



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, (S.M.), Master General,

AND

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Rosicrucian Society of England.

The Right Honorable The LORD KENLIS, Hon. President.

Frater ROBERT WENTWORTH LITTLE,

Supreme Magus and M.C. Master-General.

Frater WILLIAM JAMES HUGHAN,

Senior Substitute Magus, and

H.C. Deputy Master-General.

Frater WILLIAM HENRY HUBBARD,

Junior Substitute Magus, and

V.C. Primus Ancient.

VITTORIA VILLA,

Stoke Newington Road, N.,

1st OCTOBER, 1868.

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 8th of October, 1868, at half-past 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. EDWIN P. ROPER CURZON, of the Inner Temple, and Grove House, Tooting. | } Proposed by the MASTER-GENERAL. |
| Bro. JOSEPH A. HORNER, of Burgh Grange, near Great Yarmouth. | |
| Bro. WILLIAM HAMLYN, Lower Kennington Lane. | |
| Bro. JOHN DYER, 2, Northampton Street, Essex Road, Islington, N. | |
| Bro. ALFRED WHITE MAY, Truro. | } Proposed by the DEPUTY MASTER-GENERAL. |
| Bro. RICHARD JOHN, Truro. | |
| Bro. the Rev. WILLIAM BENJAMIN CHURCH, M.A., 13, Manor Street, Clapham, S.W. | } Proposed by the SECRETARY-GENERAL. |
| Bro. JOHN READ, India Office, Westminster. | |
| Bro. JOSEPH WILLIAM HOBBS, 31, New Broad Street, E.C. | |
| Bro. DAVID RANKIN STILL, 28, Watling Street. | |
| Bro. JOHN MAYO, 11, Friday Street, E.C. | |
| Bro. ANGELO JOHN LEWIS, Barrister, of No. 36, Lincoln's Inn Fields. | } Proposed by Frater JOHN GREEN. |

Chronicles of the Ciceronian Club.

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

WE were not a numerous body—in fact it may be said with truth that we were rather select than otherwise, and admissions to the Ciceronian Club were by no means frequent. But, at the same time, we were not exclusive, and I have witnessed the display of as much genuine enthusiasm at the accession to our cosy circle of Mr. Multum in Parvo, a poor poet and sub-editor, as when the learned Profundus, an oracle for miles round, was formally received as a member. The meetings of the Club were held “in the *best inn’s best room with pictures hung,*” (to paraphrase the language of the bard) in the respectable town of Bridgeford, the capital of the county of Anysex, and we usually assembled about seven o’clock in the evening. One of our rules was that each member should be distinguished by an appropriate Latin name, and he was always addressed by that particular cognomen after the President had taken the chair. It was also our custom to discuss subjects of literary or general interest, and although sometimes we effected this desideratum in a very easy and gossiping manner, yet, occasionally we were favored with orations of a more pretentious character, and more in unison with the laudable ambition which had prompted us to call our little society the “Ciceronian Club.”

We will now fancy ourselves in the club-room. The President has just arrived, and being busily engaged in shaking hands with several members, we will seize the opportunity of inspecting his *corpus vile*, and hasten to describe it for the edification of the reader.

He was a man of average height, with deep-set eyes that spoke of studious application; a lofty forehead indicative of mental culture, and, in fine, a physiognomy which at once impressed you with the idea that you were in the presence of a “man of mark.” His *nom de plume* was Mysticus, and no one could have chosen a more apposite appellation, or one more in accordance with his peculiar idiosyncrasy. He was an authority upon the occult sciences, and secret rites of the ancients; had attained a high position in a lodge of Freemasons held in the adjoining town of Aurora; and, although a young member of the “Ciceronians,” he had already achieved a very favorable reputation in the club, as was evidenced by his unanimous election to the Presidentship at a previous meeting.

I may observe *par parenthese* that in our society, as in many others, the term “brother” was used by the members when addressing each other. Accordingly, “Brother” Mysticus having taken the chair, the tinkle of a little bell is heard, and the minutes of the last meeting are then read by our excellent Secretary, Brother Scriba. The bell tinkles again, and Brother Mysticus rises—general silence ensues, and, in a short but felicitous speech, the President announces that the subject for discussion is “Ancient and Modern Mysteries.”

