

THE ROSICRUCIAN

AND

MASONIC RECORD.

Edited by **BRO. ROBERT WENTWORTH LITTLE, S.M.**

Author of "Royal Arch Masonry," &c.

ASSISTED BY

BRO. WILLIAM ROBERT WOODMAN, M.D., Sec.-Gen.



Contents.

Our Address	Page 1	Masonic Meetings	Page 16
A Masonic Review—1874.....	2	Notes and Queries, Philosophic and	
Masonic Obituary—1874.....	4	Masonic	17
Reviews of Books.....	5	The Ancient and Archaeological Order	
The Heads of the Masonic Bodies in		of Druids	18
England	8	Masonic Items	19
The Order of the Garter	8	Scintillations	19
Poetry—From Light to Darkness	10	Records of the Craft	20
The Origin of Societies	11	Obituary	24
The Great Law	12	Answers to Correspondents	24
Freemasonry in Ireland	15	Notices	24
The Masonic Charities	15		

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THE EIGHTY-SEVENTH ANNIVERSARY FESTIVAL

Will be held on WEDNESDAY, 12th MAY, 1875, on which
occasion, Bro. the Right Honourable DAVID H. STONE, Lord
Mayor of London, has most kindly consented to preside.

The Names of Brethren willing to act as Stewards will be
thankfully received, and every information afforded by

R. WENTWORTH LITTLE,

Secretary,

5, Freemasons' Hall, W.C.



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[Commenced July 1st, 1868.]



Our Address.



IN the first Number of a New Series of the ROSICRUCIAN our readers may expect a brief explanation of the reasons which have induced us to convert a Quarterly issue of this magazine into a Monthly one.

In the first place, we are desirous of enlarging the scope of our original design, by devoting greater attention to subjects connected with Freemasonry, instead of limiting our articles to themes in which none but the veteran students of occult lore can, for any considerable period, remain interested or charmed. We are further conscious of the fact that the utility of the ROSICRUCIAN will be developed in proportion to the number of readers which it may be able to secure, and there is, fortunately, no such lack of talent in the ranks of the Rosicrucian Fraternity proper as to warrant a doubt that our present attempt will be unsuccessful, provided always that our pledged contributors will redeem the promises they have made, and unite with us in the firm determination to place upon a permanent basis an organ which claims to represent the descendants of those serene thinkers of old who wrested secrets from Life and Death, and bequeathed to mankind the imperishable heritage of lofty thoughts and irreproachable deeds. Let it be *our* congenial task to knit together the realms of the ideal with the dominions of the real, to bring closer the imaginative and the practical, to reconcile the alluring phantoms of the past with

the physical and spiritual agencies of the present, and, in a word, to prove, as we have observed in a previous address, that "our studies tend not to the deification of matter, but to the exaltation of reason as the principal agent in the intellectual organization of man."

As "Rosicrucians" nothing can be foreign to us,—to adapt the classical phrase—that appertains to Freemasonry, and, as lovers of the Craft, as well as of the occult sciences, it behoves us to do more than to meet together at stated intervals, and with scant time for mutual greeting and encouragement, if we really mean to preserve the integrity of an order whose highest boast is that its "mystic lore is evolved from the ideal of divine philosophy."

A Masonic Review.—1874.

IN hailing the advent of "A New Year," and in wishing our friends and readers every happiness and prosperity during the ensuing twelve months, we are not oblivious of the—indeed—obvious truth that another ripple upon the stream of Time has borne us all nearer and nearer to the boundless ocean of Eternity.

And we are likewise not unconscious that with our hopes and sunny visions of the future are mingled more or less ghostly memories of the past, conjuring before our minds those scenes of joy or sorrow, those tones of grief or of gratulation, which tinge our bygone hours with leaden or with golden hues. But, if the unfamiliar words, "Eighteen Hundred and Seventy-five," "must give us pause," and tell us in solemn accents that Life is but a passing dream, let us also, on the other hand, look forward confidently to the "New Year" as an incentive to increased effort, to renovated zeal, and to braver perseverance in the works that do not perish.

Let the "New Year" teach us that the principles of Freemasonry, which have stood the test of many ages, are now confided to *our* hands, *our* voices, and *our* deeds; that a sacred legacy has been intrusted to us, the Freemasons of the present generation, by the Craftsmen who have gone before us to the Silent Land; and let us realize our responsibility before the world, for the maintenance of the hallowed bequest, by a faithful performance, in our several spheres, of every social and Masonic duty.

It is true that the course of English Freemasonry has been for many years uninterruptedly prosperous, for although, by the machinations of an alien priesthood, a leader of the Order has been lured from the

Masonic fold during the past year, his secession has simply evoked the transient wonder and commiseration of the brethren, and is already forgotten in the pæans of gladness and of triumph which have greeted his successor in the person of his Royal Highness the Prince of Wales. Nor can we see that there is at present any sign—and long may it be distant—either of failing vitality or diminished strength in the Body of Freemasonry; on the contrary, success still “perches on our banners,” and aspirants for the mysteries of the Craft still throng our temple gates.

Above all, the recent arrogant pretensions of the Papacy have thoroughly roused the dormant anti-sacerdotal spirit of the English people, and it is not difficult to foresee, from the signs of the times, that Freemasonry is destined to achieve even a still higher position in the estimation of men, as the practical realization of those tolerant and fraternal sentiments, which, in the words of the Laureate, should bind the “whole round earth by gold chains about the feet of God.” For the future of Freemasonry in England we have, therefore, no apprehension; nor, indeed, have we any misgiving about its ultimate triumph in any nation or clime. But we desire, with every feeling of tenderness and brotherly affection, to warn our Continental brethren that the cause of Freemasonry is fatally injured by the admixture of elements which, however patriotic, are still political, and ought therefore to be discussed and considered outside the portals of the Lodge.

We ourselves witnessed, only a few months ago, at the meeting of a Lodge in Paris, what was nothing more nor less than a political demonstration in favour of the recovery of Alsace and Lorraine.

