



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other hindred subjects.

EDITED BY

Frater ROBT. WESTWORTH LITTLE, Supreme Magus,

AND

Frater WILLIAM ROBT. WOODMAS, M.D., Secretary General.

London:

PRINTED BY COLLINS & HEARN,

8, CHURCH STREET, STOKES NEWINGTON, N.

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Rosicrucian Society of England.

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

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

OBLIGATORY MEETING.

Vittoria Villa, Stoke Newington Road, N.,
5th JANUARY, 1871.

CARE FRATER,

You are requested to assist in forming the M**** C****, at the FREEMASON' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 12th of January, 1871, at half-past Five o'clock precisely.

Yours in Fraternity,

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

BANQUET at Seven o'clock, at which Colonel BURDETT will preside.

Business.

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

NOTICE OF MOTION.—By Frater R. WENTWORTH LITTLE, P.M.G.

“That the Annual Subscription for Dining Members be raised to One Guinea, which shall defray the cost of the Annual Banquet and light refreshment at the other meetings. Non-dining Members to pay Five Shillings, as at present.”

ASPIRANTS TO THE GRADE OF ZELATOR.

- Bro. FELIX H. GOTTLIEB, J.P., 4, Garden Court, Temple, E.C.
- Bro. Major E. HAMILTON FINNEY, Woburn Chambers, Henrietta Street, W.C.
- Bro. E. HAMILTON FINNEY, Jun. ” ”
- Bro. ANDREW HAY, Oriental Club, Hanover Square, W.
- Bro. The LORD LINDSAY, 9, Grosvenor Square, W.
- Bro. SIGISMUND ROSENTHAL, 2, Red Lion Square, W.C.
- Bro. CHARLES FITZGERALD MATIER, Higher Broughton, Manchester.
- Bro. WILLIAM BLAKE JOHNSTON, 76, Clapham Road, S.W.
- Bro. ARTHUR B. DONNITHORNE, Colne Lodge, Twickenham.
- Bro. C. J. BERNERS PLESTOW, 35, Cavendish Square, W.
- Bro. T. BURDETT YEOMAN, 4, Vine Cottages, De Beauvoir Square, N.
- Bro. Capt. J. BERTRAND PAYNE, Conservative Club, S.W.

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

Seconded by the SEC.-GEN.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, October 13th, 1870. Present:—

M.W. Fra. W. H. Hubbard, J.S.M., M.G. " " R. W. Little, S.M., P.M.G. R.W. " J. Brett, D.M.G. " " H. G. Buss, Treas.-Gen. " " W. R. Woodman, Sec.-Gen. V.W. " C. H. R. Harrison, 3 A. " " W. B. Hambly, 6 A. " " James Weaver, 7 A.	W. Fra. E. Stanton Jones, Organist. " Angelo J. Lewis, T.B. " George Kenning, Medallist. " D. R. Still, Assist. Sec. Frater John Stephen Banning. " J. M. Chamberlin. " Morton Edwards. " George Butler. Frater J. Gilbert, <i>Acolyte</i> .
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The M**** C**** was duly formed, and the minutes of the previous meeting read and confirmed.

Upon Proposition, duly made and seconded, the following Fratres were unanimously elected to the undermentioned offices:—

Right Worthy Frater JAMES BRETT to be Master-General.
 Very Worthy Frater C. H. R. HARRISON, M.D., to be Deputy Master-General.
 Right Worthy Frater H. G. BUSS, to be Treasurer-General.
 " " " W. R. WOODMAN, M.D., to be Secretary-General.

The following Fratres were elected Members of the Council of Ancients for the ensuing year:—

Very Worthy Frater	W. F. N. QUILTY, Primus.
" "	H. C. LEVANDER, M.A., Secundus.
" "	W. B. HAMBLY, Tertius.
" "	JAMES WEAVER, Quartus.
" "	WM. CARPENTER, Quintus.
" "	Rev. W. B. CHURCH, M.A., Sextus.
" "	E. STANTON JONES, Septimus.

