



THE
ROSICRUCIAN;

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects.

EDITED BY

Frater ROBT. WENTWORTH LITTLE, Supreme Magus,

AND

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

London:

PRINTED BY THOMAS H. HEARN,
92, HIGH STREET, STOKES NEWINGTON, S.

ENTD. AT STATIONERS' HALL

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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.A. Master-General.

Vittoria Villa, Stoke Newington Road, N.,
13th APRIL, 1871.

CARE FRATER,

You are requested to assist in forming the M***** C*****, at the FREEMASONS' TAVERN, Great Queen Street, W.C., on Thursday Evening, the 20th of April, 1871, at Six o'clock precisely.

Yours in Fraternity,

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

Business.

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

ASPIRANTS TO THE GRADE OF ZELATOR.

Bro. ANDREW HAY, Oriental Club, Hanover Square, W.
Bro. The LORD LINDSAY, 9, Grosvenor Square, W.
Bro. SIGISMUND ROSENTHAL, 2, Red Lion Square, W.C.
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. Capt. J. BERTRAND PAYNE, Conservative Club, S.W.
Bro. DONALD M. DEWAR, 1, East India Avenue, Leadenhall Street, E.C.
Proposed by M.W. Frater R. WENTWORTH LITTLE, S.M., P.M.G.

Bro. WM. ROEBUCK, 21, Ellington Street, Arundel Square.
Bro. JAMES LEWIS THOMAS, 26, Warwick Square, S.W.
Bro. GEORGE COOPER, Brentwood, Essex.
Bro. THOMAS WILLIAM WHITE, Castle Street, Saffron Hill, E.C.
Bro. JAMES WILLING, Jun., 366, Gray's Inn Road, W.C.
Bro. RAYMOND HENRY THRUPP, Feity House, Twickenham, S.W.
Proposed by Frater Major FINNEY.
Seconded by the MASTER-GENERAL.

Bro. WILLIAM STONE, 76, Wood Street, City.
Proposed by Frater E. H. FINNEY, Jun.
Seconded by the SEC-GEN.

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

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

OBLIGATORY MEETING.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, January 12th, 1871. Present:—

<p>M.W. Fra. R. W. Little, S.M., P.M.G. " " James Brett, M.G. R.W. " C. H. R. Harrison, D.M.G. " " W. R. Woodman, <i>M.D.</i>, S.G. V.W. " H. C. Levander, <i>M.A.</i> 2 A. " " W. B. Hambly, 3 A. " " James Weaver, 4 A. " " Wm. Carpenter, 5 A. " " Rev. W. B. Church, <i>M.A.</i>, 6 A. W. Fra. Angelo J. Lewis, <i>M.A.</i>, T.B. " W. J. Ferguson, G. of T. " George Kenning, Medallist. " D. R. Still, Assist. Sec. Frater W. A. Tharp. " John Coutts. " John Boyd.</p>	<p>Frater Sir Gilbert E. Campbell, Bart. " Donald C. M. Gordon. " Major E. Hamilton Finney. " E. Hamilton Finney, Jun. " John Hervey. " A. A. Pendlebury. " E. H. G. Dalton. " F. H. Gottlieb, <i>J.P.</i> " J. R. Foulger. " George Chubb. " James Willing, Jun. " Thomas Cubitt. " Wm. Bird. " T. Burdett Yeoman. Frater J. Gilbert, <i>Acolyte.</i></p>
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The M**** C**** was duly formed, and the minutes of the previous meeting read and confirmed.

The M.G. Frater Hubbard, being unable through illness to attend, Frater R. Wentworth Little, S.M. and Past-Master-General, after opening the M.C., conferred the Grade of Zelator on the following Aspirants after the usual Ballot:—

Bros. Major E. Hamilton Finney, E. Hamilton Finney, Jun., Sir Gilbert E. Campbell, Bart., Donald Campbell Mackey Gordon, Edward Henry Goring Dalton, T. Burdett Yeoman, James Willing, Jun., Felix H. Gottlieb, *J.P.*, and George Chubb.

The ceremony was most efficiently worked with the usual musical accompaniments by Frater James Weaver, the Organist to the Society.

Most Worthy Frater JAMES BRETT, was then installed as Master-General for the ensuing year, and appointed the following Assistant Officers:—

Worthy Frater	A. J. LEWIS, Precentor.
" "	WM. BIRD, C. of N.
" "	W. J. FERGUSON, T.B.
" "	THOMAS CUBITT, Organist.
" "	D. R. STILL, Herald.
" "	Major E. HAMILTON FINNEY, G. of T.
" "	DONALD CAMPELL M. GORDON, Assist. Sec.

Proposed by Frater Little, S.M. and P.M.G.; *Seconded* by Frater Woodman, Sec. Gen.—“That the annual subscription for Dining Members be One Guinea, to become due in October of the present year; Non-dining Members to pay Five Shillings a year, as usual.” *Carried unanimously.*

Letters of apology for non-attendance were read from Fratres Hughan, Quilty, and several others, including three or four Aspirants.