Sentiments were expressed that did the speakers honour *as Frenchmen*, but which, coming from *Freemasons*, were absolutely out of place, and utterly opposed to the neutrality and silence which should reign in all Masonic Lodges upon national topics of such exciting and passionate interest. We are also led to believe that some of the Spanish and Italian lodges err in this respect; but for the sake of Freemasonry generally, we trust that the rulers of the Craft in those countries will resolutely prohibit, for the future, the introduction of any political or religious discussions in the lodges under their jurisdiction.

In America the Masonic body has attained a magnitude which dwarfs, by comparison, the dimensions of its growth in other parts of the globe. When we read of the State of New York alone having over 700 lodges and 70,000 Masons, we may well—in the words of the song—“wonder and gaze on” such astounding progress. We believe that the organizations of Freemasonry in the United States are patterns of good order and discipline, and to this fact much of their success may be undoubtedly ascribed.

Looking with thankfulness to the past, let us now renew our exertions in the present, for the good of the Order,—impressed with the

steady conviction that he who does his duty as a Mason is aiding, however feebly or humbly, the great cause of civilization and enlightenment throughout the world.

Masonic Obituary.—1874.

THE year that has just passed away has been marked by the deaths of many prominent members of the Craft. In Ireland, Freemasonry has to lament the loss of the venerable Duke of Leinster, who had held the high office of Grand Master for more than sixty years, and who has been succeeded by the Duke of Abercorn. Ireland has also to mourn two Provincial Grand Masters, General Sir J. C. Chatterton and the Right Hon. F. P. Dunne. In Scotland two great men have fallen,—the Earl of Dalhousie, a Past Grand Master Mason, and formerly Deputy Grand Master of England; and Lord James C. P. Murray, Deputy Grand Master Mason, and also Representative to the Grand Lodge of England; both brethren of well-trying fidelity and zeal for the good work. In England we have lost that veteran philanthropist whose name was found upon the roll of almost every charitable institution,—Benjamin Bond Cabbell, who was a Past Grand Warden of England, and, up to the time of his death, Provincial Grand Master for Norfolk. Amongst the Grand Officers who have departed we may mention Bro. Horace Lloyd, Q.C., President of the Board of General Purposes; Bros. G. Cox, P.G.D., one of the kindest men that ever breathed; J. Rankin Stebbing, P.G.D., and Deputy Provincial Grand Master for Hants,—a fearless and vigorous supporter of the Craft; and A. A. Le Veau, P.G.S.B. Devonshire has to mourn a Past Deputy in Bro. W. Denis Moore; Huntingdon and Northampton, Bro. Samuel Inns, who was Deputy when he died; while West Lancashire and the adjacent Province of Cumberland and Westmoreland have alike had to lament the demise of a most useful and capable brother, Captain Andrew C. Mott, R.N.R.; nor would the Provincial roll be complete without remembering our lamented friend, Bro. Hamer, of Liverpool. In the Metropolitan district, our memory lingers fondly upon the veteran author and well-read Mason, Bro. William Carpenter, of the Domestic Lodge, whose Biblical researches, more especially, caused his name to be widely known and respected.

Bro. John Kirk, of the Granite and St. Thomas's Lodges; Bro. Barrett, of the Lodge of Temperance; and Bro. Sisson, of the

City of London Lodge, all Past Masters, have also gone; and quite recently we have had to deplore the untimely end of a very promising young Mason, Bro. Jesse Owens, W.M., of the Wycombe Lodge, No. 1501, and P.M. 1366.

Many others have doubtless passed away, who were equally dear to their brethren, and whose memories will long be kindly cherished by the survivors; but let our great consolation be the hope that by the fulfilment on earth of the trust reposed in them by the Lord of Life, our brethren may have entered upon new spheres of duty and enjoyment in the Grand Lodge above.

We append a more complete list of the deceased, compiled since writing the foregoing remarks.—Ed. R. and M.R.

David Morier Evans, author.
 Lord Blayney.
 Marquis of Downshire.
 John C. M. Bellew, elocutionist.
 Gen. Sir James C. Chatterton, Bart.
 Sir John De la Pole, Bart., 33°.
 Horace Lloyd, Q.C.
 Earl of Dalhousie.
 Duke of Leinster.
 Right Hon. Major-Gen. F. P. Dunne,
 ex-M.P.
 William Stuart, ex-M.P.
 Benjamin Bond Cabbell, ex-M.P.
 Charles W. Moore, of Boston, U.S.A.,
 journalist.
 P. F. O'Malley, Q.C.
 Lord James C. P. Murray.
 George Bone, C.C.

Henry Empson, solicitor.
 John Rankin Stebbing.
 Charles Leaf.
 Frederick H. Leaf.
 Abraham A. Le Veau.
 Frederick Ledger, of the *Era*.
 John Walker, of Hull.
 Jesse Owens, of Hanwell.
 Bonaventura De Cuadra.
 Samuel Heath.
 Captain Andrew C. Mo't, R.N.R.
 James Hamer, of Liverpool.
 George Cox, solicitor.
 Charles Laws.
 Robert Kynaston.
 John W. Barrett.
 William Carpenter, journalist.

Reviews of Books.

Memorials of the Masonic Union of A.D. 1813. By WILLIAM JAMES HUGHAN, Past Senior Grand Deacon of England, &c. &c. Chatto & Windus, Piccadilly.

THE labours of Brother Hughan in the fields of Masonic literature have been so strenuous, and, in their results, so important to the fraternity, that the issue of a new work from his facile pen is sure to meet with the attention it deserves in Masonic circles. For, although the number of true Masonic students, in the strict sense of the word, may be few and scattered, no member of the Order can be insensible to the merit of those valuable researches by which brethren like Hughan, Findel, Lyon, and a few others, are slowly

but surely building up from scant, and hitherto hidden materials, a true and honest history of the Craft. In the publication under review, Brother Hughan has not only maintained, but augmented his repute, both as a careful compiler of Masonic records, and as a thoroughly trustworthy analyst of the conflicting statements with which he is occasionally confronted in the course of his literary labours.

