



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FRATER ROBT. WENTWORTH LITTLE, (S.M.), Master General,

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.

FREDERICK M. WILLIAMS, Esq., M.P.,
The Right Honorable The EARL OF JERSEY, } Hon. Vice-Presidents.

Frater ROBERT WENTWORTH LITTLE,
Supreme Magus and M. G. Master-General.

Frater WILLIAM JAMES HUGHAN, Senior Substitute Magus, and
R. G. Deputy Master-General. | Frater WILLIAM HENRY HUBBARD,
Junior Substitute Magus, and
V. G. Primus Ancient.

OBLIGATORY MEETING.

Vittoria Villa, Stoke Newington Road, N.,
7th JANUARY, 1869.

CARE FRATER,

You are requested to assist in forming the M***** C*****, at the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 14th of January, 1869, at Five o'clock precisely.

Yours in Fraternity,

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

BANQUET AT SEVEN O'CLOCK, AT WHICH LORD KENLIS 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. EDWIN P. ROPER CURZON, of the Inner Temple, and
Grove House, Tooting. | } Proposed by the
MASTER-GENERAL. |
| Bro. JOSEPH A. HORNER, of Burgh Grange, near Great
Yarmouth. | |
| Bro. JOHN DYER, 2, Northampton Street, Essex Road,
Islington, N. | |
| Bro. ALFRED WHITE MAY, Truro. | } Proposed by the
DEPUTY MASTER-GENERAL. |
| Bro. RICHARD JOHN, Truro. | |
| Bro. JOHN READ, India Office, Westminster. | } Proposed by the
SECRETARY-GENERAL. |
| Bro. JOSEPH WILLIAM HOBBS, 31, New Broad Street, E.C. | |
| <i>The above Brethren have been already approved.</i> | |
| Bro. COLONEL FRANCIS BURDETT, Ancaster House, Rich-
mond Hill, S.W. | } Proposed by the
MASTER-GENERAL. |
| Bro. EDWARD BUSHER, 95, Strickland Gate, Kendal. | |
| Bro. JOSEPH L. WOODS, of Sligo, 60, Strand, W.C. | |
| Bro. THOMAS CUBITT, 19, Caledonian Road, N. | |
| Bro. ALFRED THOMPSON, 1, Abney Villas, Stoke Newing-
ton, N. | |
| Bro. BENJAMIN COX, Worlesbury Lodge, Weston-Super-Mare. | } Proposed by the
SECRETARY-GENERAL. |
| Bro. W. H. BATEMAN, 96, Cannon Street. | |
| Bro. HENRY WEATHERALL, 92, Chancery Lane. | |
| Proposed by Fra. S. GREEN. | |

Secretary-General's Report.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, October 8th, 1868. Present:—

M.W. Fra. R. Wentworth Little, M.G.	Frater H. E. Frances.
R.W. " H. G. Buss, T.G.	" J. Mayo.
" " W. R. Woodman, S.G.	" W. Carpenter.
V.W. " J. Brett, 2 A.	" D. R. Still.
" " A. A. Pendlebury, 3 A.	" A. Frickenhaus.
" " J. G. Thompson, 4 A.	" T. Kayler.
" " S. H. Rawley, 5 A.	" J. Webb.
" " John Newton, 7 A.	" G. F. Burry.
Worthy " W. F. N. Quilty, C. of N.	" Rev. W. B. Church.
" " W. B. Hambly, G. of T.	" H. Tipton.
" " H. C. Levander, T.B.	" Angelo J. Lewis.
" " Kenning, Medallist.	" W. Hamlyn.
	Frater J. Gilbert, <i>Acolyte</i> .

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

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

Bro. WILLIAM HAMLYN, proposed by the Most Worthy the MASTER-GENERAL.

Bro. the Rev WILLIAM BENJAMIN CHURCH, M.A.; Bro. DAVID RANKIN STILL; Bro. JOHN MAYO; Bro. H. TIPTON; proposed by the Right Worthy SECRETARY-GENERAL.

Bro. ANGELO JOHN LEWIS, Barrister, proposed by Frater JOHN GREEN.

The following Brethren were declared (on Probation) in the—

II.^o—Fra. CHURCH, Fra. MAYO, Fra. STILL, Fra. ANGELO J. LEWIS, Fra. HAMLYN.

III.^o—Fra. KAYLER, Fra. JAS. WEBB, Fra. BURRY, Fra. TIPTON.

IV.^o—Fra. LEVANDER, Fra. CARPENTER, Fra. FRICKENHAUS.

V.^o—Fra. H. E. FRANCES, Fra. HAMBLY.

VI.^o—Fra. GEORGE KENNING.

VII.^o—Fra. J. NEWTON, Fra. QUILTY, V.W. Fra. HARRISON.

VIII.^o—R.W. Fra. BUSS, R.W. Fra. WOODMAN, V.W. Fra. BRETT, V.W. Fra. PENDLEBURY, V.W. Fra. THOMPSON, V.W. Fra. RAWLEY.

IX.^o—Most Worthy Fra. R. WENTWORTH LITTLE, Supreme Magus.

Right Worthy Fra. WM. JAS. HUGHAN, Senior Substitute Magus.

Very Worthy Fra. W. H. HUBBARD, Junior Substitute Magus.

