



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, } 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 HENRY HUBBARD, M.A. Master-General.

Vittoria Villa, Stoke Newington Road, N.,

6th OCTOBER, 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 13th of October, 1870, 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.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, July 14th, 1870. Present:—

M.W. Fra. W. H. Hubbard, M.G. " " R. W. Little, S.M., P.M.G. " " W. J. Hughan, S.S.M., P.M.G. R.W. " Col. F. Burdett, H.V. Pres. " " W. R. Woodman, S.G. V.W. " W. B. Hambly, 6 A. " " J. Weaver, 7 A.	W. Fra. Angelo J. Lewis, T.B. " " G. Kenning, Medallist. Frater G. Butler. " J. R. Foulger, " Morton Edwards. " John Hervey. Frater J. Gilbert, <i>Acolyte</i> .
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The M***** C***** was duly formed, and the minutes of the previous meeting were read and confirmed.

Bro. JOHN HERVEY, *Grand Secretary*, being present, was duly received.

Proposed by Frater Little, S.M., *Seconded* by Frater Angelo J. Lewis, T.B.—That Bro. Hargrave Jennings be elected an Hon. Member of this Society.

Proposed by Frater Little, S.M., *Seconded* by Frater Woodman, Sec.-Gen.—That the Right Hon. LORD LYTON be elected an Hon. Member, and be requested to accept the office of Grand Patron of the Order.

The above Resolutions were carried unanimously, and, there being no further business to transact,

The M***** C***** was closed in due form, and the Fratres adjourned to light Refreshment.

Chronicles of the Ciceronian Club.

BY FRATER ROBERT WENTWORTH LITTLE (S.M.), Provincial Grand Secretary, Middlesex, & President of the London Literary Union.

(Continued from page 103.)

ANCIENT AND MODERN MYSTERIES.

Since writing the few remarks on the *Collegia Artificum* which appeared in last quarter's *Rosicrucian*, I have seen in the *Philadelphia Keystone*—a very valuable organ of the Craft in America—an article from the facile pen of Bro. Albert G. Mackey, upon the same subject, which is so interesting that I gladly avail myself of the opportunity of re-producing it for the benefit of our readers. Dr. Mackey is, I need hardly observe, a great stickler for the truth of Masonic traditions, and his *Lexicon*, though not at all times reliable, contains much information of an instructive character.

“It was, I think, the German writers on the history of the institution, such as Krause, Heldmann, and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

“The theory of Krause on this subject is to be found principally in his well-known work, entitled, *Die drei ältesten Kunsturkunden der Freimaurer Bruderschaft*, or, ‘The three oldest professional documents of the Brotherhood of Freemasons.’ This work is very elaborate, for the subject is pursued with all that microscopic tenuity of enquiry so

peculiar to the modes of Teutonic thinking, so that scarcely anything is left in the field to reward the investigations of subsequent gleaners.

"But, while it may be difficult to add to the facts which this German antiquary has so industriously amassed, there is abundant room for discussion of the theory which he has advanced. We may admit the authenticity of his historical statements, but we may have good reason to deny or to doubt the correctness of the conclusions to which he has arrived.

"His theory is, that Freemasonry, as it now exists, is indebted for all its characteristics,—religious and social, political and professional,—its interior organization, its modes of thought and action, and its very design and object, to the *Collegia Artificum* of the Romans, passing with but little characteristic changes through the *Corporationen von Baukunstlern*, or 'Architectural Guilds,' of the middle ages up to the organization of the year 1717; so that he claims an almost absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the Nineteenth Century. We need not, according to his view, go any further back in history, nor look to any other series of events, nor trouble ourselves with any other influences, for the origin and the character of Freemasonry.

"I propose in the present article to discuss the correctness of this theory, and to discover, from the historical data of which we are in possession, what is the true connection between the Masonic Institution and the political organizations established under the name of 'Colleges' by the second King of Rome.

"In the prosecution of such a task, the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Roman Colleges.

"It is to Numa, the second King of Rome, that historians, following after Plutarch, ascribe the first organization of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form which they always subsequently maintained.

"Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines, and the inhabitants of neighbouring smaller and weaker towns, who—by choice or by compulsion—had removed their residence to the banks of the Tiber. Hence resulted a dissexerance of sentiment and feeling, and a constant tendency to disunion. Now, the object of Numa was to obliterate these contending elements, and to establish a perfect identity of national feeling; so that, to use the language of Plutarch, 'the distribution of the people might become a harmonious mingling of all with all.'