The M**** C**** was then closed in due form, and the Fratres adjourned to their Annual Banquet, under the presidency of R.W. Frater John Hervey, *Grand Secretary*, who kindly undertook the office of Chairman, in the unavoidable absence of Frater Col. Burdett, whose health was not sufficiently restored to allow him to attend.

Notice of Motion, by the Sec. Gen.—“That a suitable sum out of the funds of the Society be voted to the Testimonial to M.W. Frater Robert Wentworth Little, the Supreme Magas and first Master-General, to whom the Society owes its resuscitation on its ancient foundation.

Treasurer-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

R.W. Frater H. G. Buss, Treas. Gen., in account with the Society.

	£	s.	d.		£	s.	d.
1870. To Balance	6	18	5	By Collins & Hearn, Printing			
Jan. Subscriptions ...	6	0	0	Rosicrucian, Nos. 7 to 11.	13	1	0
Feb. 26. "	1	0	0	Expenses of Meetings ...	6	9	6
April 6. "	6	1	0	Acolyte, attendance, &c...	2	8	6
1871.				Insurance.....	0	2	6
Jan. 17. "	23	0	0	Postages, &c.	2	16	10
					24	18	4
				Balance in hand.....	17	15	1
	£42	13	5		£42	13	5

Audited and found correct, 9th March, 1871.

R. WENTWORTH LITTLE, S.M., P.M.G.
 JAMES BRETT, M.G.
 E. HAMILTON FINNEY.

Chronicles of the Ciceronian Club.

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

(Continued from page 129.)

ANCIENT AND MODERN MYSTERIES.

In pursuing the subject of "Ancient and Modern Mysteries," and in the investigation of the many curious rites practised by various nations, I have been indebted to different sources for valuable information; for instance, in the quotation from a contemporary writer just given, and again in the following interesting extract respecting Chinese customs, for which I beg to thank my friend, Frater W. J. Hugan, S.S.M., P.M.G., Provincial Grand Secretary, Cornwall, whose labours in the cause of Masonic literature are so widely known, and so justly appreciated. It may be added, that the extract refers to ceremonies practised at the present day by Chinese settlers in San Francisco, Sacramento, and other Californian cities.

"Like the ancient Egyptians in the time of the Pharaohs, whose cities were resplendent with the burnished gold and brass temples dedicated to their gods Osiris and Isis, the Chinese are divided into two classes: the ignorant mass of people, devoutly worshipping images and animals as beings of power; and the nobility and aristocracy, who, too enlightened to place implicit belief in the almost daily festivities and sacrifices, yet fearful of losing their power, direct the minds of the mass from state affairs with gay processions, grand illuminations, and sacri-

fices to their many gods—laughing in their sleeves at the devout adoration which the humbler classes pay to the departed spirits and supposed powerful divinities. The nation prides itself—with great reason, though we may strike off a few thousand years from its chronology—upon being the oldest empire in the world. Their customs and ceremonies transmitted without variation from generation to generation, presented to us now the same as a thousand years ago, have become more and more endeared and revered as the centuries have rolled around, till they seem to the blind idolators sacred things to be guarded from sacrilegious gaze. It is unnecessary to state that the lowest Chinaman looks pityingly upon the white that he was born outside the Flowery Kingdom, esteeming this not only as the greatest honour which can be bestowed on mortal man, but most times considering it a necessary proceeding in order to inhabit the future Heaven. Therefore they are not over truthful in describing or explaining their habits and manners, but, on the contrary, strain a point to mislead and misinform foreigners; regarding their desire for knowledge as an idle, not to say profane, curiosity. Hence arise mistaken notions concerning the late ceremonies in Sacramento.

“The constant round of public processions and sacrifices, the peculiar customs of offering food, clothes, and mock-money to departed spirits, the idol-temples and pagodas of Fauchau—which, in the more important points and services, are the same as those of every canton in the Chinese Empire—have been satisfactorily described in ‘Social Life of the Chinese,’ by Justus Doolittle, for twelve years a missionary to Fauchau. Passing by the many sacrifices and processions which in California are done away with from lack of temples, priests, and permission of authorities, we come to the Autumnal sacrifices. The prevailing idea among the uninitiated is, that during the few days of each Fall occupied by the Chinese in firing of crackers, worshipping bamboo images, and offering them silver and golden-capped food, chanting their unearthly strains, and playing their crude instruments, the worthy Celestials are waging a war against the ‘devils.’ This could not be so, as this superstitious people are so afraid of the influence of those powerful personages, even in this life, that, in order to propitiate them, certain portions of the prepared food are set before the demons, candles placed on each side to light them to the feast, and incense burned in their honour; the annual worship of the great sage Confucius, his disciples Mencius, and the learned commentator of the Chinese classics, Chufutze; the ‘Universal Rescue,’ and the thank-offering for another harvest garnered in the mellow autumn. In China each of these festivals would have had its allotted days, but for the sake of economy and want of room, the crude buildings erected in our city for the “spirits” house, had the honour of holding all these at once. In the centre of the main room, where the priests conducted principal ceremonies, stood Nguk Huong Siong Ta, the ‘Pearly Emperor, Supreme Ruler,’ generally supposed to be the highest divinity worshipped by the Chinese, producer and governor of all things seen or unseen, terrestrial or celestial. On one side we saw the image of Confucius, ‘Teacher of ten thousand ages,’ with Mencius and Chufutze on either side, various kneeling

