



THE
ROSICRUCIAN

AND
RED CROSS;

A QUARTERLY RECORD

OF THE
Societies' Transactions.

WITH OCCASIONAL

NOTES ON FREEMASONRY,

And other kindred subjects

EDITED BY

FRATER ROBT. WERTWORTH LITTLE, Supreme Magus
AND

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

London:

PRINTED BY THOMAS H. HEARN,
27, RUSH STREET, STONE ROWINGTON, N.

CONTENTS.



Secretary-General's Report	1
Transactions	2
The Hermetic Cross of Praise	3
Spirit Agency	8
Symbolism	10
Legend of the Cubic Stone	12
Poetry:—	
The Last of the Constantines	15
In Memoriam—Lord Lytton	19
Discovery of the Queen of Sheba's Palace... ..	16
Masonic Ball	17
Mariamne:—a Tale of the Temple	20
Masonic Notes	23
The Red Cross of Constantine	28

Rosicrucian Society of England.

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

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

FRATER ROBERT WENTWORTH LITTLE, Supreme Magus.

FRATER WILLIAM JAMES HUGHAN,	FRATER WILLIAM HENRY HUBBARD,
Senior Substitute Magus.	Junior Substitute Magus.

FRATER H. C. LEVANDER, M.A., M.A. Master-General.

Secretary-General's Report.

ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at States's, Caledonian Hotel, Adelphi, on Thursday, October 17th, 1872. Present:—

M.W. Fra. Col. F. Burdett, H.V.P.	FRATER S. CAREY.
" " C. H. R. Harrison, M.G.	" G. Darcy.
" " R. W. Little, S.M., P.M.G.	" J. R. Foulger.
R.W. " H. G. Buss, T.G.	" J. L. Thomas.
" " W. R. Woodman, S.G.	" D. M. Dewar.
V.W. " W. Carpenter, 4 A.	" D. R. Still.
" " E. Stanton Jones, 6 A.	" S. Rosenthal.
W. " Thomas Cubitt, T.B.	" W. Roebuck.
FRATER THOMAS WILLIAM WHITE.	" KENNETH R. H. MACKENZIE.
" A. A. Pendlebury.	" T. B. Yeoman.
	FRATER JOHN GILBERT, <i>Acolyte.</i>

The M***** C***** was duly formed, and the minutes of the previous convocation read and confirmed.

The chair was taken by Frater Harrison, Master-General; the vice-chair by Frater Colonel Francis Burdett.

The Chairs of the Ancients were taken as follows:—

- 1° Ancient—Frater Pendlebury.
- 2° Ancient— " Buss, T.G.
- 3° Ancient— " Roebuck.
- 4° Ancient— " Thomas.

Bro. Kenneth R. H. Mackenzie, who had been balloted for at a previous meeting, was advanced to the grade of Zelator in due form.

The Notice of Motion brought forward at last meeting by Frater Little, Supreme Magus, seconded by Frater Woodman, Secretary-General,—“That *The Rosicrucian* be enlarged, and made an organ both of this Fraternity and of the Red Cross, the latter to bear a portion of the cost of publication;”—was duly brought forward by both those fratres; it was seconded by Frater Colonel Burdett; and the Secretary-General, who is also the Grand Recorder of the Red Cross was requested to lay it before the Supreme Grand Council of that order.

Bro. Robert Berridge, of Lodge of Emulation, was proposed by Frater Thomas William White, and seconded by Frater Thomas A. Masey, as candidate for the

grade of Zelator, and ordered to be put on the notice for the ballot at the next meeting.

Proposed by Frater Carpenter and seconded by Frater Still,—That a Paper be read occasionally at our quarterly convocations.

Proposed by the Secretary-General and seconded by Frater Rosenthal,—That this Society leave the Freemason's Tavern, and hold its meetings at States's, Caledonian Hotel.

Frater Kenneth Mackenzie kindly promised to read a paper on "Nature, its passage from the Inorganic to the Organic."

The M***** C***** was then closed in due form, and the Fratres adjourned to an impromptu repast, the chair and vice-chair being taken as in convocation.

Transactions

OF THE ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Convocation was held at the Caledonian Hotel, Adelphi, on Thursday, January 9th, 1873. Present:—

M.W.	Frater R. Wentworth Little, S.M., P.M.G.
R.W.	" C. F. Matier, Chief Adept, College of Manchester.
"	" W. R. Woodman, Secretary-General.
V.W.	" William Carpenter, 4 A.
"	" Rev. W. B. Church, 5 A.
W.	" George Kenning, Medallist.
"	" Thomas William White.
"	" Kenneth R. H. Mackenzie.
"	" S. Rosenthal.
"	" George Darcy.
"	" T. B. Yeoman.

Frater J. Gilbert, *Acolyte*.

The chair was taken by Frater R. Wentworth Little, S.M., in the unavoidable absence of Frater Harrison, M.G.; the vice-chair by Frater Wm. Robt. Woodman, Secretary-General.

The M***** C***** was duly formed, and the minutes of the last meeting read and confirmed, with the exception of that portion which related to the removal of the Society from the Freemasons' Tavern.

Proposed by Fra. Kenning, seconded by Fra. Yeoman, and carried unanimously.—"That this Society resume its meetings as heretofore at the Freemasons' Tavern."

Proposed by Frater Rosenthal, seconded by Frater Matier, and carried unanimously.—"That all those who are in arrears be written to by the Secretary-General, and that those who after this notice *continue more than one year in arrear* shall have their places filled up by other members.

A Paper was then read by Fra. Kenneth R. H. Mackenzie, on "THE HERMETIC CROSS OF PRAISE," which is given in full in our present number.

Proposed by Frater Little, seconded by Frater Carpenter, and carried unanimously.—"That a vote of thanks be recorded to Frater Kenneth R. H. Mackenzie, for his most able and interesting paper;" and, after some remarks on the light thrown by his deep researches on the monotheistic worship of the Ancients, by the kind permission of the Author, this paper was ordered to be printed in the Society's Transactions, *but copyright to be reserved by the Author*.

Proposed by Frater Little, seconded by Frater Woodman, and carried unanimously.—"That, as an acknowledgment, Frater Mackenzie be declared in the 4th grade, and that all the Fratres present be declared one grade higher than that which they now occupy.

Frater Little kindly consented to read a paper at the next Quarterly Meeting.

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

Right Worthy Frater H. C. LEVANDER, M.A., to be Master-General.

Very Worthy Frater W. CARPENTER 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	James Weaver,	Primus.
"	"	Rev. W. B. Church, <i>M.A.</i> , Secundus.
"	"	Stanton Jones, Tertius.
"	"	Angelo J. Lewis, <i>M.A.</i> , Quartus.
"	"	T. B. Yeoman, Quintus.
"	"	Thos. W. White, Sextus.
"	"	Sigismund Rosenthal, Septimus.

Proposed by Frater Yeoman, seconded by Frater Kenning, and carried unanimously.—That Brother LOUIS HIRSCH, of 861, Finsbury Lodge, and 22, Mount Sion Chapter, merchant, be put on the notice for ballot at our next meeting, as a Candidate for the grade of Zelator.

There being no further business to transact, the M***** C***** was closed in due form, and the Fratres adjourned to an excellent Banquet, the chair and vice-chair being taken as in Convocation.

W. R. WOODMAN, *M.D.*, 8°, SEC. GEN.,
Alphington Road, Exeter.

N.B.—In consequence of our next Quarterly Meeting falling on the day before Good Friday, it is Postponed until the Fourth Thursday in April.

The Hermetic Cross of Praise:

ITS HISTORY AND SYMBOLISM.

BY FRATER KENNETH R. H. MACKENZIE, IV°.

