, Premier; E. H. Thiellay, J. Brett, K.G.C., D. R. Adams, J. Weaver, C. Parker Ward, *M.D.*, T. W. White, K.G.C., W. Hurlstone, and J. Willing, Jun., No. 2; D. D. Beck, No. 3; W. H. Hillsworth, No. 5; A. C. Morton and W. C. Lucey, *M.D.*, No. 6; T. Smale, No. 9; W. Roebuck, K.G.C., Capt. C. J. Burgess, F. Binckes, K.G.C., D. M. Dewar, K.G.C., and J. Tanner, No. 15; H. S. Williams, No. 35; R. Robinson, No. 36; G. P. Brockbank, K.G.C., and J. M. Rutter, No. 42.

HON. SECRETARY.—Illus. Sir Knight R. Wentworth Little, G.R.

Rosicrucian Rolls.

We have great pleasure in announcing that a Hieroglyphic Roll—the property of Brother Captain C. J. Burgess, who has kindly lent it for the occasion—will be on view at the next meeting.

Also that Frater F. Hockley has promised to attend and exhibit a curious Roll which he possesses. As a key to the interpretation of the occult symbols depicted on these Rolls, it will be well to bear in mind that the Rosicrucian Kabbala taught that the three great worlds above—the Empyræum, Ætheræum, and the Elementary Region—are figured in the three points of the body of man—that his head answers to the first; his breast or heart to the second; and his ventral region to the third.

A curious writer upon this subject says,—“Man has a threefold nature. He is, therefore, symbolically represented under the similitude of a triangle. Saint Paul says that man is body, soul, and spirit; and Saint Augustine says that he is will, understanding, memory. One philosopher says that man is intelligence, activity and sensibility; another says that he is sensation, sentiment, cognition; and other philosophers give other formulas. But there exists no extant denial of the essential triplicity of man's nature.”

We anticipate much pleasure and profit from the speculations and researches of our learned fratres in this important branch of our Rosicrucian studies.

R. W. L.

The Burial of Bertrand de Blanchfort.

A SCENE OF THE TWELFTH CENTURY.

THE great bell of the convent of Jerusalem tolled the midnight hour, when the members of the religious and military Brotherhood of Knights Templars assembled in the chapel of the Order to perform the last solemn ritual over the remains of their late Grand Master. Bertrand de Blanchfort, the good and the great, was now no more; and all Palestine mourned the loss of one of the bravest defenders of the faith and of the kingdom. Groups of pilgrims and of devotees, who had been indebted to his guardian care in furnishing them with escorts to the holy places in Judæa, gathered around the gates and precincts of the Temple, to get a glimpse if it were possible, or to list if they could hear aught of the sad and sacred ceremony of his obsequies. Many a spoken and many a silent prayer were sent up to high heaven and to all the saints, to intercede for the soul of the revered Sir Bertrand; and not a few there were who in fearful anticipation were heard fervently to add, that the Brethren might be directed by the spirit of grace in their choice of a worthy successor to his place.

The scene within the conventual chapel was passing solemn. There they stood, in their robes of spotless white—the war-worn heroes of a hundred fights—about to pay the last earthly honours to their much-loved lord and master. Wrinkled and furrowed as their swarthy faces were, the feelings of human nature were too strong not to penetrate even through the scars that marked many a noble cheek; and the channels which were wont to run down in drops of blood and of sweat, were seen now to convey the tear from the eye of the affectionate follower and friend.

All the brotherhood of the Order were summoned to assist:—the grand officers, knights, and esquires being ranged in a vast circle around the chapel, and the prelates and chaplains of the Order occupying their appropriate places near the high altar. In the centre of the circle, upon an elevated dais, was placed the bier and body of the departed chief. The snow-white mantle, which enfolded him when alive, now served to form his funeral shroud; and the sword, which he had wielded full oft against the foe, was laid peaceably across his *abacus* at the foot of the bier. His shield and helmet leant against the head, while over all hung, in still and mournful folds, the magisterial banner of the defunct warrior. Such was the simple and expressive apparatus of the dead. Eight knights preceptors of exalted character knelt, at a respectful distance, on each side of the body; and a grand prelate, in his ecclesiastical robes, was seen, in the attitude of devotion, muttering prayers at the lower extremity of the bier.