images clustered around as their disciples. Before them were meats, vegetables, and fruits, the best—perhaps Americans will say the worst—kind of incense, and huge red candles, around which the usual figures were circling. Upon the other side of the 'Pearly Emperor' stood three images, the largest one representing the god who rules over the whole province of departed spirits; the others, rulers over their Hades. The many niches and spaces were occupied by the various gods and goddesses of water, fire, war, courage, literature, children, gamblers, thieves, sailors, music, wrestling, wealth, artisans, mechanics, swine, drought, rain, surgery, medicine, the four seasons—Spring, Summer, Autumn, Winter, &c. The walls were hung with crude pictures of their animals; the monkey, the fox, the tiger—represented with a piece of money in his fore claws, as the deity of gamblers, and bearing the figure of a woman, 'mother,' on its back, as a deity worshipped by mothers who have sick children—the dog, the black monkey, and the white rabbit, the dragon—giver of rain—and a white cock.

"The lantern of white paper suspended from the centre of the outer building attracted considerable attention from Americans, on account of the moving images attached to the paper. These images, kept in motion by an ingenious machinery inside the lantern, represented the rewards of departed spirits: the good ones living in wealth and plenty, surrounded by their slaves; the bad ones compelled to labour and pain. One was being burned around a hot metallic tube; another whipped with a bamboo; another pounded in a mortar; others again, undergoing an examination before the rulers. These representations, as weird and strange as the images, needed their names beneath for the benefit of those not versed in the Chinese religion. In the centre of this outer ampitheatre was a huge god—image, rather—in a sitting posture; on his left, an image of the tall white devil; on his right, an image of the short black devil, as assistants. This central divinity is supposed to have dominion over the present and future worlds. The essential and immaterial elements only of the food are partaken of by the spirits of all these images and devils, who are summoned to the feast by an image of a god on horseback, burned at the commencement of the ceremonies. The burned god is supposed, in some way, to act as messenger to all spirit land. The many gaily decorated lanterns suspended around the building, were to light the spirits on their way, so that they could not possibly mistake the place. This is called the feast of the 'Universal Rescue.' In view of the incantations, exhortations, and rich feast spread before them, the gods of hell are less strict and rigorous with the spirits under their control, and remit many punishments which might properly befall the devotee after death.

"But the principal festival is after the harvest has been garnered, called the Autumnal Festival, lasting about five days. According to the Chinese reckoning it falls about the middle of Autumn, during full moon, whence it is often called 'rewarding' or 'congratulating' the moon, on account of that planet's good offices with the harvest.

(To be continued.)

Symbolic Language.

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

(Continued from page 132.)

The mention of the symbolic scenery in the Apocalypse, in my last paper, reminds me that I had omitted to notice, in their proper place, two of the features of symbolic writing and symbolic action; features which pertain, essentially, to the art itself, and are not mere accidents or accessories—I mean chorography and chronology. What expedients, if any, were employed to fix the chorography or locality, and the chronology or time, of symbols in their very early use we do not know. So far as we do know, they were never carried to such perfection, or used with such precision, as they were amongst the Hebrews, and especially in the Apocalypse, generally called the Book of Revelation, in which future events have their time and locality fixed with wonderful precision.

THE CHRONOLOGY OF SYMBOLS.

Speaking broadly, it may be said that the primary function of symbols is not so much to mark the time of things, as to note their mere existence as facts. Thus, when the ancient Egyptians wished to depict viciousness, they drew the figure of a *crocodile*; for swiftness, a *hawk*; for wickedness, a *sparrow*; for sovereignty, a *bee*; for maternal love, a *vulture*; for sublimity, a *falcon*; for penetration and contemplation, an *eagle's eye*. So far good, for the initiates in symbols. They could make out the meaning of the figures; but there was no expedient, so far as we know, indicating *time* in symbolic writing, any more than there was in mere *picture* writing, which preceded it. They could be made, after a fashion, the latter to represent actual existences, and the former to represent abstract qualities; but there ended their use in the most ancient times. But, when we get to the Hebrew prophetic writings, the case is very different. Many of the most striking and important prophecies in the Old Testament are delivered in appropriate and impressive symbols, and in these the marking of time, or the order of events, is essential. In some cases, as in Daniel's vision of the four beasts (*ch.* vii.) which came up out of the sea, the order of succession is distinctly fixed, as are also the chief characteristics of each beast—the Chaldeans, the Persians, the Macedonians, and the Romans. So it is in the vision described in *ch.* viii., in which the prophet saw the ram, and the he-goat with a very large horn between his eyes, the ram being overcome or overthrown by the he-goat, which became irresistably powerful. In this we see, without difficulty, the last king of Persia, Darius, overcome by Alexander the Great, who, coming from the west, overran the world, "none touching him on the earth," and who smote the ram and brake his two horns—the symbol of power—"casting him down to the ground, and there was none able to deliver him." It is a noticeable fact, that the Orientals