"For this purpose he established one common religion, and divided the citizens into curias and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines, and the other denizens of Rome.

"Directed by the same political sagacity, he distributed the artisans into various guilds or corporations, under the name of *Collegia*, or

'Colleges.' To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic, and although Numa had originally established but nine, namely—the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished—or sought to be abolished—by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterwards they were revived, and new ones established by a law of the tribune Clodius, which repealed the *Senatus Consultum*. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

(*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 105.*)

There is often a poetic beauty in the symbolism of the Bible not to be surpassed in any writings, ancient or modern. How fine, for example, are some of those symbolic allegories that are met with in the Hebrew prophets, as *Isa. v., xi., xxx., Joel ii., iii., cum mult. al.* These descriptive allegories are crowded with symbols and similes; yet there is no confusion, no want of homogeneity, nothing that the most fastidious critic can object to. Each composition is as correct as it is poetical, as beautiful as it is impressive. How wonderful, too, are the typical symbols. But I must again quote Mr. Trail, whose critical acumen is equal to his fine taste and perception of the sublime. "There is often," he observes, "a poetical beauty in the types—some fine thought fitly wrapped in the enfolding symbolism. So have we thought of the Tabernacle in the wilderness, with its holy of holies screened off by its woven portal, a type of heaven. What a poetic grandeur was thus made to encircle that fane of curtains; and how sublime by very contrast were those textile walls, when viewed as typical of the house not made with hands, eternal in the heavens! So have we also thought of the brazen serpent in the desert. There is real poetry in this type, when one considers that image of death—the twined serpent, so life-like, yet so lifeless—with healing power to the wounded. Could a more affecting prefiguration have been chosen of the great fact in redemption, that it was by death—the death of Him Who is very life—death was to be destroyed? So have we thought of the Temple at Jerusalem. A glory far exceeding its architectural splendours environed that sacred edifice which crowned Mount Zion. As we think of it, the only temple on the face of the whole earth which, so long as it stood, had been

built to the worship of the True God; how strikingly it foreshadows the cardinal truth of the Gospel—that there is but *one* way of access to God for fallen man—only one living Temple, which is filled with the archetypal shechinah, and consecrated by the archetypal mercy-seat.”

I quite concur with Mr. Trail in saying, that we cannot conceive of a more pleasing or healthier exercise for the analogical faculty than the study of the Old Testament types, when rightly pursued.

But the Hebrews, like other Eastern people amongst whom the use of symbols was prevalent, employed *symbolic actions*, as well as symbolic language; and some of these actions, as recorded of the Hebrew prophets, have afforded opportunities to those who, instead of looking for truth and beauty in the sacred books of the Jews, look for what may be made subjects for cavil and ridicule, which they are sure to find, if they are ignorant of the habits and peculiarities which characterise the Oriental nations of the world.

The language of action, or visible signs, is frequently met with in the prophetic books, as one of the means employed to impress the minds of those who witnessed the significant actions with the weightiness of the things they represented. Thus, Jeremiah made bonds and yokes, and put them upon his neck, to intimate the subjection that God would bring on the nations whom Nebuchadnezzar would subdue (*Jer.* xxvii.). Isaiah went naked; that is, divested of his outer garments, and barefoot, as a sign of the distress that would overtake the Egyptians (*Isa.* xx.) There is a description of one of these symbolic actions in the Book of Ruth, which may be referred to in illustration of the use of this species of symbol; and, also because the same symbolic method of declaring or testifying to a certain thing which becomes the subject of a contract or a bargain, is found among other Eastern people, and may even be found alluded to in something that still exists among ourselves.

According to the Levirate law (*Lev.* xxv. 25-48), if a man had become poor and compelled to sell his inheritance, he retained the right of buying it back, or redeeming it. If he were unable to do so, then his next of kin, if rich enough, might redeem it for him. In the book of Ruth (*ch.* iv.) there is a description of the ceremony attendant on this custom. Naomi, Ruth's mother-in-law, who, with her daughter-in-law, had returned out of the country of Moab into Judea, was about to sell her late husband's inheritance, which coming to the knowledge of Boaz, who was a kinsman, though not the nearest, who was desirous of marrying Ruth and redeeming the inheritance, he took the necessary steps for so doing. He summoned the nearest of kin before the elders of the city, and offered to him the right of redemption. “He said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, buy it before the inhabitants, and before the elders of my people: if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.” But Boaz reminded him of the other obligation of the law, “What day thou buyest the field at the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name

of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." Thus agreed, the usual ceremony, as prescribed in *Deut.* xxv. 7, took place: "The kinsman said unto Boaz, buy it for thee. So he drew off his shoe;" for, as stated in ver. 7, "this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel." And a ridiculous custom it was, says some wise-acre, who presumes that he is the man, and that wisdom will die with him. Whether such a ceremony is more ridiculous than a process in our Court of Chancery, which would have been necessary to effect the same object, any one may determine.

