



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

FRATER ROBT. WESTWORTH LITTLE, Supreme Magus,

AND

FRATER WILLIAM ROBT. WOODMAN, M.D., Secretary General.

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ERRATA.

Page 35, "Symbolic Language," line 4, insert "in," before "many things in which," &c.

Rosicrucian Society of England.

The Right Honorable The LORD KENLIS, Hon. President.

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

Frater ROBERT WENTWORTH LITTLE, Supreme Magus.

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

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

Vittoria Villa, Stoke Newington Road, N.,

31st MARCH, 1869.

CARE FRATER,

You are requested to assist in forming the M***** C*****, at the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 8th of April, 1869, at Six o'clock precisely.

Yours in Fraternity,

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

Business.

To confirm Minutes; to enrol Candidates; to elevate approved Members of the 1st Order to the grade of Adeptus Minor.

To elect as an Honorary Member, and Corresponding Member for Scotland, Brother DAVID MURRAY LYON, M.A., of Ayr. Proposed by Frater HUGHAN, Master-General; seconded by Frater LITTLE, Past Master-General.

APPROVED ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. EDWIN P. ROPER CURZON, of the Inner Temple, and Grove House, Tooting.
Bro. JOHN DYER, 2, Northampton Street, Essex Road, Islington, N.
Bro. JOHN READ, India Office, Westminster.
Bro. EDWARD BUSHER, 95, Strickland Gate, Kendal.
Bro. W. H. BATEMAN, 96, Cannon Street.
Bro. HENRY WEATHERALL, 92, Chancery Lane.

ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. PETER LANDE LONG, Gray's Inn. }
Bro. FRANK HUNT, 24, Harrison Street, E.C. } Proposed by the SECRETARY-GEN.

The Members of the Council are requested to attend at half-past Five o'Clock.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, the 14th of January, 1869. Present:—

<p>M.W. Fra. R. Wentworth Little, M.G. R.W. " Wm. Jas. Hughan, D.M.G. " " Wm. Robt. Woodman, S.G. V.W. " W. H. Hubbard, 1 A. " " S. H. Rawley, 5 A. " " C. H. R. Harrison, 6 A. Worthy " H. C. Levander, T.B. " " W. B. Hambly, G. of T. " " Geo. Kenning, Medallist. Frater Colonel Francis Burdett. " John Coutts. " W. P. Ferguson. " Wm. Carpenter. " Angelo J. Lewis. " John Green. " E. T. Burry. " Robt. Webster.</p>	<p>Frater Thomas Kayler. " Rev. W. B. Church. " Edward Butcher. " Geo. Butler. " Thos. Cubitt. " Harry Tipton. " Wm. Bird. " Jno. Mayo. " Jas. Horner. " J. L. Woods. " Jos. W. Hobbs. " A. Thompson. " Thos. White. " J. G. Marsh. " John Boyd. " Robt. Lee Sands. " T. Foxall. Frater J. GILBERT, <i>Acolyte</i>.</p>
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The M***** C***** was duly formed, and the minutes of the previous meeting were read and confirmed.

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

Bro. JOSEPH A. HORNER; Bro. COLONEL FRANCIS BURDETT; Bro. JOSEPH L. WOODS; Bro. THOMAS CUBITT; Bro. ALFRED THOMPSON; Bro. JOHN BOYD; proposed by the Master-General, Frater R. W. LITTLE.

Bro. JOSEPH WILLIAM HOBBS, proposed by the SECRETARY-GENERAL.

Bro. ROBERT LEE SANDS, proposed by Frater W. B. HAMBLY.

RESOLUTIONS.

Proposed by M.W. Frater R. W. Little, M.G., *Seconded* by Frater Angelo J. Lewis.—That Colonel Francis Burdett be elected an Hon. Vice-President of this Society.

The Officers for the ensuing year were elected as follows:—

Proposed by Frater Hambly, *Seconded* by Frater Marsh.—That Frater W. J. Hughan, R.W. D.M.G., be elected M.W. Master-General for the ensuing year.