RESOLUTIONS.

Proposed by the M.W. the M.G., *Seconded* by the R.W. the Sec. Gen.—That the Right Honorable the Earl of Jersey be elected Hon. Vice-President.

Proposed by the M.W. the M.G., *Seconded* by the R.W. the Sec. Gen.—That Bro. W. E. Gumbleton, J.P., of Belgrove, Queenstown, County Cork, be elected a Hon. Member of this Society.

Proposed by the V.W. Fra. Rawley, *Seconded* by the R.W. Fra Woodman.—That a Banquet be held at the Freemasons' Tavern, after the Obligatory Meeting in January next.

Proposed by Fra. Frickenhaus, *Seconded* by Fra. Quilty.—That the Price of the Banquet Cards be Six Shillings, inclusive of waiters' charge.

Proposed by the R.W. Fra. Buss (Treas. Gen.), *Seconded* by the V.W. Fra. Newton.—That Fratres Burry, Webb and Rawley be elected to form a Committee to arrange the Banquet, and to carry out the foregoing resolution, assisted by the Treasurer and Secretary-General.

The above Resolutions were carried unanimously.

The Master-General then appointed Frater Levander, T.B.; Frater Hambly, G. of T.; and Frater Kenning, Medallist.

Treasurer-General's Report.

ON Wednesday, 30th December, 1868, an AUDIT MEETING, in conformity with Rule XIII., was held at 10, Warwick Court, Holborn, when the following abstract of the Accounts of the Society was approved and adopted:—

R.W. Frater HENRY G. BUSS, Treasurer-General, in account with the
Rosicrucian Society, from June, 1867, to December, 1868.

<i>Dr.</i>	£ s. d.	<i>Cr.</i>	£ s. d.
To Entrance Fees, received		By Regalia - - - - -	2 18 0
per Sec. Gen. - - -	20 2 6	„ Harmonium - - - - -	10 10 0
To Subscriptions, received		„ Printing - - - - -	8 2 6
per Sec. Gen. - - -	11 3 6	„ Postages, &c. - - - - -	3 4 0
		„ Expenses of Meetings - - -	2 10 6
		„ Acolyte, or attendant - - -	0 14 0
		„ Balance - - - - -	3 7 0
	£31 6 0		£31 6 0

To Balance brought forward £3 7 0

N.B.—The Arrears of Subscriptions due amount to £17 1 0

Examined and found correct, December 30th, 1868.

R. W. LITTLE, M.G.

W. H. HUBBARD, Primus.

JAMES BRETT, Secundus.

ALFRED PENDLEBURY, Tertius.

J. GEO. THOMPSON, Quartus.

SAML. H. RAWLEY, Quintus.

C. H. ROGERS HARRISSON, Sextus.

THE following extract from the late Rev. Dr. Neale's work, "Triumphs of the Cross," may not be deemed uninteresting by our readers, in connection with the verses in our last number.

The Cross of Constantine.

It was the noon of the day before that which was to decide the mastery of the world. The two Roman Emperors, Constantine and Maxentius, were at war; their armies were drawing near to each other, and it was soon to be seen who would be master of the West, and who an outcast and a fugitive.

Constantine was a believer in Christ; he was the first Roman Emperor that turned from the worship of idols to serve the True God. But he was not baptized, and, indeed, he knew but little of Christianity. Maxentius was a Pagan, and a fierce enemy of the people of God; and thus, the approaching conflict seemed to be not so much between two earthly sovereigns, as between the Prince of the power of this world and the Cross of Christ.

The Emperor Constantine had advanced almost to the gates of Rome: Maxentius intended to send forth his army to meet him, but himself to remain shut up in the city, because the oracles had said that it would be dangerous for him to leave it.

It was such a day as we, in this climate of England, seldom know; wherever you turned your eye, the sky was clear, bright, and blue; there was a gentle south wind, just sufficient to stir the leaves; and the

trees (for it was towards the end of October) were in all the glory of their autumn tints. The city of Rome rose before Constantine in all its beauty. High above everything else towered the Capitol, with its three temples. You might see the ascent of a hundred steps, by which it was reached from the Forum, and its great brazen gates that glittered in the sun. There was the temple of Apollo on the Palatine hill, and the Pantheon, with its silver roof. The walls were strongly manned and defended, and sometimes the faint sounds of a trumpet might be caught from within.

Constantine looked long and earnestly on what the Roman poets delighted to call the Eternal City. He thought of the many emperors that had ruled in it; many of them the curses of the human race, and the scourges of God: one or two the delight of mankind: but all now called to give in that account which he himself must one day also render to God. Then he thought of the mighty tyrant who then ruled in that city—of his great army and many conquests; and he looked round him on his own forces, inferior in number, and less experienced in the art of war. His camp was strongly fortified after the fashion of the times, and, from the spot where he stood, he could see it all. It was square, and surrounded by a deep ditch, and a rampart of wood. His tent stood in the middle of its upper end: behind him were the allies, Britons, Gauls, and Spaniards; to his right an open space called the *quæstorium*, to his left the *prætorium*; and beyond each of these were stationed the Life Guards. Immediately before him were the tribunes of the army; and in front of them, divided—like a city—by streets and lanes, was the whole mass of his soldiers.

