



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 KENLIS, Hon. President.

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

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

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

Frater WILLIAM HENRY HUBBARD, M.C. Master-General.

Vittoria Villa, Stoke Newington Road, N.,
7th APRIL, 1870.

CARE FRATER,

You are requested to assist in forming the M***** C*****, at the FREEMASON' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 14th of April, 1870, 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 which Colonel BURDETT will preside.

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.
- Bro. ALFRED SMITH, 12, Woolwich Common.
- Bro. ABEL PERROT, Burton Cottage, Brixton.
- Bro. HENRY SMITH, 4, Dowgate Hill.
- Bro. Dr. DANIEL MOORE, Lancaster.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Exeter Hotel, on Thursday evening,
January 13th, 1870. Present:—

M.W. Fra. R. Wentworth Little, S.M.	Frater J. R. Foulger.
R.W. " W. H. Hubbard, J.S.M.	" Wm. Carpenter.
" " W. R. Woodman, S.G.	" Thomas Cubitt.
V.W. " James Brett, 1 A.	" W. J. Ferguson.
" " W. F. N. Quilty, 6 A.	" G. Butler.
W. " W. B. Hambly, C. of N.	" John Coutts.
" " G. Kenning, Medallist.	" D. R. Still.
Frater W. A. Tharp.	" Morton Edwards.
" Wm. Bird.	" George Ransom.
	Frater J. Gilbert, <i>Acolyte</i> .

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

The Supreme Magus, M.W. Frater LITTLE, in the absence of the Master-General, took the Chair, and conferred the *Rite of Perfection* on—

Bro. MORTON EDWARDS and Bro. GEORGE RANSOM.

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

R.W. Frater W. H. HUBBARD to be Master-General.
" " JAMES BRETT to be Deputy Master-General.
" " H. G. BUSS 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 J. G. THOMSON, Primus.
" " S. H. RAWLEY, Secundus.
" " C. H. R. HARRISON, Tertius.
" " W. F. N. QUILTY, Quartus.
" " H. C. LEVANDER, M.A., Quintus.
" " W. B. HAMBLY, Sextus.
" " JAS. WEAVER, Septimus.

The Master-General elect then appointed the following assistant Officers:—

Worthy Frater W. CARPENTER, Precentor.
" Rev. W. B. CHURCH, M.A., C. of N.
" E. STANTON JONES, Organist.
" ANGELO J. LEWIS, M.A., T.B.
" W. BIRD, Herald.
" W. J. FERGUSON, G. of T.
" G. KENNING, Medallist.
" D. R. STILL, Assistant-Secretary.

A show of hands was then taken in favor of J. GILBERT, as Acolyte.

Proposed by Frater Little, *Seconded* by Frater Woodman.—That Brother John Hervey, Grand Secretary, be admitted as an Honorary Member.

Proposed by Frater Bird, *Seconded* by Frater Little.—That the Annual Banquet be held at the next quarterly meeting in April.

Proposed by Frater Little, *Seconded* by Frater Brett.—That the April Meeting and Banquet on that occasion be held at Anderton's Hotel, or at such place as may be determined upon, and that a Committee be formed to carry out the same, consisting of Fratres Little, Hubbard, Brett, Quilty, Buss, and Woodman.

Proposed by Frater Little, *Seconded* by Frater Brett.—That the Banquet Committee do also act as an Audit Committee, to audit the accounts of the Society before the next meeting.

Proposed by Frater Little, *Seconded* by Frater Hubbard.—That the thanks of the meeting be awarded to Frater Hughan, for the able manner in which he has presided over the Society during the past year.

All the above Propositions were carried unanimously.

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

Treasurer-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

Balance Sheet for the year ending 31st December, 1869.

	£	s.	d.		£	s.	d.
To Balance from last audit...	3	7	0	By Collins & Hearn, Printing	12	5	8
Entrance Fees	7	10	0	J. Gilbert, Acolyte, for			
Subscriptions	14	9	0	Attendance, &c.	1	6	2
				Expenses of Meetings ...	1	10	0
				Postages	3	1	9
				Chairman's Banquet Ticket			
				& petty disbursements	0	7	0
				Insurance	0	3	0
				Balance	6	12	5
	£25	6	0		£25	6	0

Audited and found correct.

R. WENTWORTH LITTLE, S.M., P.M.G.

W. H. HUBBARD, J.S.M., M.G.

J. BRETT, Primus, D.M.G.

Chronicles of the Ciceronian Club.