Proposed by Frater Marsh, *Seconded* by Frater Harrison.—That Frater W. H. Hubbard be elected R.W. Deputy Master-General.

It was *Proposed* and *Seconded* that Frater H. G. Buss be re-elected R.W. Treasurer-General.

It was *Proposed* and *Seconded* that Frater W. R. Woodman, M.D., be re-elected R.W. Secretary-General.

It was also *Proposed* and *Seconded* that the following Fratres be elected members of the Council of Ancients for the ensuing year:—

Very Worthy Frater James Brett	Primus.
" " J. G. Thompson	Secundus.
" " S. H. Rawley	Tertius.
" " C. H. R. Harrison	Quartus.
" " J. Newton, <i>F.R.A.S.</i>	Quintus.
" " W. F. N. Quilty	Sextus.
" " H. C. Levander, <i>M.A.</i> ...	Septimus.

The above Resolutions were carried unanimously.

The Master-General elect was then duly Installed by his predecessor, the Supreme Magus, Frater R. W. Little, who performed the ceremony in the most impressive

manner; after which, the new Master-General appointed the following Assistant-Officers:—

Worthy Frater	W. A. Barrett,	Precentor.
"	"	W. B. Hambly, C. of N.
"	"	Jas. Weaver, Organist,
"	"	Jno. Mayo, T.B.
"	"	Rev. W. B. Church, Herald.
"	"	J. G. Marsh, G. of T.
"	"	G. Kenning, Medallist.

A show of hands was taken in favour of J. Gilbert, as Acolyte.

The M***** C***** was then closed, and the Fratres adjourned to their Annual Banquet.

Frater COLONEL FRANCIS BURDETT, as Vice-President, most ably occupied the Chair, LORD KENLIS, the Hon. President, being, from illness, unable to attend. The Vice-Chair was occupied by the SECRETARY-GENERAL.

Upwards of thirty of the Fraternity sat down to the Banquet, which was served under the special direction of Bro. C. GOSDEN, the General Manager of the Freemasons' Tavern, who carried out most admirably the arrangements of the Banquet Committee.

The Magi, Grand Officers, and Fratres efficiently seconded their gallant Chairman in a manner worthy of the Companions of the ROSIE CROSS.

Chronicles of the Ciceronian Club.

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

(Continued from page 33.)

ANCIENT AND MODERN MYSTERIES.

"From the religious rites of the Egyptians we come to those of the Persians, which afford another proof, if one were necessary, that the genius of antiquity delighted in mystery.

"Dark and secret, as the subterranean vaults and forest recesses in which they dwelt, were the doctrines promulgated by the sages of the East. Their theology was veiled in hieroglyphics and allegorical figures, their philosophy was involved in a circle of symbols. All the sublime wisdom of Asia, however, was concentrated and displayed in the cave of Mithras, which represented the world, and contained expressive emblems of the various elements of nature. Porphyry, a celebrated ancient philosopher, thus writes concerning them:—'The most ancient of the human race, before they were sufficiently skilled in architecture to erect temples, consecrated cells and caverns to the Deity;' and adds that, 'wheresoever men acknowledged Mithras as the supreme divinity they performed the sacred rites in caverns.'

"These subterranean retreats, which were afterwards so common in Persia, were devoted to the worship of Mithras, the Father of the Universe, and from that Deity denominated *Mithratic Caves*. In those caves they kept a portion of the sacred fire, constantly and fervently glowing, it being considered a radiant image of celestial purity, never to be extinguished, nor even suffered to grow feeble in its rays. But the caverns were not only the temples of religion, they were also the solemn schools of the occult sciences. Porphyry describes the cave of Zoroaster as one 'adorned with flowers and watered with fountains, consecrated to the honor of Mithras, the Parent of the Universe;' that

in this cave, which represented the world, were many geometrical symbols, which shadowed forth the various elements and climates, arranged with the most perfect symmetry, and properly disposed at certain distances around it. The sun was figured by a sphere of gold, or some resplendent gem of immense value suspended from the roof, which, glittering in gold and azure, not inappropriately represented the heavens. The learned Celsus informs us that in the rites of Mithras the Persians proved by symbols the two-fold nature of the stars—the fixed and the planetary; and by the doctrine of metempsychosis, which was first taught in Persia, they endeavoured to show the passage of the soul through the celestial bodies. The Mithraic priests illustrated this doctrine by erecting in their caves a high ladder, with seven gates or steps corresponding to the number of the planets.