I have undertaken to describe some—for it would be impossible, if not presumptuous, to attempt the whole, even of the most ordinary—acceptations in which the occult jewel I exhibit has been taken by the numerous Oriental, Aryan, and Occult Fraternities and Philosophies. Its attributes, indeed, are so various—so truly symbolical—and, from its simplicity of form, so modest, that to the majority of archæologists, and to the herd of occult students, it has remained a jealously reserved enigma. To the herald—usually so interpretative of symbols—the device has remained a mystery, and in the few works of an heraldic nature in which it has been delineated it has been passed over with brevity. Some authorities have regarded it as a magical sign of unknown antiquity, others have associated it with merchants' marks of the mediæval age of adventure and traffic; others, again, have attributed to it—as Weaver, in his *Funeral Monuments*, has done—special significance in relation to burial rites and ceremonies. It has occasionally been found as an operative Mark Mason's sign on great structures, both in the Orient and the Occident; and the most recent archæological researches, those of Dr. Henry Schliemann, at the ancient site of Troy have proved it to be a well-known religious emblem of that ancient polity. Following at a vast distance of time the steps of Æneas, we find it upon the earliest and latest structures of Royal, Republican, and Imperial Rome; and Raoul Rochette, Pitra and De Rossi find it on the Catacombs of Christian Rome, and these term it the *cruz dissimulata*.

But it is not alone to periods of which we have long had familiar historical cognizance that we are enabled to refer this remarkable device.

It is found alike in the Old World and the New—on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria, the rock caverns of India, and the Cyclopean walls of Peru, as well as in the forest cities of Pre-Columbian America—it is associated with the mediæval Rosicrucians, and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe.

On the present occasion, however, we are not only concerned with the fact of its presence, but with an enquiry into its actual meaning and bearing upon science, considered in the light in which it is regarded by students of the Occult Philosophy.

That it is which I have the honour this evening to describe to you, and although I do not anticipate that I can do more than point out to you a portion of its wonderful meaning, yet I am sure you will join with me in satisfaction at the preservation, almost in its original lineal form, of one of the most ancient and most important symbols known to mankind.

The very fact of its simplicity has singularly led to its conservation, and its obscurity has prevented its degradation. Its dignity from the times of Hermes has ever been preserved, and, as I shall presently show you, it has been associated with naught but pregnant meanings of the most elevated order. Although hallowed by antiquity, it is associated in the minds of those who bear it as a symbol with nothing save Youth, Hope, Praise, and Eternal Adoration of the Grand Architect of the Universe.

And now let me appeal to you, Fratres, on the subject of symbols in general. Let me ask you whether in much of our quaint symbolism—whether as Rosicrucians, Masons, Genealogists, Archaeologists, or as professors of this or that form of religious belief—we do not find a sad process of deterioration? Whether some of the usual symbols we esteem do not rather savour of mere earthly and immediate or finite objects and ends? Whether, in other words, we cannot usually trace most of them back to mere mundane necessities and wants, which, being satisfied, expire of themselves, and, as it were, symbolically vanish and form no part of our memories, or—what is more important—our lives? Not so with this glorious symbol of Infinite Wisdom and Love, of Faith, Hope and Charity, of true Universal and Cosmical Brotherhood.

Confined to no creed, unconcerned with the mere petty disputes and shades of opinion of mankind, sanctified by its own actual existence as the most universal denominator of the Unknown and Unseen Master of All—symbol alike of His Beneficence and our Weakness, of His Generosity and our Need, of His encircling and permeating Love, and our utter yearning for Stability—it may be truly said that this mystic Cross points to a Heaven of Infinite Happiness, of Infinite Activity, of Infinite Use.

Although it might be necessary in a mixed audience to speak with great reserve, it is quite unnecessary here; and, hence, I may without hurting individual feelings unhesitatingly state what would shock many of our learned clergy, that the inhabitants of Syria and the builders of Jerusalem were not the first monotheists. It is necessary for me to state this, because it is only of comparatively late years that we have

been able to read with confidence and certainty the religious books of the Egyptians, among whom the Hermetic Cross of Praise was an object of the most jealous care. To those who would assign a peculiarly sacred character to the Hebrew Scriptures, I have only to say that this other knowledge of the monotheistic character of early—not late—Egyptian belief should be a comfort and not a matter for revolt. No matter however we find what I may term later Egyptian history may be related to that of the line of Judah, it remains an absolute fact that the One God was worshipped by the inhabitants of Chami-land.

It is desirable before returning to the Hermetic Cross that I should establish this position, and I cannot do so better than by appealing to the Hermetic records themselves, with which every king of the two countries, *i. e.* Upper and Lower Egypt, was forced to be familiar.

The majority of these sacred writings have come down to our time, and breathe a genuine spirit of devotion to the Creator and Preserver of All. To this great Being they attributed a human form and human vicissitudes—to Him they departed on the mysterious voyage whither we are all bound, and in Him they trusted for ultimate justification. To attain to an adequate knowledge of Him was the object of all their mysteries, and an almost abject purification—if anything can be abject which is performed in reference to the Most High—was enjoined upon all seekers after the One Great God.

I am not going to enlarge upon the Tauric worship of the Egyptians; to them Taurus, the Bull of the West—as taught in their astronomy—was all-important, and that constellation stood in the place of a guide: to him Hermes, or Thoth, was the first minister, and from this Hermes we obtain the Hermetic Cross of Praise and Adoration. The later monotheists, with a knowledge of their own backslidings, did not dare to justify the ways of God, known to the Egyptians as Osiris—Hes-iri—and symbolized in their writings as the All-seeing Eye and the Great White Throne; but the disciples of Hermes, in their simple reliance upon his magnanimity, did so, and each Egyptian citizen on his demise became for an indefinite though a limited period a vindicator of the glory of the Great Predecessor. The very first chapter of the Book of the Dead contains a reference to the mysterious source of all things—the restoration of man after the deluge—otherwise the giver of life to the year—the obscurity and night of which we get dim glimpses in Oriental records as well. Thus it became a fact, religiously speaking, that the Bull should be worshipped living or dead by the Brahmans of India and the Chami of Egypt. May I not ask whether by these lights we do not likewise gain a glimpse into the mysteries of Mithra, and thence their importation at a comparatively modern date into Hindostan?

Although it may seem beside the question, yet it is also recorded in the Book of the Dead, that there was a question of “justifying the Meek One”—the very words used. May that not have been in the mysteries the appellation, as it is in the record I quote of Osiris, of the Sun the revivifying source? We find solar worship common among all races, and as the Visible Symbol of the Master it is unquestionably worthy. May it not have been a feeling of gratitude for its rays which prompted the sentiment of adoration?

The adoration of millions has been accorded to the Hebrew psalmody, and its beauty no one will question; but it might be as well to place beside it one of the beautiful chapters of the Book of the Dead:—

I have come forth with justification against my enemies;
 I have reached the heaven,
 I have passed the earth.
 I have crossed the earth
 At the footsteps of the blessed spirits,
 A living chief,
 I am prepared with millions of his charms.
 I eat with my mouth and I am empty.
 Because then I am the God Lord of the Gate,
 I have done so—firm in conduct.

There may arise a question in the minds of some here to-night as to what this parade concerning the Egyptians may have to do with the Hermetic Cross of Praise.

To this I am prepared with an answer. First I must remind my hearers that this Book of the Dead was certainly composed during the very earliest ages of Egyptian monarchy, and absolutely mentions Men-ke-ra, or Mencheres, the fourth king of the fourth dynasty B.C. 2966, (Lepsius,) 991 from Menes, and long before Sethos I. 1439 B.C.—identified with the Pharaoh of Joseph by some, although no mention of anything but shepherd hordes are ever recorded as coming unto the land.