The Master-General elect deferred the appointment of the assistant Officers until the next Quarterly Meeting, in January.

Proposed by Frater Angelo Lewis, Seconded by Frater Woodman.—That the Annual Banquet take place on the 12th of January, 1871, at the Freemasons' Tavern; that the price of tickets be the same as on the previous occasion, and that the same Committee be appointed to carry out the arrangements.

The above was carried unanimously.

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

Chronicles of the Ciceroian Club.

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

(Continued from page 116.)

ANCIENT AND MODERN MYSTERIES.

“And now let us inquire into the form and organization of these Colleges, and in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

" The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression *tres faciunt collegium*, 'three make a college,' became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other 'colleagues,' and possessing and exercising collegiate rights, were, because they consisted only of two members, never legally recognised as a college. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigour requires three Masons to constitute a lodge. The college and the lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the lodges of Freemasons and the Roman Colleges.

" These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of *Magister* is exactly translated by the English word 'Master.' The next officers were the *Decuriones*. They were analogous to the Masonic 'Wardens,' for each *Decurio* presided over a section or division of the college, just as in the most ancient English and in the present Continental ritual we find the lodge divided into two sections or 'columns,' over each of which one of the Wardens presided, through whom the commands of the Master were extended to 'the brethren of his column.' There was also in the Colleges a *Scriba* or 'Secretary,' who recorded its proceedings; a *Thesaurarius* or 'Treasurer,' who had charge of the common chest; a *Tabularius*, or Keeper of the Archives, equivalent to the modern 'Archivist;' and lastly, as these Colleges combined a peculiar religious worship with their operative labours, there was in each of them a *Sacerdos* or Priest, who conducted the religious ceremonies, and was thus exactly equivalent to the 'Chaplain' of a Masonic Lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

" Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic Lodges have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their *Seniores*, 'Elders' or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons, call themselves 'brothers,' because this term, first adopted in the guilds or corporations of the Middle Ages, is the offspring of a Christian sentiment, but as Krause remarks, these Colleges were in general conducted after the pattern or model of a family, and hence the application of *brother* would now and then be found among the family appellations.

" The partly religious character of the Roman Colleges of Artificers constitute a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their *curia* or place of meeting, was

generally in some way connected with a temple. The deity to whom such temple was consecrated, was peculiarly worshipped by the members of the adjacent College, and became the patron god of their trade or art. In time when the pagan religion was abolished and the religious character of these Colleges was changed, the pagan gods gave way, through the influences of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern guilds, which in the middle ages took the place of the Roman Colleges, and hence the Freemasons derive the dedication of their Lodges to Saint John, from a similar custom among the corporation of Builders.

“These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges.

“There were monthly or other periodical contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society.

“They were permitted by the government to frame a constitution, and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially, were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between ‘legally constituted’ and ‘clandestine lodges’ seems to find a similitude or analogy here. For the Colleges which had been established by lawful authority, and were therefore entitled to the enjoyment of the privileges accorded to those institutions, were said to be *collegia licita*, or ‘lawful colleges,’ while those which were voluntary associations, not authorized by the express decree of the Senate or the Emperor, were called *collegia illicita*, or ‘unlawful colleges.’ The terms *licita* and *illicita* were exactly equivalent in their import to the *legally constituted* and the *clandestine* Lodges of Freemasonry.

“In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be *cooptatus in collegium*. Now, the verb *cooptare*, almost exclusively employed by the Romans to signify an election into a College, comes from the Greek *optomai*, ‘to see, to behold. This same word gives origin in Greek to *epoptes*, a spectator or beholder, *one who has attained to the last degree in the Eleusinian mysteries*, in other words, *an initiate*. So that without much stretch of etymological ingenuity we might say that *cooptatus in collegium* meant ‘to be initiated into a College.’ This is at least singular. But the more general interpretation of *cooptatus* is, ‘admitted or accepted in a fraternity,’ and so ‘made free of all the privileges of the guild or corporation.’ And hence the idea is the same as that conveyed among the Masons by the title of ‘free and accepted.’