His masterly "Introduction" sums up, briefly but lucidly, all the evidence that has really come to light on Freemasonry before 1717. Enough is stated to prove that the speculative element was *not* introduced into the lodges at that period, as some superficial writers would have us believe, inasmuch as Geomatic or "Gentlemen's" lodges had existed for years before that time. We shall only have space to glance at the varied contents of the work—*inter alia*—a copy of the Articles of Union—the Constitutions of 1815 and lists of Grand Officers and Lodges before and after the Union. But the Masonic archaeologist will be specially attracted by an exact reprint of Dr. Dassigny's "Serious and Impartial Enquiry," which contains the earliest known reference to Royal Arch Masonry. The original copy of this book is acknowledged to be unique, and fortunately for the Craft, it came into the possession of Bro. Hughan, amongst other purchases, some years ago.

Our distinguished brother has now placed it within the reach of all studious Masons, and we are glad to learn that his Masonic spirit has been so well appreciated as to necessitate the immediate publication of a second edition of these highly interesting "Memorials." We may add that the work is embellished by a fine lithograph of the arms of the "Ancient" Masons, which originally appeared as a frontispiece to the "Ahiman Rezon" of 1764.

The Life of Constantine. By EUSEBIUS PAMPHILUS, with Prefaces by Bros. the Rev. A. F. A. Woodford, P.G.C., and R. Wentworth Little. G. Kenning, 198, Fleet-street.

For some years past the "Life of Constantine" has been out of print, and could only be obtained bound up with other works of a similar character, much to the disappointment of many members of the Red Cross Order. The present edition is a reprint of one which appeared in London in 1709, and the translation has been performed with "admirable fidelity," to quote Bro. Woodford's preface. It will be especially welcomed by members of the Masonic Order which claims, by tradition, the first Christian emperor for its founder; nor will their satisfaction be lessened by the fact that the work contains accurate likenesses of brethren whose names are, or have been, prominently associated with the Order of Constantine. The head of the Emperor is taken from a work printed at Rome in 1751, and two

fine vignettes, "The Knights of Constantine" and the "Vision of the Cross," are copied from a rare work by Petrus Mambrunus, published at Paris in 1658, a clear proof that the tradition of a Knightly Order having been founded by Constantine was then generally acknowledged.

Bro. Calvin L. Stowell's address at Philadelphia will also amply repay perusal.

The Cosmopolitan Masonic Calendar for 1875. G. Kenning, 198, Fleet-street.

This publication has now become indispensable to every Mason who looks beyond the precincts of his own Lodge for information respecting the position and progress of Freemasonry. It contains lists of lodges, chapters, preceptories, and conclaves in all parts of the world, together with the names of the officers connected with the several Grand Bodies. The diary of Masonic meetings in London will be found especially valuable both by visitors to, and residents in, the metropolitan district. This unique Calendar and Pocket-book is published at the marvellously low price of *two shillings*, at which figure it ought to have a most extensive sale amongst the Craft Universal.

The Rosicrucians: their Rites and Mysteries. By HARGRAVE JENNINGS, author of "The Indian Religions, or Results of the Mysterious Bhuddism." Chatto & Windus, Piccadilly.

One of the most remarkable works that we have ever read is now before us, whether we regard it simply as a *répertoire* of curious facts, or as a partial interpreter of mysteries hitherto veiled to all except the philosophic few. There is a charm about the very name, "Rosicrucian," to all lovers of the occult sciences, and the light which Bro. Jennings is enabled to throw upon the doctrines of the brotherhood will be welcomed by many as a most important contribution to the store of human knowledge. It is true that upon many points our author's remarks are more suggestive than positive, and he seems rather to indicate in what quarter the lost key may be found, than himself to unlock the treasury of wisdom. This is accounted for by the following explanation, which we extract from his preface: "No student of the occult philosophy need, however, fear that we shall not most carefully keep guard—standing sentry, so to speak—over those other and more recondite systems which are connected with our subject."

This is the true spirit of Rosicrucianism, which has never recognized the principle of human equality, but is based upon a belief in

the sublime kingship of thought, its adepts constituting an exalted hierarchy in the spiritual world, as much superior to the mass amongst whom they move, as the ordinary man is to the brute creation. It is but natural to suppose that the avowal of such ideas in an unenlightened age would have been greatly perilous to the Rosicrucians; hence the disguises in which their writers have enfolded the naked form of truth, veils which cannot be penetrated by the unlearned, nor, indeed, by others, unless they have studied "hermetic science."

The Heads of the Masonic Bodies in England.

FOR the information of our readers we publish the following list:—

THE CRAFT, R.A., AND ORDERS OF THE TEMPLE AND MALTA—
H.R.H. the PRINCE OF WALES, 33°.

MARK MASONEY AND R.A. MARINERS—The EARL PERCY, M.P.,
30°.

THE CRYPTIC RITE—Rev. G. R. PORTAL, M.A., 18°.

THE RED CROSS OF CONSTANTINE, K.H.S., AND ST. JOHN THE
EVANGELIST—Sir F. M. WILLIAMS, Bart., M.P., 31°.

THE ANCIENT AND ACCEPTED SCOTTISH RITE—The Right Hon.
the EARL of CARNARVON, 33°.

THE ROYAL ORDER OF SCOTLAND—ROBERT HAMILTON, M.D.,
33° (Prov. G.M. in England).

The Order of the Garter.

TURKEY has the Medjidie, India the Order of the Star, and its ultimate development may perhaps be traced in the distribution of medals to victorious soldiers, the possession of which binds them into a sort of knighthood, united by the recollection of common dangers and common glory. England has never given birth to an order of chivalry of a religious character, which is the type of the earliest class. The Garter was founded when already the Knights of St. John had conferred such honour on the name of knighthood by their achievements, that the example of making fraternities of distinguished men for the purpose of giving additional nobility to the members was being followed throughout Christendom. Thus we find that in the thirteenth and fourteenth centuries, while those Orders which were founded on the wreck of the older religious fraternities