Brother Infelix, so termed from the unhappy view he took of things in general, then rose and addressed the club.—“Brother President and brethren, before the topic of debate is introduced this evening, I consider

we ought to be furnished with a list of the 'mysteries' to which the discussion will refer. I believe there are, or have been, hundreds of 'mysteries' since the days of Adam, and I want to have a clear definition of the term." Cries of "Order," amidst which the crotchety brother sat down. The President rose again, and blandly reminded Brother Infelix that, by the rules of the society, each member was permitted to express his opinions upon the subjects offered for debate, without the imposition of restrictions other than those which good taste and common sense dictated. Brother Mysticus then delivered to the brethren the following address, which was listened to with the greatest attention:—

"THERE are few subjects more interesting to a reflecting mind than the study of the secret rites and ceremonies of the ancients. It possesses a fascination peculiarly its own—we seem to wander amidst the phantasma of dreams rather than the realities of historic lore, while the mighty shades of the past appear to rise in solemn majesty from the weird and silent abysses wherein were celebrated the unutterable mysteries of Mithras, Memphis, or Eleusis,

"The term Mystery is Phœnician, and signifies a veil or envelopment; it was used to designate the esoteric worship of the Deity by those who were initiated, as distinguished from the superstitious usages of the uninstructed mass of mankind.

"I shall commence my observations by a description of the occult religious observances of the Indian Brahmins.

The gloomy cavern and the consecrated grove bore witness to the earliest devotions of mankind. The deep shade—the solemn silence—the profound solitude—of such places inspired the contemplative soul with a kind of holy horror, and invested with peculiar sanctity the purer doctrines of philosophy and religion therein inculcated. The same circumstances were found equally favorable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom.

"The Brahmins of India and the Druids of Europe were therefore constantly to be found in the recesses of the sacred grotto, and in the bosom of the embowering forest. In those undisturbed retreats, they chanted their pious orisons to the Creator of all things, and, from the example of their own severe corporeal mortifications, preached to mankind a ceaseless lesson of the vanity of wealth—the folly of power—and the madness of ambition. The whole continent of Asia, though rich in colossal architectural remains, cannot boast of more august and admirable monuments of antiquity than the caves of Salsette and Elephanta, with the wondrous sculptures that adorn them. They were used not only as subterranean Temples of the Deity, but within their mysterious depths were taught the principles of those sciences for which the Brahmins were so widely celebrated throughout the East. And it may be observed that, in every age of the world's history, from the deep obscurity of caverns and woods have issued the brightest beams of knowledge, of morality, and of religion. Zoroaster, the great reformer of the sect of the Persian Magi, amidst the gloom of a cavern composed his renowned system of theological institutions. Epictetus, and the famed philosopher, Pythagoras, who was himself a pupil of Zoroaster, sought wisdom in the

solitary cell. Even the venerable prophets and priests of the true God took up their abode in the hitherto untrodden wastes and lonely deserts. St. John, the herald of the Messiah, whose food was the locusts and wild honey which those solitudes produced, declares himself to be the 'voice of one crying in the wilderness.'