called Alexander the Great, "Double-horned Alexander," alluding to the two horns of his empire (or his power) in the east and in the west. In the symbolical representation of the four great monarchies of Daniel, they are placed in their proper order, as we have said, and they are clearly identified by the symbols themselves. Three of them are depicted by animals which the peoples are known to have adopted on their banners, while the fourth is not less clearly defined by the attributes and acts assigned to it. It is in the Apocalypse, however, that we find the true chronological adjustment of symbols. The subject of the promised revelation in that book was large and complex—the things which the divinely enlightened seer had seen, and the things which were, at the time, and the things which should be hereafter. The Apocalypse was to be the same in effect, as Elliott (*Hor. Apoc.*, vol. 1, p. 100) felicitously states it, as "that which, in its retrospective delineation, constitutes the combined secular and ecclesiastical history of Christendom:—the former, or *secular*, comprehending the grand political changes and revolutions of the Roman world, with the agencies instrumental in causing them, whether from without or from within: the latter, or *ecclesiastical*, the outward fortunes, whether prosperous or adverse, of the Church: its purity or corruptions of doctrine and worship, its general apostacy in the course of time, the coalescing of the apostatizing church with the world, and the separation, sufferings, faith, protection, and ultimate triumph of the saints—that is, of the true people, the spiritual church of God."

I cannot, of course, dwell upon this view of the subject—so large, various, and complex; the more complex, as Elliott remarks, from the events of the two great divisions of the Apocalypse, the secular and the ecclesiastical, often intermingling; but, as he adds, the difficulty of exhibiting which, has been completely provided for, both as to time and scene. I can find space hardly to advert, even in the briefest and baldest manner, to the subject here. It must suffice to say, that the chronological order of events in this sublime work is indicated, chiefly, by the following means:—(1) the opening of the seven seals by which the book, or roll, was closed in so many consecutive parts, so that the opening of each seal revealed so much and no more; the whole following in chronological order: (2) upon the opening of the seventh seal, an intimation is given of other divisions. Then appear seven angels, to each of whom is given a trumpet, the trumpets being successively sounded, and symbolic visions connected with them successively exhibited—(3) finally, on the seventh trumpet sounding, and after a digression, somewhat long and varied, seven vials are poured out, each having its description written in the book, as was that of each trumpet. Now, what the student has to enquire into is, the relation of these divisions to each other—what the relative chronological position of the seals, trumpets, and vials? But, in addition to these great or principal divisions, there are important chronological periods in the development of the prophecy, which fix the order and connection of certain of its parts, and indicate the era of them. Sometimes numbers are employed, as *1260 days; five months; forty and two months; a time, times, and half-a-time, &c.*; which, of course, have to be interpreted symbolically. Some-

times the time is fixed by the symbol itself, as when—in the opinion of some of our best expositors—the four riders on horses, which go forth in the early part of the Apocalyptic visions (*chap. vi.*) are determined to be four Roman emperors, characterised by their accessories, and thereby their epoch fixed. One of them has a bow in his hand, the symbol of Crete, to which island Nerva belonged, by descent, who was the first Emperor of foreign extraction, and the head of the line of emperors who succeeded him down to A.D. 162. Another mode of fixing the symbolic period is adopted in *chap. ix.*, where four angels are represented as bound in the river *Euphrates*. As the river Euphrates is the symbol of the eastern portion of the Roman territory, the angels or agencies bound in it, and who had been previously prepared to destroy the third part of men, must represent four secular governments, who were bound in, or restricted to some particular part of the Roman territory, or who were located among some of the former eastern subjects of the great Roman empire. This fixes the time spoken of to be that of the four Turkish Sultanies or governments, which, in the twelfth and thirteenth centuries, had extended their rule into the most easterly provinces of the Roman world, and, being afterwards freed from all restraint, first swallowed up the Saracenic power and then extinguished the political and ecclesiastical vitality of the Greek Christians, “the third part of men,” becoming masters of the capital of the Greek Empire—Constantinople—in the year A.D. 1453. Thus was the time fixed, in the prophetic vision, for the killing of the third part of men, by the fire, and by the smoke, and by the brimstone, employed by the Turkish armies. “At length,” says Gibbon, “the fatal hour arrived. On the 6th of April, 1453, the imperial standard of the besiegers was planted on the gate of St. Romanus. On the 17th of May, being the fortieth day of the siege, the fate of Constantinople could be no longer averted; the fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon, many breaches were opened, and near the gate of St. Romanus four towers had been levelled to the ground. On the hard conditions of tribute and servitude, the Greek Christians might enjoy the exercise of their religion, but their most holy churches were profaned, their bishops and priests insulted, they were compelled to suffer the triumph of the pagans and the apostacy of their brethren; many thousand children were marked with the knife of circumcision, and many thousand captives were devoted to the service or the pleasures of their masters.” (*Decline and Fall*, c. lvii.)