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

(Continued from page 79.)

ANCIENT AND MODERN MYSTERIES.

“Among the ancient Jews we find there were many sects, some of a secret character like the Essenes, and others which made an open profession of their peculiar doctrines, like the Sadducees.

“The origin of the former sect is unknown, but certain writers maintain that it may be traced to the Kassideans, a fraternity of pious men who devoted themselves to the service of the Temple.

“From Mackey's “Lexicon of Freemasonry,” I extract the following information respecting the Essenes, it being more copious than the account given by Dr. Oliver in his Dictionary of “Symbolical Masonry”—

“They were divided into two classes, *speculative* and *operative*; the former devoting themselves to a life of contemplation, and the latter daily engaging in the practice of some handicraft. The proceeds of their labour were, however, deposited in one general stock; for they religiously observed a community of goods. They secluded themselves from the rest of the world, and were completely esoteric in their doctrines, which were also of a symbolic character. They admitted no women into their order; abolished all distinctions of rank, “meeting on the level,” and giving the precedence only to virtue. Charity was bestowed on their indigent brethren; and, as a means of recognition, they adopted signs and other modes similar to those of the Freemasons. Their order was divided into three degrees. When a candidate applied for admission, his character was scrutinized with the greatest severity.

He was then presented with a girdle, a hatchet, and a white garment. Being thus admitted to the first degree, he remained in a state of probation for one year; during which time, although he lived according to their customs, he was not admitted to their meetings. At the termination of this period, if found worthy, he was advanced to the second degree, and was made a partaker of the waters of purification. But he was not yet permitted to live among them; but after enduring another probation of two years' duration, he was at length admitted to the third degree, and united in full fellowship with them. On this occasion he took a solemn oath, the principal heads of which, according to Josephus, (*Bell. Jud.* II. 8), were as follows: 'To exercise piety toward God, and justice toward men, to hate the wicked and assist the good; to shew fidelity to all men, obedience to those in authority, and kindness to those below him; to be a lover of truth, and a reprover of falsehood; to keep his hands clear from theft, and his soul from unlawful gains; to conceal nothing from his own sect, nor to discover any of their doctrines to others; to communicate their doctrines in no other-wise than he had received them himself; and, lastly, to preserve the books belonging to the sect, and the names of the angels in which he shall be instructed.' Philo, of Alexandria, who, in two books written expressly on the subject of the Essenes, has given a copious account of their doctrines and manners, says, that when they were listening to the secret instructions of their chiefs, they stood with 'the right hand on the breast a little below the chin, and the left hand placed along the side.' A similar position is attributed by Macrobius to Venus, when deploring the death of Adonis, in those rites which were celebrated at Tyre, the birthplace of Hiram the Builder."

Symbolic Language.

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

(Continued from page 81.)

We find, from the Book of Genesis, that the earliest prophetic dreams were of a symbolic character, as Joseph's dream of pre-eminence (*Gen.* xxxvii. 7-9), the dream of Pharaoh's chief butler (*ch.* xl. 9), that of his chief baker (*ch.* xl. 16-17), and the dreams of Pharaoh himself (*ch.* xli.). In these dreams, all the objects presented to the minds of the dreamers were symbolic. The vine and its branches, the white baskets on the head of the baker, the fat and lean kine, and the rank and good and the thin and blasted ears of corn—they were all symbols, as had also been the objects presented to Joseph in the dreams in which his pre-eminence over his brethren was foretold (*ch.* xxxvii. 5-10). We find, also, from the forty-first chapter, which relates the dreams of Pharaoh and what followed thereupon, that the interpretation of dreams was part of the business of the magicians, or wise men (*Heb.* *chartumim*), who studied the occult sciences; for, otherwise, we should be at a loss

to account for Pharaoh "calling for all the magicians of Egypt, and all the wise men thereof," that they might interpret the dreams by which he had been so much troubled and distressed. It is true, that they could not interpret these dreams, but it does not follow that their science fell wholly short of dealing with such mysteries. In Egypt, where the hieroglyphics consistently presented emblems or figures to the minds of the people, we have reason to know that the hierophants, who professed to be the interpreters of dreams, laid down certain rules of interpretation by which they were guided in judging of the meaning of dreams. Thus, if a man dreamt of a dragon, the interpreter assured him that it signified majesty; if he dreamt of a serpent, it denoted disease; partridges denoted impious persons; a swallow denoted sorrow, death, or disasters; vipers denoted money; and frogs impostors.