(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 108.)

He was (saith our Author) an Epicure in his course of life; and for his Learning, he could only repeat some sentences of Pythagoras, but did not understand them: and therefore he compares him to certain Mimic Birds, who are taught their eu prattel and their Zeos hileos but know not what the words signifie. Now what Instructions he was like to receive from this man, let any indifferent Reader judg. But we have something more to say: for if Apollonius when he was at Babylon, could converse with the gods, why did he afterwards desire to be taught of men? For when he comes to India, he requests the Brachmans to teach him the Art of Divination. Certainly, had he been familiar with Angels and Spirits, he had not troubled them with such a Question, These indeed are the slips of Philostratus, who had the Art of Lying, but wanted the Art of Memory. In another place he tell us, that Apollonius understood pasas phonas Anthropon, all the Languages that men did speak, and which is more miraculous, even their secret Cogitations. This is much indeed, but shortly afterwards he forgets these strange perfections: for when he brings him to Phraotes, that serious Eastern Prince, there doth he use an Interpreter; for Tyaneus, who formerly understood all languages, could not understand the language of the Prince; and so far was he from knowing his secret thoughts, that he did not know in how many languages he could express those thoughts: for when the Prince was pleased to express himself in the Greek Tongue, Tyaneus was quite dejected, and did much wonder how he came to be Master of that Dialect. Now if any man will say, that the Brachmans did impart their Mysteries to him, it is apparent enough they did not. This is it which even Damis tells

us: for Apollonius (saith he) requested nothing of the Brachmans, but certain Divinatory Tricks, by which he might foretell things to come. And here Jarchas takes occasion to discourse with him about Revelations, for he speaks not of any Prognosticating Knacks, which this Greek did look after. he tells him then, that he judg'd him a most happy man, who could obtain any Fore-knowledg at the hands of God, and preach that to the Ignorant, which he did already foresee. As for Rules to divine by, he prescribes not any, for it was too gross an Error for such a Philosopher as Himself: He only tells him, That he should lead a pure life, and keep himself spotless from the Flesh. One passage indeed there is, which I cannot omit: Jarchas informs Apollonius, that of all Gifts imparted to Man by Revelation, megiston to tes hiatrikes doron. The chiefest (said he) is the Gift of Healing, or Medicine. But this Heavenly, and most Beneficial Truth Apollonius was not sensible of: for he was so great a stranger to the Secrets of Nature, that he did not know what to ask for. For my own part, if I durst think him a Philosopher, I should seat him with the Stoics, for he was a great Master of Moral Severities, and this is all the Character I can give him. As for Philostratus, if we were not even with him, I should think he had much abused us: for when he pen'd his History, he allow'd us no Discretion, who were to come after him. I could be sorry for some Absurdities he hath fastened on Jarchas, did not the Principles of that glorious Brachman refute them. What they are, I shall not tell you, for I am confin'd to a Preface, and cannot proportion my Discourse to the deserts of my Subject.

(To be continued.)

Red Cross Knights of Rome and Constantine.



"Original, or Premier Conclave of England."—The Quarterly Assembly of this Conclave was held at the Freemasons' Tavern, on Monday, the 5th of September. Sir Knight R. Wentworth Little, G.R., P. Sov., presided, in the unavoidable absence of Sir Knight Trickett, the M.P.S.; and the other Knights present were Col. F. Burdett, G.S.G.; John Hervey, G.H.C.; W. H. Hubbard, G.T.; J. G. Marsh, G.A.; H. C. Levander, G.A.T.; H. Parker, G.O.; G. Kenning, S.G.; T. W. Boord, J.G.; W. H. Andrew, H.P.; E. Sillifant, S.B.; G. A. Taylor, Herald; T. Luty, C. J. B. Plestow, T. Burdett Yeoman, N. Lake, and M. Edwards. The Visitors comprised Illus. Knights Capt. F. G. Irwin, Inspector-General for Bristol; F. Walters, P.S. 3; T. Smale, S.G. 9; S. Rosenthal, H.P. 15; and A. Perrot, S.B. 6.