still preserved a religious element, like of those of Benedict of Aviz, and of Christ of Portugal, others, such as the Garter of England, the White Elephant of Denmark, and perhaps the Seraphim of Sweden, were secular Orders only. It is in this light only that the Order of the Garter is to be regarded. The virtues of knighthood, as they were originally understood, which were of a religious, half-monkish character, were falling out of fashion with the end of the Crusades and the disgrace and spoliation of the older fraternities. If we were to be content with the popular story of the occasion on which the great English Order was founded, it would seem to have been a splendid jest of the courteous king, conceived in that spirit of delight at imitating the dignified habits of the past of which our time has not been without examples. But the circumstances of the time of its foundation were remarkable, and perhaps the Countess of Salisbury's garter only gave a name and an occasion to develop a plan, the true motives of which are to be sought elsewhere. The battle of Cressy, which was fought in 1346, and the successful campaign which followed it, above all the distinguished services of Edward the Black Prince, are probably the true secrets of the origin of the Garter, whose actual foundation with complete statutes may be placed in the year 1348, when St. George's Chapel was consecrated as the chapel of the Order. It is to be regarded as the splendid monument of the first triumphs of English arms on foreign soil, won by the first of English kings who had power enough to cherish continental ambitions and interfere in foreign affairs. The king sought to immortalize in this way the glory of the Black Prince, and he succeeded in giving his institution a character which it has never lost, for admission to its ranks has always been regarded as the reward of past achievements rather than a pledge of future services. The fraternity at the outset consisted of King Edward III. and twenty-five Companions, whose names are fortunately preserved, and among them appear the still familiar ones of Burghersh, and Courtenay, and Wrotesley. Why the king limited the number of Companions to twenty-five does not appear, but this limitation was one of the most important provisions that he made, and was not altered till late in the last century. The selection of the first Knights was made from the contemporaries, very likely the personal friends, of the Prince of Wales. He was himself about eighteen years of age, three of the other Knights were under twenty, and the rest under thirty years of age. For the service of the Church of St. George a warden, or dean, and twenty-five canons, to equal the number of the Knights, were appointed, together with twenty-six poor Knights, on whom, if they were so minded, the Order might exercise the chivalric virtue of charity. The only other officer known at the time of the foundation was the Prelate. This office has been attached from the first to the see of Winchester.—*Gentleman's Magazine.*

From Light to Darkness.

BY THE EDITOR.

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”—1 JOHN ii. 19.

FROM the Temple of Light they go out,
 Contented in shadow to rest;
 Though haunted with lingering phantoms of doubt
 And with saddest misgivings opprest.
 In the depth of their hearts is a sigh
 For the freedom they now have forsworn;
 But Hope has died out of their desolate sky,
 Like a star in the tempest—*forlorn!*
 They are chained by the fetters of fear—
 They are clad in the livery of shame—
 They have bartered a fellowship free and sincere,
 For that which is only a name.
 No more shall they clasp the true hand,
 Or see the bright symbol above,
 Which binds in one mystical, brotherly band,
 The children of Light and of Love!
 From Liberty's shrine they have turned,
 In a moment of weakness and woe;
 Truth, Honour, and Friendship alike they have spurned,
 And the pride of their manhood laid low.
 If we grieve for their loss, we but grieve
 That *men* should thus cease to be men,
 And that falsehood and folly their network should weave
 In the land of our fathers again.
 But praised be the Giver of Good!
 The cause we sustain is His own;
 And though by the powers of darkness withstood,
 It never can be overthrown.
 Then hail to that banner divine,
 That floats o'er the fearless and free!
 May the light of Freemasonry sparkle and shine,
 Till the universe ceases to be!

The Origin of Societies.

FROM time immemorial, in all ages of the world, and in all the phases of the world's history, men have always tried, by forming themselves into groups or societies, to command a certain position which would be to them the base of some future empire or state, and which eventually gave rise to most of the famous empires of antiquity. After these empires we find colonies dispatched to different parts of the world, and they carrying with them the germs of a civilization that they had been brought up in, eventually succeeded in scattering far and wide those seeds of human knowledge and human wisdom which, after a lapse of ages, sprung up so beautifully on the different barbaric shores where they were sown, and produced nations so prominent in the world's history, that oftentimes we are compelled to turn to tradition and mythic lore, and by trying to thread our way through this serious labyrinth of unexplored learning attempt at all hazards to form a something out of nothing. The first man we find at the head of the great society formed by man was Nimrod, a mighty hunter, and after the confusion of tongues, or as some have more properly asserted, after the confusion that arose as to what purpose the stupendous fabric they were then erecting was to be put, they then divided themselves into different bands or societies, and each band or society electing a leader, scattered themselves far and wide over the earth. From these arose chiefs or heads of tribes, Patriarchs or fathers, Governors and Kings, or chief Magistrates of the commonwealth, and eventually we find in many instances these succeeded by Emperors. For many ages they seemed to have remained in a sort of quiescent state, until that restlessness, for which man is so very much noted, began to be apparent; for it seems that, having ascended so far in the scale of human pride and ambition, they commenced to descend on the other side and to form noted societies, many of which have become famous in the world's history. In the foremost ranks we may mention that society which existed in Egypt, and to which the pyramids of to-day owe their architectural fame. Next in order comes that celebrated society of Greece, of which all the entreaties of the Greeks could not suffice for Epaminondas to become a member; and then, in the order of succession, we find the Knights Templars, from whom it is thought the present Masonic body owes its origin, although we think that we may safely assert that with a little patience, we may trace its existence to ages long before the rise of Christianity; in fine, we may almost hazard to say that the Knights Templars took their insignia from the body Masonic, and by no wild

conjecture we declare it to be, if not the same, yet almost to be the same, and if not existing alone, yet co-existent with that society in Egypt, which laid down the plans in the priestly halls of Thebes for the erection of the pyramids.

The Great Law.

(FROM THE FRENCH OF SOUVESTRE.)

“Au Coin du Feu.”

AT the time of the early kings of France, when for the most part their subjects were ignorant of the “Words of Christ,” there lived an old man by name Novaire, who had received the “good tidings,” and was deeply studying them.

Abandoning the idle pleasures of the world, he had retired to a lonely hill-side, near to the locality where we now see Lillebonne: there he constructed a turf cabin for his dwelling-place, and there, in solitude, he passed his days, occupied alone in strengthening and elevating his spiritual nature.