“ Finally, it is said by Krause that these colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted, for as the organization of the Colleges partook, as has already been shown, of a religious character, and as is admitted, then all the religion of paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

“ I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges, which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry in the establishment of its Lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

“ This problem can only be determined by an investigation of the history of these Colleges, and of the other similar institutions which finally succeeded them in the progress of Architecture in Europe.

(To be continued.)

Stanzas.

FOR MUSIC.

STILL beautiful—still bright to me,
 Though dark the clouds of life may be—
 This sad yet trusting heart of mine
 A refuge ever seeks in thine.

Thy smile—it lives within my soul:
 Thy voice—though seas between us roll—
 Mysteriously enchains me now,
 Like music sweet, and soft, and low.

Would I the fond enchantment break,
 Or from its happy dreams awake?
 Oh no! Though fate our steps may sever,
 In spirit we are linked for ever.

R. WENTWORTH LITTLE.

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 118.)

The inexorable Procrustes who exercises his vocation in Stoke Newington, and into whose hands I last quarter unluckily fell, callously laid me down on his bed, and, finding my length to exceed that which he had despotically decreed to be orthodox, coolly lopped off about a fourth of it, and then ruthlessly thrust me out a pitiful cripple, obliged to proceed on a road leading no-where. In referring to the use of symbolic actions amongst the Hebrews, I selected the narrative given in the book of Ruth, of the ceremony attendant upon the conveyance of the right of redemption which pertained to Ruth's nearest kinsman to the next of kin, Boaz, because, as I stated, the use of the shoe in that ceremony was not peculiar to the Levirate law, but had been found to exist in other Eastern countries, and probably originated a custom not unknown amongst ourselves. The narrative from Ruth was duly printed, but the following almost parallel cases, in which the shoe is used as a symbol of rightship, or authority, or proprietorship, was lopped off. I have gathered them up, however, because I think the similarity of the cases are such as to indicate a common origin, and because they are in themselves very curious. Aaron Hill (*Travels*, p. 104) states that the third divorce practised by the Turks is when a man fails to discharge his duty to his wife, and yet refuses to dismiss her. Being summoned by her friends before a judge, and forced to bring her with him, the charge is read, and the wife is asked if she will affirm the truth of the accusation. Hereupon she stoops, and taking off her slipper, spits upon the sole, and strikes on her husband's forehead. Modesty requires no further confirmation from the woman, and sentence of divorce is pronounced. The variation here from the Hebrew custom, in relation to the kinsman is this—That the complaint against the husband is testified to by the woman taking off her *own* shoe, and spitting upon the *sole* of it; whereas, against the kinsman, the woman takes the shoe from off *his* foot, and spits upon the *face* of it (*Deut. xxv. 7*). "And his name shall be called in Israel, the name of him who hath had his shoe loosed." Mr. Urquhart, in Barbary, where there are many customs similar to those of which we read in the Old Testament, noticed an incident which both reminded him of and interpreted the narrative in the book of Ruth. "I was standing," he says, "beside the bridegroom when the bride entered, and as she crossed the threshold, he stooped down and slipped off his shoe, and struck her with the heel of it on the nape of her neck" (*Pillars of Hercules*, i. p. 305). The bride was thus reminded that she had passed under the authority of another; and the shoe is here used in sign of the obedience of the wife, and the supremacy of the husband. When a man plucks off his shoe, and gives it to his neighbour, it is a sign that he parts with his right. In other Eastern countries, the shoe is a symbol of authority. In the

regalia of Morocco there is a pair of embroidered slippers, which used to be carried before the Sultan, as among us is the sceptre, or the sword of state. The custom still kept up, in some parts of England, of throwing a slipper by one of the parents after a newly-wedded pair, now said to be "for good luck," was probably intended to indicate that the parents now parted with their authority over them. They had now become the masters of their own fortunes. Other symbolic actions existent amongst the Hebrews and now traceable in other countries might be noticed, but space will not permit me to do so.