Here I must pause, however strong the temptation to proceed. I have managed, I hope, to indicate that the chronology of the Apocalyptic symbolism is fixed, in various ways, with marvellous exactness, although it demands very close application, and a strict adherence to the unity of the symbolic representations, to apprehend and follow it out.

(To be continued.)

Notable Rosicrucian Books.

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

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

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

(Continued from page 133.)

It is sans all Metaphors To Theion pur, kai pantotrophon, and that I may speak Truth even in the phrase of Aristotle, it is theiateron soicheion kai analogon to ton astron soicheio. This is that Fire which Zoroaster calls 'Empuroeideen tou kosmou psucheen kai pur Zoephorion. In plain terms, it is the Tincture of the Matrix, a fiery, radiant Soul, that calls up another Soul like it self: for it awakes the Anima of the Mercury, which is almost drown'd in a cold and phematic Lethe. And here Reader, let it be thy Endeavour to understand the Philosophers: for they tell us, that God at first created the Chaos, and afterwards divided it into three Portions. Of the first he made the Spiritual World, of the second the Visible Heavens, and their Lights; but the third and worst part was appointed for this Sublunary Building. Out of this course and remaining Portion he extracted the Elemental Quintessence, or first Matter of all Earthly Things, and of this the four Elements (for there is such a bold Arithmetic) were made. Now Reader guess, if thou dost know the Matter, for it may be thou art one of those who conceive themselves to be Some-body. I tell thee this Theory is Raymund Lully's, and if thou canst make nothing of it, I can without a figure tell thee how wise thou art. There are in the World as many sorts of Salts, as there are Species, and the Salts differ as the Species do, namely, Essentially; for the Specific Forms lie in the Salt. Now learn of me, that there is no true Physic, but what is in Salt: for Salt was never known to putrifie, nay it hinders Putrifaction and Corruption in all things, and what hinders Corruption, hinders all Diseases. Now it is evident to all the World, that Salt hinders Corruption, and a Solution of the parts, and this not only in living Things, but even in dead Bodies: for if they be season'd with Salt, then they are preserved, and Corruption comes not at them. It is to be observed, that Virgil in the Cure of Æneas brings in his Mother Venus with a Panacea, or an Universal Medicine:

—occultè Medicans, spargitque salubres
Ambrosiæ succos, et odoriferam Panaceam.

This word is much abused by certain Alchemists, as they call themselves: but Servius upon the Place tells us, it is Nomen mirè compositum, and he observes out of Lucretius, that the Panacea was Salt. It is true, that if we could putrifie Salt, it would discover all the Mysteries of Nature, for it hath all the Tinctures in it: but to destroy this substance, is a hard task, for he that would do it, must do something more, then Death can do, for even her Prerogative comes not so far. Howsoever it cannot be denyed, but some Wise men have attain'd to the putrifaction

of Salts, but this Key they received from God, and it is the great Secret of their Art. What I admire most in it, is this: That when it is kil'd, it dyes not, but recovers to a better life, which is a very strange privilege. On the contrary, if some Animal dyes, if an Herb withers, or if some mettall be calcin'd and the parts thereof truly separated, we can never restore them again: but this Mystical substance, this Root of the world, if you bring his parts together, after they are separated, then will not he be quiet, but run from one Complexion to another, from this Colour to that: as from Green to Red, from Red to Black, from Black to a Million of Colours, and these miraculous Alterations will not cease, till he hath work'd out his own Resurrection, and hath clearly brought himself to a Super-natural Temperature. I say then that Salt is the true Grain, the Seed not onely of this world, but of the next, and it is the Mystery that God hath made. It is a living water, wherein there dwells a divine Fire, and this Fire binds the parts thereof to himself, coagulates them, and stops their flux, and Salt is the water, that wets not the Hand. This Fire is the life, and therefore it hinders Death; nay it is such a preservative against it, that the very gross Body of Salt prevents Corruption, wheresoever it comes. But if any man would fully know the power of this Fire, let him wisely and effectually dislodge him, let him destroy his Habitation, and then he shall see, what course this Artist will take, to repair his own House. Do not think now that I speak of common Salts, though I confess they are great Medicines, if rightly prepared.