And the Book of the Dead was the ritual of the Egyptian religion, containing an account of the passage of the soul of every individual Egyptian, from its earthly habitation in Chami-land to the presence of Osiris, in Amenti—located, like almost all heavens, in the regions of the mysterious west—where the Bull of the West reigned in sempiternal glory over his disciples. To attain to this felicity the soul had to pass through many trials—to appear for judgment and justification before many inferior rulers or assessors of sins—but the Eye of Osiris, and the splendour of his Throne, was ever present in the minds of his adorers. This Omniscient Eye is denoted in the jewel of the Hermetic Cross by the stone in the centre, and its colour indicated the degree of light in which the bearer of it might progressively stand in the ranks of those to whom it possessed a peculiar symbolism. The Hermetic Books, therefore, contained in this ritual such an account of the soul's purification, and its relation to the Great King of Light, and Master and Revivifier of the World, with allusion to the mysteries celebrated from time to time in remembrance of the traditional death of this Osiris, the Egyptian Saviour.

No wonder, then, that with every Egyptian citizen, even to the poorest rank, there was buried a portion of the Holy Writings; those who could afford it had it sculptured on the sarcophagus before their departure—as they termed it—into Amenti, whence they were to return at a better time into their bodies—hence the practice of embalming—and resume a purified life of happiness and activity under the eye of the Master of All.

Thus, Fratres, I have commenced with the centre of my jewel, and in a few more brief sentences I hope to radiate therefrom. The principle is the monotheism of the most ancient peoples, the consequence is a reception of them into the most immediate of the glorious mansions of the Almighty, through His universal love to all mankind and creation.

Having thus justified the centre of the jewel, *viz.*, the monotheism of Hermes, I may be allowed to refer to the legend associated with it. It is brief, but I think most interesting to all Masons, and has its points of contact with the Scriptures.

[*Here the Lecturer gave a viva-voce account of an ancient legend or tradition, which it is not permitted to communicate except by word of mouth.*]

Having now described the origin of the Hermetic Cross, to which reference is continually made in the early hieroglyphic records, and which has survived to modern times as a jewel of an ancient and occult Eastern order, I will conclude by enumerating some of the many symbolical interpretations of which it is susceptible, and which have become attached to it in the course of its history, by magicians, occult philosophers, and students of the Cabala.

Applied to T. G. A. O. T. U., it typifies His all-embracing power, its arms extending in every direction to show that no one can escape the illimitable power of the Almighty, represented more particularly by the stone in the centre, who by means of His angels is acquainted with the minutest acts of His creatures throughout the universe. There is no limit to the extension of the arms, which, bent at right angles, show His universal love and charity, and in each corner typify a place of refuge for the weary soul of man. Applied to the Universe, the centre stone represents the Sun, illuminating everything with his rays, and restraining every member of the Solar system, however remote, within the focus of his attraction.

It is an emblem of Activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which in a mystical sense constitute the fabric of the earth.

Considered as Man, it represents him in a humble sitting posture—one hand supporting the body on the ground, the other raised towards heaven in supplication and hope, deprecating punishment and entreating mercy. In this sense it likewise refers to the Smaragdine Tablet of Hermes, and the upper arm should bear the word *Solve* and the lower one *Coagula*. The head in the original hieroglyphic is thrown back, and is surmounted by the magical conical cap, signifying the earnestness with which man should rely upon the Supreme Being on high, and the steadfastness with which man should seek the true life and encounter the true light. The figure is supposed to be naked, typifying the utter dependence of man upon his Maker, and reminding us of the instability and inefficiency of worldly wealth. As man is born naked and helpless, so—devoid of wealth—he resigns himself to the grave. The two hands in their several positions remind us that that which is above is as that which is below, and that as life is spent here so will the reward be in the immortal life.

As applied to Architecture, the four corners refer to the four sacred cities of asylum prescribed by the legends of the Order, and the four letters of the Tetragrammaton, the four states of human life—childhood, youth, manhood, and old age, and in all ways it possesses the scale of the number four, as mentioned by Cornelius Agrippa in his Occult Philosophy.

Whoso beareth it should endeavour in all ways to walk in the ways of T. G. A. O. T. U., to whom be all glory and praise.

Spirit Agency. IV.

BY FRATER WILLIAM CARPENTER, P.M., P.Z.

EMINENT ROSICRUCIANS. III.

Amongst the illustrious names that find a place in the role of the Rosicrucians, there is not one more illustrious—not one that commands greater respect and admiration—than that of Henry Cornelius Agrippa. His life was one of great vicissitudes, and his thirst for knowledge was never satisfied. He was born at Cologne in 1480, and was of good family; he became Secretary to Maximilian I., by whom he was knighted, for his bravery in the field, in the Italian wars, and was afterwards created doctor of laws and of physic; he travelled through a considerable part of Europe, and visited England. In 1518 he settled at Mentz, and became a counsellor of the city, but was driven thence by the persecution of the priests. While residing at Geneva, Francis I. appointed him physician to his mother, but refusing to gratify her in an astrological judgment, he was dismissed. He was afterwards taken into the service of Margaret of Parma, governor of the Low Countries, but in 1535 he was imprisoned at Lyons, on a charge of defaming the king's mother; and in the same year, in the fiftieth year of his age, he died at Grenoble. He was twice or thrice married, and had several children. His life, which has been written by Henry Morley, the biographer of Jerome Cardan, with whom Agrippa was contemporary, was an extremely chequered one; and his memory has come down to us under the aspersions of the priests, whose misdoings he fearlessly denounced. He was a profound scholar, and was untiring in his pursuit of knowledge. Mr. Morley describes him as a contemplative German and a representative man. "Palissy," he says, "was a Frenchman, with the vivacity, taste, and inventive power commonly held to be characteristic of his nation. Cardan was an Italian, with Italian passions; but Agrippa was a contemplative German. According to the vulgar notion, therefore, they were characteristic men. Palissy was by birth a peasant; Cardan belonged to the middle class; Agrippa was the son of noble parents, born to live a courtier's life. All became scholars. Palissy learnt of God and nature, and his advances were marvellous upon the unknown paths of truth; he was the first man of his age, as a true scholar, though he had heaven and earth only for his books. The civilized world rang with the fame of the great Italian physician, Jerome Cardan, who had read and written upon almost every thing. In a strange place of his own, stands between them Agrippa, who began his life by mastering nearly the whole circle of the sciences and arts, as far as books described it, and who ended by declaring the uncertainty and variety of arts and sciences."

A pupil of the illustrious Jean Trethemus, Agrippa devoted himself with ardour to the study of the occult sciences, and exposed himself, as already intimated, to the persecution of the clergy, in consequence of his astrological writings. The work of his on occult philosophy is full of rare and varied learning, treating of the inward nature and property of

things, of their sympathies and antipathies, and the connection and correspondences of things natural, and things spiritual and divine. I cannot pretend—for I have neither space nor time—to glance even in the briefest manner at the various works of this extraordinary man. Those who wish to learn more of him may find in Mr. Morley's biography much to amuse and instruct, in relation both to Agrippa himself and to the times in which he lived. It accords with my purpose in these papers on Spirit Agency, however, to notice, though very briefly, Agrippa's work on the Occult Sciences.