"The profound reverence equally entertained by the Magi of Persia and the Brahmins of India for the solar orb, and for the element of fire, forms a striking feature of resemblance between the dogmas of Zoroaster and the religion of Brahma. In the union of astronomy and theology, which were sister sciences in those days, we shall find—notwithstanding the many perplexities that beset the path of investigation—the clearest elucidation of those singular rites of secret worship, believed to have been anciently practised in the islands of Salsette and Elephanta. Whatever may have been the primeval object of devotion to the Persians or the Brahmins—although it is but fair to add that there is cumulative evidence of sun-worship having been the earliest idolatry of oriental lands—it is at least probable that the priests of Brahma and the disciples of Zoroaster only improved upon the popular superstition, by rejecting its gross fabric of sensual manifestations, and building up, as it were, an inner tabernacle of spiritual belief, by which the perfect epopt or purified aspirant was enabled to hold communion with his God. It was therefore, at the period when solar worship flourished in Asia—when it was in the zenith of its glory, that those stupendous chasms were hewn out of the native rock with such untiring labor and perseverance, stimulated—as the votaries were—by devotion and the hopes of eternal reward. It was the custom of the Brahmins to mount the loftiest pinnacles of those rocks, and salute the rising sun. They ascended the heights of Salsette, even as the Egyptian priests of old climbed to the apex of their pyramids, to pay their adorations at the dawn of day to the source of light, and to make astronomical observations. When the shades of evening approached, and the sun disappeared beneath the horizon, the Brahmins descended into their stony recesses, and there renewed their oblations of praise and devotion before figures and objects that symbolized the power and attributes of the luminous Divinity. The orb of radiated gold—the bright spiral flame ascending from the ever-glowing altar—impressed their imaginations with a potent sense of the ever-present Deity. The planetary bodies were represented by images equally emblematical of their supposed form and influence, and the signs of the Zodiac blazed in imitative gold round the embossed and vaulted roof. All the caverns might truly be called *pyraia*, or sanctuaries that cherished the eternal flame. The whole circumference of the rock was illuminated, and the mountain burned with fire. Throughout all the deep recesses of its caverns continually reverberated the echoes of the hallowed conque of sacrifice. Around all the shores of the island the sacred bell of religion incessantly rang. The secret gloom of those majestic forests that surrounded the rock perpetually resounded with the mystic song of praise and thanksgiving. One order of priests, arrayed in vestments of woven bark, and having on their heads caps of that pyramidal form which equally distinguished the Indian and Egyptian priesthood, attended to watch the never-dying

flame, which they frequently invigorated with precious spices and aromatic woods. Another order of priests was employed in preparing the various sacrifices—some were occupied in instructing the younger Brahmins in the profound arcana of those more abstruse sciences, of which numerous emblems on every side conspicuously attracted their attention—while others again were engaged in initiating them into the mysterious rites of that mythology of which the principal deities were sculptured on the walls around. Many of those devices cannot now be accurately explained, but it is evident that they refer to the sacred history of the Indian religion, as well as to the heroic feats of the ancient rajahs. Description cannot convey to the mind the splendour and sublimity of the scenes in which these mysteries were celebrated, nor can we fully conceive the awful reverence which they inspired in the minds of their devout votaries; and, however much these occult rites may have been afterwards corrupted by the introduction of vicious or licentious practices, there is little doubt that they were originally the sanctuaries of a purer system of theology than was known or followed by the generality of mankind."

(To be continued.)

Masonic Miscellanea.

RED CROSS KNIGHTS OF ROME AND CONSTANTINE.

RICHMOND.

ROSE AND LILY CONCLAVE (No. 3).—An assembly of this Conclave was held on the 26th of September, at the "Greyhound" Hotel, Richmond, Surrey. Sir Knight Little was requested to occupy the chair, and accordingly he opened the Conclave, assisted by Sir Knights R. Ord, V.E.; C. A. Cottebrune, S.G.; J. Terry, P. Sov., Recorder; A. Thompson, Prefect; J. A. Dyer, S.B.; J. McKiernan, Herald; Captain J. W. C. Whitbread, Inspector-General for Suffolk; J. G. Marsh, G.A., P. Sov. No. 1; G. T. Noyce, &c. After the usual ballot, Colonel Francis Burdett, of Ancaster House, Richmond, a member of the 32nd degree under the Irish Constitution, was formally admitted, received, constituted and installed a Knight of the Order. Sir Knight Burdett was then received into the Priestly and Princely Orders, so as to qualify him for a seat in the Grand Council to which he is nominated.

The Officers for the ensuing year were also elected as follows:—Sir Knights R. Ord, M.P.S. and Treasurer; C. A. Cottebrune, V.E.; and J. Gilbert, Sentinel. After the closing of the Conclave the chevaliers sat down to a *rècherché* banquet, presided over by Sir Knight Ord, and during the course of the evening the newly-installed Knight, Colonel Burdett expressed the gratification he felt at having become a member of the Red Cross Order, which was so intimately connected with the most cherished traditions of Freemasonry.

CHANNEL ISLANDS—GUERNSEY.