I told thee formerly, there were several kinds of Salts, and here I would have thee study lest thy labours should end with that Complaint of the Chimist in Sendivogius: Lapidem (saith he) amissum deplorabat, and maximè condolebat, quod Saturnum non interrogaverit, quale SAL hoc fuerit, cum tot varia Genera Salium reperiantur. I shall advise thee then to consider the several Divisions of the Chaos, which I have formerly mention'd out of Raymund Lully, for the matter as it is there describ'd, is not subject to many Complexions, and therefore thy Mistakes cannot be many. And now let us touch at the Treasures of our Saltish liquor, and our liquid Salt. Veniamus quæso (saith one) ad illum spiritus, seu Aquæ gradum, qui nobis sensibilior, magisque familiaris est; Naturæ; aeræ vestigia diligenti Inquisitione scrutemur, in cojus Occulto mirabilia delitescunt: videlicet, Angeli omnium Generum, Formæ rerum inferiorum Essentificæ, Humidum radicale cujusq; Viventis, Ignis spissi Nutrimentum, Admirabiles Meteororum apparitiones, ventorum cujusque Anguli violentæ Irruptiones, et infinita alia Mystéria. And now perhaps thou dost begin to bless thy self: for is it possible (sayst thou) that any bodily substance should include such Mysteries as these? In this, my Friend, thou hast thy Liberty: trouble not thy self about it, for thy faith will add nothing to it, and thy Incredulity cannot take any Thing from it. This onely thou shalt do, be pleased to give way to my sauciness: for I must tell thee, I do not know that Thing, which I may call Impossible. I am sure there are in Nature powers of all sorts, and answerable to all Desires: and even those very powers are subject to Us. Behold, I will declare unto thee their Generation, and their secret Descents even to this Earth.

It is most certain that God works by the Idea's of his own minde, and the Idea's dispence their Seals, and communicate them dayly to the Matter. Now the Anima Mundi hath in the fixed starrs, her particular Forms, or Seminal Conceptions answerable to the Idea's of the Divine minde: and here doth she first receive those spiritual Powers and Influences, which originally proceed from God. From this place they are conveyed to the Planets, especially to the Sun and Moon, and these two great Lights impart them to the Air, and from the Air they pass down to the Belly or Matrix of the Earth in prolific, spirited Winds and Waters.

(To be continued.)

Knights of Rome and of the Red Cross of Constantine.



"Original, or Premier Conclave of England."—A Quarterly Assembly of this Conclave was held at the Freemasons' Tavern, on the 27th February, when, in the absence of the M.P.S., Sir Knight Trickett, whose professional duties at Keyham Dockyard precluded his attendance, the chair of C. was occupied by Sir Knight Little, G.R., and among other Knights present we observed: Colonel Burdett, G.S.G.; W. H. Hubbard, G.T.; H. C. Levander, G.A.T.; Dr. W. R. Woodman, G.A.R.; Angelo J. Lewis, M.A., G.A.M.; T. Cubitt, G.H.; Captain J. Bertrand Payne, W. Carpenter, Dr. W. C. Lucey, Major E. H. Finney, H. Parker, G.O.; S. Rosenthal, T. W. White, G. Kenning, G. A. Ibbetson, F. G. Bailey, W. H. Andrew, E. H. Finney, jun., W. B. Johnston, D. C. M. Gordon, J. Lewis Thomas, T. Kingston, and a large muster of other Knights who came purposely to rehearse the Red Cross drill.

Bros. R. S. Lines, P.M. 834, and J. Stephen Banning, P.M. 4, P.G. Steward, were duly installed Knights of the Order.

The Knights were then practised in the evolutions of the Order by Colonel Burdett, Captain Payne, A. J. Lewis, and Dr. Woodman.

It was proposed, seconded, and resolved unanimously, that the sum of ten guineas be voted from the Conclave funds to the "Wentworth Little" Testimonial, in recognition of the Recorder's services during the last six years. The Conclave was then closed, and meetings of the superior grades were held, when a considerable number of Knights were promoted to the ranks of Viceroy or Sovereign. After the completion of the business, the Knights separated, the banquet having been postponed by arrangement to the day of the Triennial Grand Festival of the Order.

GRAND SENATE.

A special meeting of the Grand Senate was convened at Freemasons' Tavern, on Tuesday, the 31st January, for the purpose of conferring the higher grades of the Order upon Illus. Knight the Rev. G. Raymond Portal, *M.A.*, Intendant-General for Surrey.

A College of Viceroys was first opened by Sir Knight R. Wentworth Little, *G.R.*, assisted by Illus. Knights Colonel F. Burdett, *G.S.G.*, Intendant-General for Middlesex; Rev. T. F. T. Ravenshaw, *M.A.*, *G.* High Prelate, Intendant-General for Wilts; W. H. Hubbard, *G.T.*; J. G. Marsh, *G.A.*; Angelo J. Lewis, *M.A.*, *G.A.M.*; H. C. Levander, *M.A.*, *G.A.T.*; W. R. Woodman, *M.D.*, *G.A.R.*; H. Parker, *G.O.*; T. Cubitt, *G.H.*; J. Brett, *K.G.C.*; G. Kenning, *K.G.C.*; W. Roebuck, J. Lewis Thomas, T. B. Yeoman, J. Weaver, T. Luty, T. L. Fox, J. T. Moss, M. Edwards, J. W. Barrett, E. H. Thiellay, H. M. Green, Major E. Hamilton Finney, E. H. Finney, jun., T. W. White, and about a dozen other Knights.