(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 36.)

The science of symbols is too large a subject to be treated in these pages; but if a few hints should have the effect of inducing any to look further into the science, they will find themselves amply repaid for the time they may bestow upon it.

We must not confound *symbols* with *tropes*, as some writers do. A *trope*, or figure of speech, is a word or a phrase in which one thing is substituted for another which bears some relation or resemblance to it; as when *light* is put for *knowledge*, or *direction*, or *purity*; or *listening* for *attention*, or *obedience*. These are tropes, or metaphors; of which there is a great variety. They are not *symbols*, although many tropes or metaphors rest upon symbols, or are suggested by them. A *symbol* is a picture or an image presented to the eye, and in which there is a hidden sense or meaning. While it presents to the eye the resemblance of a particular object, it suggests a general idea to the mind. The picture is not drawn to express merely the thing itself, but something else, which was, or was conceived to be, analageous to it.

The invention of symbols is lost in the darkness of antiquity. It is believed, by some, that Hermes Trismegistus first introduced hieroglyphics (sacred figures) into the heathen theology, whence they became associated in the Jewish and Christian; and on the ground stated by Hippocrates, that sacred things should be communicated only to sacred persons, the Egyptians imparted their literary and religious secrets only to kings and priests. Warrington states that the Egyptians used their hieroglyphics in two ways—the one more simple, by putting the part for the whole, which was the *eurilogic* hieroglyphic; and the other more artificial, by putting one thing of resembling qualities, for another, called the *tropical* hieroglyphics: thus the moon was sometimes represented by a half-circle, and sometimes by a cynocephalus. They employed

their proper hieroglyphics to record openly and plainly their laws, politics, public morals, history, and all kinds of civil matters. This is evident from their obelisks, which are full of hieroglyphic characters. The tropical hieroglyphics were used to divulge gradually, practised symbols intended to conceal and wrap in mystery. Thus, Egypt was sometimes expressed by a crocodile, sometimes by a burning censer with a heart upon it; where the simplicity of the first representation and the abstruseness of the other, shew that the one was a tropical hieroglyphic for communication, the other a symbol for scenery.

How far the religious systems of the great nations of antiquity were affected by the record of the creation and fall, preserved in the opening chapters of Genesis, it is not, perhaps, possible to determine. There are certain points of resemblance which are at least remarkable, but which we may assign, if we please, either to independent tradition, or to a natural development from the mythology of the earliest or primeval period. The trees of life and of knowledge, are at once suggested by the mysterious sacred tree, which appears in the most ancient sculptures and paintings of Egypt and Assyria, and in those of the remoter East. In the symbolism of these nations the sacred tree sometimes figures as a type of the universe, and represents one whole system of created things; but more frequently as "a tree of life," by whose fruit the votaries of the Gods are nourished with divine strength, and are prepared for the joys of immortality. The palm is the earliest of these; then the fig, and the vine. It has been suggested that there is a reference to the palm—which was popularly believed to put forth a shoot every month, and hence became, at the close of the year, a symbol of it—in John's description of the Tree of Life in the midst of the heavenly Jerusalem, "which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (*Rev.* xxii. 2.) Thus the palm-branch of the Christian martyr was not only an emblem of victory, adopted from the well-known heathen use of it, but symbolised still more strikingly his connection with "Tree of Divine Life."