Now it happened that in the course of his meditations and prayer, the carnal veil was withdrawn which hides from us the invisible world, and there opened unto him the way that leads to Heaven. Here he discovered the wonders of the natural and of the hidden creation. He gazed upon the woods, the fields, the waters; above, he beheld the region of the heavenly messengers; and higher still the entrance to the celestial dwelling guarded by the Archangels of God. He heard the rippling streams, the voices of the cherubim, and the hosannas before the throne eternal. Angelic visitors supplied his daily nourishment, and at the same time the knowledge required by man—so that his days passed away in a continued enchantment. Associated with the life of the pure in spirit, he gradually felt all human ambition fade away, like the stars that pale before brilliant sunlight. Thus confident in the intelligence which raised him above common sympathies, he desired to penetrate the secrets of Omnipotence. Awakened by these rumours of a life which forms the eternal Hymn of Creation to the Glory of the Creator, he asked himself, “Why may not I know what say the birds in their warbling, the breeze in its murmurs, the insects in their happy gambolling, the waves in their sighs, the angels in their heavenly choir? There we ought to discover the ‘Great Law’ which governs the world.”

But all his efforts to penetrate the grand mystery were of no avail, leading to nothing but pride and hardness of heart; for increasing intelligence resembled only the trees of the forest, which cannot extend their roots without withering all around them. We can only truly improve the mind by receiving life through the fertilizing dews of the heart.

One day, when Novaire had descended from the ever-verdant hills to traverse the plain below, then withered by the freezing winter, he saw advancing a troop of soldiers, conducting a criminal to the place of execution; the peasants ran to see the latter pass, repeating the catalogue of his crimes; but the condemned only smiled, and far from showing any sign of repentance, appeared to glory in his wickedness. At length, when arrived near to the "lonely one," he suddenly paused, and with an air of raillery exclaimed, "Come here, holy man, and give the kiss of peace to him who is about to die."

But Novaire indignantly withdrew; "Forward to death, miserable!" he cried, "pure lips must not touch those of the accursed."

The criminal continued his march without another word, whilst the "lonely one," overcome by grief, retraced his way to the desolate cabin, which he was astonished to find sadly changed in appearance. The trees, previously sustained in verdure by the angelic presence, were withered like those of the frozen plains; there, where a few hours before, the eglantine was blooming, the harsh hoar-frost and the withered moss clinging to the sterile rocks were now alone visible.

Novaire looked for the celestial messengers to bring his daily food, that he might learn how this mysterious change had taken place; but the messengers came not, the "Invisible" was closed against him—he had fallen back into the wretchedness and ignorance of poor humanity. He felt himself punished of God, though ignorant of the fault he had committed. Nevertheless, submitting without rebellion of spirit, he, kneeling down, exclaimed—"I have offended, oh! my Creator; I owe to thee an expiation, and therefore impose upon myself a penance. From this day forth I quit my solitude, and vow to wander without other than nightly repose, until thou hast made known to me, by a visible sign, that I have regained thy forgiveness." Then he took his hermit bell, his iron-clasped breviary, and his holly staff; girded around him a leathern belt, fastened his sandals, and bidding to his dwelling-place a regretful adieu, directed his steps towards the wild plain which more recently received the name of Jesnétique.

That part of the country, now covered with villages, farms, and rich crops, was then devoid of any trace of roadway, excepting such as were the tracks of wild animals. It was necessary to ford the rivers, tramp across the commons and swamps, meeting only now and then some wretched mockery of habitation, from which the weary traveller was often driven when seeking shelter. But Novaire

suffered patiently all fatigue, having no other object than making his peace with God. He opposed to obstacle, patience—to grief, resignation; and in this state of mind reached the extremity of the Peninsula, not far from the spot where has since been erected the celebrated Abbey of Jumiéges. There was then spread out a forest, the resort of pirates, who in their light cobbles, constructed of wicker-work and covered with the skins of wild beasts, attacked the boats passing up and down the river loaded with precious merchandise. One night as the “lonely one” quickened his pace to reach the river’s bank, he came to a clearing where four of these pirates were seated around a fire of reeds and brushwood. On perceiving the wanderer, they arose and commenced despoiling him of all his possessions. They took his bell, his book, his girdle, his covering, and then deliberated whether they should permit him to move forward or retain him in slavery, to which latter they all consented. After this Novaire was loaded with chains, and thus bound had to prepare the food, clean the arms, keep in order and conduct the boat, without receiving other recompense than blows and abuses. The pitiless Toderick above all added raillery to cruelty, demanding from the hermit where was the protection of his God?

At length the ruffians attacked a barque descending the Seine, wherein they expected to find considerable treasure; but it proved to be transporting a number of archers, who received their enemy with a shower of arrows, by which three of the bandits were killed, whilst the fourth, Toderick, received a mortal wound. Novaire turned the boat and gained the shore, thus finding himself once more at liberty; but there came to him a holy feeling, and with it mercy towards those who had been his bitter persecutors. He buried the three who had met with death, and then advanced towards the dying Toderick, who, judging from his own savage nature, supposed he was about to be killed. “Kill me quickly,” cried he; but Novaire replied, “Far from wishing thy life, I desire to purchase it at the price of mine own.” The pirate was astonished and softened. “That,” said he, “is not in the power of man, for I feel the chill of death upon me. If it is true that thou dost wish me well in spite of what I have made thee suffer, give me a drop of water to quench my burning thirst.”

Novaire ran to the nearest spring, quickly returning with water to the wounded man. When the latter had drunk, he looked at the “solitary” and said, “Thou hast been good to the wicked: wilt thou do more, and give him the kiss of peace?” “I wish to do so,” replied Novaire, “and give thee also my benediction.” Then kneeling down, the pirate received his blessing, and died in peace. At the same moment a voice was heard as from above, “Thy work is finished, Novaire; God has punished thee for having refused pity to the fallen. He recompenses thee for bestowing kindness upon the sinner. All the riches thou hast lost by pride of heart are regained by this act of

mercy. Lift thine eyes then, and listen, for thou shalt hear the strains of Earth and Heaven."

The "solitary," who had heard the voice in mute astonishment, raised his head. The trees, despoiled by winter, had become again verdant; the ice-bound rivers again pursued their course; the birds sang in the flowery bushes; whilst high above angels ascended and descended the ladder of Jacob; cherubim ranged the clouds, arch-angels sheathed their flaming swords, and saints tuned their hymns celestial.

All these various harmonies formed a chorus, in which was heard the words, "Love one another!" Then Novaire bent his forehead to the earth exclaiming—

"Thanks, my God! and be Thou blessed for evermore; to-day I first have learned

"THE GREAT LAW."