Between the dais and the great altar were observable, what had reference to some of their peculiar rites or mysteries, a large triangular tablet of chequered black and white marble, the frame work of which was studded on each side by thirteen golden candlesticks, and in the centre of which lay a human skull. Twelve of these were furnished with burning tapers, the thirteenth seemed to have burnt down, and

become extinguished. These tapers, together with the lamps that were kept constantly alive at the great altar, formed at first the only light which the edifice received, and threw a dim unearthly gleam upon the spectral-like figures all ranged around in white, and silent as shades. No sound disturbed the stillness of the place, save the deep hollow chaunting of the priests, in which the whole from time to time joined, and the reading of the funeral service for the dead, as it awoke the echoes of the ancient chapel. When the imposing ritual of the church of Rome had been duly said and sung by the clerical Brethren, André de Montbar, Grand Seneschal of the Order, stepped slowly forward to the head of the bier, and with a deep voice, addressed the assembled mourners:—"Holy mother church and her patriarchal servants have now done their duty to God and to man. Will ye, my brethren, that I now should declare and feebly endeavour to discharge our debts of eternal gratitude and praise to our lost and deceased Brother and Master? Brother Grand Prior, what sayest thou?" And the Grand Prior bowed his head in silence, and all the brethren did the same. Then said the Seneschal to the assembled convent:—"Brothers knights! Brothers esquires! Brothers armour-bearers and artizans of the soldiery of the Temple! our good and glorious and beloved Master de Blanchfort is now, in all assurance, beholding us from on high, whither he has gone to reap the reward of his toils and his labours. He has fought the good fight, and finished the faith: henceforth there is prepared for him a crown of glory which fadeth not away. What boots it then to him that we should now bepraise him! Valiantly, I ween, was his arm ever raised in the cause of the cross and of Christendom; and that the infidel knows full well, who hath felt the force of his deadly arm. But it was not to obtain the approbation of the world that our Master, while amongst us, put forth his mighty strength. Humblest was he among the humble, even after performing prodigies of valour, as some of the recent conflicts well testified, where he periled himself for his king and his cause. With the manly modesty of a Christian hero did he shrink from the honours which men's hands and lips would have heaped upon him, and sought only for matter of self-congratulation in being the chosen instrument to have saved his sovereign and the kingdom. Each and all of you knew him as a Brother. Higher he could not have stood in our hearts than he did, as our father, our benefactor, our friend indeed!" With these words the Seneschal paused devoutly, crossing himself, and apparently overcome with the force of his feelings. And all the brethren crossed themselves devoutly, while a hollow murmur of *aves* and *paters* ran throughout the assembly.

On a sudden a glare of dazzling light flashed upon the walls and arches of the chapel, shewing distinctly the features and forms of those present. It arose from the simultaneous entrance, by several lateral doorways, of a body of brother artizans, clad in black, and each bearing flaming torches, which they proceeded silently but rapidly to place in the hands of the rest of the brethren.

This was the signal for the forming of a procession, which was led by the grand prelates and priests of the Order, after whom the body and bier was borne by the eight knights on crossed lances; the Grand

Seneschal following the corpse as chief mourner. The remainder of the Brotherhood formed the body of the procession, each bearing burning torches in one hand. Marching thrice round the aisles of the great chapel the whole halted, and formed a circle around the opening of a vault situated at one extremity of the chancel. Here the body of de Blanchfort was solemnly uncoffined and lowered down into the depository of the bones of the Grand Masters.

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 194.)