How well this symbolical language was calculated to impress men's minds in the earlier stages of the world's progress, a moment's reflection will suggest. Pictorial representations are true to nature and accordant with the earliest propensities and tastes of mankind; and are consequently adapted to produce permanent impressions. They are the earliest things a child craves for, and the last that he forgets. And if we closely analyse the operations of the mind, it will be found that most of our conceptions are connected with figurative representations, and that we are compelled to call in the aid of imagination to embody abstract ideas, and to fix our argumentative decisions. Scarcely any of our notions are, strictly speaking, abstract. The very blowing of the wind must be conceived of, as it affects objects around us, ruffling the stream or bending the forest. Power, greatness, goodness, all suppose a Being that is possessed of such qualities, and that they exist as manifestations of His agency. The invisibility of such a Being, or of beings exhibiting these or other qualities, increases the difficulty of the conception, though it may have a tendency to purify and exalt it.

But a condescending spirit of accommodation to human infirmity seems to have led to the primary revelations of Deity to man, in the glory of external flame, the instrumentality of a rod, the towering magnificence of a pillar of cloud by day and of fire by night, with other and successive demonstrations during the Theocracy, and to the splendid adumbrations of the Apocalypse, displaying, as in hieroglyphical scenery, the future history of the world.

(To be continued.)

Notable Rosicrucian Books.

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

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

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

(Continued from page 35.)

"THE PREFACE.—*If it were the Business of my Life or Learning, to procure my self that noyse which men call Fame, I am not to seek what might conduce to it. It is an Age affords many Advantages, and I might have the choyce of several Foundations, whereon to build my self. I can see withall, that Time and Imployment have made some persons Men, whom their first Adventures did not finde such. This suddain Growth might give my Imperfections also the Confidence of such another start: but as I live not by common Examples; so I drive not a Common Design. I have taken a course different from that of the World, for (Readers) I would have you know, that whereas you plot to set your selves up, I do here contrive to bring my self down. I am in the Humor to affirm the Essence, and Existence of that admired Chimæra, the Fraternitie of R. C. And now Gentlemen I thank you, I have Aire and Room enough: me thinks you sneak and steal from me, as if the Plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pittie your sickly Braines, and certainly as to your present State the Inscription is not unseasonable. But in lieu of this, some of you may advise me to an Assertion of the Capreols of del Phæbo, or a Review of the Library of that discreet Gentleman of the Mancha, for in your Opinion those Knights and these Brothers are equally Invisible. This is hard measure, but I shal not insist to disprove you: if there be any amongst the Living of the same Bookish faith with my self, They are not the Persons I would speak to, and yet in this I shal act modestly, I invite them not, unless they be at Leasure.*

When I consider the unjust Censure and indeed the Contempt, which Magic even in all Ages hath undergone, I can (in my opinion) finde no other Reasons for it, but what the Professors themselves are guilty of by Mis-construction, and this in Reference to a double Obscurity of Life and Language. As for their nice (or to speak a better truth) their Conscientious Retirements, whereby they did separate themselves from dissolute and brutish spirits, it is that which none can soberly discommend; nay, it is a very purging Argument, and may serve to wipe off those contracted,

envious scandals which Time and Man have injuriously fastned on their Memory. For if we reason discreetly, we may not safely trust the Traditions and Judgment of the World, concerning such persons who sequestred themselves from the World, and were no way addicted to the Affairs or Acquaintance thereof. It is true, they were losers by this Alienation, for both their life and their Principles were crosse to those of their Adversaries: They lived in the shade, in the calm of Conscience and solitude, but their Enemies moved in the Sun-shine, in the Eye of worldly Transactions, where they kept up their own Repute with a clamorous Defamation of these innocent and contented Eremitis. The second Obstacle to their Fame, was partly the simplicity of their style, which is Scripture-like, and commonly begins like Solomon's Text, with Mi Fili. But that which spoil'd all, and made them Contemptible even to some degree of miserie, was a corrupt Delivery of the Notions and Vocabula of the Art: for Magic like the Sun, moving from the East, carried along with it the Orientall Termes, which our Western Philosophers who skil'd not the Arabic or Chaldee, &c. did most unhappily and corruptly transcribe, and verily at this day they are so strangely abus'd, it is more then a Task to guess at their Original. But this is not all, for some were so singular, as to invent certain Barbarous Termes of their own, and these conceited Riddles, together with their Magisterial way of Writing (for they did not so far condescend as to Reason their Positions) made the world conclude them a Fabulous Generation.