THE DOYLE CONCLAVE.—Sir Knights Companions of the Imperial, Ecclesiastical, and Military Order of the Red Cross of Rome and Constantine will be gratified to learn of the auspicious opening and

successful working of the Doyle Conclave, Guernsey, No. 7 on the registry of the Grand Imperial Council of England, and the first instituted in the provinces of the Channel Islands.

OPENING OF THE CONCLAVE.—A circular of invitation to join the Order having been addressed to the leading members of the Guernsey Craft, fixing Monday, the 20th July, for their installation, a regular assembly of the Conclave was held on the evening of that day, at the Masonic Hall, Court Place. On this auspicious occasion the Conclave was honoured with the presence and able offices of the V.I. Sir Knight Little, who had chosen the Channel Islands as the scene of his summer tour, with a view of lending his valuable aid and experience in the inauguration of the Doyle Conclave, Guernsey, and also of a Conclave in the sister Island of Jersey. On this occasion, also, the Conclave was favored with a visit from two distinguished Jersey Masons, Bros. Benham and Schmitt, the former having been appointed M.P.S., and the latter, Recorder to the newly-formed Conclave in that island; these worthy Sir Knights attended partly as an expression of the goodwill and sympathy existing between the sister provinces, and partly to avail themselves of any information and advice that the Doyle Conclave might furnish.

ENTHRONEMENT OF THE SOVEREIGNS.—Previous to the admission of the candidates for installation a Senate of Sovereigns was held, over which the V.I. Sir Knight Little presided, for the purpose of enthroning Sir Knights Gallienne, Millington, and Clarke, as Prince Masons. E. Sir Knight Hutchinson now desired to retire into the honorary office of Past Sovereign, to give place to Em. Sir Knight Gallienne as the working Sovereign; consequently Em. Sir Knight Gallienne was invested with the robe and sceptre, and, taking his seat as M.P.S., proceeded to conduct the ceremony of installation, assisted by Sir Knights Millington, V.E.; Hutchinson, Treasurer; Clarke, High Prelate and acting Recorder; Little, acting Prefect, and otherwise assisting in any necessary offices of instruction. The undermentioned brethren being in attendance were then regularly installed as Knights of the Order:—Dr. Benjamin Collenette, P. Prov. G. Sec., P.M., P.Z.; John Guilbert, P. Prov. G.S.W., P.M., P.Z.; James Sebire, P.M.; W. H. Martin, W.M., 84; H. W. Strickland, P.M.; W. Willcock, P.M.; James B. Gardner, S.W., 84; John Rowe; W. H. Muntz; Captain Joseph H. Parker; Frederick Carey; Jean B. Lucas; and W. Mauger. The whole of these brethren being considered as founders of the Conclave, and their names having to be inserted in the charter, it was necessary that their installation should take place prior to the consecration and dedication of the Conclave.

THE CONSECRATION.—Immediately following the delivery of the Historical Oration by the High Prelate, the V.I. Sir Knight Little, having called upon the acting Recorder to read the petition that had been addressed to the Grand Imperial Council, and the reply that had been received from the Grand Eusebius, proceeded to consecrate, dedicate, and constitute the Doyle Conclave, by a ceremony extremely imposing, and conducted with the most impressive solemnity, appropriate music being performed at intervals by Sir Knight John Rowe. The Oration delivered was as follows:—

“WORTHY and Eminent Sir Knights Companions,—It has been customary amongst Freemasons, from the earliest period to the present time, to inaugurate with solemn ceremonies the erection of temples set apart for the celebration of their mystic rites; and we have, therefore, after the manner of our ancient brethren, assembled to-day within these walls to lay the foundation of a moral edifice based upon the sublime principles of our knightly Order—Faith, Unity, and Zeal.

“We have unfurled to-day the banner of the Cross—the highest and holiest ensign ever lifted up for man to follow and to revere. We bear aloft the standard of our illustrious founder, whereon is delineated a faint resemblance of the sacred vision of old which startled the solid phalanx of the Roman legions and bowed the heads of princes to the dust. With this divine symbol before us, the remote and marvellous past seems recalled from its shadowy grave. Again ‘the Cross triumphant blazes in the sky,’ its influence as great—its inspiration as exalted—in our own day and generation as when Constantine, clad in resplendent armour, charged at the head of his warrior knights and routed the host of the tyrant. The labarum or device adopted by Constantine was a monogram of the Chi and the Rho—the two first letters of Christos in Greek characters—this emblem was placed on the battle-flags of the Roman empire, and in after years the Red Cross Banner led to victory those pious champions of the Cross who devoted their lives to the rescue of the Holy Land from its infidel oppressors.

