



THE
ROSI-CRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FREDERICK ROBT. WENTWORTH LITTLE, *Supreme Master,*

AND

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London:

PRINTED BY THOMAS H. HEARN,

77, HIGH STREET, SHORE NEWINGTON, S.

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Rosicrucian Society of England.

The Right Honorable The LORD LYTTON, G.C.M.G., Grand Patron.

The Right Honorable The EARL OF BECTIVE, Hon. President.

Sir FREDERICK M. WILLIAMS, Bart., M.P.,

The Right Honorable The EARL OF JERSEY, } Hon. Vice-Presidents.

Colonel FRANCIS BURDETT,

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

Frater WILLIAM JAMES HUGHAN,

Senior Substitute Magus,

Frater WILLIAM HENRY HUBBARD,

Junior Substitute Magus.

Frater JAMES BRETT, M.C. Master-General.

Vittoria Villa, Stoke Newington Road, N.,

6th JULY, 1871.

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 13th of July, 1871, 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.

ASPIRANTS TO THE GRADE OF ZELATOR.

BRO. ANDREW HAY, Oriental Club, Hanover Square, W.

BRO. THE LORD LINDSAY, 9, Grosvenor Square, W.

BRO. ARTHUR B. DONNITHORNE, Colne Lodge, Twickenham.

BRO. C. J. BERNERS PLESTOW, 35, Cavendish Square, W.

Proposed by M.W. Frater R. WENTWORTH LITTLE, S.M., P.M.G.

BRO. JAMES LEWIS THOMAS, 26, Warwick Square, S.W.

BRO. JAMES WILLING, JUN., 366, Gray's Inn Road, W.C.

Proposed by Frater Major FINNEY.

Seconded by the MASTER-GENERAL.

BRO. WILLIAM STONE, 76, Wood Street, City.

BRO. EUGENE CRONIN, M.D., Clapham Common.

Proposed by Frater E. H. FINNEY, JUN.

Seconded by the SEC.-GEN.

The grade of Adeptus Minor will be conferred on eligible Candidates.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Freemasons' Tavern, on Thursday evening, April 20th, 1871. Present:—

<p>M.W. Fra. Col. Francis Burdett, H.V.P. " " James Brett, M.G. " " R. W. Little, S.M., P.M.G. R.W. " C. H. R. Harrison, D.M.G. " " W. R. Woodman, M.D., S.G. V.W. " H. C. Levander, M.A. 2 A. " " W. B. Hambly, 3 A. " " James Weaver, 4 A. " " William Carpenter, 5 A. " " Rev. W. B. Church, M.A., 6 A. " " E. Stanton Jones, 7 A. W. Frater Thomas Cubitt, Organist. " W. J. Ferguson, T.B. " Major E. H. Finney, G. of T. " E. H. Finney, Jun., A.S.</p>	<p>Frater Joseph Banning. " J. R. Foulger. " Morton Edwards. " John Boyd. " Thomas William White. " Captain Jas. Bertrand Payne. " William Roebuck, C.E. " William Blake Johnston. " Donald Mangles Dewar. " Sigismund Rosenthal. " John Oxley Oxland. " John Woodward Barrett. " Raymond Henry Thrupp. " George Cooper. " George Butler. Frater J. Gilbert, <i>Acolyte</i>.</p>
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The M**** C**** was duly formed, and the minutes of the previous meeting read and confirmed.

After the usual Ballot, the following ten Candidates, being in attendance, were admitted to the grade of Zelator:—

<p>Bro. Sigismund Rosenthal. " William Blake Johnston. " Captain James Bertrand Payne. " Donald Mangles Dewar. " William Roebuck, C.E.</p>	<p>Bro. George Cooper. " Thomas William White. " Raymond Henry Thrupp. " John Oxley Oxland. " John Woodward Barrett.</p>
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The following Fratres were advanced to the 7°, or Grade of ADEPTUS EXEMPTUS:—

Fratres W. R. Woodman, W. J. Ferguson, J. Weaver, G. Butler, & E. S. Jones.

To the 6°, or Grade of ADEPTUS MAJOR:—

Fratres Colonel F. Burdett and H. C. Levander.

To the 5°, or Grade of ADEPTUS MINOR:—

Fratres C. H. R. Harrison, W. B. Hambly, J. R. Foulger, Major E. H. Finney, Morton Edwards, E. H. Finney, jun., Rev. W. B. Church, T. Cubitt, J. Banning, S. Rosenthal, J. O. Oxland, D. M. Dewar, W. B. Johnston, and W. Roebuck.

Frater Woodman, S.G., in accordance with *Notice of Motion previously given*, proposed that the sum of Five Guineas should be voted towards the Testimonial to Frater Wentworth Little, the Supreme Magus and Past-Master-General, to whom they owed the resuscitation of their Ancient Order.

In naming that sum, he felt sure that an amount sufficient to do honour to their most worthy Frater, and not to be a serious inroad on the funds in the hands of the Treasurer-General, would give far more pleasure to the Supreme Magus than the proposal of a larger sum.