The most perfect and extended collection of symbolic actions is to be found in the Apocalypse of St. John—that divine prophetic roll which is not more wonderful in its revelations of the future than in the use of its symbolic machinery, as the medium of communication. In this dramatic representation of "the things which are, and which shall be hereafter," involving the fortunes of the Christian Church, from the period of the Divine vision to the consummation of all things, there are, after the magnificent introduction, three series of symbolic representations, carried on by the significant actions of the chosen symbols, many of which have already received their demonstrated historic fulfilment, but many and the most striking of which are amongst "the things that shall be hereafter." The student who possesses the key to the symbols and symbolic actions of the Apocalypse, finds in its study a never-ending source of gratification, and a powerful stimulant to his adoring admiration; for he finds there the most striking and conclusive evidences of the omniscience of the Great Architect of the Universe, and of His government of the worlds, doing "according to His will in the army of heaven, and among the inhabitants of the earth," so that "none can stay His hand, or say unto Him, What doest Thou?"

To acquire this true key to the prophetic roll, three things are indispensable:—

I.—To look for and adopt such interpretations of the symbols as are given by the Divine Inspirer Himself of the prophet.

II.—To consider attentively the nature, properties, attributes, and qualities of the symbols employed, and the several localities in which they are introduced.

III.—To adhere rigidly to the symbolic interpretation of the symbols, and of the symbolic actions, when once ascertained, and never to interpret them arbitrarily—as sometime literally and sometimes symbolically. As an illustration of this false method of interpretation, I may mention that several eminent commentators, after having correctly recognised the book of Revelation as an anticipated history depicted by symbols, proceed to construe some of the images symbolically, some literally, and some both ways, as it seems to suit their purpose, or to fall in with their theory. Thus, they interpret the Beast and False Prophet as symbols of certain persons or influences, and then they interpret the lake of fire and brimstone into which they, as also Death, and Hell or Hades, and the devil, are cast, as a literal and material lake of fire and brimstone. Nothing can be more incongruous or inconsistent with all sound rules of interpretation, or to common sense and propriety, than such a method of dealing with symbols and symbolic actions. Surely, common sense

demands that if the Beast, the False prophet, and Death, and Hades are symbols, so also must be the lake of fire and brimstone. No departure from a symbolic interpretation should be admitted, unless an obvious and indisputable reason or necessity for such departure presents itself.

A want of attention to these rules has, in a great measure, led to those diverse, conflicting, and often manifestly erroneous views which many interpreters of the Apocalyptic visions have put forth as indisputable truths.

(To be continued.)

Notable Rosicrucian Books.

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

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

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

(Continued from page 119.)

And here some Critic may drop his Discipline, and bid me face about, for I am wide of my Text, the Society of R.C. I have indeed exceeded in my service to the Brachmans, but in all that there was no Impertinency. I did it, to shew the Conformity of the old and new Professors: and this is so far from Digression, I can think it near a Demonstration. For when we have Evidence that Magicians have been, it is proof also that they may be; since it cannot be denied, but Presidents exclude Impossibility. I hold it then worth our observation, that even those Magi, who came to Christ himself, came from the East: but as we cannot prove they were Brachmans, so neither can we prove they were not. Now if any man will be so cross, as to contend for the Negative, he shall have my thanks for the advantage he allows me; for then it must follow, that the East afforded more Magical Societies than one. But this point I need not insist on: for the learned will not deny, but Wisdom and Light were first manifested in the same parts, namely, in the East, where the first Man planted: and hence did the World receive not only their Religion, but their Philosophy, for Custom hath distinguished those Two. From this Fountain also, this living, Oriental One, did the Brothers of R.C. draw their wholesom Waters: for their Founder received his Principles at Damcar in Arabia, as their Fama will instruct you at large. It was not amiss then, if I spent my hour in that bright Region, and payd a weak Gratitude to those Primitive Benefactors: for 'tis a Law with me, Qui aquam hauris, puteum corona. But that I may come at last to the Subject intended, I shall confess for my part, I have no acquaintance with this Fraternity as to their Persons; but their Doctrine I am not so much a stranger to. And here, for the Readers satisfaction, I shall speak something of it, not that I would discover or point at any particulars: for that is a kindness (as they themselves