After the usual ballot, the following Brethren were admitted, and installed as Knights of this Illustrious Order:—M.W. Bros. the Rev.

G. Raymond Portal, Grand Mark Master Mason of England; Jorgen D. Larsen, and Arthur B. Donnithorne.

The Conclave was then closed, and the Knights adjourned to the Refectory, where a *recherché* repast, provided by the Freemasons' Tavern Manager, Bro. Francatelli, awaited them. Sir Knight Little occupied the chair, supported by Chevaliers Col. Burdett, John Hervey, Rev. G. R. Portal, Capt. Irwin, and the other Knight Companions. After the cloth was cleared, "The Memory of Our Founders" was drunk in solemn silence. The first toast was "The Queen and Christian Masonry," after which the National Anthem was sung by Sir Knight Marsh, with musical accompaniment by Sir Knight Parker. "The health of Lord Kenlis" was proposed and warmly received, and the M.P.S. in the chair then introduced the toast of "Sir F. M. Williams, Bart., M.P., and the rest of the Grand Council." Sir Knight Col. Burdett responded in very happy language, and said that he, as well as every member of the Council, was determined to support and maintain the dignity of the Order.

Sir Knight Little, Acting M.P.S., then proposed, "The healths of the Newly-installed Companions-in-Arms, the Rev. G. R. Portal, A. B. Donnithorne, and J. D. Larsen," and in the name of the Conclave welcomed them into the Order. He said he felt especially gratified at the accession to their ranks of so distinguished a Brother as the M.W. Grand Master of the Mark Masons of England, and more than pleased to have the personal satisfaction of installing him as a Knight of Constantine (cheers). The toast was received with enthusiasm, and the Rev. Knight Portal, in a very able speech, responded; as did also Sir Knights Larsen and Donnithorne. Illus. Sir Knight John Hervey proposed, "The M.P.S. in the chair, Sir Knight Little," and feelingly alluded to the cause of the absence of Sir Knight Trickett, the actual M.P.S. The Acting M.P.S. acknowledged the compliment, and proposed "The Visitors," for whom the Inspector-General for Bristol, Captain Irwin, and other Fratres, returned thanks. The other toasts, including those of "The Past Sovereign," "The V.E.," and "The Officers," having been duly honoured, the Chevaliers separated, well pleased with so successful a meeting at a time when the pursuit of Masonry is almost suspended in the Metropolis.

BOMBAY.

No. 28, "Bombay" Conclave.—A Conclave of Knights of the Red Cross of Rome and Constantine was opened and consecrated at the Freemasons' Hall, Mazagon, Bombay, on the 15th of July, 1870. The Inspector-General, Em. Sir Knight Percy Leith, P.M., P.S., presided, assisted by Sir Knights the Hon. James Gibbs, D.G.M., 33°; and Tyrrell Leith, 18°, &c. &c. Worthy Bros. Col. Penn, 18°, and Balfour, 18°; and Bros. Langley, 18°, and Thomas, 18°, were then introduced to the Conclave, and admitted into the ancient Christian Order. At the conclusion of the executive business, Sir Knights Gibbs and Tyrrell Leith received the Viceroy and Sovereign degrees. The following Brethren were proposed for installation at the next meeting of the Conclave:—Bros. Dixon, Cornforth, Shepherd, Swift, Mathew, Crawford, Malins, D'Emden, Hunter, and Hore. The Conclave was then closed with the

usual solemnities, after having appointed Bro. Seager Sentinel, and the Inspector-General conferred on him this Order of Knighthood.

At a meeting of the same Conclave, held at the same place, on Monday, the 27th of July, there were present:—Sir Knights Tyrrell Leith, M.P.S.; Col. Penn, M. Balfour, C. A. Langley, J. Thomas, and W. J. Seager. The Conclave being opened in form with solemn prayer, the following Brethren were introduced to the Conclave by Sir Knight Penn, and they, being fully approved of by the Inspector-General, and by those present, were all duly admitted to our ancient Christian Order:—Bros. Dixon, Cornforth, Swift, Mathew, Crawford, Malins, and D'Emden. The M.P.S., Em. Sir Knight Tyrrell Leith, then elected his Officers for the ensuing year, and the Conclave was closed with solemn prayer.