Frater Major E. Hamilton Finney seconded the motion, which was carried unanimously.

Letters of apology for non-attendance from Frater Hughan and others were read.

The Secretary-General reported that he had appointed Frater Finney, jun., Assistant-Secretary, vice Gordon superseded for absence without leave.

An application was then made by Frater J. Oxley Oxland, of Corpus Christi College, Cambridge, for permission to form a Subordinate College of Rosicrucians at that ancient seat of learning, and the S.M. said that the application should be duly laid before the Council of Ancients.

The Secretary-General was requested to prepare a List of the Members of the Society by the next meeting, arranged in the order of their several grades, and

distinguishing the names of those who belonged to the Colleges of London, Bristol, and Manchester respectively. The List to be engrossed and displayed for the information of the Society at its regular meetings.

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

At the next meeting a paper on Mediæval Mysticism, by Frater Little will be read and discussed.

Chronicles of the Ciceroonian Club.

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

(Continued from page 141.)

ANCIENT AND MODERN MYSTERIES.

"It is a common saying that there is a 'white rabbit in the moon pounding out rice;' the idea suggested by the white and black spots on the moon's surface, which they imagine resembles that little animal engaged in the occupation of shelling rice. The Chinese suppose that the silvery planet is inhabited by many beautiful women, living amongst rare trees and flowers. They also have a pretty little tradition of the soul of one of the three originators of theatrical performances straying away to the moon and visiting the Lunar Palace, where the beautiful dramatic representations so impressed him that he remembered them upon his return to earth, and instituted them for the amusement of the earthly Celestials.

"Thankful to the moon for its goodness and smiles during harvesting season; thankful to the gods for their blessings, thankful for the safe arrival of another Autumn, the Autumnal Festival in China is a season of great merry-making and rejoicing; and the sacrifices and ceremonies in its honour could no sooner be dispensed with by this idolatrous people than their quiet home worship of ancestral tablets, or deep reverence for Confucius. Many peculiar customs are practiced in connection with this festival—mothers worshipping the goddess 'mother,' and the goddess 'seven-star mother'—who dwells among the seven-stars of the Dipper in the constellation of the Great Bear—with unusual ceremony. These mothers are supposed to give long life and health to children. Merchants during this period present their bills to customers. It is thought very dishonourable for a debtor not to pay at least a portion, or to promise the payment of his debt at some specified time.

"At the end of the five days' rejoicing and sacrificing, the devil who was stationed outside the entrance to the 'spirit's house,' was burned that news might again be carried to the gods of the extraordinary honours paid them on earth."

The following account of the sacrifices of the Chinese is condensed from *All Religions and Ceremonies*:—

"The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heaps of stones, in the open fields, or upon some mountain. Around the *tan* was raised a double fence, composed of turf and branches of trees; and between the

fences were erected two smaller altars, upon which, after the greater sacrifice, they offered other in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the tan; to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

“In the early ages of the empire a single mountain was set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to intreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for warmth and heat necessary to bring forward two crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries in the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

“This institution, which subjected the emperor to regular journies, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifices at a distance from it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple in the city, where these sacrifices might be offered up.

“The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice; the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

“Their temples are built all after one form; but, as in other countries, very different in beauty and magnitude. Their josses, or demi-gods, are some of human shape, some of monstrous figures; but, in the province of Fokien, they are devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say that she is the Chinese Virgin Mary.

“There is another goddess, called Matson, who swam from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation; for which reason none go a voyage, but they

first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot, and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

"They have another goddess, in the form of a virgin, called Quonin, who has many votaries, but is mostly worshipped in the province of Pekin and Manking, but being a virgin, she has many lovers all over China.

"They have one temple, called *The Temple of Apes*, in which are numerous ill-shaped images of that animal.

"The god Fo, has a human shape, except his head, which has the figure of an eagle. Passa is set cross legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c.

"Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the deity under different titles; in the one he is adored as the *Eternal Spirit*; in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festivals of all kinds are then prohibited. On the day appointed for sacrifice, the emperor appears with all the pomp and magnificence of power, to which everything in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance that there is between the Supreme Being and man.

"Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought political, for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the ground, or the empress breeds silk worms, it is to show that respect and veneration which they entertain for the spirit who rules the universe."

(To be continued.)

Symbolic Language.

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

(Concluded from page 144.)