He says—"Stones and metals have a correspondency with herbs, herbs with animals, animals with the heavens, the heavens with intelligences, and those with divine properties and attributes, and with God himself—after whose image and likeness all things are created." From this bond and continuity of nature all superior virtue flows, he argues, through every inferior, with a long and continuous series; so that inferiors, through their superiors, come to the supreme of all. Thus, not only vital, but also angelical and intellectual gifts may be drawn from above. "Celestial spirits may, in this way, be invoked by men who are of a pure mind, humble themselves, and pray secretly. And by foul and profane men, who use such acts profanely, no man is ignorant that evil spirits may be raised." He maintains that the passions, when ardent, not only influence the body of the individual, but can transcend so much as to work also on another body, to produce wonderful impressions on its elements, and remove or communicate disease. "So the soul, being strongly elevated, sends forth health or sickness to surrounding objects." Herein he seems clearly to indicate the root and principle of all mesmeric and spiritual phenomena—that is, in his general view of the reciprocal action of all things and powers, by virtue of their occult sympathies. He also speaks of a prophetic madness falling upon men who are awake, and "which sometimes draws celestial spirits down into men's bodies, by whose presence and instinct, antiquity testifies, men have been intoxicated and spoken most wonderful things." Agrippa is always anxious to urge that it is only by an union of labour and piety that men can hope to attain to divine knowledge. There must be a thorough disciplining of soul and body; and to show in what this consists is one of the great objects of his book on the occult sciences. "Man," he says, "is the temple of the Deity: he can attain to nothing worthy without striving, step by step, on the way to purity, subduing all those powers of the flesh that war against the soul, engaged in constant contemplation of the divine perfection, constant effort to approach it. To purify himself he must become in all things clean, most clean of all in heart and soul. He must not exceed the necessities of the body, but must be abstinent from all that overclouds the mind, temperate in all things, and dwell much apart from the general crowd of men, in contemplation of celestial things—of angels and intelligences, working out the will of God. But the chief part of inward justification is repentance."

In the last chapter of this book, he shows how by his aspiration towards, and his invocation of, superior things, man may ascend into the intelligible world, and become like to the more sublime spirits and

intelligences. He represents man, as it were, ascending Jacob's ladder, on which angels throng, striving to reach to the thoughts and the points of those who are above it, at the very gate of heaven; seeking to strike one end of the chord of harmony which runs through spiritual realms, each one holier and purer than the last, and which shall vibrate at length even with his thought before the throne of God. But while seeking this, his closing counsel is, that, "in the first place, we must implore assistance from the First Author, and pray not only with the mouth, but with religious gesture and a supplicating tone—also abundantly, incessantly, sincerely—that He would enlighten our minds, and remove the darkness gathering upon our souls, by reason of our bodies."

Disraeli states that before Agrippa wrote the book by which he is best known, his *Vanity of the Arts and Sciences*, he intended to reduce into a system, and marked the secret of communicating with spirits and demons. "On good authority," says Disraeli, "he was well assured that the upper regions of the air swarmed with what the Greeks called *daimones*, just as our lower atmosphere is full of birds, our waters of fish, and our earth of insects."

I must reserve the conclusion of this sketch for other papers.

Symbolism.

BY FRATER W. R. WOODMAN, M.D., 8° Secretary-General.

THAT man from the earliest period of his existence worshipped the one true God we have every evidence that can be given. This pure worship continued for some considerable space of time, being handed down from father to son until it became corrupted by the introduction of numerous objects of adoration, some of which were regarded as adverse or destroying agencies, others as beneficent or creative and preservative powers.

The first symbols in use were doubtless rude attempts to portray the image of the thing they were intended to represent. There is no doubt but that in the dark ages of Christianity the symbols and images of saints and angels, and holy pictures, became objects of actual worship (not to mention the relics of many holy men and women enclosed in their jewelled shrines). Intended at first to recall the good deeds and holy works of the original, the symbol or image was itself worshipped, and no doubt with so many objects of adoration around him claiming his devotion, the worshipper of that dark period in the church's history had but little time or reverence left for the worship of the true and living God. In the Chinese language, which is no doubt of greater antiquity than we commonly suppose, every word has its symbol or sign, which was intended to convey its meaning in a pictorial form, corrupted and abbreviated by use and necessity. Thus in this language there are several thousands of so-called letters, or more properly speaking, "*logograms*," as each represents an entire word. The

ancient Egyptians in their several writings or *hieroglyphics* followed a somewhat similar practice, though they retained the form and outline of the thing thus pictorially written.

In later times characters representing, either singly or in combination, the *sounds* of the various words of the spoken language were adopted; and this is the most complete form of writing with which we are at present acquainted. There is a form of writing still more perfect, though only used by the professional reporter, in which the lines or curves representing the leading consonant sound or sounds in a word, and frequently even in a common *phrase*, are used as a short though unerring method of recording the idea.

We have now traced *Symbolism* through its various phases as it bears on *writing* as a mode of conveying and perpetuating facts and ideas, let us trace it in its relation to religion in the various ages with whose history we are more or less conversant. The pure worship of the Most High, the Great Creator and Preserver of all things, was by degrees corrupted. The visible was adored instead of the invisible. "They worshipped and served the creature more than the Creator." God appeared clothed in darkness, "and lo, an horror of great darkness fell upon him (Abram), and He said unto Abram," &c. He also appeared enveloped in fire in the midst of the burning bush; also He is described as "descending in fire" upon Mount Sinai, which was enveloped in a thick cloud, with thunders and lightnings, at the time when the Decalogue was promulgated, as recorded in the Book of Exodus, "so that all the people trembled." "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Thus Lightning, and Thunder, and Fire became objects of worship, as they were the surroundings of the Deity, they became associated with His presence, and thus endowed in the minds of the ignorant with Divine attributes; terror probably gave an impetus to the belief, and Fire has always been associated with Divine power and glory.

Symbolical lights, which mean the Divinity of Fire, abound in ceremonies observed throughout the world. The marriage feast, the altar with its many lights, and the festival of the Holy Nativity, the Baal fires on the mountain tops, the votive sanctuary lights in the secluded hermitage, in the "*Chapelle Ardente*," in the Romish funeral observances, with its abundance of silent touching lights around the splendid *catafalque*, or twinkling singly pale and ineffectual, at the deathbed in the cottage of the peasant. The innumerable torches at the stately funeral, or at any pompous celebration, mean the same. In short, light all over the world, when applied to religious rites, and to ceremonial, whether in ancient or modern times, bespeaks the same origin, and struggles to express the same meaning, which is Parseeism, or the worship of the deified FIRE, disguised in many theological or theosophic forms.

It will, we trust, never be supposed that we mean in this, *real fire*, but only the inexpressible something of which real fire, or rather its

flower or glory, is the gross and visible though inadequate image. I am indebted for a portion of the last few lines, and the ideas conveyed in them, to the well-known author of *The Rosicrucians*, who also, quoting from another, says, "So true it is that God loves to retire into His clouded Throne, and thickening the darkness that encompasses His awful Majesty, He inhabits an inaccessible light, and lets none into His truths but the poor in spirit." The Rosicrucians contended that these so 'poor in spirit' meant themselves, and implied their abasement before God. Man was to have lived as the angels, of an impregnable, impassible vitality, taking his respiration, not by short snatches as it were, but as out of the great cup of the centuries. He was to be the spectator of nature—not nature his spectator. The real objects of the adept were, in truth, to remain no longer a slave to those things supposed to be necessities, but by the assistance of Heaven to remove back to Heaven's original intention; to rise superior to the consequences of the original Curse, and to tread under foot, in vindicating the purpose of God, that mortal (however seductive), sexual, distinctive degradation, entailing dissolution, heired from Adam, or from the first Transgression. That poverty, and celibacy (under certain limitations) must be the obligations of the true Brothers of the 'R.C.' will at once be seen from the above reasons, however wild and mistaken—barely even comprehensible. The original curse was entailed upon mankind by eating of

"the fruit
Of that forbidden 'tree,' whose mortal taste
Brought death into the world and all our woe."

The Logos or Word, the Divine Wisdom, Christ symbolised by the Cross, provided the only remedy, and therefore the Cross is the most precious emblem; it is the true *Talisman* to lift fallen man from his lost position, and raise his soul to that highest of all conceivable beatitude a reunion with the Father of All.

The flame that points upward is symbolical of Him; the tall spires of our churches, the obelisks of Egypt, the stone which Jacob set up after his glorious vision of the ladder leading to heaven, all remind us of Him who dwells there; and the sum of all the stars, though worshipped by man in his ignorance, are but the reflection of the Glory of the Great Architect of the universe.

Legend of the Cubic Stone.

(Illustrated.)

