



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FRATER ROBT. WESTWORTH LITTLE, Supreme Magus,

AND

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.
Colonel FRANCIS BURDETT, }

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

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

Frater WILLIAM JAMES HUGHAN, M.C. Master-General.

Vittoria Villa, Stoke Newington Road, N.,

7th OCTOBER, 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 October, 1869, at Six o'clock precisely.

Yours in Fraternity,

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

Business.

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

APPROVED ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. JOHN DYER, 2, Northampton Street, Essex Road, Islington, N.

Bro. JOHN READ, India Office, Westminster.

Bro. PETER LANDE LONG, Gray's Inn.

Bro. FRANK HUNT, 24, Harrison Street, E.C.

Bro. ALFRED SMITH, 12, Woolwich Common.

Bro. ABEL PERROT, Burton Cottage, Brixton } Proposed by Frater LEVANDER, 7 A

Bro. HENRY SMITH, 4, Dowgate Hill. } Proposed by Frater WALTERS.

Bro. Dr. DANIEL MOORE, Lancaster.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

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

M.W. Frater	William J. Hughan, M.G. and S.S.M.
R.W. "	Colonel Francis Burdett, Hon. Vice-President.
" "	Wm. Robt. Woodman, S.G.
V.W. "	Saml. H. Rawley, 3 A.
" "	C. H. Rogers Harrison, 4 A.
" "	H. C. Levander, 7 A.
Worthy "	W. B. Hambly, C. of N.
Frater W. J. Ferguson,	
"	E. Stanton Jones.
"	Angelo J. Lewis.
"	Geo. Butler.
"	J. L. Woods.
"	D. R. Still.

The Master-General, W. J. HUGHAN, took the Chair.

The Hon. Vice-President, Colonel FRANCIS BURDETT took the Vice-Chair.

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

Brothers ALFRED SMITH, ABEL PERROTT, HENRY SMITH, and Dr. DANIEL MOORE, having been proposed and seconded, were balloted for and approved for the grade of Zelator.

The motion of Frater ANGELO J. LEWIS, of which notice was given in our last, viz.—"1. That new admissions into this Society be restricted to members of the Red Cross Order. 2. That the Regalia of the Red Cross be worn at meetings of this Society by those who are Knights of that Order," was discussed at some length by the Fratres present, at the end of which Frater LEWIS withdrew his motion for the present, deferring its further discussion until the General, or *Obligatory Meeting*, in January.

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

The Fratres before they separated, adjourned for Refreshment, under the same able and genial leadership.

The Master-General having with his well-known zeal for the cause, travelled 300 miles to be present at this meeting, and the Secretary-General 200 miles for the same purpose, and other Fratres having come from country quarters, the call from labor to refreshment was very acceptable.

Chronicles of the Ciceronian Club.

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

(Continued from page 55.)

ANCIENT AND MODERN MYSTERIES.

"The ceremonies of the ancient Druids possess for English Masons an interest which is enhanced by the fact that their chief seat was in Britain. I have therefore consulted various authorities—such as Godfrey Higgins, and Russel—in order to afford in a brief compass as much information as possible, upon a subject which bears an undefined relationship to some of the observances of Freemasonry.

"The Druids were divided into three classes, viz.: Druids, properly so called; Bards, or Sacred Poets; and Eubates, or Vates, who possessed

the magic powers of divination or prophecy, from whence we derive the word 'vaticination.' The first class regulated all public transactions, both secular and ecclesiastical, and were under the direction of a chief elected by themselves who was denominated the 'Arch-Druid.' This dignitary possessed plenary power over the princes and the people, and held the scales of life and death in his hands. The second class presided over the education of the children of both sexes, and also, as their name implies, commemorated the deeds of their warriors and kings in spirit-stirring verse. The slaughter of the Welsh bards by Edward I. is a proof of the dread entertained of the power of music even in that comparatively modern period. The third class not only dealt in augury and magic, but practised the more useful art of physic, and in this manner the various grades of Druidism secured their hold upon the minds of the unenlightened mass of the people. Their religious ceremonies were performed chiefly in groves, and the oak was especially regarded by them with veneration, and the mistletoe—which entwines itself round the branches of that kingly tree—also came in for a share of their reverence. Their philosophy in some respects was admirable, but unfortunately it became debased by an admixture of superstitious rites and idolatrous ceremonies. The barbarous custom of offering human sacrifices to the Deity in propitiation of His supposed wrath was enjoined by their precepts, as we find in the following curious verses quoted by Russel:—

'Prisoners of war are doomed by fate to die,
Then sacrifice them to some deity;
Upon the altars let them soon expire,
Or closed in wicker feed the sacred fire.'