H. W. S.

No. 1, "Mount Carmel" Sanctuary and Commandery.—A Quorum Meeting of this Commandery was convened by the M.E. Commander, Bro. Knight R. Wentworth Little, on Tuesday, the 30th of August, for the purpose of conferring the Orders upon Sir Knight Samuel B. Harman (Mayor of Toronto), M.P.S., No. 26, Toronto. The M.E.C. was assisted by Bro. Knights Hubbard and Edwards, and Bro. Knight Harman was subsequently commissioned as Seneschal of Canada.

Imperial, Ecclesiastical & Military Order of Knights OF THE Red Cross of Rome and Constantine.



GRAND IMPERIAL COUNCIL.

The Right Hon. the LORD KENLIS, Most Illustrious Grand Sovereign.
 SIR F. MARTIN WILLIAMS, M.P., Most Eminent Grand Viceroy Eusebius.
 COL. FRANCIS BURDETT, J.P., Very Illustrious Grand Senior General.
 The Right Hon. the EARL OF JERSEY, Very Illus. Grand Junior General.
 The Rev. T. F. T. RAVENSHAW, Very Illustrious Grand High Prelate.
 JOHN HERVEY, Illustrious Grand High Chancellor.
 WILLIAM HENRY HUBBARD, Illustrious Grand Treasurer.
 ROBERT WENTWORTH LITTLE, Illustrious Grand Recorder.
 HENRY GUSTAVUS BUSS, Illustrious Grand High Almoner.
 WILLIAM HENRY GUMBLETON, J.P., Illustrious Grand Chamberlain.
 JOHN GEORGE MARSH, Illustrious Grand Architect.
 EDWARD BUSER, Illustrious Grand Marshal.
 ROBERT JONES (Sheriff of London and Middlesex), Illus. Grand Orator.
 REPRESENTATIVE IN SWEDEN.
 ERNEST FROLICH, Knight of the Order of Vase.

GRAND SENATE.

COLONEL JOHN WHITWELL, *J.P.*, Grand Preceptor.
 The Right Hon. the LORD LINDSAY, Grand Examiner.
 SIDNEY EDWARD CLARKE, *M.D.*, Grand Prefect.
 The Rev. CHARLES J. MARTYN, Grand Sub. Prelate.
 WILLIAM JAMES HUGHAN, Grand Vice-Chancellor.
 HENRY CHARLES LEVANDER, *M.A.*, Grand Assistant Treasurer.
 WILLIAM ROBERT WOODMAN, *M.D.*, Grand Assistant Recorder.
 JOHN TRICKETT, *C.E.*, Grand Sub-Almoner.
 GEORGE POWELL, Grand Sword-Bearer.
 ALEXANDER M. Mc DOUGAL, *F.R.C.S.*, Grand Precentor.
 HENRY PARKER, Grand Organist.
 WILLIAM TWEEDY, Grand Vice-Chamberlain.
 ANGELO J. LEWIS, *M.A.*, Grand Assistant Marshal.
 THOMAS CUBITT, Grand Herald.
 RAYNHAM W. STEWART, Grand Assistant Herald.

REPRESENTATIVES OF CONCLAVES.

<i>Premier.</i> —John Coutts.	10. John H. Macfarlane.
2. David G. Berri.	11. Captain H. Lyon Campbell
3. William Mann.	12. Tom Mason.
4. Capt. J. W. Whitbread.	13. Thomas Foster A. Dickson
5. William Tweedy.	14. Major Alexander L. Irvine
6. C. H. Rogers Harrison.	15. Robert Kenyon.
7. Joseph Millington.	16. Henry B. Haffield.
8. James Iggledon.	17. Rev. J. Clare Pigot.
9. Edward Clark.	18. John Thomas.

CONCLAVES ACTING UNDER THE GRAND COUNCIL.

- Original, or Premier Conclave.*—Freemasons' Tavern, London; Monday before quarterly Communication of Grand Lodge of England, March, June, September, and December. Sir Knight J. TRICKETT, *C.E.*, M.P.S.; R. W. LITTLE, Recorder.
2. *Plantagenet.*—City Terminus Hotel, Cannon Street, London; second Monday in January and April, and second Wednesday in September and November. Sir Knt. D. R. STILL, M.P.S.; G. S. STATES, Recorder.
3. *Rose and Lily.*—Masons' Tavern, Masons' Avenue, Basinghall Street, London; fourth Saturday in March, May, July and September. Sir Knight C. A. COTTEBRUNE, M.P.S.; J. TERRY, Recorder.
4. *Rose of England*—Masonic Hall, Ipswich; third Monday in March, June, September and December. In abeyance.
5. *Phoenix.*—Masonic Rooms, High Cross, Truro. Sir Knight TWEEDY, M.P.S.; W. J. HUGHAN, Recorder.