“It is even thus,” said Constantine, “that many a general has looked for the last time over his troops, who, the next evening, has been left to the kites, or, perhaps, been so far remembered as to be thrown into a hasty grave. They say, and I believe them, that the God of Christians has done wonders; but then He only stretches out His arm for those who have received Him by baptism. If He would, He could save me now. ‘We know,’ as the good old Bishop Cornelius was telling me the other day, ‘that an idol is nothing in the world.’ If Maxentius prospers, it will be by the aid of the One True God; and will He aid one who has been the enemy of His people? And yet, what right have I to think he will help me, who am not yet admitted into the number of His sons?”

As Constantine was thinking in this way, a bright light, like a flash of lightning, made him look up. He saw before him, in the clear sky, a fiery cross; a cross of such intense brightness, that it dazzled his eyes to gaze on it. It was in this shape:



and round it, in Greek letters, were the words, “IN THIS CONQUER.” The emperor was amazed beyond measure; he doubted his eyes: he looked

around to see whether he saw other objects distinctly. Yes; there, behind him, was the Roman Eagle; and right across the camp at the *Decuman* gate, he could see a party of soldiers going out to forage. His eyes were as clear as ever: he looked again, and still the cross blazed in the sky, and still victory was promised in it. But why in that shape? It was formed of two Greek letters, X and P, that is, *ch* and *r*; and these, you see, are the two first letters of our blessed Lord's name. This abbreviation, or, as we call it, *monogram*, was often employed by the early Christians to signify Christ.

Constantine turned and went into his tent. Hour after hour passed away, and still he remained there, till at last his great officers began to wonder what was become of him. The Prefect of the camp, who was the officer next under the emperor, at length went to the door, and received permission to enter.

"You are come in happy time," said Constantine. "I have had a glorious vision from the God whom you serve."

"I rejoice with all my heart, to hear the Cæsar say so," replied Pomponius, himself a Christian; "but may I crave to know of what sort it was, and when it appeared?"

Constantine told him, and then continued, "Now listen to what I have determined. I will no longer use the Roman Eagle for my standard; this Cross shall be my banner instead. Send the principal smith to the *principia*" (that is, to the head-quarters of the camp). "But stay: what is the hour?"

"About the twelfth," answered the Prefect: "the sun has set nearly half an hour."

"Then it is time," replied Constantine, "to give the watchword." And he took from one corner of his tent a small square piece of wood, and wrote on it, in Latin, the words which, in Greek, had surrounded the miraculous Cross.

"The soldiers will marvel at so uncommon a watchword," remarked the Prefect. "Is it your Majesty's will that the cause of it should be known?"

"Let the principal Christian officers, both Tribunes and Centurions, know: they will judge to whom it may be fit to tell it. And let me, also, have the Bishop Cornelius; if he is not in the camp, he is not far from it."

"And at what time will your Majesty hold your Council?" asked Pomponius. "For we Christians hold it presumptuous to use no means to bring that to pass which we are seeking."

"You are right," replied the Emperor. "I will call a council at the third hour of the night. And, till then, farewell."

It was much about the same hour that Constantine, in his tent, was consulting the good Bishop Cornelius, receiving his advice, and calling him to witness that, if he were successful, he would establish the Church throughout his dominions; and that Maxentius, in his palace, was sitting down to a royal banquet. I cannot describe to you the splendour of that feast. Two thousand choice fishes, and seven thousand birds of different kinds were served up; a multitude of slaves, brought from the furthest parts of the world, from Britain and India—from Mount

Caucasus and Spain—waited, crowned with flowers: the dishes were brought in to the sound of flutes; wines of all sorts were served up in flagons of gold; a huge dish of silver, called the shield of Minerva, was handed round to the guests, filled with the most costly meats, that each might take what he chose. The talk was such as Christians would shrink from hearing; until, as the night grew deep, there was nothing to be heard but drunken shoutings and mirth.

The next morning the rising sun showed the army of Constantine that the Eagle was gone, and a new standard was in its place. The Cross was at the top; under it were the images of Constantine and his two sons; and below these hung a purple banner, spangled with jewels, and fringed with cloth of gold. The Pagans swore by their gods that the fortune of Constantine was deserting him, and that the Roman Eagle of Maxentius would never be conquered by the sign of the Nazarene: the Christians thanked God and took courage.

It was a gallant sight, as, almost at the same moment, the army of Maxentius issued from the city, and that of Constantine from the camp. Each moved on in three lines; on the one side the Eagle, on the other the Cross, rose above the inferior standards; and on each side there was a red streamer, which fluttered from a spear—the signal of immediate battle. You might see the soldiers making their wills; the centurions giving the banners to the bravest veterans; the watchword was given out, the trumpets blew together, the horns and clarions sounded, and messages were sent by horsemen from the general of each army to all parts of his legions. Maxentius, as I said, was not there in person; but his prefect rode round the ranks, and exhorted his soldiers to fight for Jove of the Capitol, and the eternal fires of Vesta; the gods of their forefathers, their own hearths and altars. Constantine, who was mounted on a milk-white horse, gave the Cross, or, as it was called, *labarum*, to fifty veterans; and then reminding the Christians under whose protection they fought, and the Pagans that the GOD Whom he himself served had given him a sign from heaven, bade the horns and clarions sound the charge.