I cannot doubt that many readers of the *Rosicrucian* will be glad to receive an intimation that these papers are approaching a conclusion. Had I anticipated, when I took pen in hand to treat of symbolical language—my intention being merely to throw out a few hints and suggestions for the purpose of directing attention to this method of communicating ideas, so largely used in Masonry, and so felicitously employed in the prophetic writings of the Scriptures—that my lucubrations would have run out to such a length, I should have abandoned my purpose, and not have presumed to occupy so much of the limited space afforded by our periodical. But I believe that such extension is almost the necessary consequence of writing upon a subject, in small portions, at somewhat long intervals of time. In such case, the impressions which the full consideration of a subject, in all its various parts and bearings, leaves upon the mind lose much of their strength and distinctness, and one returns to the subject, not with a vacant mind, but with a mind in which there is an indistinct and somewhat confused impression of what one has previously thought, so that one writes under a degree of restraint not at all favourable to that full grasp and mastery of the subject so indispensable to the strength and brevity of style to be desired in literary composition. This must be my apology for the length to which these papers have run, and I hasten to bring them to an end by a few thoughts on

SYMBOLIC CHOROGRAPHY.

The term chorography, from the Greek *choros* and *grapho*, is the description of particular regions. It is less in its object than geography, and greater than topography. It does not embrace the whole earth, nor is it restricted to a particular locality. It may, therefore, be fitly used in treating of symbols which in their geographical aspect have relation, chiefly, to countries, nations, empires, and so forth.

It might seem that symbols are such clumsy representatives, so to speak—that is, such rough and imperfect representatives—of ideas, that it would be almost impossible to give them any specific local reference or application; I mean such a reference and application as should indicate with exactitude something existing or to exist in a particular region or country, away from the one in which the symbols are used, and to be interpreted properly only in reference to it. I do not pretend to be well up in the science of Egyptian hieroglyphic and symbolic writing, but I may venture to say that we look in vain amongst those hieroglyphics and symbols for representations of distant and local objects. True, we find that the flower of the lotus is the symbol of Upper Egypt, and the papyrus stem the symbol of Lower Egypt; and so we find foreigners, as slaves or prisoners, characterised by their particular physiognomy and costume. But this kyriological or

hieroglyphic writing is very limited in its powers; being, indeed, hardly removed from the earliest stage of picture writing. It is only in the Bible that we find the science of symbolic writing carried out to what we may take to be its perfection, the prophets having at their command such a variety of chorographic symbols, that they use them copiously and with great felicity. I know of no one who has treated this subject so well as Mr. Elliott, in his *Horæ Apocalypticæ* (vol. 1, p. 2, ch. 4, s. 1) and I shall chiefly follow him on the Old Testament, regretting that the limits within which I am confined prevent me from quoting him as I should like to do. There are many varieties—whether we regard its plants and animals, or the dress, visible customs, or assumed insignia of its inhabitants—by which one country is in a measure distinguished from others. This is undoubted; and where these characteristic objects afforded suitable emblems of the things to be signified of a people, the prophets selected them for the purpose. No student can have failed to observe how strikingly, whether the symbol be borrowed from the botanical world or the zoological, or from the appearance, dress, or other visible characteristic of the inhabitants of a country, the local appropriateness desired marks the selection made. In producing examples of this, Mr. Elliott first takes emblems from plants. Thus, if Israel is to be symbolised nationally, it is by the *olive tree* or the *vine*; fruit trees, because the point and moral of the comparison had reference to its religious culture by God, and its consequently expected fruitfulness; but both were eminently fruit trees of the country; and of these, the vine most frequently, as being of all others, perhaps, the most characteristic of its mountain produce; indeed, as such, particularised in Jacob's blessing (*Gen. xlix. 2*). And as of Israel nationally, so of particular classes in it. Of its princes and high ones, the *cedar of Lebanon*, the loftiest of the trees in Israel, is the frequent symbol. The beauty of its holy ones is symbolised by the *palm*, perhaps the stateliest fruit tree in the land; and the people, when withering under God's displeasure for sin, by the *driven-up grass* upon the housetops. When Egypt is the subject, and the particular point to be illustrated is its weak and faithless friendship to the Jews, who trusted in it, the *reed* is chosen as the symbol. Or, when a Babylonish dependency, then the *willow*—that of which Zion's captives told, as growing by the rivers of Babylon. The emblems from animals are, in like manner, locally appropriate. If Judah is conquering, it is a *lion*, such as might rise up from the swelling of Jordan. Israel, foolishly snared by her foes, is symbolised by the *dove*, so common in the land: Ephraim is a *silly dove*. Is it apostatising, then, it may be, the *dromedary* is the symbol, impatient of the holy city, and bent upon gaining the wilderness of its preference. The symbol of Edom is the *eagle*, that might have built his eyrie in the mountain rock; the very image—as he that has seen pictures of Petra or other Idumean cities must be aware—of the high rocky excavations that they inhabited. Egypt is the *crocodile*—the dragon of the Nile. The *wild ass* is the not less characteristic symbol of the Arabs: Ishmael is a man, a *wild ass*. In passing to Daniel's visions, there are the symbols of the four wild beasts—the beasts described to be symbols of nations or empires—the