(To be continued.)

Red Cross Knights of Rome and Constantine.



Address Delivered by Sir Knight ROBERT WENTWORTH LITTLE, President, at the Plantagenet Preceptory of Instruction, on the 25th Feb., 1869.

WORTHY KNIGHTS AND COMPANIONS,

In compliance with the wishes of several Members of the Order, this meeting has been convened for the purpose of reviving the Plantagenet Preceptory of Instruction; and the objects contemplated being, as stated in the circular, not only to rehearse our ceremonial, but to cultivate friendly feelings between each and all of us, and to disseminate information respecting the Order in general, I am sure that you will bear with me for a few moments in this attempt to review our present and past history, and to explain, however imperfectly, the principles of the Red Cross system as a chivalric institution in connection with the Masonic Order.

Indubitable evidence exists, that before the large infusion of the speculative element in the beginning of the 18th century, Craft Masonry was mainly based upon Christian ideas. The prayers used by ancient

craftsmen, as well as numerous allusions in the ritual itself, were essentially of a Christian character, and traces of this religious influence are even yet perceptible in its ceremonies.

From being an operative society, dealing chiefly with *matter*, the Craft almost suddenly expanded into a gigantic organization appealing to the *intellect*; and a consequent revision of its rules, its rites, and its doctrines, became an absolute necessity. Our forefathers, recognising the importance of the Order as a bond of brotherhood, and rising nobly above all sectarian ideas, accordingly threw open the portals of Freemasonry to men of every creed and every clime; to all, in a word, who worshipped the Great Architect of the Universe. Thenceforth was witnessed the sublime spectacle of Jew and Christian, Mahometan and Parsee, uniting together, irrespective of religious differences, laboring together for good and holy purposes, and each rivalling the other only in deeds of charity and fraternal affection. It is impossible to overrate the results which followed this great change in the theory and practice of the Craft, and the applause of mankind in general is due to those courageous men who, at a period when strife and bitterness prevailed between warring sects, were so far in advance of the spirit of their age, as to discard the intolerance which then separated man from his fellow-man. There can be no doubt that the grand symbolism couched in the working tools of operative Masonry contributed to establish the principles of the Order in the hearts of its votaries. A society which teaches that all men are born equal, which enjoins its members to meet upon the level and part upon the square, and which at the same time deprives no man of the respect due to his position, his talent, or his worth; such an association may justly be regarded as the nursery and home of free and generous opinions. For these reasons, Freemasonry is viewed with suspicion and hatred by the upholders of despotism and oppression, especially by the teachers of superstition, who would gladly destroy an institution founded upon brotherly love, relief, and truth, and which boldly proclaims that all upright men are brethren. It is also to be observed that the universal character thus imparted to Freemasonry is a logical sequence to its traditions, in which we find the Jewish monarch and the Tyrian king intimately allied in the endearing bonds of fraternity. But in awarding the highest meed of praise to the promoters of universality in the Craft, we must not overlook the fact, so interesting to every Masonic student, that a *Christian element formerly existed* in its precepts and ceremonies. The brethren who welcomed the Hebrew, and the follower of the Koran, into the comprehensive fold of Freemasonry were *themselves* devoted adherents of the Christian faith. Hence, for the preservation of some beautiful legends and allegories formerly cherished as part of the Masonic system, they devised certain orders and degrees in which Masons holding a common faith might confer together upon the truths therein revealed.