Then there was nothing to be distinguished but the rolling backwards and forwards of the long lines as they were dashed one against the other: nothing to be heard but “the thunder of the captains, and the shouting.” Only this was to be observed, that wherever, throughout the whole of that dreadful day, the Cross was borne, confusion and terror seized the troops of Maxentius. The veterans of his army made a furious attack upon it; and though many of the guards fell, the standard-bearer himself, the most furiously assaulted of all, remained unwounded. Arrows and lances flew off his armour just as hailstones leap from a high church roof; indeed, some said that they never touched it, but were warded off by an unseen hand. Old Staticus bore it well for many hours; at last he gave it to a comrade; and had no sooner done so, than a javelin pierced his corslet, and laid him on the ground. The new standard-bearer, in his turn, seemed to become invulnerable.

Maxentius was exhibiting games in the circus, when news was brought that the day would be lost unless he put himself at the head of his troops; that a new standard carried confusion wherever it came,

and that the gods themselves were fighting against him. He desired to hear what the oracles said: they assured him that the enemy of Rome should perish; and, encouraged by this prophecy, he galloped out at the head of a body of chosen horse. But, as he hurried along, horses without their riders tearing past him, flying soldiers, and here and there centurions, showed him which way the day was going. Still he pressed on; and by his great strength and courage had almost turned the fight. Constantine seeing that he was pressing hard a body of one of the most exposed legions, ordered the *labarum* to its aid; and, as if by magic, the veterans, who fought round the tyrant, fled. Maxentius was hurried on with them; the rout became general; the white horse of Constantine pressed them on one side, the *labarum* blazed on the other; and fearful havoc was made in the fields that lay between the scene of battle and the Tiber. There was a bridge of boats, which the flying troops must pass; the central ones were clamped with an iron hook, which could easily be loosed in case of need. But now—by what means I know not—it was unfastened. On came the troops, horse and foot, heavy and light armed, veterans and soldiers in their first campaign, Romans and allies: on they came along the treacherous bridge, pouring on it from the shore, urging the foremost forward, themselves urged on by the hindmost. And still there arose the shriek of those who were thrust over the end of the unfastened boat; hundreds dropped into the water, and, from their heavy armour, sank like lead. It was in vain that those who saw their danger struggled, and fought, and cried “Back!” The troops behind, fearing nothing so much as their pursuers, still pressed onward, onward; Maxentius is carried along the bridge; he sees the danger; he commands the crowd, on their allegiance, to turn; his voice is lost in the tumult; he is borne over the side; he grasps at the edge of the boat; he clings for his life; the water is swift, and his armour is heavy; he is sucked under and disappears.

That evening Constantine entered the City in triumph, under the protection of the victorious Cross.

Chronicles of the Ciceronian Club.

BY FRATER ROBERT WENTWORTH LITTLE (S.M.), M.W.M.G.

(Continued from page 17.)

ANCIENT AND MODERN MYSTERIES.

“In the Egyptian mysteries we find, as in all other pagan mythologies, a recognition of the triune character of the Deity; and the remembrance of this important fact will materially assist us in decyphering their hieratic and hieroglyphic symbols. The principal mysteries of Egypt were those instituted in honor of Osiris, Serapis, and Isis; and in support of the trinitarian theory the following curious anecdote of a response from the Oracle of Serapis may be quoted:—“Thulis, a king of Egypt, who is supposed to have given the name of Thule to the island now called Iceland, having largely extended his dominions, and being inflated with pride, went to the Oracle of Serapis,

and thus addressed it:—"Thou that art the god of fire, and who governest the course of the heavens, tell me the truth; was there ever, or will there ever be, one so puissant as myself? The Oracle answered him thus:—Yes! first *God*, then the *Word* and *Spirit* all united in one, whose power can never end. Go hence immediately, O mortal! whose life is always uncertain." And Thulis, at his going thence, was assassinated." The same doctrine may be found in Plato, who alludes to the triple nature of the Divinity which he calls *Agathos*, or the sovereign good—*Logos*, the Word, or Intelligence, and *Psyche*, the all-sustaining and pervading spirit of beauty and love. An ancient inscription at Rome speaks of "The Mighty God; Begotten of God; and the all-resplendent Apollo, the Spirit." But I must not pursue the consideration of this interesting subject at present, although it is intimately connected with the esoteric worship of the mysteries.