On the other hand, they taught the sublime doctrine of the immortality of the soul, as is evidenced by the same metrical version of their tenets—

'Let no mean thoughts of dissolution fright,
Or damp your spirits with the dews of night:
The soul's immortal, and can never die;
Then death and all his dreadful train defy.
Another world is ready to receive
Immortal souls that earthly bodies leave;
To dust the perishable parts return,
But at the grave eternal spirits spurn.
And if in virtue's paths they trod below,
In heavenly mansions 'tis their fate to glow;
But, if by vice enslaved, their doom's to roam
Without a heavenly or an earthly home.'

"The Island of Anglesey, then called Mona, was the most sacred retreat of the Druids: it was there they established their principal seminary, at which the youthful princes and nobles received instruction in all the branches of education then known. It is believed by antiquarians that Stonehenge was one of the principal temples of this singular and mysterious race, and other parts of Great Britain contain ruins which are unquestionably Druidical remains. The precise nature of their mysteries can only be guessed by analogy to other ancient religious rites, as no authentic records have been handed down to posterity. A general resemblance, however, pervades the occult practices of idolators in every age, and those of the Druids are no exception to the rule.

(To be continued.)

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 58.)

The origin of writing is one of those historic problems which we can scarcely hope to have solved. The earliest specific and undoubted notice of the art we have is in *Exodus* xvii. 14, where Moses is commanded to write the victory over Amalek, "for a memorial, in a book," which we may reasonably suppose to have been in alphabetic writing. But there seems reason to infer, from a number of minute circumstances to be found recorded in the Pentateuchal history, that alphabetic writing was known before that time. For example, we learn from *Exodus* xxviii. 21.26, that the engraving of signets was practiced, which implies a previous knowledge of letters, and there are references to the *shoterim*, or writers, among the people, both before and after the *Exodus*. The Israelites, too, were to inscribe passages of the law on their door-posts and gates, and on tephilim, or phylacteries, which they were to wear on their persons. These things all seem to imply that the art of writing was not new to them. Then, we have fragments of sundry metrical compositions cropping out into the level surface of the Mosaic narrative; as, for example, Lamech's response to his wives, when appealed to, to inflict death on the fratricide (*Gen.* iv. 23, 24); Noah's prophecy of the destiny of his sons (*Gen.* ix. 25-27); Sarah's song after the birth of Isaac (*Gen.* xxi. 6, 7); the response of Rebecca, when she went to enquire of the Lord concerning the children which were to be born of her; and the valedictory songs spoken of by Laban in relation to the departure of his son-in-law, Jacob (*Gen.* xxxi. 27.) But, further, the existence of a book, called "the book of the wars of the Lord" (*Num.* xxi.), which was evidently written in some sort of metre, and was, undoubtedly, an old book, defining, amongst other things, the northern boundaries of the Midianites, points to the knowledge and practice of alphabetic writing at an earlier period than Moses' defeat of the Amalekites. Whether we may suppose a knowledge of the art so early as the time of Job, critics are doubtful. If the references I have made are good for the purpose, they will justify us in inferring that the Book of Job, at least, the materials out of which it was composed, existed in alphabetic characters. The era of Job was, there is little doubt, antecedent to the call of Abram, and he makes reference to the art of engraving or carving certain characters to express ideas; but Dr. Wall, who has written very learnedly on the orthography, etc., of the Jews, contends that the characters in which the book was written were hieroglyphics, probably of the same kind as those employed in the inscriptions preserved at Hisn Ghorab (*Geog. of Arabia*, vol. ii., p. 96), and which Dr. Foster believes to have been contemporary with Jacob and Joseph. Nevertheless, I cannot, at present, surrender my belief that the Book of Job, which is composed in a rhythmical measure, and which has more than one reference to written books, was in alphabetical characters;

and that the hypothesis of Archbishop Magee may be correct; that is, that the book was originally composed either by Job or by one of his contemporaries, and translated or put into its present form by Moses, while he dwelt in the land of Midian.