profess) which they have not for any man, nisi absumpto Salis Modio, till they first eat a Bushel of Salt with them. They tell us then, that the Fire and Spirit of God did work upon the Earth and the Water; and out of them did the Spirit extract a pure clear Substance, which they call the Terrestrial Heaven: in this Heaven the Spirit (say they) seated himself, impressing his Image therein, and out of this Heavenly clarified Extract, impregnated with the Influx and Image of the Spirit, was formed that most noble Creature, whom we call MAN. This first matter of Man (as they describe it) was a liquid transparent Salt, a certain bright Earth, purified by a supernatural Agent, and temper'd with a strange unctuous Humidity, enlightened with all the Tinctures of the Sun and Stars. It was and is the Minera of all Creatures; and this Society doth acknowledg it to be their very Basis, and the first Gate that leads to all their Secrets. This Earth or Water (call it which you will, for it is both) naturally produceth their Agent, but it comes not to their hands without Art. By their Agent I understand their Fire, commonly called Mas Aquæ, Vulcanus, Sol invisibilis, Filius Solis, Astrum inferius, Faber occultus, Intrinsecus; with a thousand other names.

(To be continued.)

The Cavaliers' Song.

The following lines are written in an old copy of Lovelace's "Lucaste."
London: 1719.

A steed! a steed of matchlesse speede!
 A sword of mettle keene!
 All else to noble hearts is drosse,—
 All else on earth is meane.
 The neighynge of the war-horse prowde,
 The rowlynge of the drum,
 The clangour of the trumpet lowde,
 Be soundes from heaven that come.
 And oh! the thundering presse of knyghtes,
 When as their war-cryes swelle,
 May tole from Heaven an angel bright,
 And rowse a fiend from hell.

Then mounte! then mounte, brave gallants all,
 And don your helmes amaine:
 Death's couriers, Fame and Honour, call
 Us to the field againe.
 No shrewish tears shall fill our eye
 When the sword-hilt's in our hand,
 Heart-whole we'll parte, and no whit sighe
 For the fayrest in the land.
 Let piping swaine, and craven wighte,
 Thus weepe and pulinge crye;
 Ours business is like men to fighte,
 And, like to heroes, die.

Red Cross Knights of Rome and Constantine.



“Original, or Premier Conclave of England.”—A Quarterly Assembly of this Conclave was held at Freemasons’ Tavern, on Monday, the 5th December. In the unavoidable absence of Illus. Sir Knight J. Trickett, Intendant General for Kent, the M.P.S., whose public duties precluded his attendance, the chair was occupied by the G. Recorder, Sir Knight R. Wentworth Little, P. Sov., the other officers and knights present being as follows: V.E. Sir Knight Angelo J. Lewis, G.A.M.; V.E. G. Kenning, K.G.C., S.G.; H. C. Levander, G.A.T., as J.G.; W. H. Andrew, H.P.; T. Cubitt, G.A.H., Treasurer; J. G. Marsh, G.A., Assist. Recorder; J. T. Moss, P.; E. Sillifant, S.B.; H. Parker, G.O., Organist; G. A. Taylor, Herald; Colonel F. Burdett, G.S.G.; Rev. T. F. Ravenshaw, G.H. Prelate; J. Hervey, G.H.C.; W. H. Hubbard, G.T.; Rev. G. Raymond Portal, M.A., Intendant General for Surrey; C. J. B. Plestow, J. W. Barrett, J. Taylor, T. Kingston, J. Eyer, T. B. Yeoman, J. Coutts, A. Conder, A. B. Donithorne, and J. D. Larsen. Visitors: Illus. Knight Capt. J. G. Gilbert, Intendant General for Gibraltar; F. H. Gottlieb, Intendant General for the Eastern Archipelago; F. Binckes, V.E.-elect No. 15; and F. Walters, P. Sov. No. 3. The Conclave was duly opened, and the minutes were read and confirmed.