The Agreement was this; First, That none of them should possess any other thing, than to cure the sick, and that *gratis*. 2. None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or write the cause of his absence. 4. Every Brother should look about for a worthy person, who after his discease might succeed him. 5. The word C. R. should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years. These six Articles they bound themselves one to another to keep; and five of the Brethren departed, only the Brethren B. and D. remained with the Father Fra: R. C. a whole year; when these likewise departed, then remained by him his Cousen and Brother F. O. so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did not think of her, and what with longing desire they looked for: Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the Wonders which God hath poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joynd together by God, and the Heavens, and chosen out of the wisest of men, as have lived in many Ages, did live together above all others in highest Unity, greatest Secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was J. O. as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as

his book called *H.* witnesseth: In *England* he is much spoken of, and chiefly because he cured a young Earl of *Norfolk* of the Leprosie. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every ones place was supplied with a fit successor; but this we wil confesse publickly by these presents to the honour of God, That what secret soever we learned out of the book *M.* (although before our eyes we behold the image and *pattern* of all the world) yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness; but hereof more in our Confession, where we do set down 37 Reasons wherefore we now do make known our Fraternity, and proffer such high mysteries freely, and without constraint and reward: also we do promise more gold then both the Indies bring to the King of *Spain*; for *Europe* is with child and wil bring forth a strong child, who shall stand in need of a great godfathers gift.

After the death of *I.O.* Brother *R.C.* rested not, but as soon as he could, called the rest together, (and as we suppose) then his grave was made; although hitherto we (who were the latest) did not know when our loving father *R.C.* died, and had no more but the bare names of the beginners, and all their successors to us; yet there came into our memory, a secret, which through dark and hidden words, and speeches of the 100 years, brother *A.* the successor of *D.* (who was of the last and second row and succession, and had lived amongst many of us,) did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said *A.* none of us had in any manner known any thing of Brother *R.C.* and of his first fellow-brethren, then that which was extant of them in our Philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest *Rota Mundi*, for the most artificial, and *Protheus* the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not onely what we have heard of the burial of *R. C.* but also made manifest publickly by the foresight, sufferance and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publickly in Print, our names, and surnames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, *Fra: C. R. C.* is this; After that *A.* in *Gallia Narbonensi* was deceased, then succeeded in his place, our loving Brother *N. N.* this man after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bona fide*, That *A.* had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole *German Nation* helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following after he had performed his School right, and was minded now to travel, being for that purpose sufficiently provided with *Fortunatus* purse, he thought (he being a

good *Architect*) to alter something of his building, and to make it more fit: in such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when *Fra: R.C.* died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaistering of the hidden door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was writted in great letters, *Post 120 annos patebo*, with the year of the Lord under it: therefore we gave God thanks and let it rest that same night, because first we would overlook our *Rotam*; but we refer our selves again to the confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit: For like as our door was after so many years wonderfully discovered, also there shall be opened a door to *Europe* (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foot broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was scituated in the upper part in the Center of the sieling; in the midst, in stead of a Tomb-stone, was a round Altar covered over with a plate of brass, and thereon this engraven:

A. C. R. B. Hoc universi compendium unius mihi sepulchrum feci.

Round about the first Circle or Brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was,

1. *Nequaquam vacuum.*
2. *Legis Fugum.*
3. *Libertas Evangelij.*
4. *Dei gloria intacta.*

This is all clear and bright, as also the seventh side and the two *Heptagoni*: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more then all mens wits could have found out, praised be his holy name. This Vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed, and set forth *Concentratum* here in our book.

The bottom again is parted in the triangle, but because therein is described the power and rule of the inferior Governors, we leave to

manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for: every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabular* of *Theoph: Par. Ho.* and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium*, and *vitam*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial Songs; generally all done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might be this onely Vault be restored again.

Now as yet we had not seen the dead body of our careful and wise father, we therefore removed the Altar aside, there we lifted up a strong place of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the Ornaments and Attires; in his hand he held a parchment book, called *I.* the which next unto the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*

Granum pectoria Jesu insitum.

C. Ros. C, ex nobili atq' splendida Germania R. C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefesis laboribus ad caelestia, atq' humana mysteria; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atq' imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custo divisset & jam suarum Artium, ut & nominis, fides acconjunctissimos heredes instituisset, mundum minutum omnibus uotibus magno illi respondentem fabricasset hoc'g tandem preteritarum, presentium & futurarum, rerum compendio extracto, eentenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminat am animam (inter Fratrum amplexus & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: salvissimus, preceptor fidelissimus amicus integerimus, a suis ad 120 annos his absconditus est.

(To be continued.)

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