Bishop Warburton's hypothesis, that alphabetic writing was the last of many stages or improvements of picture writing, is rejected by Dr. Wall, on the very reasonable supposition of the utter improbability of identifying the image which expressed an idea to the mind with the elementary sounds of the alphabetic signs; and he adopts the more reasonable theory, that alphabetic writing was the result of the Divine power.

I adverted, in a former paper, to the opinion some entertain of Hermes Trismegistus, being the first to introduce hieroglyphics, or sacred symbols, into the heathen theology, whence it was embodied in the Jewish and Christian Scriptures; but if, as I think, 1—picture or symbolic writing was the earliest form of writing, and 2—that Hermes Trismegistus was the patriarch Joseph, that hypothesis will fall to the ground. But I cannot command space to enter upon that topic now.

(To be continued.)

Notable Rosicrucian Books.

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

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

London, printed by F. M. for Giles Calvert, at the black spread Eagle at the West end of Pauls. 1650.”

(Continued from page 60.)

Take then amongst you a more acceptable Ethnic, I mean Philostratus, for thus he delivers himself in the life of Apollonius. He brings in his Tyaneus discoursing with Prince Phraotes, and amongst other Questions proposed to the Prince, Apollonius asks him, Where he had learnt his Philosophy, and the Greek Tongue, for amongst the Indians (said this Greek) there are no Philosophers. To this simple Quære the Prince replies, gelasas, and with a notable Sarcasm, hoi men palaioi, &c. Our Forefathers (said he) did ask all those who came hither in ships, if they were not Pirates; for they conceived all the World (but themselves) addicted to that vice, though a great one: But you Grecians ask not those strangers who come to you, if they be Philosophers. To this he adds a very dissolute Opinion of the same Grecians, namely, that Philosophy, which of all Donatives is theiotaton, the Divinest, should be esteemed amongst them as a thing indifferent, and proportionate to all Capacities: And this, I am sure (saith Phraotes to Apollonius) is a kind of Piracy tolerated among you: Kai hoti men para humin tauton

to testeenein estin oida: which being applyed here to Philosophy, I should make bold to render it Sacriledg. But the Prince proceeds, and schools his Novice, for such was Apollonius, who was never acquainted with any one Mystery of Nature. I understand (saith he) that amongst you Grecians there are many Intruders, that unjustly apply themselves to Philosophy, as being no way conformable to it: These usurp a Profession which is not their own; as if they should first rob men of their Clothes, and then wear them, though never so disproportionate; and thus do you proudly straddle in borrowed Ornaments. And certainly, as Pirates, who know themselves liable to innumerable tortures, do lead a sottish and a loose kind of life: Even so amongst you, these Pirates and Plunderers of Philosophy are wholly given to Lusts and Compositions; and this I suppose is an Evil that proceeds from the Blindness and Improvidence of your Laws. For should any Man-stealer be found amongst you, or should any adulterate your Coyn, these were Offences Capital, and punished with Death: But for such as counterfeit and corrupt Philosophy, your Law corrects them not, neither have you any Magistrate ordained to that purpose. Thus we see in what respect the Greek Sophistry was with the Indians, and that clamorous Liberty they had to distract one another; some being Epicures, some Cynics, some Stoics, some again Peripatetics, and some of them pretended Platonics. It is not to be doubted, but the scuffling and squabbling of these Sectaries did at last produce the Sceptic, who finding nought in the Schools but Opposition and Bitterness, resolves for a new course, and secured his Peace with his Ignorance.