lion, bear, leopard, and monstrous compound that made the fourth—symbols representing, according to the all-but-universal consent of the best authorities, ancient and modern, the four successive heathen and persecuting powers of Babylon, Persia, Greece, and Rome. In these we see the local propriety observed, for the lion was a native of Babylonia, the bear of the Median mountains, and the leopard of the forests of Pindus and Macedon. In a subsequent vision of Daniel's (*ch. viii.*), the symbols selected are those adopted by the nations themselves, as their insignia, stamped as such, by the one and the other on their respective coinage—the *ram* the symbol of Persia, and the *goat* of Macedon. In like manner, the *eagle* is used to symbolise the Roman power (*Matt. xxiv. 28*), and a *ship*, to symbolise Tyre. The eagle, as is well known, was the Roman ensign, and the ship is found on the Tyrian coins. The symbolic image of gold silver, brass, and iron, seen by Nebuchadnezzar, figured the four kingdoms, that, rising round Judah as a centre, and all connected with it, were, in succession, and each in image-form (*i. e.* associated with and upholding idolatry) to hold the empire of the civilised world until the establishment at the last of God's own kingdom. The kingdoms thus symbolised were the Babylonian, Persian, Greek, and Roman. And the suitability of the component metals of the image to symbolise them, in regard at least of the golden splendour of the first and the iron strength of the last, is obvious, and is recognised by Gibbon, who says, "the arms of the Republic advanced with rapid steps to the Euphrates, the Danube, the Rhine and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings were successively broken by the *iron* monarchy of Rome" (*vi. 407*). "The fourth shall be strong as iron," says the prophet; and the very name—"Rome" means *strength*. And in the armours of these different peoples we further discern the appropriateness of the symbols. In the Roman battle array *iron* was as observable as gold and silver in the Persico-Assyrian, and *brass* in the Grecian.

But it is to the Apocalypse we must turn to see the wonderful use of symbols, as descriptive of position or locality. Let us take a few examples.—

If the spiritual sphere, or religious world, is to be depicted, it is appropriately symbolised as "heaven," "After this, I looked, and a door was opened in heaven" (*ch. iv. 1*). That is, the religious sphere was laid open to the prophet's spiritual vision. It will be observed that the "heaven" exhibited to him is drawn in allusion to the encampment of Israel in the wilderness (*Numb. i. 2*). The centre is occupied by the Throne, upon which is a symbolic representation of Jehovah. This throne appears to be symbolical of religion in the abstract, or that principle involved in the idea of God's sovereignty and man's accountability—the grand foundation of all religion. The two pre-eminent attributes of God are symbolised by the blood-red sardine stone (justice) and the pale-tint of the Jasper stone (mercy). Passing by other things here represented, we must observe that the four "living creatures" (not "beasts")—unlike the cherubim in Ezekiel's visions (*Ezek. i. and x.*) have but one face each—a lion, a calf, a man, and an eagle, answering

to the four faces of each of Ezekiel's cherubim—would seem to represent the eastern, western, northern, and southern Gentile nations of the great Roman "earth," or empire, who pay a general homage to the supreme, omnipotent, omniscient, and omnipresent Being—a sentiment which is, as it were, inherent in the human mind. But is there any thing of a chorographical character in them? Let us see. As the standard of the division of Judah was a *lion*, and its situation towards the east of the tabernacle, so the first living creature, with a face like that of a lion, signified the eastern Roman nations. As the standard of the division of Ephraim was an *ox*, and its situation towards the west, so the second living creature, like a calf or young bullock, represented the western Roman nations. As the standard of the division of Reuben was a *man*, and its station towards the south, so the third living creature, like a man, depicted the southern Roman nations. As the standard of the division of Dan was an *eagle*, and its station towards the north, so the fourth living creature, like a *flying eagle*, represented the Roman northern nations. The six wings of each living creature may symbolise the progression of the several nations, and the eyes within, and before, and behind, their penetration and acuteness, and their capacity for great spiritual, intellectual, and moral perception. Throughout the Apocalypse, this view of the symbol "heaven," will be found sustained. Whatever is represented as taking place in *heaven*, takes place in the church, or the religious sphere—whatever in or on the *sea*, in those nations of the world not belonging to the symbolic "earth," or Roman empire—whatever on the earth, in the territories of that empire. Hence *heaven* stands in opposition to *earth* and *sea*. The symbol of heaven is, however, employed to denote two things—(1) the religious sphere (2) the monarchical, courtly, or aristocratic sphere, the sun, moon and stars representing rulers and those in elevated stations. It is easy to discover which of the two symbolised is the one intended in the text.

Winds, as having an agitating and disturbing influence, fitly represent political or social commotions, and the direction they take, or the point whence they come, point out the quarter in which the commotions take their rise. In chapter *vii.* 1, we read that the Seer beheld four angels standing on the four corners of the earth (the Roman territory), holding the four winds of the earth; which winds some have interpreted to denote the incursions and devastation of the barbarians; but the statement being, that the four winds are the winds of the *earth*, shews that they denote *internal* and not external commotions and disruptions. The four angels or agencies who restrain them for a while, that the symbolical sealing of the 144,000 might take place, fitly represent the four governments or principalities into which the Roman empire was divided upon the death of Galerius and Maximian, A.D. 310, and point out that very short-lived authority exercised by those four governments, which, while it temporarily averted civil wars, eventually terminated in fierce domestic broils, spreading confusion, terror, and dismay throughout the empire.