FREEMASONRY IN IRELAND.

THE Duke of Abercorn, Lord-Lieutenant of Ireland, was installed at Freemasons' Hall, Molesworth-street, Dublin, as Grand Master of Ireland, on the 6th instant, in the presence of a distinguished assemblage of the representatives of the Irish craft. After the ceremony, his Grace addressed the brethren upon the loss which the Grand Lodge had sustained by the death of the late Grand Master, the Duke of Leinster, and in expressing his thanks for the high honour conferred upon himself, in having been chosen to rule over the fraternity, his Grace further alluded to the great principles upon which Freemasonry was based, and which had enabled it to embrace men of all nations and creeds in one common bond of Unity. Bro. Robert W. Shekleton (barrister-at-law) was reappointed Deputy Grand Master, and the Marquis of Headfort and Lord Dunboyne were invested as Grand Wardens.

THE MASONIC CHARITIES.

THE Festival of the Royal Masonic Benevolent Institution will be held on Wednesday, the 27th of January, under the presidency of the Earl of Shrewsbury and Talbot, Provincial Grand Master for Staffordshire, and we trust that an overflowing list of subscriptions will reward the labours of the stewards and the executive for the benefit of the "old people."

The other Festivals will take place as follows:—

The Girls', on Wednesday, the 12th of May, with the Lord Mayor (Bro. D. H. Stone) in the chair.

The Boys', on Wednesday, the 30th of June, when the Earl of Carnarvon, Pro. G.M., will preside.

MASONIC MEETINGS.

ON November 24th, Bro. H. C. Levander, *M.A.*, 30°, Magister Templi of the Metropolitan College of Rosicrucians, was installed M.W.S. of the Palestine Rose Croix Chapter, at the Masonic Hall, 33, Golden-square.

ON the 5th ult., Bro. Rev. Dr. Brette was elected W.M. of the Thames Valley Lodge, No. 1,460, at Halliford, Middlesex, in succession to Bro. Colonel Peters, to whom a P.M.'s Jewel was voted.

THE Prudent Brethren Chapter, No. 145, had a very successful meeting at Freemasons' Tavern, on the 8th ult., when Comp. H. Dicketts, the retiring M.E.Z., was presented with a P.Z.'s Jewel by his successor, Comp. J. A. Wulford, *C.C.*

ON the 12th ult., the William de Irwin, No. 17, and the Munbee Military (No. 101) Red Cross Conclaves met at Bristol, when Sir Knts. W. Hodges and Major Plant were enthroned as Sovereigns by Major-General G. B. Munbee, assisted by Captain F. G. Irwin. Two brethren were installed as Knights.

BRO. RAYMOND H. THRUPP was installed as W.M. of the United Service Lodge, No. 1,361, at the Greyhound Hotel, Richmond, on the 17th ult., by Bro. R. Wentworth Little, P.M., Prov. G. Sec., Middlesex. Col. Burdett and other distinguished brethren were present.

THE Whittington Chapter, No. 862, met at Auderton's Hotel, Fleet-street, on the 18th ult. Three brethren were exalted, the work of M.E.Z. being performed by Comp. J. Brett, P.Z., P.G. D.C.

ON the 19th ult., the Burdett Lodge, No. 1,293, held an emergency meeting at the Mitre Hotel, Hampton-court, when Lieut. Cecil H. Stopford, Rifle Brigade, and Augustine H. Wyatt, were initiated by the W.M. Bro. H. Phythian.

THE members of the Whittington Lodge, No. 862, assembled on the 21st ult., at Auderton's, in Fleet-street, under Bro. A. R. Haley (Secretary, L.P.D.C.), the W.M., Mr. G. Oberti, was initiated, and six brethren were passed.

ON the 5th instant, St. Mark's Lodge, No. 1, of Mark Masters, met at Masons' Hall Tavern, Basinghall-street, and Bros. R. G. Hall and Dr. Whiteway Wilkinson were advanced. Bros. Little, Rev. W. Church, G. Kenning, J. G. Marsh, and T. Cubitt, P.M.s, were present, and the W.M., Bro. T. B. Yeoman, was also supported by Bro. Rev. P. H. E. Brette, *D.D.*, J. W.; C. Horsley, M.O.; E. H. Thiellay, S.O.; H. A. Dubois, J.O.; Rev. P. M. Holden, R. of Marks; J. Boyd; F. Keily; and E. J. Southwell, in addition to Colonel Burdett, P.G.M., Middlesex and Surrey.

ON Wednesday, the 6th inst., the Athenæum Lodge, No. 1,491, met at the Athenæum, Camden-road, under the presidency of Bro. Samuel Poynter, W.M., who was supported by a large number of members and visitors. All three degrees were worked most admirably by the W.M., assisted by his officers. Bro. Poynter having undertaken the Stewardship of the Lodge for the next Festival of the Masonic Girls' School, announced that his list was headed by four donations to the amount of thirty-five guineas. Bro. R. Wentworth Little expressed his thanks for this support to the School in the course of the evening when responding for the Visitors at the Banquet.

THE installation meeting of the Lion and Lamb Lodge, No. 192, was held at the Terminus Hall, Cannon-street, on the 7th inst., when Bro. G. Newman, P.M., 766, was placed in the chair by Bro. H. Muggeridge, P.M. The retiring

Master, Bro. G. Abbott, was presented with a handsome Jewel for his services. Bros. Col. Bardett, J. Hervey, Rev. Dr. Brette, Col. Peters, and R. W. Little were amongst the visitors.

THE Burdett Chapter, No. 1,293, met at the Mitre Hotel, Hampton Court, on the 9th inst., when Comp. R. Wentworth Little, P.Z., was installed as M.E.Z., by his predecessor, Col. F. Burdett, G. Supt.; the other officers being Comps. F. Davison, H.; D. R. Still, J.; H. G. Buss, P.Z., Treas.; H. C. Levander, M.A., P.Z. Scribe E.; H. Phythian, S.N.; F. Keily, P.S.; D. R. Pearse and J. H. Tyler, assistants; J. W. Sanders, D.C. Bros. Frost and Alexander were exalted. Comps. J. Boyd and T. Cubitt, P.Z.s, were amongst the twenty-three members present.