Phraotes having thus returned that Calumny, which Apollonius bestowed on the Indians, to the Bosom of this conceited Greek, gives him now an Account of his own Colledg, I mean the Brachmans, with the Excellent and wholesom Severity of their Discipline. And here I cannot but observe the Insolence of Tyaneus, who being a meer stranger in the Indies, notwithstanding runs into a positive Absurdity, and before he had conversed with the Inhabitants, concludes them no Philosophers. These bad Manners of his I could (and perhaps not unjustly) derive from the Customary Arrogance of his Country-men, whose kindness to their own Issue distinguish'd not the Greeks and the Sages: but the rest of the world they discriminated with a certain Sheep-mark of their own, and branded them with the name of Barbarians. How much an Aspersion this is, we shall quickly understand, if we attend the Prince in his Discourse, for thus he instructs Apollonius. Amongst us Indians (saith he) there are but few admitted to Philosophy, and this is the manner of their Election. At the Age of eighteen years the person to be elected comes to the River Hyphasis, and there meets with those Wise men, for whose sake even you also Apollonius are come into these parts. There he doth publicly profess a very ardent desire and affection to Philosophy; for such as are otherwise disposed, are left to their own Liberty, to follow what Profession they please. This done, the next consideration is, whether he be descended of honest parents or no; and here they look back even to three Generations, that by the Disposition and Qualities of the Ancestors, they may guess at those of the Child. If they find them to have been men of a known Integrity,

then they proceed to his Admission; but first they try him, and prove him with several Tentations. For example, Whether he be naturally modest, or rather acts a counterfeit Bashfulness for a time, being otherwise impudent and lascivious: Whether he be sottish and gluttonous, or no: Whether he be of an insolent bold spirit, and may prove Refractory, and disobedient to his Tutors. Now those that are appointed to examine him, have the skill to read his Qualities in his countenance; for the Eyes discover most of mens Manners, and in the Brows and Cheeks there are many excellent *Indicia*, whereby Wise men, and such as are skill'd in the Mysteries of Nature, may discover our minds and dispositions, as Images are discovered in a glass. And certainly since Philosophy amongst the *Indians* is had in very great Honor, it is necessary that those who would know the secrets of it, should be tempted and proved by all possible Tryals, before ever they be admitted. *This was then the Discipline of the Brachmans, and indeed of all the Magi in the Election and Proof of their Pupils. But all this was News to Apollonius, and therefore he asks Phraotes, if these Wise-men, mentioned in his Discourse, were of the same order with those, who did sometimes meet Alexander the Great, and had some Conference with him peri tou ouranou, concerning Heaven, for it seems they were Astrologers. To this the Prince answers, that these Planet-mongers were the Oxudrakai, who were a people disposed to the Wars: Sophian te metacheirisasthai phasin, ouden chreiston eidotes; And for Knowledg (saith he) they make a great Profession of it, but indeed they know nothing that is Excellent. But he proceeds: Hoi de atechnôs sophoi, &c. Those Wise-men (saith he) who are truly such, dwell between the River Hyphasis and Ganges, into which place Alexander never came, not that he durst not attempt it, all oimai ta hiera apeseemeenen auto, but as I think (saith the Prince) the Reverence due to their Mysteries kept him off. To this he adds, that Alexander knew the River Hyphasis was passable, and that he might with ease beleagure the City, wherein these Magi did dwell; alla teen getursin, but their Tower (saith he) had he brought with him a thousand such Souldiers as Achilles was, and three thousand such as Ajax, he could never have taken it. To this he gives his Reason, namely, that the Magi did not make any sallies to beat off their Enemies, but keeping quietly within their gates, they destroyed them with Thunder and Lightning. Here was a story might have startled Apollonius, who knew not the power of Gun-powder, but in these our days there is nothing more familiar and credible. But notwithstanding the Improvements of this fatal Invention are not known even to the present Generations, for the Pyrography of Cornelius Agrippa, and the Powder of Friar Bacon were never yet brought to the Field.*

(To be continued.)

Autumn Leaves.

BY FRATER WM. ROBT. WOODMAN (M.D.), SEC.-GEN.