An *angel*, which represents a divine agency, may appear either in "heaven," or on the "earth." In the former case it represents a spiritual or religious agency; in the latter, a secular one. When, as in ch. *vii.* 2,

as occupying a position between heaven and earth, rising from the earth, it symbolises agency which is in the act of rising into political importance, for the heaven here denoted is, without doubt, the governmental sphere. In like manner, for a star to fall from heaven to the earth (*ch. ix. 1*) symbolises some important character belonging to the ruling sphere—not a person, but an official character, such as a governor, or prince, or bishop—who, in an unexpected manner, or suddenly, leaves its original official position, in order to occupy a place in the political or secular sphere. In verse 14 of chapter *vii.* the sixth of the trumpet angels is commanded to loose the four angels which are bound in the great river Euphrates; and they were loosed to slay “the third part of men.” Now, as rivers symbolise particular nations or peoples belonging to “the earth,” or Roman territory, the Euphrates, which flowed through the eastern or Asiatic division—the third part of the Roman world—it must represent all those nations and peoples inhabiting the eastern portion of the Roman territory; and the four angels who were bound in it, but had been prepared to destroy “the third part of men,” or the Roman eastern nations, represent the four secular governments, or Turkish Sultanies which were, at that time, bound in or restrained to the Eastern empire, or were located among some of the former eastern subjects of the Empire. They were “loosed,” and, subverting the Saracenic dynasty of the eleventh century, became masters of all that great and important portion of the old eastern Roman empire, which the Saracens had wrested from the feeble and effeminate Greek Christians.

But here I must stop. I do not pretend to have exhausted this part of the subject, but simply to have shewn by what apt and effective means the chorographic character of the symbols used in Scripture is denoted and fixed.

Notable Rosicrucian Books.

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

“THE FAME AND CONFESSION OF THE FRATERNITY
OF R. C. COMMONLY OF 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 147.)

Seeing then that the Visible Heavens receive the Brightness of the Spiritual World, and this Earth the Brightness of the Visible Heavens, why may not we find something on Earth, which takes in this Brightness, and comprehends in it self the Powers of the two superior Worlds? Now if there be such a Subject to be found, I suppose it will not be deny'd, but the Powers of the Angelical and Celestial Worlds are very strange Powers, and what that is which they cannot do, is hard to determine. The Subject then is the Salt I have spoken of formerly, it is the Body of the Universal Spirit, Ocheema kai aitherodes soma tou

plastikou logou. It is the Sperm of Nature, which she prepares for her own Light, as if we should prepare Oyl for a Lamp. A strange Substance it is, but very common, and of some Philosophers most properly called, Salina virens, & Mirabilis. And here it will not be amiss to say something of the Cabalists Linea viridis or green Line, a Mystery not rightly apprehended even by some of the Mekkubalim, but certainly the Modern Rabbins know it not at all. It is the last Midah or Propriety of the Sephiroths, for it receives and includes all the Influences of the Sphirstical Order. It compasseth the Heavens, and in them the Earth, like a green Rain-bow, or one vast sphere of Viridity, and from this Viridity the divine Influences are show'd down like Rain through the Æther into the Globes of the fixed Stars: for what the Air is to the Globe of the Earth, such is the Æther to the Globes of the Stars, and here lies a Secret of the Mekkubalim, for they tell us, there is a double Venus, in duplici Aere. But of this enough. I will now speak of the Philosophers Secret, and blessed Viridity, which is to be seen and felt here below. It is the Proteus of the old Poets; for if the Spirit of this green Gold be at Liberty, which will not be till the Body is bound, then will he discover all the Essences of the Universal Center.

Tum variæ illudent species, atq; ora Ferarum:
Fiet enim subito sus horidus, atraq; Tigris,
Squamosusque Draco, & falyâ cervice Læna:
Aut acrem flammis sonitum dabit, atq; ita Vinculis
Excidet, aut iu Aquas tenues dilapsus abibit;
Omnia transformat sese in miracula Rerum,
Ignemq; Horribilemq; fera, Fluviumq; liquente.