"The Egyptian rites, we shall find, are more susceptible of an astronomical interpretation than any of the religious ceremonies of the ancients. The Sun is personified by Osiris, the leader, the king, the moderator of the stars, the soul of the world, the governor of Nature.* Isis is the Moon, or the consort of Osiris. She is endued with the faculty of receiving all kind of impressions, and of being converted into all manner of forms which the *Supreme Reason* shall impress upon her.† The course of the heavenly bodies, and the changes of the seasons, are represented allegorically throughout the whole of those mysterious ceremonies. Philoe, a small island on the borders of Ethiopia, and near the Cataracts, was esteemed the most sacred seat of the Egyptian initiations, inasmuch as it was said to contain the relics of Osiris; and in the Thebaid there could not be a more solemn oath taken than that administered upon the ashes of the god. The island was perforated throughout the whole of its circumference, by secret labyrinths or subterranean passages, wherein the preliminary rites of Isis were celebrated. In these gloomy avenues the aspirant submitted to the awful trials of his fortitude and constancy prescribed by the laws of the priesthood, before the grand arcana of light was revealed to his adoring spirit. It was there that superstition waved high her blazing torch, as the image of Isis was borne aloft by the chosen priests, who chanted in ecstacy their sweetest symphonies. The whole initiation—though not without a deep moral and theological meaning, independent of the physical allegory—bore immediate allusion to the progressive stages of agriculture, and the passage of the sun, or Osiris, from one tropic to another. The secret process by which nature matures the embryo seed was symbolized by grains of wheat or barley deposited in covered baskets and consecrated vases, to which access was had by the priests alone. The departure of the sun for the cold northern signs was announced by bitter wailings and lamentations for the supposed decease of the god; during which the aspirant was introduced, and, having undergone all the preparatory proofs, was at length permitted to join the solemn procession of the initiated. First came a priest, carrying a lamp which burned with uncommon splendour in the midst of a boat of gold, as the

* Plutarch de Isid, and Isirid and Macrobius.

† Ind. Ant.

emblem of the sacred journey of Osiris. A second priest bore two golden altars in honor of the god and his consort. A third held in one hand a palm-branch, curiously wrought in foliated gold, and in the other the magic wand, or Caduceus of Hermes. The fourth priest carried a small palm tree, which, as the plant budded every month, was an appropriate emblem of the moon. He also bore a golden vase containing the sacred milk of the 'Dea Multimamma,' the many-breasted goddess, by whom all nature is nourished. The fifth priest carried the golden van, or 'mystica vannus Iacchi,' for winnowing the ripened corn; and the sixth and last celebrant poured out of the two-handled *amphora*, copious libations of generous wine in honor of the celestial deities.

"This solemn festival lasted four days, by which were fore-shadowed the four wintry months, when Osiris was buried in darkness and silence, until re-discovered by Isis or Nature in the vernal equinox, when his return or resurrection was hailed with shouts of joy and songs of triumph. The procession then emerged, like the rising beams of Osiris, from the gloom of the nether hemisphere, exchanging the unwholesome atmosphere of subterranean caverns for the vivifying warmth of the resplendent sun. Rich unguents and costly perfumes were diffused around the altars—some of the devotees woke the strains of the melodious pipe—others played upon the golden and silver *sistra*, or the Thebaic harp, and all indulged in festive dances and hymns of praise. I cannot better conclude this portion of my subject than by quoting the following extract from the Rev. G. Oliver's "Signs and Symbols." "In their initiations, the Egyptians informed the candidate, as an ineffable secret, that the mysteries were received from Father Adam, Seth, and Enoch; and in the chief degree, the perfectly initiated aspirant was termed from the name of the Deity, AL-OM-JAH. After the initiation was fully completed, figs and honey were presented to the candidate, accompanied by this maxim, 'TRUTH is sweet.'"

(To be continued.)

Notable Rosicrucian Books.

By FRATER WILLIAM JAMES HUGHAN (S.S.M.), D.M.G.

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

(Continued from page 10.)

"TO THE WISE AND UNDERSTANDING READER.—Wisdom (saith *Solomon*) is to a man an infinite Treasure, for she is the Breath of the Power of God, and a pure Influence that floweth from the Glory of the Almighty; she is the Brightness of Eternal Light, and an undefiled Mirror of the Majesty of God, and an Image of his Goodness; she teacheth us Sobriety and Prudence, Righteousness, and Strength; she understands the Subtlety of words, and Solution of dark sentences; she foreknoweth Signs and Wonders, and what shall happen in time to come; with this Treasure was our first Father *Adam* fully endued: Hence it doth appear,

that after God had brought before him all the Creatures of the Field, and the Fowls under Heaven, he gave to every one of them their proper names, according to their nature.

“Although now through the sorrowful fall into sin this excellent Jewel *Wisdom* hath been lost, and meer Darkness and Ignorance is come into the World, yet notwithstanding hath the Lord God sometimes hitherto bestowed, and made manifest the same, to some of his Friends: For the wise King *Solomon* doth testifie of himself, that he upon earnest prayer and desire did get and obtain such Wisdom of God, that thereby he knew how the World was created, thereby he understood the Nature of the Elements, also the time, beginning, middle, and end, the increase and decrease, the change of times through the whole Year, the Revolution of the Year, and Ordinances of the Stars; he understood also the properties of tame and wilde Beasts, the cause of the reigning of the Winds, and minds and intents of men, all sorts and natures of Plants, vertues of Roots, and others, was not unknown to him. Now I do not think that there can be found any one who would not wish and desire with all his heart to be Partaker of this noble Treasure; but seeing the same felicity can happen to none, except God himself give Wisdom, and send his holy Spirit from above, we have therefore set forth in print this little Treatise, to wit, *Famam & Confessionem*, of the Laudable Fraternity of the Rosie Cross, to be read by every one, because in them is clearly shewn and discovered, what concerning it the World hath to expect.