“Since the period of the Crusades, no less than 34 princes of the Imperial House of Comnenes have been Grand Masters of our Fraternity, and the most illustrious men in England, including the royal Sussex, and our present noble chief, have been found amongst its rulers and sovereigns, and I trust this will ever be the case with an Order of Knighthood which the Abbé Giustiniani, in 1692, declared to be the most ancient in the world.

“On this auspicious occasion it may not be deemed inopportune briefly to consider the precepts that are taught, and the objects desired to be attained by all who have entered sincerely into communion with our Christian Order.

“Faith is the first principle inculcated—a belief in the Omnipotent Ruler of the universe—the Sovereign Father—the Eternal God; this belief, through the influence of the Spirit, teaches us to take up the Cross and follow the footsteps of the Lamb, in perfect love, and in implicit obedience to His Divine Will. By these means alone we hope to rebuild in our hearts the mysterious temple of the triune God.

“Unity is the mighty chain by which we, as brethren, are bound together and enabled to achieve great things. It is the support and bond of friendship—the cement of brotherly love—the wondrous lever by which immortal Truth is raised out of the chasms of darkness, where error and superstition hold sovereign sway. Without unity we cannot become a happy and prosperous community; let us, therefore, strive to preserve this vital principle by being kind and forbearing to all, by forgiving injury and overlooking injustice, by a readiness at all times to stretch forth a helping hand to the unfortunate, to sorrow with those overcome with grief, and to rejoice with those whose hearts are full of gladness.

“Zeal is the grand permeating fire of the soul, which stimulates our desires into action and animates our labors. Without zeal, the potent thoughts of sages—the profound ideas of philosophers—would remain in obscurity like the unhewn statue in the quarry; but, kindled into light and life by this o’ermastering spirit, they assume shape and substance, and ripen into glorious realities.

“Having thus directed your attention more particularly to the inspiring watchwords of our Conclave, I would further impress upon your minds that Charity and Truth are also essential attributes of the Order, and that we are bound to practise in our daily life the holy precepts taught by our Divine and Almighty Sovereign. Again, I would entreat you to guard well the vestibule of our temple, and suffer none to pass its sacred threshold but brethren faithful and true, who have shown a Christian disposition towards their fellow-men, and whose future conduct, you feel assured, will reflect no discredit upon the Order.

“Finally, Sir Knights, let us ever be found in the straight path of INTEGRITY, HONOUR, SECRECY, and VIRTUE, wielding our mystic swords valiantly in spiritual warfare with sin, so that when the pilgrimage of life is over, and the boundless shores of eternity dawn upon the soul, imperishable Faith may illumine the darkness of death, and guide us to that celestial conclave of saints and angels, where the Rose of Sharon and the Lily of the Valley shall bloom for everlasting in the presence of the Most High.”

APPOINTMENT OF OFFICERS.—The ceremony of dedication over, the M.P.S. returned to the chair, and the duties of the Conclave were resumed. The following Officers were then appointed:—Sir Knight Millington, V.E.; Sir Knight Collenette, S.G.; Sir Knight Guilbert, J.G.; Sir Knight Hutchinson, P.S., Treasurer; Sir Knight Clarke, H.P.; Sir Knight Gardner, Pref.; Sir Knight Sebire, S.B.; Sir Knight Martin, Herald; Sir Knight Rowe, Organist; Sir Knight Mauger, Sentinel; Sir Knights Stickland and Willcock, Stewards; Sir Knights Muntz, Parker, and Carey, Members of the Permanent Council. After a resolution to the effect that the name of the V.I. Sir Knight Little be enrolled on the books as an honorary member, and the several votes being suitably responded to, the Conclave was closed in due form, and the Sir Knights adjourned to the banqueting hall; and after spending a very pleasant evening, which was enlivened at intervals with glees and other harmony, the Knights Companions separated with a firm resolve ever to remember the watchwords of the Conclave—Faith, Unity, and Zeal.—*Freemasons' Magazine.*

JERSEY.