ON Monday, the 11th inst., the Royal Naval Lodge, No. 59, met at Freemasons' Tavern, when Bro. F. Lough was installed as W.M. in succession to Bro. G. Alexander. Messrs. Dence and Jennings were initiated, and Bros. Lancaster and Nicholson elected joining members. The W.M. announced that he would serve as Steward at the May Festival of the Royal Masonic Institution for Girls, and in thanking him, Bro. Little expressed a hope that the Lodge would support Bro. Lough's efforts in the cause of charity.

NOTES AND QUERIES: PHILOSOPHIC AND MASONIC.

THE "First Lodge of Ireland," as it is officially designated, meets at Cork, and, since its establishment in 1731, has numbered amongst its members many distinguished brethren, notably Judge Townsend, Past Deputy Grand Master of Ireland. The Lodge possesses handsome premises for the celebration of the rites of the Order, and it may be added that an original portrait of the Hon. Elizabeth Aldworth, the Lady-Mason, and the Masonic Jewel which belonged to her, are prized by the members, as the most precious relics in their charge.

THE following is an extract from the *Monita Secreta*, or Secret Instructions of the Jesuits:—"Widows or other pious persons who seem to aspire with great zeal towards perfection, are to be made to believe that it will be the most effectual means of attaining the very highest degree of perfection to cede all their property to the Society, and live on such allowance as the Society may think proper to make to them, so that they may serve God more freely, and be less troubled by the care for worldly possessions."

IN 1707, the Journeymen Masons of Edinburgh, after appeal to the Lords of Session, obtained the right "to communicate the Mason's word, and receive fees for the same," a privilege hitherto confined to the Master Masons of the Lodge.

THE following is the title of a rare Rosicrucian manuscript belonging to the Grand Lodge Library at Freemasons' Hall:—

"The simple A B C, or the Doctrine of the Brethren of the Rosy Cross, intended for the daily use of Scholars, who study in the School of the Holy Spirit, plainly delineated in emblematical figures for those who apply themselves to the Knowledge of the Light of Nature and Theology. By a Brother of the Rosy Cross."

A RELIC connected with Brother Wailer Rodwell Wright, the reviver of the Red Cross Order in 1804, was recently purchased by us at a bookstall in Little Turnstile, Holborn. It is a copy of Brother Wright's poem "Hornæ Ionicæ," of which Byron wrote so approvingly in "English Bards and Scotch Reviewers;" but the copy is rendered more than usually interesting from the fact that it appears to have been presented to some ladies, probably members of a feminine

society, by the wife of the poet, in the following words:—"Ladies, do me the favour to accept this little Poem of the President's, as a mark of my sincerest respect and most affectionate regard." (Signed) "Mary Ann Wright, La Floriana, June 10." Rodwell Wright was exalted into Royal Arch Masonry in the "Royal Brothers" Chapter, No. 64, at Bury St. Edmunds, on the 29th day of November, 1795, at which time his age is stated to have been twenty-one. He was for many years Provincial Grand Master for the Ionian Islands (where he had served as British Consul-General), and, as many of our readers are aware, he resigned the command of the Red Cross Order to the Duke of Sussex in 1813, becoming one of the first Intendants General under his royal successor. Brother Wright held a high judicial position at Malta up to the time of his decease, which occurred in 1827. We purpose in a future number giving some quotations from his really beautiful poem, "Horæ Ionicæ."

A QUASI-MASONIC degree called the "Order of Philippi" formerly existed, and we remember reading in an old magazine that Frederick the Great was claimed as a member. The place of assembly was called a "Cathedral," and the Officers were styled Archbishop, Sub-Deacon, Lecture-Reader, Doorkeeper, and Grand Scribe. The words, "We stop at Philippi," were used in the degree, but we have failed to discover any further trace of the ritual.

THE following is the title-page of a curiosity in Masonic literature, which we may at some future time be tempted to give *verbatim* in these pages:—"Plan and Regulations of the Grand Chapter of the ORDER OF HARODIM, instituted at the Mitre Tavern, Fleet Street, January 4, 1787; and removed to Free Masons' Tavern, Great Queen Street, Lincoln's Inn Fields, October 21, 1790. Originally approved in full Chapter, on Thursday, October 4, 1787; and since corrected, revised, and approved, in full Chapter, on Thursday, November 18, 1790. London: Printed in the year MDCCXCL." We have also the "Statutes of the Royal, Exalted, Religious, and Military Order of H.R.D.M. Grand Elected Masonic Knights Templar K.D.S.H. of St. John of Jerusalem, Palestine, Rhodes, &c., in which the Charter from the Duke of Kent, as Royal Grand Patron, is set forth at length, and accepted by Sir Knts. Waller Rodwell Wright, Grand Master; J. C. Burckhardt, C. D. Valentine, R. Jebb, J. Frith, W. H. White, R. Gill, and J. Gilbert, grand officers."

THE word "cowan" originated amongst the operative stonemasons of the Middle Ages. The ancient "cowan" was a mason, who, from not having served the stipulated term of apprenticeship, or for some other equally cogent reason, was excluded from fellowship with the craft.

THE ANCIENT AND ARCHÆOLOGICAL ORDER OF DRUIDS.

MEMBERS of this Order will be interested in the following quotation from the notes to Lord Lytton's fine poem, "King Arthur."

"The testimony to be found in classical writers as to the original purity of the Druid worship, before it was corrupted into the idolatry which existed in Britain at the time of the Roman conquest, is strongly corroborated by the Welsh triads. These triads, indeed, are of various dates; but some bear the mark of a very remote antiquity, wholly distinct alike from the philosophy of the Romans and the mode of thought prevalent in the earlier ages of the Christian era,—in short, anterior to all the recorded conquests over the

Cymrian people. These, like proverbs, appear the wrecks and fragments of some primeval ethics, or philosophical religion. Nor are such remarkable alone for the purity of the notions they inculcate relative to the Deity; they have often, upon matters less spiritual, the delicate observation, as well as the profound thought, of reflective wisdom. It is easy to see in them how identified was the Bard with the Sage,—that rare union which produces the highest kind of human knowledge. Such, perhaps, are the relics of that sublimer learning which, ages before the sacrifice of victims in wicker idols, won for the Druids the admiration of the cautious Aristotle, as ranking among the true enlighteners of men,—such the teachers who (we may suppose to have) instructed the mystical Pythagoras; and furnished new themes for meditation to the musing Brahman. Nor were the Druids of Britain inferior to those with whom the Sages of the Western and Eastern world came more in contact. On the contrary, even to the time of Cæsar, the Druids of Britain excelled in science and repute those in Gaul; and to their schools the neophytes of the Continent were sent."