6. *Roman Eagle*.—Anderton's Hotel, Fleet Street, London; fourth Saturday in February, July and October. Sir Knt. W. R. WOODMAN, M.D., M.P.S.; A. A. PENDLEBURY, Recorder.
7. *Doyle*.—Masonic Hall, Court Place, Guernsey; third Thursday. Sir Knight J. GALLIENNE, M.P.S.; F. CLARKE, Recorder.
8. *Concord*.—Masonic Temple, Stopford Road, St. Helier's, Jersey. Sir Knight P. W. BENHAM, M.P.S.; A. SCHMITT, Recorder.
9. *Villiers*.—Northumberland Arms Hotel, Isleworth; third Saturday in March and September. Sir Knight H. ALLMAN, M.P.S.; R. GURNEY, Recorder.
10. *Rose & Lily*.—Assembly Rooms, Weston-super-Mare; third Wednesday in every month. Sir Knight Major General G. B. MUNBEE, M.P.S.; B. COX, Recorder.
11. *Mediterranean*.—Gibraltar. Sir Knight Capt. G. GILBARD, M.P.S.; Major F. W. LAMBTON, Recorder.
12. *Red Rose of Lancaster*.—Masonic Rooms Music Hall, Lancaster. Sir Knt. Dr. J. D. MOORE, M.P.S.; W. H. BAGNALL, Recorder.
13. *McLeod Moore*.—St. John, New Brunswick. Sir Knight T. A. D. FORSTER, M.D., M.P.S.; C. U. HANFORD, Recorder.
14. *Macdonald*.—Head Quarters First Surrey Rifle Volunteers, Brunswick Road, Camberwell. Sir Knight J. STEVENS, M.P.S.; J. H. HASTIE, Recorder.
15. *St. Andrew's*.—City Terminus Hotel, Cannon Street, London. Sir Knt. R. W. STEWART, M.P.S.; W. H. HUBBARD, Recorder.
16. *St. Patrick's*.—Freemasons' Tavern, London. Sir Knight Col. F. BURDET, M.P.S.; (T. McGOVEN, V.E., in charge;) C. J. CARLETON, Recorder.
17. *William de Irwin*.—Brislington Crescent, Bristol. Sir Knight E. T. INSKIP, M.P.S.; B. COX, Recorder.
18. *St. George's*.—Palmerston Arms, Grosvenor Park, Camberwell. Sir Knight H. THOMPSON, M.P.S.; E. SHAUGHNESSY, Recorder.
19. *Rose of Sharon*.—Masonic Rooms, Newball Street, Birmingham. Sir Knt. T. PARTRIDGE, M.P.S.; A. HORROCKS, Recorder.
20. *Kenlis*.—Masonic Hall, Kendal. Sir Knight Col. J. WHITWELL, M.P., M.P.S.; J. SUMMERS, Recorder.
21. *St. Helena*.—Montreal, Canada. Sir Knt. F. M. SOWDON, M.P.S.; E. M. COPELAND, Recorder.
22. *Harington*.—Hamilton, Canada. Sir Knt. T. B. HARRIS, M.P.S.; R. WHITE, Recorder.
23. *Gwent*.—Masonic Rooms, Pontypool. Sir Knight W. WILLIAMS, M.P.S.; W. H. HASKINS, Recorder.
24. *Huron*.—London, Canada. Sir Knight T. WILSON, M.P.S.; T. BEATTIE, Recorder.
25. *Moore*.—Peterborough, Canada. Sir Knt. C. D. MACDONALD, M.P.S.; G. BURNHAM, Jun., M.D., Recorder.
26. *Holy Land*.—Toronto, Canada. Sir Knight S. B. HARMAN, M.P.S.; F. J. MENET, Recorder.
27. *Lactantian*.—Kingston, Canada. Sir Knt. W. B. SIMPSON, M.P.S.; E. H. PARKER, Recorder.
28. At Bombay.

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1. *Mount Carmel Sanctuary and Commandery of St. John.*—Freemasons' Tavern, Tuesday nearest 3rd May. Sir Knt. R. W. LITTLE, R.G., Presiding Prelate and M.E.C. H. C. LEVANDER, Registrar.
2. *Mount Calvary Sanctuary and Commandery of St. John.*—Sir Knt. RAYNHAM W. STEWART, P.P. F. WALTERS, Registrar.
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