But this is Poetry: let us now hear the same Scene described by a most excellent and withall a severe Professor of Philosophy. Ubi vero spiritus (saith he) excessit è fragilibus, per quos sparsus erat, meatibus, estque ab omni prorsum Colluvie purgatus, in infinitatis sese attollit formas; modo in Herbam, modo in Lapidem, aut in Insolitum quoddam Animal: Interdum in Æquor, aut Unionem, aut Gemmam, aut Metallum: dulceque rubentibus jam Flammis emicans, in multas statim colorum Myriadas transit, vivitque portentorem semper Effector, ac Magus, isto nequaquam faticens labore sed vigore ac viribus indies adolescens. *Thus he: And now Reader I must tell thee, that all these Miracles grow out of a certain Earth, a soft red Clay, which is to be found everywhere. It may be thou art much troubled at these Appearances which I have mentioned, but what wilt thou say to Jamblichus, who tells us seriously, that this Earth will attract Angels, I mean good Spirits? for so did he. But let us hear this Auditor of Anebo, for thus he writes from Ægypt to Porphyrius.* Omnium prima (saith he) & Antiquissima Entia, in Ultimis quoque subrutilant, Immaterialiaque principia materialibus adsunt. Nemo itaque miretur, si quam materiam esse dicimus puram, atque Divinam. Nam ipsa quoque materia, quum ab Opifice, Patreque Omnium facta sit, nerito perfectionem sui quandam acquisivit, aptam ad Deos suscipiendos. Quinetiam quum nihil prohibet superiora Lumen suum ad Inferiora diffundere: neque igitur materiam permittunt expertem fore Superiorem. Quapropter quantumcunque materiae perfectum, & purem est, atque deiforme, ad Deorum susceptionem non est ineptum. Nam quum oportuerit etiam Terrena nullo

modo Divinæ Communionis expertia fore, ipsa gauque TERRA divinam quandam portionem suscepit, ad capiendos Deos sufficientem. Non ergo fas est omnem, Materiam detestari, sed solam, quæ Diis fuerit aliena; Propriam vero ad illos decet eligere, utpote quæ consentire possit: Neque enim aliter Terrenis locis, & hominibus hic habitantibus, possessio, portiove ulla ex Divinis contingere potest, nisi TALE quiddam prius jactum fuerit FUNDAMENTUM. Arcanis itaque Sermonibus credendum est, Testantibus a DEIS per Beata Spectacula, Traidtam fuisse MATERIAM QUANDAM, Hæc ergo illis ipsis Tradentibus cognata est. Talis ergo Materia Deos excitat, ut se demonstrent, &c. *These are the words of Jamblichus, in that profound Discourse of his, where he gives Porphyrius an Account of the Ægyptian, Caldean and Assyrian Mysteries.*

(To be continued.)

Freemasonry.

BY R.W. FRATER W. R. WOODMAN, M.D., Sec. Gen.

FREEMASONRY! that bond of brotherhood which is well named "the mystic tye," since the outer world cannot understand how it binds kindred souls together! Its greatest charm lies in the fact that it culls the choicest and best from all the different grades of so-called society, and unites them with the powerful link of friendship. The manner in which this is effected is mysterious in its simple beauty, we cannot ourselves explain it, and we can no more reduce it to the common laws of cause and effect than we can explain the principle of life itself—the upspringing of the blade of grass in the meadow—the transient blush on the maiden's cheek—the vivifying power of the sunshine, whose rays give light, and heat, and motive power to all around—"the corn that grows, the wind that blows, and the water never still." In all these intricate and mysterious changes we can go no further than to "second causes." Our finite being, the very necessities of our existence, stand in our way when we attempt to continue our search after truth. We try in vain to climb the zenith, and we find ourselves wrapt in wonder before the footstool of the great first cause of all—the Almighty Creator, the Great Architect of the Universe, and the true philosopher exclaims, in the language of Holy Writ, "No man hath seen God at any time."

In a future state of existence, when the soul has burst its bonds of clay, no more entrammelled by its "earthly tabernacle;" then, and then only we hope to attain nearer, and still nearer, to that mystic knowledge for which the soul is athirst—that soul, which immortal in its essence, and emanating from the Deity, shall again resume its place amongst the highest of all created beings, and bask in those divine rays of truth and wisdom from whence it sprang.

Pure and unselfish love is Divine, and, although in this sublunary abode we rarely if ever attain to its full and complete perfection, yet, we may be fully assured that all that tends to unite us in the sacred

cause of the search for truth, seeking and finding light where all is dark around, and assiduously cultivating that frame of heart and mind which leads us to help a friend or brother in poverty or affliction, is a step onward in the great journey we are all taking, and will eventually lead us to those happy realms where unclouded skies prevail, and the pure light of truth shall guide us to those rivers of living water where at last the immortal spirit's thirst shall be fully and most freely satisfied.

Knights of Rome and of the Red Cross of Constantine.



TRIENNIAL ASSEMBLY OF THE GENERAL GRAND CONCLAVE.