Those images which were presented to the mind, were the foundation or elements of the interpretation, and, as far as such images were in themselves concerned, there was no difficulty in their interpretation. The wise men knew, as to Pharaoh's dreams, that, in one, the seven kine symbolised the goddess Isis, the patroness of Egypt; and that in the other, the seven ears of "fat and good" corn symbolized fertility, and the seven ears of "thin and blasted" corn, sterility; and that the kine and the ears of corn together were symbols of Egypt. It is clear, that even Pharaoh himself knew something of the purport of the symbols, else why should he have been sorely troubled? But the wise men could go no further than the elements or symbols of their art of interpretation: they could say what was the meaning of the images presented to the mind of Pharaoh, but they could not interpret the clear unbroken continuance and consistent series of thoughts of which his dreams were composed, and the dreams would have remained unexplained, if the chief butler had not remembered the events that had taken place in the prison, and mentioned Joseph to Pharaoh. As Bishop Warburton (*Divine Legation*, b. iv., s. 4) observes, the early interpreters of dreams could not be juggling impostors; but, like the early judicial astrologers, were more superstitious than their neighbours, and so the first who fell into their own delusions. Even if we suppose them to have been as arrant cheats as any of their successors, yet, at their first setting up, as he observes, they must have had materials proper for their trade, which could never have been the wild workings of each man's private fancy. Their customers would look to find a known analogy, become venerable by long application to mysterious wisdom, for the groundwork of their decyphering; and the decyphers themselves would as naturally fly to some confessed authority to support their pretended science. And what ground or authority could that be, but the mysterious significance of symbolic characters? This no doubt affords a solution of the enigma. The Egyptian priests, the first interpreters of dreams, took their rules for this species of divination from the symbolic riddling, in which they were so deeply read; a ground of interpretation which would give the strongest credit to the art, and equally satisfy the diviner and the consulter, for it was generally believed that their gods had given them hieroglyphic writing; so that nothing was more natural than to imagine that those gods, who in their opinion,

gave dreams likewise, had employed the same mode of expression in both revelations. This, Warburton supposes, was the true original of *oneirocritic*, or the interpretation of those dreams called allegorical; that is, of dreams in general; for the wildness of an unbridled fancy will make almost all natural dreams to be of that kind. There is one remarkable circumstance, the bishop thinks, which puts the matter out of all doubt. The technical term used by the oneirocritics for the phantasms seen in dreams, was *stoicheia*, "elements," as it would be hard, he thinks, to give a good account of the use of so odd a term on any other supposition than the derivation of oneirocritic from symbolic writing. On that supposition it is easy and evident; for symbolic marks were called *stoicheia*; and when they used symbols to decipher dreams, nothing was more natural than to give the same significative images on the stone and in the fancy the same appellation. The reason why the Egyptian priests (who used the Greek tongue very early) called their hieroglyphic and symbolic marks *stoicheia* was, as the bishop observes, because in this way of writing they employed all kinds of natural entities to denote their mental conceptions; the proper signification of *stoicheia*, being the first elements and principles of things, out of which all beings arise, and of which they are compounded. Hence it came that alphabetic letters, which received their first shapes from hieroglyphic images, were called *stoicheia*.

The introduction and general use of alphabetic writing, however, did not, as I have shown in a former paper, wholly supersede the use of symbols, which appeal to the mind through the eye, often in a very impressive manner; and hence they have been largely used in the service of religion. "The Children of Benedict," as a writer in the *Freemason* beautifully says, "when contemplating their lofty avenues sacred to meditation, and the mellowed lights streaming through the foliage, and the flowers clustering in the convent garden, and the pendulous stalactites of the neighbouring grottoes, conceived of a Christian Temple in which objects resembling these, though hewn out of imperishable stone and carved into enduring forms, might be combined and grouped together into one glorious whole, with a ritual addressed to the eye rather than to the ear—a sacred pantomime, of which the sacrifice of the mass was the action, priests the actors, and the high altar the stage. Nothing more was requisite to the solemn exhibition but the cathedral as its appropriate theatre. It arose, therefore, not the servile representation of any one natural object, but the majestic combination of the forms of many, and full of mystic significance in the cruciform plan, the lofty arch, the oriel windows, the lateral chapels, and the central elevation. Not a groining, a mullion, or a tracery, was there in which the initiated eye did not read some Masonic enigma, some ghostly counsel, or some inarticulate summons to confession, to penitence, or to prayer."