At the building of the Temple in Jerusalem, a short time before, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest consternation and confusion. The G.M. [H.A.] had sent to certain F.C.'s thirteen stones, and directed that with these they should complete a small *Square* near the *Cape-stone*, being the only portion of the fabric which remained unfinished. Every stone of the TEMPLE was formed into a *Square* containing five EQUILATERAL TRIANGLES, each equilateral triangle being equal to a Cube,

and each side and base of the Triangles being equal to a *Plumb-Line*. The space, therefore, which remained to be completed was the last Triangle of the last stone, and equal to the eighth part of the Plumb-Line, or $\frac{1}{8}$ of the Circle, and $\frac{1}{18}$ of the Triangle, which number is in Hebrew 26, or the great Name of the Almighty.

The *thirteen* stones consisted of all the fragments which remained from the building, and comprised two *Cubes* in two divisions.

In the *first* was contained one *Cube* in an entire piece, and in the *second* a *Cube* in 12 parts: viz. $4\frac{1}{2}$ parts in one piece; 2 parts in 4 pieces; 1 part in 1 piece; and $\frac{1}{2}$ part in 6 pieces: total, 12 pieces.

The F.C.'s, perceiving that they could finish the Square with the fragments in the *second Cube*, REJECTED the *first*, and observing that the exterior of the stone was marked with certain lines: viz. an Isosceles Triangle bisected—*three* lines:—the edge of the *Cube* being the base:—two squares diagonally bisected, and each having a perpendicular line to the centre—six lines:—two straight lines at right angles:—and a Square diagonally bisected—two lines: total, *thirteen lines* or *five surfaces* of the *CUBE*. Seeing these lines, the Masons thought the stone was split, and therefore useless. It was then thrown aside, and one of their number in contempt struck the *Cube* a violent blow with a wooden mallet (no *iron* tool having been allowed in the building of the Temple); the *Cube* instantly divided into 12 parts, the *second* of which bore the same relation to the *first*, that the *third* did to the *second*, and the *fourth* to the *third*: being the arithmetical progression of 1. 2. 3. 4. The parts were $\frac{1}{4}$ of the *Cube* in one piece; $\frac{1}{4}$ of the *Cube* divided into $\frac{1}{8}$ and $\frac{2}{8}$; $\frac{1}{4}$ of the *Cube* divided into two Hexahedrons, and two Triangles equal to one Hexahedron; and $\frac{1}{4}$ of the *Cube* divided into 4 Pentahedrons.

Upon the 4 pieces they discovered a number of Hieroglyphics, which, to those Masons who could read them, proved that these characters were in the handwriting of the G.M. himself, coupled with an inscription to the following effect.

THE GREAT PROBLEM.

Required to construct the Temple, Roof, Pinnacles, and Porch, with a Step and Door, from $\frac{1}{4}$ of a *Cube*, to consist of 12 parts, each part bearing a proportional relation to the *Cube*, the Building, and to each other.

Required from $\frac{1}{8}$ of a *Cube*, and $\frac{1}{18}$ of a *Cube*, to construct the Porch of Pillars, the Lintel, and posterior Pillars of the Temple.

Required from $\frac{1}{4}$ of the *Cube* in $\frac{3}{8}$ to construct the rests for the wall, the pillar bases, and the steps.

Required from $\frac{1}{4}$ of a *Cube* in $\frac{3}{8}$ to construct the foundation of the Building, the entire fabric to contain 36 parts, or the Square of the Hexahedron.

Required to construct, from 2 *Cubes* of the same dimensions, the outer and inner Court, and the Porch of Judgment. The first Court to be double the area of the Foundation, and to consist of an Octagon formed into a Square, containing 12 parts. The outer Court to be double the area of the inner Court, and to consist of 12 parts, each a Square; and the Porch of Judgment to be equal to $\frac{1}{12}$ of the outer Court,

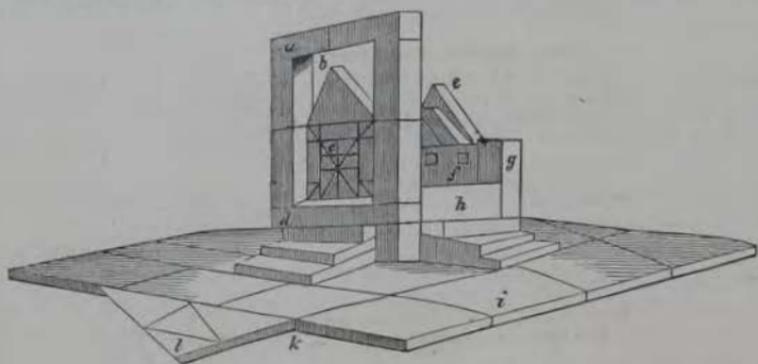
and to consist of 4 parts, each a Triangle, the whole comprising 64 parts, or the *Square* of the Cube. These pieces to be constructed separately in the quarries, and to be packed in 3 Cubes of equal dimensions, the first containing 36 pieces, the second 8, and the third 20, that is, a Square, a Cube, and $\frac{1}{2}$ of a Square. The Throne is a separate piece, to be taken from the interior of the Temple Cube, and to consist of $\frac{1}{6}$ of $\frac{1}{4}$ of a Cube, making in all 65 pieces, which number in the Hebrew means the Great Secret.

The F.C.'s carried the broken Cube to S.K.I., who in conjunction with H.K.T. directed that they should be placed, along with the Jewels of the Craft, on a *Cubic stone*, encrusted with gold, in the centre of a deep cavern, within the foundations of the Temple, and further ordered, that the Door of this Mysterious Court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment.

At the rebuilding of the Temple, however, three F.C.'s, lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured Cube, and carried the pieces to Z.J.H., who recognized in the four pieces the XXXX,

and accordingly advanced the F.C.'s to a new order in  for having accomplished this discovery. But the problem they were unable to solve, or re-construct the broken *Cube*; and, in consequence, they declared that a profound mystery involved the whole transaction, which would doubtless be one day revealed to the world.

Since that period the Cube remained fractured, and continued in that state until the month of October, 1835, when it was re-constructed, and the Temple built by Robert Tytler, M.D., at Midnapoor, 90 of M, from an attentive investigation of the properties of the Magnetic Angle dividing a *Cube* of the universe.



The above is a diagram of the TEMPLE OF JERUSALEM, as built from an investigation of the Magnetic Angle, by Robert Tytler, M.D., Surgeon, 34th regt. N.I., Bengal.

This work was completed in October, 1835, and corresponds precisely with the construction of the sacred edifice, as described by Holy Scripture in 1 *Kings*, vi. and vii.

The centre of the power is the cosine 30° .

The force is the cord of 60° .

The angle is 45° , and the field of operation is from 45° to 90° .

The apex of the beam above the angle of the roof is the completion of the angle or Magnetic Point.

a. is the Beam. *b.* Porch of Pillars. *c.* Inner Porch. *d.* Pillar Bases. *e. f.* Cape and Body of the Temple. *g.* Posterior Pillars. *h.* Ribs or Rests. *i.* Inner Court. *j.* Outer Court. *k.* Porch of Judgment. *l.* Place of the Throne.

ЈЕHOVAH, in Hebrew, is 10, 5, 6, 5,—26. This is the magnetic measurement, and corresponds to a hair's breadth with Scripture: and $2 \times 6 = 8$, or the Cube, and Plumb Line. The Israelitish measurement was hence a *Cube*, divided into 8 *Cubes*, and the length of each divided into 40 *Cubits*, or the *four letters* of the Name, multiplied by 10, the *first letter*.

J—10, E—8, S—200, O—70, U—400, S—200=888. The number, therefore, of the Name JESOUS (the Name of our Saviour in Greek) is 888, or 3 *Cubes*.

We have further ascertained that this is the *Anatomy of the Brain*. When the Brain is *spread out* it is the *Temple*. When the Temple is wrapped within the *Sphere*, or formed into a *Ball*, it is the *Brain*!