“Although these things may seem somewhat strange, and many may esteem it to be but a Philosophical shew, and no true History, which is published and spoken of the *Fraternity* of the *Rosie Cross*, it shall here sufficiently appear by our *Confession*, that there is more *in recessu* then may be imagined; and it shall be easily understood, and observed by every one (if he be not altogether voyd of understanding) what now adays, and at these times, is meant thereby.

“Those who are true Disciples of *Wisdom*, and true Followers of the *Spherical Art*, will consider better of these things, and have them in greater estimation, as also judg far otherwise of them, as hath been done by some principal Persons, but especially of *Adam Haselmeyer*, *Notarius Publicus* to the Arch Duke *Maximilian*, who likewise hath made an Extract *ex scriptis Theologieis Theophrasti*, and written a Treatise under the Title of *Jesuites*, wherein he willeth, that every Christian should be a true Jesuit, that is, to walk, live, be, and remain in *Jesus*: He was but ill rewarded of the Jesuits, because in his Answer written upon the *Famam*, he did name those of the *Fraternity* of the *Rosie Cross*, *The highly illuminated men, and undeceiving Jesuits*; for they not able to brook this, layd hands on him, and put him into the *Calleis*, for which they likewise have to expect their reward.

“Blessed *Aurora* will now henceforth begin to appear, who (after the passing away of the dark Night of *Saturn*) with her Brightness altogether extinguisheth the shining of the Moon, or the small Sparks of Heavenly *Wisdom*, which yet remaineth with men, and is a Fore-runner of pleasant *Phebus*, who with his clear and fiery glistering Beams brings forth that blessed Day, long wished for, of many true-hearted;

by which Day-light then shall truly be known, and shall be seen all heavenly Treasures of godly Wisdom, as also the Secrets of all hidden and invisible things in the World, according to the Doctrine of our Forefathers, and ancient Wisemen.

“This will be the right kingly *Ruby*, and most excellent shining *Carbuncle*, of the which it is said, That he doth shine and give light in darkness, and to be a perfect Medicine of all imperfect Bodies, and to change them into the best Gold, and to cure all Diseases of Men, easing them of all pains and miseries.

“Be therefore, gentle Reader, admonished, that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and praise, and to the love, help, comfort and strengthening of our neighbors, and to the restoring of all the diseased.”

(To be continued.)

Symbolic Language.

BY FRATER WILLIAM CARPENTER.

THE science of Symbols is one not only of great interest, but of great importance also; without a knowledge of it there are numerous things, in both ancient and modern history, which will be quite unintelligible, as there will be many things in which we are more or less concerned. Symbolical writing was perhaps the earliest method employed for the communication and perpetuation of facts and ideas, as is attested by the discoveries made in the antiquities of Egypt, Babylon, and Nineveh, to say nothing of the Asiatic regions of India, China, and Japan. But, to come nearer home, and to speak of things with which we are familiar, we shall find that we have much to do with Symbols.

In the ritualistic churches, as they are called, symbols are largely used; and if the people who worship in them were better acquainted with the meaning—say, of the altar, the lighted candles, the incense, and the sacerdotal vestments and their appendages, and kept that meaning in mind continually, there would, no doubt, be more spiritual worship than there is now, when these things are, for the most part, looked upon as so many gratifying appeals to the imagination or the senses. The Bible, too, abounds with symbols, each of which has its appropriate and significant meaning, without a knowledge of which that sacred book can never be properly understood.

Freemasonry—both in the Craft and in the Arch—has its language of symbols, and no man can be fairly called a Mason who has not mastered their meaning. Our Society of the Rosy Cross makes a more copious use of symbols than either branch of Masonry, and, if it is to be anything more than a collection of persons who meet together to go through long and tedious ceremonies, which convey but little knowledge, these symbols must be studied and understood. No ceremonial, how-

ever diversified and gorgeous, can sustain an interest if it has no significance, or if that significance, if it have any, is not comprehended by those who take part in it. That is, no doubt, part of the knowledge we are to pursue; and the study of symbols, as a science which deals with their origin and principles, is the only way in which we can acquire it.

We are glad to welcome our esteemed Frater Carpenter as the leader of the advanced guard of enquirers; it proves, that to a thoughtful mind like his, Rosicrucianism presents a fruitful field for speculation and reflection. Frater Carpenter rightly apprehends that there is a meaning in our ceremonial—a significance in our symbols; but we are also convinced, he will be the first to admit that the esoteric interpretation of our rites must be confined to the members of our own body—to those whose minds have been duly prepared for instruction in the secrets of Nature and Truth. Our illustrious father in Rosicrucian philosophy, the great Elias Ashmole, fully recognized this principle when he assisted in perpetuating the Rosicrucian Society as a mystic Order, and at the same time, laid the foundation of the Royal Society of Science—the latter, a visible and tangible power—the former, a spiritual embodiment of thought; the one marching boldly at the head of practical knowledge,—and the other gliding unseen through the heavenly valleys of divine philosophy.—*Ed. Ros.*



Jewels of the Rosie Cross.

Jewel of the Supreme Magus,

An ebony Cross, with golden roses at its extremities, and the jewel of the Rosie Cross in the centre. It is surmounted by a crown of gold for the Supreme Magus alone, as represented in the engraving, and the jewel is to be worn round the neck suspended by a crimson velvet ribbon.

Jewel of the two Junior Magi.