The extent to which symbolism has been carried by modern mystics has degenerated it into absolute puerilities. The extravagant and grotesque fancies of gothic symbolism darken truth by the very excess of symbolic light, the sacred edifice being covered with riddle-writing, till it looks like some Egyptian obelisk, one mass of hierogly-

phics. Thus: the western door symbolises Christ; the east portico, the Father; the two side doors, the Son and the Holy Spirit. The seats round the chancel mean the seats of the faithful; the moulding thrown across the three lights, the Trinity-in-Unity. The single lights, north and south of the Norman and early English churches, set forth the apostles and doctors who have been in their time shining lights in the church, and the rich pattern of flower-work adorning them, means their gifts and graces. Where the side lights are in couplets, two and two, and are six on a side, they mean the apostles sent out in pairs to preach the gospel to mankind. The corona used in Greek churches, and now so extensively in our own, means the Holy Trinity when it bears three lights, the seven gifts of the Spirit when it has seven, and the apostles and Christ when it has twelve all round and one in the centre. The four walls are the four evangelists. The foundation is faith; the pavement, humility; the roof, charity, to cover and protect all. The four aisles are the four cardinal virtues. The windows are hospitality with cheerfulness, and tenderness with charity. The chapels clustered round the main altar represent the communion of saints. The crypts stand for hermits, holiness buried in secrecy and silence. The open court is Christ, free to all comers; the towers are preachers and prelates; and the pinnacles are the life and mind of prelates aspiring heavenward. The cock on the spire signifies watchfulness, calling the sinful to awake—it may also have an allusion to Peter, and how false courage, trusting in itself, betrayed him to cowardice and denial. The glass windows are the Holy Scriptures, which expel the wind and the rain; that is, all things hurtful, while they transmit the light of the Sun to the faithful. The lattice work is the prophets. The two side-shafts are the two precepts of charity, or the sending out of the apostles, two and two. The piers are bishops and doctors; the bases of the columns are the apostolic fathers, who support the whole fabric of the church; the capitals are the opinions of the bishops and doctors; and the ornaments are the words of Holy Scripture. The pavement is the multitude sustaining the church; and the beams are the praises and preachers. Victory over the devil is symbolised, as at St. Peter's, Oxford, where the piers rest on and crush a monster; and the hideous forms of the gorgoyles are evil spirits flying from the holy vales. The power of the evil spirits is set forth in the terrible figures sometimes sculptured on the west side of the chancel arch; the straightness of the way of life is shown in the narrowness of the Norman arches; and the final separation of the church triumphant from all defilement is figured in the great dome, painted in fresco over the rood-screen.

Surely, the force of fancy could no further go!

(To be continued.)

Notable Rosicrucian Books.

BY 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 83.)

But let us come to his second Question, which of all others doth most betray his weakness and insufficiency. He requests Jarchas to inform him, Which of the Elements was first made? To this Absurdity the learned Brachman answers like himself: They were made (said he) all at once; and he gives this Reason for it, Because no living creature is generated kata meros by peece-meals. This was a wholesom and a rational Tenet, for the Chaos was first made, and in that all the Elements at one and the same Instant, for the World was manifested, and brought out of the Chaos, like a Chick out of an Eg. To this Apollonius replies like a pure Sophister: And must I think then (saith he) that the World is a living Creature? een gee (saith Jarchas) hugios gignoskes. Yes verily, if you reason rightly, for it giveth Life to all things. Shall we then (saith Tyaneus) call it a Male, or a Female Creature? Both, said the wise Brachman: Autos gar auto xungginomenos ta metros te kai patros es teen Zoogonian prattei. For the World being a Compound of both Faculties, supplies the Office of Father and Mother in the Generation of those things that have life. We are now come to Apollonius his last Philosophical Quere, and sorry I am that he had not the wit to propound either more or better Questions, but we must take them as they are. He asks Jarchas, whether the Earth or the Sea did exceed in quantity? To this the Indian replies, that if he only consider'd the Mediterranean, or some other particular Channel, the Earth without question did exceed: but if you speak (said he) pros pasan teen ugrau ousian concerning Humidity, or Moisture in general, then verily the Earth is much lesser then the Water, for it is the Water that bears up the Earth. This indeed is sound Reason, and conformable both to Scripture and Nature: for the very Spirit that animates and supports the Universe, hath his Habitation in the Water.