Poetry:

THE LAST OF THE CONSTANTINES.

Constantinople was stormed by the Turks on the 29th of May, 1453. Constantine Paleologus died fighting; and thus closed the race of the Greek Emperors. The night before his death he worshipped in the great church of Constantinople.

MIDNIGHT—There is a solemn toll

From Santa Sophia's dome;

Is it the summons of a soul

From earth to its starry home?

Is it some monkish circle grey

That raise the holy hymn;

Where the tapers shed the twinkling ray

Thro' the sculptured windows dim?

Is it some knight that takes the vows,

Watching by helm and sword,

The Church and glory's gallant spouse?

There kneels an empire's lord!

Bare-knee'd he kneels upon the stone,

His lifted brow is bare;

His lip is op'd, yet breathes no groan,

His eye is mighty prayer.

There's not a monk in all the dome

With a paler cheek than that king;

There's not an eye beneath the plume

That a nobler glance could fling.

There kneel around him ancient friends,

In war and council tried;

But one still deeper and dearer bends,—

His own imperial bride!

The priest hath given the sacrament,
 And hath breathed the blessing round,
 And the incense-smoke to heaven hath sent,
 And all is prayer profound.

There came on the stillness a sudden tone
 Of music, low and near;
 Each heard, and thought that he heard it alone,
 Like a whisper in his ear:—

“Last of the Christian brave,” it said,
 “Your prayers are in the urn,
 Where clouds the golden altar shade,
 Where the lamps of the spirits burn.

“The hour’s at hand,—ye martyrs rise!
 Gird on your panoply;
 Your angel calls ye to the skies!
 Farewell!—by morn ye die!”

They sprang from the ground, and a rich perfume
 Seemed breathed by parting wings;
 And an echo sweet was on the gloom,
 Like the gush of immortal strings!

A trumpet rang! they grasped the spear,—
 Out rushed the warrior band.
 And the brazen shield was like gossamer!
 ’Twas a feather in their hand!

’Twas morn,—the Turkish atabal
 Rous’d its turbanned myriads on;
 But stood on his empire’s last proud wall—
 The master of the throne!

Day fell—the trumpet rang no more!
 What comes from Saint Sophia’s shrine?
 ’Tis a king! but his crown is steeped in gore!
 ’Tis the corpse of Constantine!

NESTOR.

Discovery of the Queen of Sheba’s Palace.

M. Mauch, an African traveller, some time since discovered certain remains which he believed to be those of the ancient Ophir. The accuracy of that supposition was, however, called in doubt at the time, and the matter was forgotten. But a letter has appeared in the *Weser Gazette* from that gentleman, dated St. Helena, November 2nd, 1872, addressed to M. Mohr, a fellow-traveller, in which he says:—“I believe that I have found the real Ophir in lat. 20 deg. 15 min. S., long. 26 deg. 30 min. E., and I think I possess proofs of the fact. The ruins which have been so often spoken about are composed of two masses of edifices in a tolerably good state of preservation. The first on a mountain of granite; and amongst other constructions is to be remarked one which is an imitation of the Temple of Solomon, being fortress and sanctuary at the same time, the walls of which are built in wrought granite, without mortar, and still being more than 30 feet high.

Beams of cedar served as ceiling to the narrow and covered galleries, and I have brought away some fragments of it. In reality no inscription exists, but only some special designs of ornamentation which announce a great antiquity. The whole western part of the mountain is covered with blocks of great size, which seem to indicate terraces. The second mass of ruins is situated at the south of the mountain, from which it is separated by a low valley; it retains a well preserved circular form, with wall constructed as a labyrinth, also without mortar; a tower still exists 30 feet high, 17 feet in diameter at the base, and 9 feet at the top. Cedar-wood is used there in the same manner as previously described, and if anything is astonishing, it is the fact that it should have endured so long without having suffered from the field fires which occur every year. The circular edifice is accompanied by a large number of others situated in front, and which doubtless served as the habitation of the Queen of Sheba's suite. I have drawn, not without difficulty, a general sketch and a plan of this palace. I was confirmed by the natives themselves in the idea that these ruins date from the queen's time: for, about forty years ago, before the eruption of the Metabele from the west and the Zulu from the east, sacrifices were still offered up on the mountain. The natives still call the circular building the House of the Great Princess."

Masonic Ball.

THE twenty-fourth Annual Grand Ball of the Masonic body in Liverpool and neighbourhood, which took place in January, at the Town Hall, was not only a complete success—thus maintaining its position as the "crack" assembly of the season—but the presence of the newly-appointed chief of the fraternity in the province of West Lancashire, and an unusually large gathering of the members of kindred Orders to the Craft, gave an interest and striking character to the whole assembly which it has never yet possessed. As in former years, the West Lancashire Masonic Educational Institution—one of the noblest and best of existing Masonic charities—was chosen as the object for which the profits will be given, and there is no doubt that all concerned in making the arrangements for the festivity will be amply rewarded for their disinterested labours by being able to hand over a handsome sum to the Treasurer. It may be interesting to know that there are now about fifty children who are educated by means of the funds of the Institution at schools selected by their mothers or guardians. Since its formation the "Educational" has met with almost unprecedented success, and during the last few years the funds have increased materially and steadily until they have now reached the handsome sum of nearly £10,000. The Annual Masonic Ball, of which the present formed one of the series, has contributed in a large measure to the accumulation of this very substantial banking account; but as the number of children requiring the educational benefits of the Institution is also increasing, the Masonic fraternity does well to keep ahead of these requirements.

As has been said, the Ball was one of the most striking and attractive which has yet taken place. The great progress made by the local Lodges brought together a larger number of the Craft than usual; and as these appeared in their aprons, collars, and jewels, the general effect was considerably increased. Mark Masonry also had its representatives, with exceedingly effective clothing. Knights Templars, with their cloaks and other adornments, formed a conspicuous feature of the ball; while the Orders of Rose Croix, Royal Arch, &c., were not wanting to add to the kaleidoscopic effect. A special feature of the Masonic assembly was the gathering of the Knights of Rome and of the Red Cross of Constantine, from the two recently-formed conclaves, in their sashes, aprons, swords, and jewels. The ladies' dresses were invariably in the most perfect taste; and, therefore, the interior of the ball-room presented one of the most effective and picturesque character. Visitors began to arrive shortly before nine o'clock, and at about eleven there could not have been fewer than between 800 and 900 present.

The patronage was of the most distinguished kind, comprising the names of the Marchioness of Ripon, the Countess Bective, Lady Skelmersdale, &c., with many of the leaders of the Masonic Order. The great event of the early part of the evening was the arrival of Bro. his Worship the Mayor, E. Samuelson (in the clothing of a P.P.G. officer of Cheshire), the Lady Mayoress, Lord and Lady Skelmersdale, the former wearing the clothing of the Provincial Grand Master of West Lancashire, to which he has been recently appointed. The Red Cross Knights and Knights Templars assembled in the reception room shortly after ten o'clock, and marched to the larger ball-room, where the Lady Skelmersdale (conducted by Ill. Sir Knight Turner, Int. Gen. for West Lancashire) and Bro. Lord Skelmersdale passed under the arch of steel to the upper end of the room, where they afterwards joined in a dance with the Mayor and Mayoress. There was a large assembly of distinguished visitors, amongst whom were Bros. C. J. Banister, P.G.S.B. of England; S. Brabner, P.P.G.S.W.; H. S. Alpass, P.P.G. Sec.; G. Rigby Smith, S.W. 216; D. Campbell, 216, &c. Special mention is due to Bro. Turner (chairman of the committee) and Bro. J. I. Knight (vice-chairman) for their exertions in connection with the Ball, who were well seconded by an energetic committee. Bro. J. K. Knight, P.M. 216, as Honorary Secretary, did all that was possible in that capacity, and contributed in a large measure to the complete success of the assembly, being ably assisted by Bro. Winstanley, P.M. 1094; Bro. A. M. Molyneux, P.M. 241, as usual, performed the duties of Master of Ceremonies with great courtesy and tact. Music was furnished by the band of Bro. Phillipps. Excellent refreshments were supplied by Bro. W. S. Vines, of the Canton Hotel, who also supplied a *recherché* supper to the Mayor, Lord Skelmersdale, and party. Mr. Meredith, of Garston, sending grapes and plants for table adornments.