CONCORD CONCLAVE (No. 8).—The ceremony of inaugurating and dedicating this new Conclave took place on Thursday, July 16th, at the Masonic Temple. After the formal dedication, the following brethren were installed as founders, viz.:—A. Schmitt, P.M. 590, P.Z. 244, 590; P. W. Benham, P.M. 244, 1003, P.Z. 244, 491; H. Luce Manuel, P.M. 590, J. 590; M. Tracy, P.M. 244; J. Iggleden, W.M. 244; P. Binet, P.M. 491, P.Z. 491; E. D. Le Couteur, P.M. 491, P.Z. 491; J. Oatley, W.M. 590; J. Cooper, 244; J. Blampied, 590; W. H. Long,

P.M. 958; and Geo. Rogers, P.M. 1009. The installation ceremony, and the solemn rite of inauguration, were performed with great effect by Sir Knt. R. W. Little, G. Recorder, delegated by the Grand Council for that purpose, who then elevated Sir Knts. to the rank of Viceroy, and afterwards enthroned as Sovereigns of the Order—Sir Knts. P. W. Benham, M.P.S.; A. Schmitt, H. L. Manuel, M. Tracy, and J. Cooper. The M.P.S. then appointed his officers as follows:—Sir Knts. M. Tracy, V.E.; J. Iggleden, S.G.; E. D. Le Couteur, J.G.; P. Binet, H.P.; Jno. Blampied, Treasurer; A. Schmitt, R.; J. Oatly, P; J. Cooper, S.B.; William H. Long, H.; G. Rogers, Sentinel. The proceedings of the preliminary meeting were read and confirmed. Moved by Sir Knt. Schmitt, seconded by Sir Knt. M. Tracy, and resolved by acclamation—“That Sir Knt. R. W. Little, G.R., be elected an honorary member of this Conclave *ad vitam*.” On the proposition of Sir Knt. A. Schmitt, seconded by Sir Knt. M. Tracy, it was unanimously resolved—“That this Conclave’s name be ‘Concord.’”—*Freemasons’ Magazine*.

ISLEWORTH.

VILLIERS CONCLAVE (No. 9).—This new Conclave was inaugurated and dedicated on the 19th of September, by Sir Knight R. W. Little, G.R., who enthroned Sir Knight W. A. Barrett as Deputy M.P.S., the Earl of Jersey being the first M.P.S.; after which Sir Knight Allman was consecrated as V.E. Bros. E. Clark, W.M. of the Villiers Lodge, No. 1194; T. Smale, 1194, and W. Hamlyn, 975, were installed as Knights of the Order; and the Officers were appointed as follows:—Sir Knights E. Clark, S.G.; T. Smale, J.G.; J. Trickett, H.P.; R. W. Little, Treasurer; R. Gurney, Recorder; W. Hamlyn, Prefect; F. Walters, Herald.

After the labors of the Conclave the chevaliers adjourned to the refectory, and spent a very pleasant evening together under the presidency of the M.P.S.

Obituary of Eminent Masons.

SINCE the last issue of the “ROSICRUCIAN” several distinguished brethren of the Masonic Order have been removed from the scene of their useful labors by the unrelenting hand of Death; and, as an humble tribute of respect to their memories, we place on record the following brief memoirs of the lamented deceased:—

Brother WM. GRAY CLARKE, Grand Secretary of England.

Obit 15th July, 1868.

In the death of Bro. Clarke, the Craft has to deplore the loss of a most efficient officer—one who had thoroughly mastered the details of masonic jurisprudence, and who performed the arduous duties of his important office in a zealous and thoroughly conscientious manner.

The late brother was initiated in the Benevolent Lodge, late No. 480, Bombay, and subsequently belonged to various Lodges of high standing in England. He was appointed Grand Secretary in April, 1857, and held that position at the time of his decease, which was caused by an attack of paralysis.

Bro. Clarke has been succeeded as Grand Secretary by Bro. John Hervey, P.G.D., a brother who is deservedly held in high esteem by the members of the Masonic body.