This, I humbly conceive, was, if not the origin of our present associations of Christian Masons, at least the main cause of their amplification under the auspices of chivalric organizations; and, if we can prove that such meetings have no tendency to engender antagonism to the great principles of the Craft, or to give offence to our brethren, of what-

ever creed; I apprehend it will be conceded that we are justified in regarding these orders as developments of Freemasonry in a Christian sense, and as bearing a Christian interpretation. They are, in fact, the natural results of that universal expansion of Freemasonry; especially as we may fairly come to the conclusion that it was *Christian Masons* in the first instance who held out the right hand of fellowship to men of all religions, and made them "free" of their "homes," or "lodges," reserving only a corner of the building as their own peculiar "sanctum." Or, to adopt a loftier similitude, let us compare Freemasonry to a vast upathric temple, canopied by the heavens, into which all good and true men may enter, and look up to the throne of their Creator and God. The Chivalric or Christian Orders are the side chambers of this glorious edifice—the shrines to which we retire for special communion with our fellow worshippers. It is, however, wholly erroneous to infer that our veneration for the great temple itself is thereby weakened, or our belief in the Catholicity of Freemasonry impaired. On the contrary, it will be found that the earnest religionist is often the most zealous assistant in the work of beautifying and adorning the temple. I will not attempt to deny that designing men may have abused the privileges of Freemasonry by inventing pseudo Masonic degrees, which reflected disgrace upon Christianity by preaching a spirit of intolerance, and fulminating anathemas on all who were outside the narrow boundaries of their belief. But that such an objection can be sustained against degrees originating in *England*, amongst the *founders* of modern Freemasonry, and now practised by *English Masons*, I cannot for a moment believe. We *know* that it is untrue in respect to the Order of the Red Cross, and I am equally convinced of its falsehood as regards the Knights Templar. Indeed, although these Orders are technically unrecognized by the Grand Lodge of England, and cannot be acknowledged as part of ancient Freemasonry, they may properly be considered as developments of similar phases of thought, and as correlative to the Craft, in their privileges, their organization, and their history.

It is worthy of note that the right of Masons or Lodges to hold meetings in the Orders of Chivalry was inserted in the Act of Union between our two English Grand Lodges in 1813; this permission is, of course, confined to the Orders then existing, and may be considered not only as a graceful compliment paid by the high contracting parties, but as an assurance that in the ceremonies of those Chivalric Institutions the "United Grand Lodge" was unable to perceive any grounds for censure or denunciation.

I may now glance at another objection which I have heard urged against Knightly Orders in general, and that has reference to the high-sounding titles appropriated to the officers and members. This objection is at first sight a plausible one, but is, nevertheless, susceptible of explanation. In the Red Cross Order we have three grades, in which the designations of "Knight," "Priest," and "Prince," are respectively applied to the several members. It is well known that the ceremony of installing a Knight in the mediæval era was of a most solemn religious character, full of mystic symbolism, and highly calculated to impress the candidate with sentiments of honour and virtue.

His sword represented at once—fortitude, justice, and mercy, and indicated the spiritual warfare with sin in which he was expected to engage. His lance was an emblem of truth—because truth, like the lance, knows no obliquity. The coat of mail was the symbol of a fortress erected against vice; and the shield reminded him that a true Knight was considered as a shield interposed between the prince and the people to preserve the rights of both, and secure the blessings of peace. In the Priestly Order we are taught that the most acceptable incense to place upon the altar of the Deity is that true piety and love which should actuate our conduct through life; and when we arrive at the summit of our system, and have become both “Kings and Priests,” in a spiritual sense, humility—that sacred virtue—is forcibly impressed upon our minds. I cannot, of course, enter into details upon this subject, but it is evident that these titles have a great significance, and were not idly assumed for display and ostentation. A similar objection might indeed be levelled against the Royal Arch degree as, in Ireland, the chief officer is styled “King,” and in other countries he, at least, represents the monarchical position.