Ballots were then taken for several candidates, and the following, being in attendance, were then admitted, received, constituted, and installed Knights of the Order: the Rt. Hon. Edward John Cornwallis, Lord Eliot, Past Senior Grand Warden of England; the Rev. Charles W. Spencer-Stanhope, P.M., P.P.G.C.; Andrew Hay, 33°, D.S.G.W. Bombay; and Captain James Bertrand Payne, 18°. The ceremony was rendered with musical accompaniments by the Grand Organist.

Sir Knight Little then proposed, Sir Knight Ravenshaw, Grand Prelate, seconded, and it was unanimously Resolved, “That the sum of £5 be voted from the Conclave Funds to the Royal Masonic Benevolent Institution in the name of the M.P.S. for the time being, and be placed on the list of Illus. Sir Knight H. G. Buss, G.H.A., as Steward representing the Red Cross Order at the festival on the 25th January, 1871.

Grand Council certificates were delivered to the members, and the Conclave was closed in ancient form.

The Knights then repaired to the Refectory, where an excellent repast awaited them. After the removal of the cloth, the Acting M.P.S. proposed the usual loyal and Red Cross toasts, which were received with great cordiality. The Grand Prelate responded for the Grand Council, and the M.P.S. then proposed “The healths of the newly-

installed Companions-in-arms," expressing the delight he felt at witnessing the accession to the Order of four such worthy and distinguished members of the Craft. The toast was welcomed with enthusiasm, and Sir Knt. Lord Eliot responded in eloquent terms, assuring the chevaliers that he highly appreciated the beautiful ceremony through which he passed that evening, and it would be his earnest endeavour to promote the prosperity of the Order to the utmost extent. Sir Knight Captain Payne also acknowledged the compliment in a speech redolent with wit, amidst the applause of all present.

The presiding Officer then gave, "The health of the Intendants General of Divisions," coupling it with the name of the Illus. and Rev. Sir Knight Portal, on whose many merits he expatiated briefly but effectively. The toast was joyously received, and the Illus. Brother returned thanks in a singularly happy and telling speech. Lord Eliot then by permission, proposed "The health of Sir Knight R. Wentworth Little, the acting M.P.S.," and alluded particularly to the manner in which he had conducted the whole of the business that evening.

A warm reception was also accorded to this toast, and Sir Knight Little expressed his acknowledgments to the noble lord, and the members generally in suitable terms. Sir Knight H. C. Levander replied for the Grand Senate, after which the "Visitors" healths were drunk with acclamations, coupled with the name of Sir Knight Binckes and prosperity to the Masonic Charities. That eminent brother having returned thanks, the Presiding Officer gave the "V.E. and rest of the Officers," to which toast Sir Knights G. Kenning, S.G. Acting Viceroy; W. H. Andrew, H.P., and other office-bearers responded. The Sentinel's toast by Comp. J. Gilbert concluded the proceedings of this most enjoyable evening, and coffee having been served, the Fratres separated. During the evening, Sir Knights Dyer, Taylor, Marsh, and Larsen sang several good songs.