Bro. The MARQUIS OF DOWNSHIRE, P.P. Grand Master for Berks & Bucks.

Obit 7th August, 1868.

The sudden demise of this estimable nobleman has occasioned great sorrow to all who enjoyed the privilege of knowing him. For some years the late brother presided over the Masonic province of Berks and Bucks, but resigned, it is believed, chiefly because he resided almost constantly in Ireland, and was therefore unable to supervise personally the affairs of the Craft. The Downshire Lodge, No. 594, Liverpool, was named after the late Marquis, and his lordship was also a member of the Cestrian Lodge, No. 425, Chester, up to the period of his decease. The only daughter of the late lamented nobleman, Lady Alice Hill, is married to Lord Kenlis, Provincial Grand Master for Cumberland and Westmoreland, and Hon. President of the Rosicrucian Society.

Brother VINCENT WESTLAKE BATE, M.D.

Obit 17th August, 1868.

The painful duty devolves upon us to record the death of Bro. Vincent W. Bate, one of the best-hearted and most enthusiastic Masons it has ever been our fortune to meet. The intelligence came upon us like a shock, as we had only a day previously received from the brother whose loss we mourn, printed appeals for votes on behalf of the son of the late Dr. Ladd—whose case Dr. Bate strenuously supported at the last election of the Masonic Institution for Boys. Bro. Bate was a P.M. of three Lodges in the United States; a P.Z. of No. 1 Chapter, New York; a Past Sovereign of the Columbian Red Cross and K.T., Encampment No. 1, New York; and a member of the 33rd degree in the same jurisdiction. On returning to England he heartily co-operated in the re-organization of the Red Cross Order and K.H.S., and was a subscribing member of the Roman Eagle Conclave, No. 6. His vast Masonic experience was manifested at the General Grand Conclave, held at the Freemasons' Tavern, on the 6th of March last, under the presidency of Lord Kenlis, the Chief of the English Knights, on which occasion Dr. Bate officiated as Grand Marshall, and superintended the evolutions of the chevaliers. He would also have filled a conspicuous post in the Order of Knights of the Holy Sepulchre, had his life been spared, but Divine Providence has been pleased to remove him from this imperfect state of being to that more glorious existence, where all mysteries are revealed, and where the "just man made perfect" receives the reward of his earthly labors.

We would also desire to note that the brethren in France have to deplore the recent demise of Bro. VIENNET, M.P.S.G., Commander of the Ancient and Accepted Rite, and for more than 70 years a member of the Masonic Order:—while in Scotland, the death of Dr. GEORGE WALKER-ARNOTT, a Past Grand Z., and one of the Council of the 33rd degree, has been an equally heavy loss to Freemasonry. In announcing the decease of Bro. CHARLES FULLER, Grand Secretary of Tennessee, U.S.,

we cannot refrain from extolling the admirable administration of Masonic affairs in that State, as evidenced by the prompt and efficient manner in which the Grand Lodge, Grand Chapter, and other kindred bodies, united to celebrate the funeral obsequies of their departed Grand Secretary—a ceremony which was one of the most solemn and impressive character, and very much calculated to impress the minds of observers with dignified ideas of the beauty and value of Freemasonry.

The Cross of Constantine.



The monarch bowed to Heaven, and prayed
That wisdom's lamp his path might aid,
And truth his soul inspire.
And Heaven in mercy deigned reply;
For as he spake the sunset sky
Burned quick with crimson fire.—
A blood-red cross appeared to sight,
And filled the dying day with light.
True type of Victory, it rose,
And round the mystic sign
Was seen alike by friends and foes,
A prophecy Divine.
Unlike the wondrous scroll which told
Belshazzar's doom in days of old,
Its welcome tidings clear;
For "IN HOC SIGNO VINCES" blazed,
In fiery letters as they gazed,
O'ercome with hope or fear!
The Roman legions trembling saw
The vision slowly fade:
The Emperor stood in silent awe—
The Christian warriors prayed—
And as the last faint glory kissed
The skies, and mingled in the mist,
Their loud hosanna rings:
"Let us avow our faith," they cry—
"An omen this of victory,
From Christ, the King of Kings!"
Scarce had the sable night withdrawn
Before the radiant steps of dawn,