But, however interesting it may be to pursue these investigations, time will not warrant me in doing so to-night. I must trust to your kindness to excuse the desultory nature of these remarks; but, if I have succeeded in throwing even a faint glimmer upon the relations which we bear as members of this order to the great Masonic family, if I have been successful in removing even one doubt as to the legality of our status, or the soundness of our principles, I shall esteem myself peculiarly fortunate. It is due to ourselves both as Masons, and Christians, to learn as much as possible of the views of those who preceded us in these Chivalric Degrees, in order that we may be able to defend our organization as a special body of Freemasons; and I am satisfied from what I know already, that we shall arise from the study much instructed and edified. It will illumine many a dark page in the past history of Freemasonry itself, and will evince to the enquirer the real value of such a Christian Order, not only as a memorial of the early trials of our faith, or of its subsequent triumph and establishment, but as a constant stimulus to our drooping energies to persevere in the practice of truth and virtue, and thus attain, in the mysterious Hereafter, to the full perfection of wisdom, in the mansions of everlasting light.—From *The Freemason*.

No 6, “Roman Eagle” Conclave. The First Anniversary Assembly of this Conclave was held at Anderton’s Hotel, Fleet Street, on the 27th of February, and was attended by 26 members and two visitors. The proceedings of the evening were briefly as follows:—Bros. J. Thomas, P.M., P.Z., G.D.C. of G. Chapter; G. Adams, P.M.; Geo. Tyler; and J. J. Caney, were admitted into the Order. The undernamed are the new Officers:—Sir Knights H. C. Levander, *M.A.*, M.P.S.; W. R. Woodman, *M.D.*, V.E.; C. H. R. Harrison, S.G.; Rev. W. B. Church, J.G.; T. Read, H.P.; A. A. Pendlebury, R.; W. F. N. Quilty, P.S. Treas.; H. Allman, P.; H. Geddes, S.B.; S. Foxall, H.; W. Hurlstone and H. Thompson, Stewards; J. Weaver, Organist. Past S. Quilty was

awarded a Jewel for his efficient services during the past year. A letter from Mrs. Bate, widow of Sir Knight Dr. Bate, acknowledging a vote of condolence, was ordered to be entered on the minutes. A first-rate banquet succeeded the work in Conclave, and the evening was much enlivened by the talented musical performances of Sir Knights Weaver and Read. The new song of the Order, "Let's rally round the Standard," written by Sir Knight Little, G.R., was sung with great effect, and elicited much enthusiasm. This Conclave is believed to be the strongest in the Order (except the "Premier," which has many country members), as it numbers some 40 adherents.

Since the last issue of the ROSICRUCIAN, the following new Conclaves have been added to the roll of this Chivalric Order:—

FOREIGN.

No. 13, "M'Leod Moore" Conclave.—This new Conclave was opened at St. John, N. B., by Sir Knight R. Marshall, Inspector General for New Brunswick, on the 9th of February, when the following Brethren—all eminent Masons and Knights Templars—were admitted into the Red Cross Brotherhood, viz.: T. A. D. Foster, Rev. W. Donald, D.D.; R. W. Cruickshank, J. C. Hathaway, D. R. Munro, C. Besant, G. F. Ring, C. U. Hanford, H. Duffell, H. A. Whitney, R. Shires, S. F. Matthews, E. Willis, W. J. Logan, W. C. Perley, T. A. Peters, and G. H. Whiting, Under Sir Knight Marshall's careful rule, we anticipate a brilliant future for the Red Cross Order in British North America, associated, as it is now, with the name of a revered Mason, Col. M'Leod Moore.

METROPOLITAN.