The Triennial Assembly of the General Grand Conclave of the Ecclesiastical and Military Order of the Knights of the Red Cross of Constantine was held at the Freemasons' Tavern, on Friday evening, the 3rd of March, for the purpose of receiving the report of the Executive Committee, to elect and enthrone a Grand Sovereign for the ensuing three years, and to elect three Past Sovereigns as members of the Grand High Almoners' Fund Committee. The following members of the Order were present:—The Earl of Bective, G. Sov.; Sir F. M. Williams, Bart., *M.P.*, M.E.G. Viceroy; Colonel Burdett, G.S.G.; W. H. Hubbard, G. Treas.; W. F. Gumbleton, G.C.; E. Busher, G. Marshall; Capt. F. G. Irwin, I.G. Bristol; H. G. Buss, G. Almoner; R. Wentworth Little, G. Recorder; John Hervey, G.H.C.; W. R. Woodman, H. Parker, H. C. Levander, Thomas Cubitt, A. J. Lewis, and R. W. Stewart, members of the Grand Senate. Past and Present Sovereigns of Conclaves:—George Kenning, W. Carpenter, T. W. White, Harrison, J. Taylor, W. Jones, W. Roebuck, D. Gordon, T. B. Yeoman, D. Dewar, Capt. L. Campbell, H. Thompson, S. Rosenthal, F. G. Bailey, A. A. Pendlebury, G. Lambert, W. B. Johnson, D. R. Still, and G. A. Ibbetson. Viceroys:—Andrew, G. S. Haines, Donnithorne, E. Sillifant, Shaughnessy; and the following, among other Sir Knights:—Robinson, Kingston, Hill, Lucey, A. M. Haynes, Hunt, Hurlstone, Worrell, H. Dicketts, Morton, Moss, Gottlieb, Willing, J. W. Barrett, Captain Payne, J. L. Thomas, Major E. H. Finney, E. H. Finney (jun.), J. Boyd, J. D. Larsen, J. S. Banning, T. L. Fox, Major C. Sendey, W. W. Anderson, W. C. Barlow, E. H. Thiellay, &c.

The Grand Conclave having been opened in Imperial form, Sir Knt. Gottlieb, I.G. Eastern Archipelago, acting as G. Herald.

Sir Knight R. Wentworth Little read the report of the Executive Committee, which stated that since they last reported in 1868, the Red

Cross Order had extended over many lands, and was now practised in Gibraltar, Bombay, Calcutta, Canada, and the United States; and there were now in working order no less a number than 51 conclaves, with an aggregate of 1,000 members, and the funds were in a satisfactory and highly-flourishing condition, giving an assurance that it was making rapid progress in all parts of the world.

Sir Knights John Hervey and W. E. Gumbleton proposed and seconded the motion that the report be received, adopted, and entered on the minutes, which was unanimously agreed to.

Sir Knight Hervey moved the following alteration of the General Statutes:—"The members of the Grand Council shall be appointed annually by the Grand Sovereign, with the exception of the Grand Treasurer, who shall be elected at the Annual Assembly of the General Grand Conclave. No officer shall hold office for more than three consecutive years, except the Grand Recorder, who may be re-nominated during pleasure. They shall be chosen from the members of the Grand Senate, but no senator shall be eligible for promotion to the Council until he shall have faithfully performed his duties in that capacity for at least one year." His wish, he said, in proposing this alteration, was to popularise the body, and that it should be more generally thrown open instead of being limited, as at present, to thirteen members.

Sir Knight Colonel Burdett seconded the motion, believing that the alteration would conduce to the benefit of the Order, as those brethren who were zealous for promotion would have the opportunity thrown open to them.

The motion was put and carried unanimously, as was one afterwards proposed, fixing the assemblies of the General Grand Conclave annually on the first Thursday in March.

Some other alterations of the Statutes were proposed and agreed to, after which the lines were formed of armed knights. The 1st Division under the command of the V. Illus. Sir Knight Colonel Burdett, and the 2nd Division under the command of Sir Knight Angelo Lewis, assisted by V.E. Sir Knight W. R. Woodman, *M.D.*; and, an arch of steel being formed, the G. Sovereign attended by the members of the Grand Council retired, preliminary to the election of a Grand Sovereign for the ensuing three years.

Sir Frederick Williams, *M.E.V.*, then occupied the throne, and alluded to the highly satisfactory manner in which the Earl of Bective had discharged his duties, and said it gave him great pleasure to propose the re-election of the Earl of Bective as Grand Sovereign for the ensuing three years.

Sir Knight Gumbleton seconded the motion, which was carried unanimously.

The Grand Sovereign was then re-introduced, the Knights standing and saluting, and was conducted to the chair in front of the high altar, where the G. High Chancellor administered the oath of fidelity, after which the G. Viceroy invested the Grand Sovereign with the robe of state, and he was also presented with the sword of state. The Grand Sovereign was then proclaimed by his style and titles, and, being saluted by the Knights, the ceremony of enthronement was brought to a close.

Sir Knight Hubbard having tendered his resignation as Grand Treasurer, was unanimously re-elected to that office.

Sir Knight Busher said he thought the time had arrived when, considering the hard way in which Sir Knight Little had worked for the good of the Order, that he should receive some substantial recognition of his services, and, as a mark of their good feeling towards him, he moved that the sum of 50 guineas should be given from the funds of the Grand Conclave towards the "Little Testimonial Fund."