As above, but without the crown, and worn in the same manner.

Jewel of the Grand Officers.

A lozenge shaped plate of gold enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose colored characters **LUX** and in its centre a small cross of the same color. This jewel is worn suspended from the button-hole by a green ribbon an inch in width, and with a cross also embroidered on it in rose colored silk, as shown in the engraving, which is as nearly as possible one-third of the actual size of the jewel.



Jewel of the Fraternity.

The lozenge shaped jewel of the Rosie Cross, as above, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross.

N.B.—The Jewels are only to be obtained of Frater KENNING, the Medallist appointed to the Society; and, as no Masonic clothing is required, all Brethren are expected to appear in the Jewel of the Order. For information as to price, &c., see Advertisement inside the cover.

Masonic Miscellanea.

RED CROSS KNIGHTS OF ROME AND CONSTANTINE.



It is with pleasure that we chronicle the continued progress of this Chivalric Order.

Since our last issue three new Conclaves have been instituted:—

No. 10, the "Rose and Lily," at Weston-super-Mare, under the auspices of a most zealous and accomplished Mason, Brother Francis G. Irwin, who has succeeded in attracting to his standard many eminent brethren, including Major-General Gore B. Munbee, R. E., since appointed Inspector-General of the Order for Somersetshire.

No. 11, the "Constantine Conclave," was inaugurated at New Malton, Yorkshire, on the 16th December, by Sir Knight W. A. Barrett, who installed several Knights after inducting Brothers J. Marshall and J. Staniland into the chairs of M.P.S. and V.E. respectively. The Emperor Constantine was a native of the "leviathan shire of York."

No. 12, the "Red Rose of Lancaster." This new Conclave was also established on the 18th December, by Sir Knight W. A. Barrett, assisted by the G. Senior General of the Order, Sir Knight E. Busher, of Kendal. Brother J. Daniel Moore, M.D., Prov. G. Superintendent of Works, West Lancashire, P. M. 1051, &c., was enthroned as the first M.P.S., and Brother T. Mason consecrated as V.E.

THE GENERAL STATUTES OF THE RED CROSS ORDER are now published, and may be obtained of Brother G. KENNING, Masonic Manufacturer and Publisher, 3 & 4, Little Britain, E.C.

"The work is neatly arranged, and is embellished with engravings of the insignia of the Order."—From the *Freemason's Magazine*.

A few quotations from the above work may not prove uninteresting to our readers; and we shall commence with a list of the

GRAND OFFICERS OF THE IMPERIAL, ECCLESIASTICAL AND MILITARY
ORDER OF

Knights of the Red Cross
OF ROME AND CONSTANTINE.

GRAND IMPERIAL COUNCIL.

THE RT. HON. THE LORD KENLIS	Most Illustrious Grand Sovereign.
FREDK. MARTIN WILLIAMS, <i>M.P.</i>	Most Eminent Grand Viceroy Eusebius
EDWARD BUSER	Very Illustrious Grand Senior General
THE RT. HON. THE EARL OF JERSEY	Grand Junior General
THE REV. T. F. T. RAVENSHAW .	Grand High Prelate.
COLONEL FRANCIS BURDETT . . .	Illustrious Grand High Chancellor.
WILLIAM HENRY HUBBARD . . .	Grand Treasurer.
ROBERT WENTWORTH LITTLE . . .	Grand Recorder.
HENRY GUSTAVUS BUSS	Grand High Almoner.
WM. HENRY GUMBLETON, <i>J.P.</i> . .	Grand Chamberlain.
JOHN GEORGE MARSH	Grand Architect.
ROBERT JONES	Grand Orator.

GRAND SENATE.

ALEXANDER M. MACDOUGAL, <i>F.R.C.S.</i>	Grand Examiner.
SIDNEY EDWARD CLARKE, <i>M.D.</i>	Grand Prefect.
WILLIAM JAMES HUGHAN	Grand Vice-Chancellor.
HENRY CHARLES LEVANDER	Grand Assistant Treasurer.
WILLIAM ROBERT WOODMAN, <i>M.D.</i> . . .	Grand Assistant Recorder.
JOHT TRICKETT, <i>C.E.</i>	Grand Inspector of Regalia.
THOMAS WESCOMBE	Grand Standard Bearer.
GEORGE POWELL	Grand Sword Bearer.
WILLIAM ALEXANDER BARRETT	Grand Precentor.
HENRY PARKER	Grand Organist.
WILLIAM TWEEDY	Grand Vice-Chamberlain.
THOMAS CUBITT	Grand Herald.