Sir Knights the Rev. G. R. Portal and the Rev. W. B. Church, after having been entrusted, were introduced and received as members of the Priestly grade. A Senate of Princes was then held, when Sir Knights Portal and Luty were duly enthroned as Sovereigns of the Constantinian Order. The Senate and College were then respectively closed.

The ceremonies were rendered with the advantage of Sir Knight Parker's services as musical conductor, and the various offices were ably sustained by Sir Knights Little, Ravenshaw, Marsh, Lewis, and Levander.

Ancient and Primitive Rite of Misraim.

No. 1, "Bective Sanctuary of Levites."—A meeting of this Sanctuary was held at Freemasons' Tavern, on the 21st of January, under the presidency of the H.P., S. Bro. R. Wentworth Little, 90° *G. Arch.*, supported by S. Bros. Colonel F. Burdett, 90°, *D.S.G.M.* and Regent; Major E. Hamilton Finney, 90°, and Sir Gilbert E. Campbell, *Bart.*, 90°, *Grand Experts*; by seven of the newly-appointed officers, and about thirty other Levites.

The Sanctuary having been duly opened, the *M.E.H.P.* explained that the principal object of the meeting would be to elect and obligate members of the higher grades of the Rite, but that candidates for the 33° who might be in attendance would be received. Bros. W. Hurlstone, A. Montagu Haynes, and E. H. G. Dalton were accordingly introduced in due form, and accepted as Levites. Forty brethren were then selected for the next grade worked, viz., that of "Benevolent Knight," the degree formerly ranking as 67°, but now placed as 66°, in order not to conflict with a degree of somewhat similar ceremonial in the A. and A. Rite. Out of the members of the 66°, eighteen were elected to the 77°, *Regulators-General* of the Order, and they in turn elected six of their number to the rank of *Conservators-General*—the 90° or ultimate

degree. All having been duly obligated and entrusted in the several grades, the Sanctuary was resumed, the alms were collected, the usual solemn closing followed, and the brethren separated.

The Ancient and Accepted Rite.

"Palestine Chapter Rose Croix of H.R.D.M."—A regular meeting of this new Chapter was held at Freemasons' Tavern, on the 31st of January, and amongst those present were Illus. Bro. John Hervey, 30°, M.W.S.; R. Wentworth Little, H.P.; Colonel Francis Burdett, 32°, 1st Gen.; Hyde Pullen, 33°; Rev. T. F. T. Ravenshaw, 30°; George Kenning, H. C. Levander, T. B. Yeoman, J. W. Barrett, T. L. Fox, T. Luty, J. T. Moss, and T. Cubitt.

The minutes of the consecration meeting having been read and confirmed, Bros. W. R. Woodman, *M.D.*, and E. H. G. Dalton, duly approved candidates, were admitted to the 17° by Illus. Bro. Hyde Pullen, and afterwards perfected as S.P. Rose Croix by the M.W.S., who performed his duties in a highly impressive manner, being ably assisted by Bro. Pullen, who acted as G.M. and Raphael. The M.W.S. then appointed the remainder of the officers as follows:—Ex. Bros. Geo. Kenning, 2nd Gen.; H. C. Levander, G.M.; T. L. Fox, Raph.; C. J. B. Plestow, Herald; C. Hammerton, C.G.; E. Stanton Jones, Organist; Captain J. Bertrand Payne, D.C.; and J. W. Barrett, Almoner.

Communications from the Supreme Grand Council 33°, respecting the suspension of a chapter and the expulsion of a brother, were then read, after which the Chapter was closed in due form and the brethren separated.

This new Chapter already numbers twenty-three members, and bids fair to become one of the most successful ever formed.

Rosicrucian Society of England.

The Bristol Provincial College, under the control of Captain Irwin, 31°, held their quarterly meeting at the Masonic Rooms, Weston-super-Mare, on the 2nd of January. The M..... C..... was formed at 6 p.m. by Captain Townsend, *R.N.*, the Celebrant, who, after opening the College, explained to the Frateres that there was but one vacancy in the grade of Zelator, and the Chief Adept had selected the Senior Aspirant, Bro. Whereat, to fill it.

Bro. Whereat being in attendance was ordered to be prepared, and was, on his admission, advanced to the grade of Zelator by the Celebrant, Frater Townsend, who performed the ceremony in the most impressive manner. He was ably assisted by Fratres Cox, Clarke, Davis, Jones, and others.

At the conclusion of the ceremony the Chief Adept, with the unanimous approval of the members of the College, appointed the following officers for the present year:—

Frater Davis, 30°	Celebrant.
„ Townsend, 18°	Past Celebrant.
„ Munbee, 30°	Suffragan.
„ Cox, 18°	Conductor of Novices.
„ Clarke, 18°	1st Ancient.
„ Gregory, 18°	2nd „ and Organist.
„ Jones, 18°	3rd „
„ Whereat.	4th „
„ Inksip, 18°	H., and Cus. of Temple.
„ Beedle, 18°	Torch-bearer.