And now I suppose it is apparent to the understanding Readers (for others I would not have) that the Brachmans were not a fabulous, superstitious Society, but men of a severe Doctrine, whose Principles were answerable to the very Rigour of Nature, and did not wanton beyond her Law. I could wish Apollonius had been more able to deal with them, but so short was he of Philosophy, that he knew not what to ask them, and that ample Liberty which they gave him, was all of it to no purpose. This is clear to such as know any thing out of his former Queries, which we have already mentioned: but if we look on the rest of his Problems, they are most of them but so many Historical Fables, which he brought with him out of Greece, and now he begins to shake his Budget. The first thing comes out, is the Martichoras, a Monster, which Mandevil could never meet withall: and then he questions Jarchas

peri ton chruson hudatos concerning a certain Water of the colour of Gold, and this indeed might signifie something, but that he understood it, literally, of common, ordinary Well-springs: and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any Fountains of golden Waters did spring in India. But this is not all: In the Rear of this strange Beast march the Pigmies, the Sciapodes, and the Macrocephali: to which might be added all the Animals in Lucian's History. But as we commonly say, that there is no Smoak without some Fire, so amongst these foreign Fables came in some Indian Allegories, and probably the Brachmans themselves had given them out, at once to declare and obscure their Knowledg. These Allegories are but two, and Jarchas insists much upon them, besides a solemn Acknowledgment: on chree apistein, There is no reason (said he) but we should believe there are such Things. The first of these two Mysteries is the Pantarva, which Ficinus corruptly transcribes Pantaura, and of this Apollonius desired to know the Truth; namely, if there was such a Stone at all, and whether it was enriched with so strange a Magnetism, as to attract to it self all other precious Stones? This Question the Brachman satisfies experimentally, for he had this goodly Stone about him, and favour'd Apollonius with the sight thereof. But for our better Information, let us hear Jarchas himself describe it, for he doth it so fully, that a very ordinary Capacity may go along with him. This Stone (saith he) is generated in certain earthy Caverns, some four yards deep, and hath in it such abundance of Spirit, that in the place of its Conception, the Earth swells up, and at last breaks with the very Tumor. But to look out this Stone, belongs not to every Body, for it vanisheth away, unless it be extracted with all possible Caution; only we that are Brachmans, by certain practises of our own, can find out the Pantarva. These are the words of Jarchas, where you shall observe, That he hath confounded the first and second Generation of the Stone, it being the Custom of the Philosophers never to express their Mysteries distinctly. The second Birth then he hath fully and clearly discovered, for when the Philosophers first Earth is moistened with its own milk, it swells, being impregnated with frequent Imbibitions, till at last it breaks, and with a soft heat sublimes; and then ascends the Heavenly Sulphur, being freed from his Hell, for it leaves behind the Binarius, or Terra Damnata, and is no more a Prisoner to that Dross. This first heavenly Sulphur is commonly called Petra stellata, and Terra Margaritarum: but Raymund Lully calls it Terram Terræ, and in a certain place he describes it thus: Hæc est Tinctura (saith he) quæ a vili Terrâ se spoliat, and aliâ multum nobili reinduit se. But elsewhere prescribing some Caveats for the Rorid Work, he expressly mentions the first and second Sulphurs, commonly called Sulphura de Sulphuribus. Hoc (saith he) intelligitur de Terrâ, quæ non est separata a Vase, de Terra Terræ, This is enough to prove the Affinity of the Pantarva, and the Philosophers Stone: Let us now return to Jarchas, for he proceeds in his Instructions, and Apollonius hears him to no purpose. The Pantarva (saith he) after night discovers a Fire as bright as day, for it is fiery and shining: but if you look on it in the day-time, it dazzles the eye with certain gleams or Coruscations. Whence this Light came, and

what it was, the Brachman was not ignorant of: *to de en autee phos pneuma estin arreeton ischnos.* That Light (said he) which shines in it, is a Spirit of admirable Power; for it attracts to it self all things that are near it. And here he tells Tyaneus, that if precious Stones were cast into the Sea, or into some River, and this too confusedly, as being far scattered and dispersed one from another; yet this Magical Stone being let down after them, would bring them again together; for they would all move towards the Pantarva and cluster under it, like a swarm of Bees. This is all he tells him; but in conclusion he produceth his Pantarva, in plain terms he shewed him the Philosophers Stone, and the miraculous Effects thereof. The second Secret which Apollonius stumbled on, for he knew it not as a Secret, was the Gold of the Gryphons, and this also Jarchas doth acknowledg, but I shall forbear to speak of it, for I hold it not altogether convenient.