* * * * *

“On the 19th July, 1813, the following members were present, viz, Sir Knts, Wright, Burckhardt, Da Costa, T. W. H. Woodthorpe, H. Woodthorpe, O’Kelly, Hemming, Percy, Goff, and White. The minutes were read and confirmed. The late Grand Master reported that he had conferred the Noviciate Cross of the Order upon H.R.H. the Duke of Sussex. ‘His Royal Highness was then regularly proposed to receive the Grand Cross of the Order, and unanimously elected thereto. H.R.H. was then introduced and admitted to the Grand Cross, and made his offering according to ancient custom.’ ‘Sirs J. Aldridge, S. Mc’Gillivray, Thomas Blacker, and J. L. Goldsmid, Knights Noviciate, being in attendance were admitted and took their seats. They were almost immediately desired to withdraw. H.R.H. the Duke of Sussex was upon

ballot, unanimously elected a member of the High Council of the Order, in the room of Sir W. R. Wright, resigned. Sir Harry Woodthorpe was duly elected to the High Council in the room of Sir Charles Dalton, resigned. *H.R.H. the Duke of Sussex was unanimously elected by the ballot of the High Council, Grand Master of the Order for and during his natural life.* It was proposed and unanimously resolved that Sirs J. Aldridge, S. McGillivray, and Thomas Blacker, should be admitted to the Grand Cross. They were accordingly introduced, admitted to the Grand Cross, and made their offerings in ancient form. *His Royal Highness the Duke of Sussex then took the oath, and was installed Grand Master of the illustrious Order of the Red Cross.* It was moved by Sir Thomas W. H. Woodthorpe, and seconded by Sir John Goff, that a Committee should be appointed to consider the proper costume and regalia of the Order, and upon this motion it was resolved unanimously, that H.R.H. the Grand Master, Sir J. C. Burckhardt, H. J. Da Costa, T. W. H. Woodthorpe, and H. Woodthorpe, members of the High Council, and Sir J. Goff, Grand Cross of the Order, do compose the Committee. Sir H. J. Da Costa reported that he had conferred the Noviciate Cross of the Order upon Sir James Moss. The Grand Chapter was then closed.”

* * * * *

“The foregoing extracts we conceive, amply prove the relation borne by the Red Cross Order to the Masonic Fraternity, and the legality of working it in connection with Freemasonry, is indisputably demonstrated by the following extract from the Articles of Union between the two Grand Lodges of the Craft in 1813, at which period the Red Cross Order, as we have shown, was not only a flourishing body, but enjoyed the enthusiastic support of H.R.H. the Duke of Sussex, and many other eminent brethren.

“It is declared and pronounced that pure and ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. BUT THIS ARTICLE IS NOT INTENDED TO PREVENT ANY LODGE OR CHAPTER FROM HOLDING A MEETING IN ANY OF THE DEGREES OF THE ORDERS OF CHIVALRY, ACCORDING TO THE CONSTITUTIONS OF THE SAID ORDERS.”*

“Faith, Unity, and Zeal, are the principles upon which our Chivalric fraternity is founded. A reverential belief in the New Covenant, the blessings of fraternal union, and the advantages of zeal in a good cause, are impressed upon the minds of our aspirants, who are taught to reflect not only upon the mysteries of Life, but on the solemn secrets of the Hereafter. In this respect the Order may well claim kinship with the noble institution of Freemasonry, from which its members are chosen, and with which they consider it their duty as well as their privilege to continue allied.”

* * The Knights Templar; the Knights of the Red Cross and K.H.S., were the only organized Chivalric Orders existing in England at the time of the Union of 1813, and consequently the above permissive clause applies *solely* to their members.”

The Rosicrucians.

This Society is calculated to meet the requirements of those worthy Masons who wish to study the Science and Antiquities of the Craft, and trace it, through its successive developments, to the present time; also to cull information from all the records extant, of those mysterious societies which had their existence in the dark ages of the world when *might* meant *right*, when every man's hand was against his brother, and when such combinations were necessary to protect the weak against the strong.

Much interesting and useful information may be collected, and we earnestly invite the Fraternity to aid us in our search for Truth.

In this age of scepticism the truths of Christianity are not safe from the hands of the spoiler, and under the pseudonym of common sense our most cherished Faith suffers much loss from those who have nothing in common with us but the mere name of Mason, without possessing one spark of its vivifying influence—one ray of that Light which is from above, "that shineth more and more unto the perfect day"—and which, like the genial sunshine, bears life and immortality in its beams. As the natural sun yields life and light to all on whom it shines, so the Light of Truth purifies and immortalizes all who bask in its rays. Although the True Mason works in silence and retirement, he is not the less an ardent lover of Light—always searching after truth, and with an insatiable thirst for knowledge.

Of what use would it be to transmute all other metals to gold, or where the advantage of living here beyond our allotted span, to survive all our kith and kin, if—as we believe—this life is but the prelude to a far higher and more glorious existence?

It is not, however, to be wondered at that in those dark ages when ignorance, like a pall of darkness, had obscured as with a thick cloud all that was good, all that was true; the benighted Alchemist thought otherwise and spent his whole life in seeking for that which when found would be worse than useless. But the *Elixir of Life* and the *Philosopher's Stone* are not the mere myths they have been hitherto represented, they are living truths and actual realities, possessed of which, the true Mason walks unscathed through the dangers and turmoils of this sublunary abode, with his eye, the eye of faith, firmly fixed on the mansions above, where the sun never sets and the skies are without a cloud, where he knows that after this transitory life shall have passed away, with all its changing scenes of pleasure and of pain, he has a home immortal as the heavens, where the great Architect of the Universe lives and reigns for ever, and where sorrow and falsehood have no place; but Truth, and Light, and Wisdom, and unclouded joy, shall reign supreme. To attain which let "BROTHERLY LOVE, RELIEF, and TRUTH," be our un-failing guide.—SEC. GEN.

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