The officers of the College having been installed, the Chief Adept announced his intention of holding another Rosicrucian meeting in February, for the purpose of conferring the 2nd grade, or Theoricus, on the officers of the College who had so ably assisted him during the past twelve months, and thus enable several Aspirants to attain the grade Zelator.

He reminded the Fratres that Grand and Provincial College fees were now due, and set an example (followed by every member present) of paying to the Secretary-General all fees and subscriptions to 1st January, 1872.

Frater Irwin then called attention to the admirable manner in which the College had been prepared for the evening's ceremony by Frater Cox.

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

Order of the Adoptive Rite, or Eastern Star.

“ This Order is called *Adoptive Masonry*, because it is a system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies, who, from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and attention of the entire Fraternity. They are adopted into the Masonic communion, because the system of forms, ceremonies, and lectures above referred to enables them to express their wishes, and gives satisfactory evidence of their claims, in a manner that no stranger to the Masonic family can do. In France, every Lodge *Maconnerie d'Adoption* was obliged to be adopted by, and under the guardianship of, some regular Masonic Lodge.

As we have heretofore stated, the Order of the Adoptive Rite was established by the Grand Orient of France, in 1774, and placed under its control. One of the regulations was, that each Lodge, or Chapter, should be placed under the charge, and held under the sanction and warrant, of some regularly constituted Masonic Lodge, whose Master,

or in his absence, his Deputy, should be the presiding officer, assisted by a female President or Mistress. Under these regulations a Lodge of Adoption was opened in Paris, in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided, and was installed as Grand Mistress of the Adoptive Rite.

In America the Order is instituted upon a more independent basis, being wholly independent of Lodges as organisations, though morally under their protection and adoption. Instead of being a branch of the great Masonic tree, it is a sprout from the same root, growing up a beautiful tree, alongside of its great parent, under the benign protection of its generous shade, an independent tree, though drawing its life and nourishment from the parent root, dependent thereon for its life and existence. Destroy the parent tree, and the offshoot dies—but so long as the Masonic tree endures, so long will the Adoptive grow in beauty by its side.

The question has often been asked by the wives of Master Masons: "How am I to make myself known as the wife of a Master Mason, should I ever be placed in a position requiring the assistance of the Fraternity?" And the question is very pertinent. How are our wives and sisters, mothers and daughters, to make themselves known? There is no way provided by our Masonic Lodges, and it is here that the Adoptive Rite steps in and fills a void, or rather makes a way by which Masons can recognise all those entitled to the benefits and protection of the Fraternity. Should a lady at any time find herself in distress, and among strangers, she has a means of making the acquaintance of any Master Mason, who will ever be ready to render any assistance or service in his power. The means of making one's self thus known is fully explained to those who seek the knowledge by initiation. This information *should* be general among Masons and their families—therefore the duty of Masons to encourage the propagation and building up of the Order. If Masonry is for the benefit of the wives, mothers, widows, and sisters of Masonry, there certainly should be some means of making themselves known to the Fraternity—also a means of protecting the Fraternity against imposition as well. This is what the Order accomplishes. It does not interfere with Masonic Lodges, but rather aids and assists our Lodges in doing good. It serves to allay the objections some ladies have to their husbands being members of the Masonic Order, in that they gather an idea of the benefits and good which the Order exerts over all within its pale. But it is hardly necessary to enter into a full rehearsal of all the benefits of the Order, they stand acknowledged by all who have taken occasion to canvass its merits.

Urim and Thummim.

The Pyramids and other stupendous structures on the Nile, bear Masons' marks, as fresh as though chiselled yesterday. Similar traces have lately been discovered on the monuments of Nineveh and Babylon,

that undoubtedly have reference to the Masonic mysteries, and, among them, to the great and Occult Name. In regard to the "Book of the Dead," which, in whole or part, is contained in a papyrean roll laid up with the Egyptian mummy in the Sarcophagus, there are many symbols and names, probably Masonic, and more especially the name of Seitz, among the Egyptian writings, which may have an important bearing upon Masonic history. The explanation of the *Urim* and *Thummim*, the lights and perfections, and of the breastplate of Aaron, is remarkable. The initial letters of the Hebrew names of the twelve stones in that breastplate, and also of the twelve tribes (by the application of a key discovered by Lanei), conveyed a meaning which the *exegesis* of a learned linguist would never have reached. The explanation of the *Urim* is, "I will cause the oracular spirit to rise at my will;" of the *Thummim*, "And of the Seers it will manifest the secret:" and by putting the first two letters of the Hebrew together, the Ineffable Name is made out.

ON Tuesday, the 28th of February, Bro. C. Fitzgerald Matier was received as a Zelator by M.W. Fratres R. Wentworth Little and W. H. Hughan, P.M.G.'s and Magi, assisted by R.W. Frater W. R. Woodman, *M.D.*, Secretary-General, and authority was granted to Frater Matier to found a College of Rosicrucians at Manchester.

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