(To be continued.)

“The Rosie Crucian Infallible Axiomata; or Generall Rules to know all things past, present, and to come: usefull, pleasant, and profitable to all, and fitted to the understanding of mean capacities. By JOHN HEYDON, Gent., a servant of God, and Secretary of Nature. *Penes nos unda Tagi.* London. Printed in the year 1660. (Preface, &c., and 126 pages.) Dedicated to the Most Honourable, Valiant, and Successfull, his Highness, James Duke of York.”

John Heydon states that “being bound to the Duke of York, by the band of these his great vertues, he is so far a debtor as to communicate without envy by the true account of all opinions these *Rosie Crucian Infallible Axiomata*, which we have read and learned, especially their precious medicines, and their greatest secret, the *Pentarva*, with their gift of healing, according to our complexion and capacity.” Heydon, it seemed, expected to suffer for loyalty to his sacred Majesty the King, for John Hewett, “Doctor of Divinity, and others who were spitefully thrust into jail with him, were cruelly murdered by the tyrant Oliver Cromwell, because they loved our sovereign lord the King,” by his estates procured his ransom. The epistle dedicatory was written 4th August, 1660.

The preface reveals the fact that the author was not a Rosicrucian, although profoundly acquainted with its principles and philosophy. He narrates the generally-received account of the origin of the Society, and of their actions, which were accounted fabulous, and in many respects accepts the version of “*Fama Fraternitatis*” to be the correct version of so extraordinary an institution. The work itself is veiled in allegory, and to any but the diligent and careful student it is, without doubt, either a sealed volume or a stumbling-block. He describes the *Pentarva* of Rosicrucians to be “a water and no stone, it after night discovers a fire as bright as day; and if you look on it in the day-time it dazzles the eye with certain glances or corruscations, for in it is a spirit of admirable power to long life, wisdom, and vertue.”

A diagram of peculiar construction, displaying much ingenuity and considerable knowledge of the cabalistic philosophy. Its study is a

most interesting and curious one, but its character is unfitted for reproduction here. The work is mainly an elaborate treatise on the signification of numbers from one to twelve:—"Of the wonderful secrets of numbers, of their signification; how Moses shewed so many signs by them, how Joshua made the sun stand still by numbers, how by numbers Elijah called down fire from heaven upon his enemies; how by these following numbers the Rosie Crucians foreknow all future things, command whole nature, have power over devils and angels, and do miracles, &c.; how by this number a river spake to Pythagoras (i.e., one). *Two* is called a number of memory and of light, and the number of man, who is called another and the lesser world. *Three*, Justice, which is the highest perfection, and is not without many mysteries; it is an uncompounded number, a number of perfection, and most powerfull; for there are three persons in one God, there are three theological vertues in Religion; hence it is that number conduces to the ceremonies of Religion, and the Pythagoreans use it in their sanctifications and purifications, and it is most fit in bindings and legations. The number *Four* is the four-square plain, which consists of two proportions, whereof the first is one to two and two to one. *Five* is of no small perfection or vertue, being the great middle of the universal number ten; five senses, five powers in the soul, five fingers on the hand, name of God expressed with five letters, *Eloim*; name of Christ with five, *Jhesu*; in the elementary world five kinds of corruptible things, water, air, fire, earth, and a mixed body. *Six* is called the balance of the world. *Seven*, the hebdomad or septenary, is a fit symbol of God, as he is considered, having finished these six days' creation; for then, as this Infallible Axiomata intimates, He creates nothing further, and therefore His condition is then very fitly set out by the number *Seven*. All numbers within the Decad are cast in the three ranks, as Plato observes: 'Some beget but are not begotten, others are begotten but do not beget, the last both beget and are begotten;' the number 7 is only excepted, that is neither begotten nor begets any number, which is a perfect emblem of God. The number *Ten* is called every number compleat, signifying the full course of life; for beyond that we cannot number within itself or explain them by itself and its own by multiplying them."

Red Cross Knights of Rome and Constantine.



"Original, or Premier Conclave of England." A Quarterly Assembly of this Conclave was held on Monday, the 28th of February, at the Freemasons' Tavern, Great Queen Street.