In Memoriam.

LORD LYTTON.

Obiit 18th Jan., 1873.

"THROUGH THE PORTALS OF THE GRAVE LIES THE TRUE INITIATION
INTO THE HOLY AND THE WISE."—*Zanoni*.

VICTORY! Victory for the seer!
Beyond this mundane sphere,
Where mortals wrestle in ignoble strife,
And things unreal take the form of life.
Triumph for him who ever nobly dares
To strangle worldly cares
With the strong will of an unyielding spirit!
Yea! his shall be the palm which Heav'n awards to merit.

O, leader loved and lost!
We mourn thee, and 'tis human thus to mourn;
We peer into the valley thou hast crossed,
And see but shapes forlorn.
We gaze a moment longer,
And, from thy yawning tomb,
A radiance, growing brighter—stronger—
Kills the spectral gloom:
And a sweet voice of tenderness sublime
Calls thee to eternity from time!

Though shadows came,
And clustered round thy soul of flame:
Though darkness seemed to pour apace,
And hide thee in its mute embrace:
Thou wert but wending slowly
To the temple of the wise,—to the haven of the holy,—
To the rest of the blest, with the mighty and the lowly.

No "Dweller of the Threshold" now
Can breathe its horrors o'er thy brow:
Beyond the lampless shore
Thy feet have passed for evermore.
Now thou art numbered with the regal throng,
The glorious sons of Science and of Song,
Who hail thine advent to the fields of light,—
To raptures ever new, and bliss for ever bright!

Can we who watch below,
Enshrouded still in grief and woe,
Commune with thee in thoughts divine,
And mingle our dull dreams with thine?
Or make thy lofty visions ours,
By converse with immortal powers?

Hope answers, "Yes!" and points with pride
To labour that thy life has sanctified:
To work begun and ended.
To thoughts that died not in their birth,
But blossomed over all the earth
Into a fruitage splendid.

The majesty of toil thy hand hath shown
To be the best and purest "preparation,"
For all who seek, beyond the dim Unknown,
The mystery of "True Initiation."
Nor is thy work yet done:
For, from the radiant realms above,
To wearied hearts that sigh alone,
Thy spirit whispers "Faith and Love."

R. WENTWORTH LITTLE, S.M.

Mariamne :

A TALE OF THE TEMPLE.

IN the Bibliothèque Ambroisienne is an ancient Greek manuscript copy of an epistle by St. Thomas, rejected in the compilation of the New Testament as uninspired, but still regarded by the Church as the authentic production of that Apostle. Among many passages of extreme beauty, are the following:—

“The worldly sighted are as the blind in the presence of the Lord.”
 “Neither shall the subtle triumph over the pure in heart.”

The fading rays of the sun had already cast their parting splendour on the proud city of David, gilding the pinnacles of her magnificent Temple, the crested towers of her battlements, and the lofty summit of Mount Olivet, with that rosy hue which alike marks his rising and setting beauty. A throng of the inhabitants were issuing from the eastern gate, eager to enjoy the delicious coolness of the approaching evening, which is no where more appreciated than in the arid climate of the East. The sage Elder and the sacred Levite might be seen bending their steps in sober gravity, pausing alternately to return the salutes of reverence bestowed upon them by the passers-by, or to contemplate, with benevolent satisfaction, the various groups of lovely children that, rejoicing in their freedom from the restraint which the intense heat of the day necessarily imposed, frolicked in innocent play by the side of their watchful mothers. Occasionally a stern Pharisee, the sanctimonious and scornful expression of whose countenance accorded with the exclusive and peculiar doctrines of his sect, hastily passed the cheerful parties in his way towards the valley of Jehosaphat; the gloom of which was increased, rather than relieved, by the hoarse murmurs of the brook of Kedrem, harmonised with the unsocial complexion of his feelings. The golden beams of the fading luminary glanced yet more faintly from the horizon; the many stars, the gems upon the mantle of night, were beginning to sparkle in the heavens, when the curiosity of the Hebrews was excited by the singular appearance of two travellers, who, descending the mountain, where they had been detained by their involuntary admiration of the scene before them, guided their tired steeds towards Jerusalem. Both were in the garb of Israelites (probably from one of the cities of the Desert), but formed with an unusual richness of material. The elder was clad in a vest of deep saffron-coloured cloth, worked at the hem with threads of gold and purple, which descended to his sandalled feet; a belt of the same device, but exceeding it in cunning work, confined it to the waist; his outer garment of Tyrian dye, ornamented with stripes from the skin of the fox, fell in many folds around his person, and fastened in front with clasps of goodly work. The turban of twisted white and scarlet linen was adorned with a scroll, on which Hebrew characters were traced, signifying Aran, of the tribe of Benjamin, a chief of Israel. The face of the wearer was of that expressive character which at once impresses the beholder with an opinion of its shrewdness and determination—an intellectual eye, a well arched brow, added to its spirit and vivacity—sobered, perhaps, by the sable beard which fell

gracefully upon his breast; in place of arms, he wore suspended from his side a stilus and materials for working. The features of the younger bore an almost womanish resemblance to the countenance of his brother, for such was the connexion between them. In lieu of the ample beard, the first down of manhood curled lightly round his lip, concealing its naturally scornful expression; his head was cast from that mould of beauty in which the intellectual and voluptuous are equally predominant, and alike suited to the character of a Sardanapalus or Epicurus. Unlike the peaceful bearing of his brother, a light cuirass of gilded steel was girded upon his breast, and a sword depended in its silver scabbard from his thigh; a bow, with a plentiful supply of arrows, fastened to the head of his saddle, but so lightly as to be ready for instant service, completed his military equipment: in other respects the garb of the brothers was the same. The inscription upon the scroll of the younger being Eli, of the tribe of Benjamin, a captain in Israel. The two strangers had approached within hail of the gate of the Holy City, when, as if by mutual consent, they reined their horses, and the younger of the two addressing a Hebrew, who for some time had been regarding them with a dissatisfied look, demanded if he could guide them to the house of some person of good repute, where they might be entertained for the night within the walls.

"Is thy servant a dog?" replied the Pharisee—for Eli had addressed one of that stern sect—"a mule without a name, that he must answer the question of every idler, put without reverence? Speed thy way," he continued, "or ask of such as may feel bound to answer thee."

"Discourteous contemner of hospitality!" exclaimed the youthful horseman, his brow reddening with anger at the churlish reply he had received, "make me answer speedily or I will smite thee like a helot;" and, raising his riding staff of cedar wood, he would have executed his threat, had not his less irascible companion restrained him.

The astonished Pharisee, accustomed to receive from his followers the most respectful devotion, was vehement in his expressions of indignation at the threatened outrage, and soon attracted by his cries a number of the citizens around him.

"What new thing is this?" he began, when he found himself supported by his friends; "Are the dwellers of Jerusalem to be questioned and beaten by every idle scorner? shall a humble-minded Pharisee, who liveth not as other men live, but walketh in the fear of the Lord, be assailed within bow-shot of the Holy Walls?"

"Shame! shame!" exclaimed the easily-excited Israelites, whom his artful speech had worked upon, "it shall not be permitted; let the evil-doers be delivered unto the judges—to prison with them!"

"Ay, to prison with them!" reiterated the fanatic, his gloomy countenance relaxing into a smile of malicious satisfaction, "they are delivered into our hands."