There is a placid beauty and rotundity about the very word October, redolent with the brewing of famous ale, which bears its name, and luscious with its purple vintage. Of all the months of the year the present is the most enjoyable. It is true the days are short, but then the evenings are long, and the sun does not intrude into your bedroom in the middle of the night, and bake you as you lie restless on your bed. You can have a fire or not, of an evening, just as you like; and if you do have one you can enjoy a long evening, assisted by its cheerful glow. The glare of summer is over, the burning sky, the dusty hedgerow; you can walk or ride without fatigue, and we get many pleasant sunshiny days, many happy skies, with soft roving clouds which, whilst they keep the earth cool, seem busy and active, flying hither and thither, gently impelled by breezes which exhilarate nature, exhausted by the potency of the all-powerful sun. The earth wants rest, and so do we, for light and heat are the great agents of life, and not only draw out of the earth its products, but seem also to stimulate man himself to his greatest efforts. However relaxing the weather, there is much work done in the summer, and nature now needs rest—

The golden grain's been garner'd, the grateful gift of Mother Earth,
Brought from her choicest stores, and mellowed well by golden sunshine.

We all know how pleasant is the evening hour, when the book is closed, and work put away, and the business which has engrossed us is set aside, and we linger over the fireside enjoying the time after our several fashions, either in quiet conversation or calm contemplation, as it were preparing ourselves for that rest which is to recruit our wasted energy, and give us strength to enter on the busy scenes of the morrow.

Such a respite is October. Nature seems hushed, everything is toned down, quiet calm is the order of the day, and the sun itself seems afraid to come forth in its wonted splendour. There is a rich balminess in the air, with light clouds floating lazily in the higher atmosphere; Nature is, in fact, preparing for its winter rest. The nights, though somewhat clouded over at times, are now often fine and clear, with the moon and stars yielding their pale light to help the benighted traveller surprised by the rapidly shortening days, that give us a gentle hint of the approach of winter, which, with all its dreariness and terror for the old and feeble, exercises a bracing and invigorating influence on the young and active, and, more than anything else, tends to render us the long-enduring hardy toiling race we are, and has much to do with the developement of English pluck. The landscape painter knows the value of the month, and his most favorite pictures glow with autumn tints; the heather-clothed hill-side with its varied hues, and the wooded glade, the leaf ripe enough to be golden, not old enough to fall.

Red Cross Knights of Rome and Constantine.



MIDDLESEX.

No. 9, "Villiers" Conclave.—The First Anniversary Assembly of this Conclave was held at the Northumberland Arms Hotel, Isleworth, on the 18th of September, under the presidency of Sir Knight R. Wentworth Little, G.R. as M.P.S. After the confirmation of the minutes the following brethren were installed as Knights of the Order, *viz.*:—Charles Swan, P.M., P.G.D., Herts; Rev. John R. Mac Nab, 165 Ayr; Edward T. Osbaldeston, J.D., 1194; and Edward H. Dalby, 1194. The election and appointment of Officers for the ensuing year resulted unanimously as follows:—The Right Hon. the Earl of Jersey, M.P.S.; H. A. Allman, Deputy M.P.S.; E. Clark, V.E.; T. Smale, S.G.; J. Trickett, J.G.; W. Hamlyn, H.P.; C. Swan, Treasurer; R. Gurney, Recorder; F. Walters, Prefect; E. T. Osbaldeston, S.B.; E. H. Dalby, Herald; J. Gilbert, Sentinel. Sir Knight Allman was then enthroned as Deputy M.P.S., and the other Officers were invested. Eight brethren of the "Villiers" Lodge were proposed for the next assembly, and the Conclave was then closed.

The companions then adjourned to the Refectory, where a really first-rate banquet was served; the *menu* was excellent, and the various wines were of good quality. After the cloth was cleared, the usual ceremonial commemoration was observed, and the first toast given was "The Queen and the Christian Orders." "The Health of Lord Kenlis, Most Illustrious G.S.," followed; and then "The Imperial Council," to which Illustrious Knight Colonel Francis Burdett, G.H.C., responded. The Rev. Sir Knight J. R. Mac Nab replied for "The newly-installed Companions-in-Arms," in a feeling speech, in which he contrasted the happy gathering around him with the condition of the Masonic Order in Costa Rica, where his life had been endangered through his connection with the Craft. Sir Knight Little proposed "The Health of the D.M.P.S.," for which Sir Knight Allman returned thanks. Sir Knights W. H. Hubbard, G.T., and J. G. Marsh, G.A., responded for "The Visitors," and the Sentinel's toast concluded the proceedings at this very pleasurable meeting.