Among those present were:—Ill. Knights Colonel Burdett, G.S.G., Ins. Gen. Middlesex; John Hervey, G.H. Chancellor; W. H. Hubbard,

G. Treas.; W. E. Gumbleton, *J.P.*, G. Chamberlain; R. Wentworth Little, G.R., Ins. Gen., Surrey; Major Gen. Gore B. Munbee, *J.P.*, Ins. Gen., Somerset; J. G. Marsh, *G.A.*, Ins. Gen., Essex; T. Wescombe, G. Standard Bearer; H. C. Levander, *M.A.*, G. Asst. Treas.; W. R. Woodman, *M.D.*, G. Asst. Recorder; A. J. Lewis, *M.A.*, G. Asst. Marshall; H. Parker, G. Organist; T. Cubitt, G. Herald; G. Powell, G. Sword-Bearer; Dignitaries and Officers of the Order. G. Kenning Prefect; D. G. Berri, *J.G.*; M. Edwards, J. R. Hills, T. W. Boord, G. A. Taylor, E. Sillifant. Visitors: Sir Knts. W. F. N. Quilty, *K.G.C.*, P. Sov. No. 6; F. Walters, P. Sov. No. 3; G. Lambert, and W. Roebuck, *C.E.*, of No. 15.

Bros. J. Taylor, 30°, A. J. Codner, W. West Smith, W. H. Andrew, C. I. Paton, and J. T. Moss, being in attendance, were regularly installed as Knights of the Order.

A College of Viceroys was afterwards opened for the reception of candidates, when Sir Knts. Boord, Taylor, Andrew, Paton, and Moss, of the Premier Conclave, and Lambert and Roebuck of the St. Andrew's Conclave (No. 15), were admitted to the Ecclesiastical branch of the Order.

The Conclave was then resumed, and, after ballot, the following Chevaliers were declared unanimously elected to office for the ensuing year:—J. Trickett, *C.E.*, Ins. Gen., Kent, as M.P.S.; A. J. Lewis, *M.A.*, as V.E.; T. Wescombe, as Treas. Comp. Gilbert was re-elected Sentinel.

The M.P.S. handed in a notice of motion to increase the installation, joining, and banquetting fees, after which the Conclave was closed.

The Banquet, which gave general satisfaction, was held under the presidency of Sir Knt. Wescombe, M.P.S.

The Enthronement Assembly on the 30th of May promises to be a magnificent success, a noble lord, well-known for his masonic zeal, and a reverend brother, holding high rank in Grand Lodge, being among the aspirants for installation on that occasion in the mother Conclave of England.

No. 6, "Roman Eagle" Conclave.—The Second Anniversary Meeting of this Conclave was held on the 26th of February, at Anderton's Hotel, Fleet Street. Sir Knt. H. C. Levander *M.A.*, G. Asst. Treas., M.P.S., presided, supported by Sir Knt. W. R. Woodman, *M.D.*, G. Asst. Recorder, V.E., and about twenty other Companions. Dr. Woodman, the M.P.S. elect, was inducted into the chair of Constantine, and, Dr. C. H. Rogers Harrison having been admitted to the Priestly Order by the G. Recorder, Sir Knt. Little, was placed in the chair of V.E., to which he had been elected. The Officers appointed were as follows, all being present for investment:—Sir Knt. Rev. W. B. Church, *M.A.*, S.G.; J. Read, *J.G.*; H. A. Allman, *H.P.*; W. F. N. Quilty, P. Sov., Treas.; A. A. Pendlebury, Recorder; S. G. Foxall, Prefect; W. Hurlstone, *S.B.*; J. Weaver, Org.; W. C. Lucy, *M.D.*, Herald; A. Perrot and C. A. Thompson, Stewards. Bro. T. D. Barnard, Nelson Lodge, No. 700, being in attendance, was then duly installed as a Knight of the Order, after which the Conclave was closed. At the Banquet, which followed, a P. Sov.'s jewel was presented to Sir Knt. Levander by the M.P.S., Dr. Woodman, in the name of the Conclave, and for which that worthy chevalier duly expressed his acknowledgments.

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Metal Gilt Jewel, with Mitre and Case complete	0	12	6
Silver Gilt Jewel, with Mitre and Case complete, Hall marked... ..	0	17	6
18 Carat Gold Jewel, with Mitre and Case complete, Hall marked	1	15	6

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