Vain were all attempts on the part of the two travellers to obtain a hearing; a dozen eager grasps secured the weapons of the younger, and rendered his exertions unavailing. Seeing him disarmed, even the more timid rushed upon them, and would have succeeded in tearing them from their horses, had not a loud voice commanded them to desist. In

an instant the tumult was hushed, the Jews recognising in the speaker the awful presence of the High Priest.

"What idle disturbance is this?" he exclaimed, looking sternly around him, "is it thus the children of Israel receive their strange brethren? Is it not written that the wanderer is the guest of the Most High, and ye assail them as they were thieves and murderers!—give me answer—why have ye done the evil?"

"They have railed at and beaten a holy Pharisee," replied an opulent citizen, one of the most forward in the outrage.

"False witness," interrupted Aran, for the first time breaking silence, "no blow hath been struck but by thee and thy ungovernable companions. Honoured of Judea," he continued, bowing in deep humility, "thy servants are from the Desert, journeying to Jerusalem to worship in the Temple, as is the custom of our people; my brother did but request yon Pharisee to guide us to some house of good resort, for we are strangers, when he replied, with most inhospitable scorn, which, with the intemperance of youth his questioner retorted; these, his friends and followers, surrounded us; their violence thou hast witnessed; judge, then, between us."

"Is this so?" said the indignant High Priest, directing his glance towards the abashed hypocrite, "begone!—know that charity is a garb more sacred than the vestment of outward observance, and that the worst pride is that of the self-righteous. You," he continued to the rebuked Hebrews, "conduct these strangers to my dwelling, they are guests whom the Lord hath sent me;" and, without waiting to receive their thanks, the holy man pursued his way.

Their guides now became as officious in their kindness as they had before been offensive in their hostility. Strangers who had quarelled with a Pharisee, and the favoured guests of the High Priest, were widely different persons in the estimation of the Jews, who vied with each other in attentions, and excuse for their former outrage. Arrived at the stately palace where fortune had so unexpectedly provided them with a home, they were first conducted to the bath, that indispensable article of eastern hospitality, and, after refreshing themselves, left by the obsequious attendants to repose.

"This is beyond hope," exclaimed the elder, as soon as they were alone. "Belus prosper our design; the very house of our enemy is open to us. Not for another Babylon would I forego my triumph."

"And yet," replied Eli, musingly, "the old man was kind to us: but for his aid we might have perished 'neath the violence of the people—it was the dotard's fate."

"But what," continued Aran, bending his brow, is the meaning of this coldness? hast thou forgotten thine oath to the mighty gods of Babylon, that the fairest maiden of Israel shall be their scorn, even the daughter of this hoary priest."

"No," replied the younger, firmly, "it is registered with thine. Beauty hath ever been my passion, my destiny; none ever yet escaped my arts. I will make vengeance a pleasure, and add this famed Mariamne to the number; then, in our father's hall, will we mock at the virtue of Jerusalem."

"While I," resumed his brother, "profane their detested Temple, the rival of our imperial city, enter its mysterious sanctuary, and erect upon its shrine this symbol of our worship." As he spoke, the disguised idolator drew from his vest a golden image of his deity, which, for the daring purpose he had avowed, he carried secreted upon his person. Learned beyond the spirit of their time, both the brothers were well calculated to sustain the characters they had assumed, that of travelling Israelites from one of the cities of the Desert.

(*To be continued.*)

Masonic Notes.

Brother ROBERT WENTWORTH LITTLE, P.M., P.Z., Provincial Grand Secretary for Middlesex, was elected Secretary of the Royal Masonic Institution for Girls, on the 28th of November, 1872, by 317 votes, against 15 polled for three other candidates.

Brother HENRY BEAUMONT LEESON, M.D., F.R.S., a Past S.G.C. 33^o and one of the most learned philosophical Masons of his time, Died at Bonchurch, Isle of Wight, on the 8th of November, 1872, in his seventieth year.

The BARD of AVON Lodge, No. 778, met at the Greyhound Hotel, Hampton Court, on the 30th of January, 1873, when the Rev. Dr. Collis, Vicar of Stratford-on-Avon, and Dr. Kingsley were initiated.

H.R.H. The PRINCE OF WALES, K.G., will preside at the Festival of the Royal Masonic Benevolent Institution on the 24th of February, and the Duke of St. Albans will occupy the chair at the Festival of the Royal Masonic Institution for Boys on the 12th of March. The Chairman for the Girls' Institution is not yet named, but it is probable that Lord Skelmersdale, Provincial Grand Master for West Lancashire, will consent to preside.

The Red Cross of Constantine.

This Order, which is now established in nearly every part of the globe, has made rapid progress during the past year. Two Grand Conclaves have been organized in America—one for the State of Pennsylvania, and the other for Illinois. In England, Liverpool seems to be taking the lead—the two Conclaves founded in that town, viz., the "Liverpool," No. 55, and the "Skelmersdale," No. 77, being both numerous and influential.

The Provincial Grand Master, Lord Skelmersdale, a distinguished and popular Mason, is a member of the Order, and with an active Intendant-General like Capt. Turner, we may anticipate the extension of our knightly fraternity throughout the length and breadth of the County Palatine.

TO OUR READERS.

It having been decided that *The Rosicrucian* shall henceforth become the organ of the Order of the Red Cross of Constantine, as well as of the Rosicrucian Society, a few words to our readers may not be inopportune at the commencement of a new era in the history of this Magazine.

Originally intended to be a means of intercommunication between the members of the Society, in addition to comprising a record of our transactions and progress, *The Rosicrucian*, it may be honestly admitted, has scarcely borne out the first intention; whilst its utility as a transcript of minutes, however unquestionable, can scarcely be said to have added to the literary interest of its contents. For a large proportion of these shortcomings the Editors are responsible, and they regret the circumstance, but some share of the blame may fairly be attributed to the general body of members, and especially to those who, with ability and time at their command, have done so little to promote the elucidation of Rosicrucian lore. The industry and zeal evinced by our contributors, Fratres Hughan and Carpenter, stand out, it is true, in brilliant relief from this sombre background; but, with the large number of educated fratres now enrolled as members of the Society, the literary portion of our work as Rosicrucians ought to be more generally distributed. However, we look forward with hope to the future, for the first-fruit of confession ought to be amendment, and having frankly acknowledged our own peccancy, we will endeavour henceforth to discharge our editorial duties with greater diligence and regularity.

By the enrolment of Frater Kenneth R. H. Mackenzie, the Society has acquired a member who is specially acquainted with the mysticism of the past and the occult sciences in all ages of the world; from his kindly and disinterested labours much instruction may be anticipated, an earnest of which is presented in the current number.

We now appeal to the members generally to assist us in the work, by forwarding original articles, tales, extracts, and suitable transcripts for our pages, as we desire to make *The Rosicrucian* a repertoire of curious and rare literature. If we succeed, it will undoubtedly elevate the Society to rank and status amongst the philosophical associations of the day, and we shall no longer hear the words of reproachful enquiry, *Cui bono?* which of late, and not without justice, have been uttered at our ceremonial assemblies.

"*Laborare est orare*" is the motto of a true Rosicrucian.

NOTICES TO CORRESPONDENTS.

AMICUS.—We hope to be able to announce at every meeting of the Metropolitan College, in future, that a Paper upon Rosicrucianism, or some cognate subject, will be read at the forthcoming meeting. The co-operative movement is precisely what we desire to see realised in this Society.

FRATER J. O. OXLAND.—Be good enough to return the Ritual lent to you some time ago. The Secretary-General will also be glad to hear from you, relative to the progress of the Cambridge College.

BRO. H., SHEERNESS.—Every assistance will be offered you by the Grand Council of the Red Cross Order, to render your effort to establish a Conclave in Sheerness successful. Communicate freely with the G. Recorder.