The Rosicrucian.

A TALE.

(Continued from page 63.)

"Upon the return of Rosencrentz into his own country, he collected together several men of similar pursuits with himself, and to them he

communicated those secrets, the fruits of his labours and discoveries. This was the origin of the *Rosicrucians*, or *Brothers of the Rosie Cross*: they were likewise called *Immortales*, because of their long life; *Illuminati*, on account of their knowing all things; *Invisible Brothers*, because they appeared not. Its existence was concealed till about the year 1600, when, by some unaccountable means, it became known. Some time after, two books were published, which, it was supposed, were the productions of members of this society. The one was entitled '*Fama fraternitatis laudabilis ordinis Rosæcrucis*,'—the Report of the Laudable Order of the Fraternity of the Rosie Cross, the other, '*Confessio Fraternitatis*,'—the Confession of the Fraternity. A great number of persons falsely pretended to belong to this society, especially Robert Hudd, an English physician—Michael Mayer, and above all, in the year 1600, Jacob Behmen (often called the Teutonic philosopher), but he was a mere enthusiast. It was believed that Rosencrentz died in the year 1448; but, in truth, so famous a man could not disappear from the world (as he was bound to do by the rules of the society) without the greatest curiosity existing to ascertain the particulars. It was therefore pretended that he died, although he lived in the society for above two hundred years after that feigned event."

"Two hundred years!" said Lubeck, in astonishment.

"The way of prolonging life is, as I told you, one of our great secrets, which can only be communicated to the initiated; but thus far I may tell you—its duration depends on the influence of the stars."

"Do all men's lives depend on them?" asked Lubeck. "I have often heard that the planets have influenced the actions of men—which to me seemed strange; but how can they effect the existence of you, and you only?"

"I wonder not at your question; but I may tell no more, for an attempt to divulge certain secrets would cost my life." The stranger continued: "the renowned Paracelsus was also one of our fraternity, and it is to him that we are indebted for the elixir of life. He was reported to have died, also, in the year 1541, but he survived above a century. The members of our society or fraternity bind themselves by a solemn oath to keep our secrets inviolable; the nature of this oath is so extraordinary, that even a mere attempt to violate is prevented by death. Suppose this fraternity to consist of a stated number of persons, one of whom occasionally retired, if you had an offer to become one of them, would you accede to it?"

"But do I not recollect," said Lubeck; "you said something extraordinary would be required."

"We have conditions," said the stranger, "but by you they are easily to be fulfilled. You must be free from crime—you must separate yourself from the world, and all that is in it—parents, relations, friends—and take a vow of celibacy!"

The look of eager hope and delight with which Lubeck had, till now, listened to the latter words of the stranger, changed at once to disappointment and sorrow. His expectations, which had been raised to the highest pitch of excitement, were now dashed to the ground at once.

"It cannot be! it cannot be!" he hastily exclaimed. "Never, never, can I consent to abandon Hela! I am engaged to be married—nay, the day is fixed."

"Can you be so infatuated as to reject my offer?"

The lover, in his imagination, has no comparison to her he loves; her form exists—perfect, supreme, and all-absorbing—in his mind. No tasteful imagery, no descriptive words, could give the feelings as they there exist; to him the plainest language speaks the best, for his own mind then adds the most to that which gives the least. Lubeck briefly replied, "You never saw her!"

"Consider, I pray you," resumed the stranger, "that, in fifty or sixty years, your earthly career will be run—and in how much less time will beauty have passed away! that beauty, at whose altar you are now about to sacrifice continued youth, health, and a surpassing knowledge?"

"But," added Lubeck, "even when her beauty shall have faded, her mind will still remain."