When o'er the field unfurl'd
A Red Cross Banner waved in pride—
Emblem of Him who freely died,
To save a sinful world.
And every Christian soldier then
Amidst that camp of warlike men,
Commanded was to bear,
Upon his breast and on his shield,
The symbol of his faith revealed
In the bright realms of air.
Soon to the battle rushed that host,
The Red Cross flag their proudest boast—
They conquered for the Lord!
And all who formed the victor band,
From Constantine's imperial hand
Received a just reward.
"Illustrious men," the monarch cried,
"Full oft your valour has been tried
In battles fiercest fray;
But never yet did deeds evince
Such rare devotion to a prince,
As ye have shown this day.
Therefore to each I grant the right
To wear the purple of a Knight
Of Rome and Constantine!
And may your swords for ever shield
From perils of the battle-field,
That Cross of love Divine,
Whose fame shall live in history's lore,
Till time itself shall be no more!"

R. WENTWORTH LITTLE.

Reviews.

POEMS WRITTEN IN BARRACKS, by *Alexander Hume Butler*.*—We have perused with great pleasure many of the verses contained in this little work, some of which have already appeared in the pages of the "*Quiver*" and other periodicals. We are fain to confess that the thoughts embodied in these poems are cast in a rather melancholy mould; and, although

* Longman, Green & Co., London. 1868.

we do not desire that the harp should for ever pour forth jubilant strains, yet there are so many real sources of gladness around us—in the fields and woods—the waves and skies—that sorrow for imaginary grievances is a luxury in which we are not willing to indulge.

There is, however, the ring of true metal in Mr. Butler's effusions, and he evinces the true poet's sympathy and love for the works of Nature, even in its humblest forms. The violet, the lily, and the woodbine, are commemorated in his verse, neither does he forget the yellow leaves of autumn, nor the shells upon the desolate shore. We shall transfer to future numbers of the "*Rosicrucian*" some specimens of his poetic powers, and in the meantime gladly recommend his book to all lovers of pure and refined poetry.

ANTHEMS, HYMNS, SYMPHONIES, &c., for the use of the Metropolitan Chapter, Rose-Croix of H.R.D.M., by *Bro. W. A. Barrett*, 18° of Magd. Coll., Oxon.*—We have been favored with a copy of this admirable selection of Chants, &c., which, although especially arranged by our talented Brother Barrett for the Rose-Croix services, are in many respects equally adapted for the requirements of Lodges and other similar organized bodies where a solemn ritual is used. Bro. Barrett, as most of our readers are aware, is the Precentor of the Rosicrucian Society, and is also at the present moment Deputy M.P. Sovereign of the Villiers Conclave (No. 9) of Red Cross Knights.

Editorial Notes.

We are pleased to announce that the Rt. Hon. the Earl of Jersey has accepted the office of Hon. Vice-President of the Rosicrucian Society.

Adoniram was the chief receiver of King Solomon's tribute, and the inspector of the brethren who were sent to hew the timber for the temple in the forests of Lebanon. He is said to have married a sister of Hiram the builder. Adoniram is referred to in the degrees of Secret and Perfect Master, and Intendent of the Buildings, in the Scotch Rite, and also in the degrees of Mark Master, Royal Master, and the Red Cross of Constantine, grades worked either in England or America.

ANDROGYNOUS MASONRY.—We hope to furnish our readers, in an early number, with a brief description of the pseudo Masonic Lodges established for the reception of ladies; and a sketch by the Master-General, entitled "*Passages in the Life of a Rosicrucian*," will also shortly appear.

Our esteemed Frater Hughan, R.W.D.M.G., has forwarded the Fame and Confession of the R.C., and its reprint will be commenced in our next.

The Engravings of the Jewels, promised to appear in this number, are unavoidably left over for want of space.

ANSWERS TO CORRESPONDENTS.

ADEPT. The ceremony for this grade must be postponed to the January meeting, there being so many aspirants for the grade of Zelator.

QUIDNUNC. Frater Haye is the Chief of the Scottish Rosicrucians.

* Houghton, High Street, Oxford.

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