Sir Knight W. R. Woodman, *M.D.*, had great pleasure in seconding the motion, which was put and carried unanimously.

The Grand Conclave was then closed in Imperial form, and the Knights adjourned to the banqueting hall, over which the Illus. G. Sov. presided. At the conclusion of the repast, the usual loyal toasts were proposed and drank with all honours.

The musical arrangements were under the direction of Sir Knight Henry Parker (who presided at the grand pianoforte), assisted by Madame Emmeline Cole, Bro. Kerr Gedge, and Bro. Theodore Distin, and the whole proceedings gave entire satisfaction.

Knights Templar.

The Grand Commandery of Tennessee met in March; R. E. Sir A. D. Sears, Grand Commander.

An interesting interlude took place, when the Prize Banner was presented to the Murfreesboro Commandery, represented by Sir J. B. Palmer. The R. E. Grand Commander and the recipient of the banner made beautiful speeches, which we regret were not committed to writing.

The Committees on Finance, on Appeals and Grievances, and New Commanderies and on Returns of Subordinates, submitted their reports, which were adopted.

The Committee on Foreign Correspondence, through Sir G. S. Blackie (Chairman), submitted their report, which was ordered to be printed.

The following resolutions were adopted:—

1. *Resolved.*—That the R.E. Grand Commandery of Tennessee unites with the Frateres of all Jurisdictions in lamenting the decease of our Past Grand master, Benjamin Brown French, and orders the Grand Secretary to prepare a Memorial Page for insertion in our Proceedings, to commemorate his unflinching integrity, his stainless honour, and his heroic virtues.

2. *Resolved.*—That the R.E. Grand Commandery of Tennessee deplores the decease of Sir Eliphalet G. Storer, her Grand Representative at the Grand Commandery of Vermont—a Knight whom she delighted to honor; and, as a last token of her esteem, orders a similar page to be prepared and placed in her Proceedings.

3. *Resolved.*—That the thanks of the R.E. Grand Commandery of Tennessee are hereby gratefully tendered to Sir J. C. Batchelor, Grand Representative of this Grand Commandery of Louisiana, for his hand-

some contribution to the Grand Commandery's Library. All of which is courteously submitted, with knightly and fraternal regards,

GEORGE STODART BLACKIE, Knight Commander,
Chairman of Committee.

Letters of condolence and sympathy were read from the Grand Commandery of Georgia and the Grand Encampment of Ireland, on the death of Sir L. J. Polk.

Representatives of the Grand Commanderies of Foreign Representatives were received and acknowledged, to wit: Sir Achilles D. Sears, from Grand Commandery of Louisiana; Sir William Maxwell, from the Grand Commandery of Wisconsin; and Sir J. E. Macauley, from the Grand Commandery of Texas.

The next business was the Special Order of the day, the discussion of Sir George S. Blackie's report on the Ritual; which, after prolonged discussion, was adopted with the following resolution:—

Resolved.—That the Representatives from this Jurisdiction to the Grand Encampment of the United States be instructed to ask the attention of that body to the subjects discussed in the report, with a view of adopting measures to put us in accord with the Orders of Christian Knighthood in the British Dominions.

The Grand Commandery then proceeded to the election of officers for the ensuing year, when the following were elected:—

Sir George Stodart Blackie, of Nashville, Right Eminent Grand Commander; Sir George Mellersh, of Memphis, Eminent Deputy Grand Commander; Sir Joseph Benjamin Palmer, of Murfreesboro, Eminent Grand Generalissimo; Sir Henry Sheffield, of Nashville, Eminent Grand Captain General (these four officers are the Representatives to the Grand Encampment of the United States); Sir and Rev. W. H. Armstrong, of Clarksville, E. Grand Prelate; Sir J. M. Pettigiew, of Memphis, E. Grand Senior Warden; Sir H. M. Aiken, of Knoxville, E. Grand Junior Warden; Sir John Mc Clelland, of Nashville, E. Grand Treasurer; Sir John Frizzell, of Nashville, E. Grand Recorder; Sir G. W. Polk, of Columbia, E. Grand Standard Bearer; Sir S. W. Hawkins, of Huntingdon, E. Grand Sword Bearer; Sir Ateta Thomas, of Franklin, E. Grand Warden; Sir George Siefert, of Nashville, E. Grand Sentinel.

At the afternoon session the report on the address of the Grand Commander was received and its recommendations adopted.

It was decided to hold the next Annual Re-union at Lebanon. The Grand Officers were then severally installed, and the Grand Commandery closed in due form.

The Sir Knights passed the entire time in peace and harmony, and the session was one of great interest to the Order.

“The simple fact is, that clubs, in common with Freemasonry and all other institutions which are exclusively confined to the male sex, are the victims of a whole host of false ideas, partly evolved out of the inner consciousness of the female mind, and partly disseminated by a few Snobs.” “London Clubs,” from *Tinsley*, June, 1871.

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