We have the gratification to announce that the Order of the Red Cross of Constantine has been successfully introduced into the United States of America—Illus. Brother Alfred Creagh, *LL.D.*, having established it in Pennsylvania, and Illus. Brother R. Ramsay, *LL.D.*, of Orillia, Canada, in the State of Ohio. For these great results the Order is mainly indebted to Colonel McLeod Moore, and Brother Douglas Harrington, the Intendants General in the Canadian Dominion—and we are assured that the beauty and sympathy of the Red Cross ceremonies are highly appreciated at the other side of the Atlantic.

A second Conclave, the "Holy Cross," No. 37, has been opened at Calcutta by Illus. Brother W. O. Allender, Intendant General for Bengal.

Conclaves will also shortly be established at Portsea and Cockermouth the charters having been granted by the Earl of Bective (late Lord Kenlis) G. Sovereign.

Ancient and Primitive Rite of Misraim.

We have great pleasure in announcing that this philosophic Masonic Rite has been recently established in England under authority derived from the Grand Council of Rites for France, and that the Conservators General held a meeting at Freemasons' Tavern, on Wednesday, the 28th December. The principal Chairs were filled by Ill. Bros. Wentworth Little, 90°; the Right Hon. the Earl of Limerick, 90°; and S. Rosenthal, 90°; by whom the "Bective" Sanctuary of Levites—the 33° of the Rite—was duly opened. Over 80 brethren attended, and received the degree, amongst whom we noticed Bros. W. H. Hubbard, Major E. H. Finney, 90°, H. Parker, T. Burdett Yeoman, J. Terry, H. C. Levander, Raynham W. Stewart, J. Tanner, T. Cubitt, G. Kenning, G. Powell, M. Edwards, G. A. Taylor, E. Sillifant, A. J. Codner, J. G. Marsh, J. Coutts, A. B. Donnithorne, J. W. Barrett, J. T. Moss, W. Dodd, J. Taylor, W. J. U. Copeman, H. Thompson, E. Shaughnessy, Capt. H. Lyon Campbell, J. Boyd, J. Brett, C. Hammerton, J. Lewis Thomas, E. H. Thiellay, D. R. Still, Dr. C. P. Ward, F. H. Gottlieb, W. Scott, R. Kenyon, D. M. Dewar, W. Roebuck, H. W. Hunt, W. Jones, W. B. Johnston, J. Weaver, T. L. Fox, W. Carpenter, A. A. Pendlebury, W. C. Lucey, *M.D.*, W. W. Anderson, C. P. Haigh, E. H. Finney, jr., D. C. M. Gordon, S. G. Foxall, W. F. N. Quilty, J. R. Foulger, W. B. Hambly, T. W. White, W. Smeed, T. Lancaster, D. R. Adams, W. Mann, D. D. Beck, F. Walters, T. Smale, E. Clark, H. Allman, J. Gilbert, &c. The members of the 33° were then called upon to elect six of their number for the 66°, when Worthy Brothers Brett, Kenning, Gordon, Stewart, Boyd, and Thomas were declared duly elected.

It was then announced that the following illustrious brethren had accepted office in the Rite:—The Rt. Hon. the Earl of Bective, Sovereign Grand Master; Colonel Francis Burdett, Deputy Sovereign Grand Master, and Regent, *ad interim*; the Rt. Hon. the Earl of Limerick, Senior Grand Superintendent; Sir Frederick M. Williams, Bart, *M.P.*, Junior Grand Superintendent. The alms collected amounted to £2 0s. 3d., after which the Sanctuary was closed, and the brethren adjourned to supper, separating at an early hour.

London Literary Union.

A Meeting of the Council and Fellows of this body was held at Freemasons' Tavern, on the 28th October, when, upon the proposition of the President, Bro. R. Wentworth Little, seconded by Bro. W. Carpenter, it was Resolved, "That the future title of the Society be the 'Masonic Literary Union,' and that it be attached to the Rosicrucian fraternity."

The details of re-casting the Rules, &c., were left to a Committee, consisting of the President, Dr. Woodman, A. J. Lewis, Dr. Harrison, and W. Carpenter, and will no doubt be effectively carried out.

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