No. 14, "Macdonald" Conclave.—In pursuance of a circular issued by the principal Officers and Members of the "Macdonald" Lodge, No. 1216, expressing their intention to found, under the authority of the Grand Council of the Order, a new Conclave, an assembly was held at the lodge rooms, at the Head Quarters of the 1st Surrey Rifle Volunteers, Camberwell, on Friday, the 12th of March. Amongst those present were Sir Knights Colonel Francis Burdett, G.H.C., (P.S.G.W. of England,) Representative from the Grand Lodge of Ireland; R. W. Little, G. Recorder; H. C. Levander, M.A., M.P.S., No. 6, G.A. Treas; W. F. N. Quilty, P.S., No. 6; G. Kenning, P.S., No. 1; A. J. Lewis, P.S., No. 1; F. Walters, P.S., No. 3; J. Mayo, V.E., No. 2; H. Child, jun., V.E., No. 1; James Stevens, V.E., M.P.S., designate No. 14; J. J. Caney, No. 6; &c. Sir Knight R. Wentworth Little, Grand Recorder, having taken the regal chair—Sir Knight H. C. Levander officiating as V.E.—the Conclave was duly opened, and Sir Knight James Stevens, V.E., the Senior Warden of Macdonald Lodge, No. 1216, was installed by the Grand Recorder as M.P.S. of the new Conclave, and saluted according to ancient and solemn form. The following Brethren of the Macdonald Lodge were then admitted into the Order, viz.: Bros. Alexander Lodwick Irvine, Major of the 1st Surrey Rifle Volunteer Corps, P.M. and P.Z., W.M., No. 1216; Polydore De Keyser, J.W., No. 1216; Capt. Travers B. Wire, W.M., No. 171, Org. 1216; Capt. T. G. Irvine, No. 1216; Dr. Eugene Cronin, Treasurer, No. 1216; J. H. Hastie, Henry Hammond, M. S. Larlham, and Arthur Kethro, all of No. 1216; and W. Grant, as Sentinel. A College of Viceroys having been duly formed, Sir Knight Major Irvine was admitted to the rank of V.E.; this most impressive ceremony being ably performed by the Grand Recorder.

A Red Cross Song.

BY ROBERT WENTWORTH LITTLE.

Let's rally round the standard
 Which blazed on high of yore,
 A symbol of our dearest hopes—
 A sign for evermore.
 Beneath that starry banner
 Our fathers fought and bled,
 And we will bear it still aloft
 As did the glorious dead.
 Then rally round the standard, &c.

That Red Cross flag has ever waved
 Above the brave and true,
 Whose swords were drawn in honour's cause—
 For Faith and Freedom, too.
 Their mighty deeds are now enshrined
 In Fame's resplendent dome,
 And ages yet unborn shall bless
 Those noble Knights of Rome!
 Then rally round the standard, &c.

And now beloved brethren
 Let this be understood,
 The men who seek to join our band
 Must be both wise and good—
 All who are Masons in their hearts
 And filled with zeal divine,
 Most gladly will be welcomed by
 The Knights of Constantine!
 Then rally round the standard
 Which blazed on high of yore,
 That symbol of our faith and love
 We'll prize for evermore.

Masonic Miscellanea.

BRO. JAMES BRETT, P.M., P.Z., 177, 975, &c.—An influential Committee of Brethren has been formed, for the purpose of presenting this esteemed and able Craftsman with a Testimonial in recognition of his services to Freemasonry generally. The Treasurer is Bro. H. G. BUSS, P.M. and P.Z., 127, Offord Road, N.; and the Secretary, Bro. R. WENTWORTH LITTLE, P.M. and P.Z., 7, Gilbert Road, Kennington, S.E.; assisted by Bro. R. Tanner, W.M. 177, and N. 975, 18, North Street, Millbank, S.W.; Bro. W. R. Woodman, P.M. 66, and H. 33, acting as Chairman; by all of whom subscriptions will be received, and acknowledged in *The Freemason*.

THE "FREEMASON."—We have great pleasure in announcing that a Weekly Paper, named as above, has been started as the organ of the Masonic body, by Bro. GEORGE KENNING, of 3 and 4, Little Britain, an enterprising and zealous man of business. We have perused the first four numbers, and can safely recommend the "Freemason" to our readers as worthy of their strenuous support. This is an age of literary activity in the Masonic Order, and now that a journal devoted to its interests is published at the nominal price of *twopence*, there is no doubt that the brethren of every degree will "put their shoulders to the wheel," and make *their own organ* a triumphant success.

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