"Still!" said the stranger—"still! what mean you?—some fifty or sixty years! And can you balance these few years with centuries of that enjoyment which you so late desired? Believe me, if your marriage be happy, joy will make you grieve for the brevity of life; but if, as it too often happens, you find the temple of Hymen borders too closely upon the burying-place of love, then sorrow will cause you to be weary of its length."

The stranger here paused a few moments, and then continued:—"It is said, mankind petitioned Jupiter, that Hymen and Love should be worshipped together in the same temple; for, in consequence of their dwelling apart, many an offering had been given to Love which should have been dedicated to Hymen; and that Hymen had many a vow which ought first to have been offered to Love. To this reasonable request the god promised compliance, and Hymen and Love descended to earth to erect a temple for that purpose. For some time the two gods were undecided as to where the structure should be placed, till at length they fixed upon a spot in the domains of youth, and there they began erecting it. But, alas! it was not yet completed, when age came and usurped the place, turned their temple to a ruin, and used them so harshly that they fled. From thence they roamed about, Hymen disliking one place, and Love another; here—parents consented and children refused, there—children solicited and parents forbade; and the world was continually throwing obstacles in their way. Poor Love, who was a wavering and tender child, felt the effects of this, and was already thinking of returning, when they fortunately hit upon a spot which they thought would suit them. It was situated about midway up a hill; the prospect was neither extensive nor confined; one half was in the domain of wealth, while the other stood on the precincts of poverty; before them was content; pleasure resided in a splendid palace on one side, and industry in a cot on the other; ambition was above them, and vice below. Here, then, they erected their temple. But Love, who had been wearied with the length of the road, and fatigued with the hardships of the journey, in less than a month afterwards, fell sick and died. He was buried within the temple; and Hymen, who has

ever since lamented him, dug with his own hands his grave, and on the monument erected to the memory of the little god, whose effigy was carved in marble, he laid his own torch. And there, before the torch of Hymen, and on the tomb of 'lost Love,' may a vow was offered up, and many plighted hearts have wept to find the temple of Hymen the burying-place of Love. Alas! your happiness is like polished steel, rusted by a breath; nor can you hope to quaff the full cup of pleasure, and find no dregs."

"Life may be like an ocean of troubled water," said Lubeck; "but there is a pearl for which we venture on its bosom. In vain, in vain, you endeavour to change my determination. No—love is all of life worth living for. If I were to enter your fraternity, shall I quaff the waters of Lethe? No! Remember, then, our memory is like a picture-gallery of past days; and would there not be one picture which would haunt me for ever? and should I not curse the hour in which I bartered happiness for knowledge? Do you not think—"

"It is vain," said the stranger, interrupting him, "it is vain to argue with you now; a heart boiling, as your's does, with violent emotions, must send intoxicating fumes to the head. I give you a month to consider—I will then see you again; time may change your present resolutions. I should regret that an unstable, evanescent passion, like love, should part us; however, should your mind change in the meantime, remember where I was first heard. Till then, adieu!"

"Till then," said Lubeck, "will never be; but, before we part, pardon an injustice which I did you in my own thoughts. The extraordinary nature of your conversation led me at first to conceive that I was listening to the reveries of a madman. Farewell! you cannot give me happiness like that you would deprive me of."

The stranger smiled, and, bowing, left the apartment.

(To be continued.)

Masonic Miscellanea.

Our esteemed friend and brother, Dr. MOORE, of Lancaster, was presented on the 1st inst. with a handsome dining-room Clock, in marble case, by the Students of the Science Classes in that town, in recognition of his valuable services as Secretary of the Science Committee. In addition to many public duties, Dr. Moore carries out the duties of Freemasonry in every degree to a praiseworthy extent, and we are glad to say he has also enrolled as a member of the Rosicrucian Society.

THE "ST. GEORGE'S" Conclave, No. 18, will meet at the Palmerston Arms, Grosvenor Park, Camberwell, at 7 p.m., on the 13th of October, when about 20 brethren will be enrolled as Members of the Knightly Order of the Red Cross.

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