The following lines, quoted in Russell's "History of England," support Lord Lytton's conclusions:—

"THE DRUIDS' SYSTEM OF GENERAL AND RELATIVE DUTIES.

One God supreme the universe does sway,
With reverence his omnipotence obey;
And know that all we possibly can name,
From heaven itself originally came:
Let no mean thoughts of dissolution fright
Or damp your spirits with the dews of night:
The soul's immortal and can never die;
Then Death and all his dreadful train defy:
For frail existence no vain efforts make,
Nor fear to lose what he wants power to take.

* * * * *

Another world is ready to receive
Immortal souls, that earthly bodies leave;
To dust the perishable parts return,
But at the grave eternal spirits spurn."

MASONIC ITEMS.

THE Second Annual Ball of the Red Cross Order will be held at Willis's Rooms, St. James's, on Wednesday, the 31st of March. Colonel Burdett, G.V., will act as President; R. Wentworth Little as Treasurer; and H. A. Dubois and C. F. Hogard as Hon. Secretaries of the Ball Committee, which already numbers nearly fifty members.

WE are informed that the Surrey Masonic Hall, Camberwell, is now approaching completion. This undertaking deserves the cordial support of the South Metropolitan brethren.

SCINTILLATIONS.

ON week days we buy music by the sheet; on Sundays we can have it by the choir for nothing.

TWO Indians, at St. Paul, Minnesota, fired a salute from an old piece of rotten iron about twelve hours before their funeral.

A PARTY of young gentlemen having dined sumptuously at an hotel, each one insisted upon paying the bill. To decide the matter it was proposed to blindfold the waiter, and the first one he caught should have the pleasure of disbursing. The waiter hasn't caught any of them yet.

Cries Sylvia to a Reverend Dean,
 "What reason can be given,
 Since wedlock is a holy state,
 It is not known in heaven?"
 "There are no women," he replied;
 She quick returns the jest;
 "Women there are, but I'm afraid
 They cannot find a priest."

A POLICEMAN gave five dollars to the Chicago Relief Fund, and in less than an hour he found ten dollars in the pocket of a drunken man whom he arrested. Another man was asked to contribute, but declined, and within two hours a dog bit him in the leg, and he heard that his mother-in-law had come to stay six months with him. Is it not true that virtue is its own reward?

Records of the Craft.

MEMORANDA OF THE BEDFORD MASONIC LODGE, No. 157.

COLLATED FROM THE RECORDS BY BROTHER JAMES HARRIS, SECRETARY,
 AND CONTINUED BY BROTHER ALFRED THRUFP, SECRETARY.

How long this Lodge has been incorporated as an Operative Lodge of Freemasons is uncertain. From the information of an aged Brother, Master of this Lodge in 1772, it was in reputable circumstances about the years 1739 and 1740; but no documents of its transactions are preserved from that period to the beginning of the year 1766, when it conformed to the Rules of the Grand Lodge of England, and was constituted by Lord Blayney, then Grand Master, on the 17th of May, under the denomination of the Operative Lodge of Free and Accepted Masons, No. 364, to be holden at the Mitre Tavern, Union-street, Cripplegate, on the first and fourth * Wednesday in every month: none but Operative Masons were admitted members before this period.

In October, 1767, it was removed to the Rose and Crown, Crown-street, Westminster; and in the year 1770 it was distinguished by No. 300.

The initiating fee, £1. 1s.; visiting fee, supper included, 1s. 6d.; subscription per quarter, 2s. 6d.; deposit for candidates, 5s.; suppers, each, 6d.; punch or negus, per bowl, 2s. 6d.; Tyler, per night, 2s. 6d.; servants of the house, per quarter, 3s. 6d.

In 1772, dissensions among the members, respecting certain forms of this Lodge, became so general, that it was mutually agreed to dispose of it, and the sum arising from the sale was to be equally divided between the members that had paid up their subscriptions to the last quarter-day.

* For Masters' Lodges.

In January, 1773, the ornaments, furniture, jewels, and other property of the Lodge were disposed of to Br. T. Thwait's, for the sum of £26, and were removed to his house, the Northumberland Arms, Great Russell-street, Covent Garden, the master and several of the brethren continuing members; and Br. Thwait's, by agreement, to act as treasurer, *pro tempore*, until the aforesaid debt should be liquidated.

The subscription was raised to 3s. per quarter; the initiating fee to £1. 17s.; exclusive of 5s. deposit, which was forfeited to the Lodge funds if the candidate did not attend within three months; servants of the house to receive 5s. per quarter.

In April, 1774, Br. Thwait's removed from the Northumberland Arms to the London Stone Tavern, Cannon-street, and the majority of the members agreed the Lodge should accompany him. In June the members were summoned to dine together on St. John's Day, agreeably to the original custom of the Lodge.*

In February, 1777, instructions were received from the Grand Lodge, not to make any man a Mason under £2. 2s.; nor to admit persons calling themselves Ancient or York Masons (if made in England), without paying £1. 1s., and taking the usual obligations.

In April Br. Moody presented the Lodge with an elegant sword, embossed and gilt, said to have formerly belonged to the first Duke of Marlborough.

On the 3rd of November, 1778, this Lodge voted the sum of £5. 5s. towards building Freemasons' Hall, Great Queen-street.

During the years of 1782 and 1783, the Lodge appeared to be rapidly declining, principally from the non-attendance of the members, and in several instances the officers.

In March, 1784, at a special Lodge, consisting of the Master, Wardens, Past Master, Secretary, and other members, the ornaments, furniture, jewels, and other property of the Lodge were disposed of to Br. William Herbert, for the sum of £10. 10s.; who, in conjunction with the above brethren, agreed to remove it from the City; the balance due to Br. Thwait's, the fees due to the Grand Lodge, and all other legal demands being first discharged.

On Wednesday, 7th of April, 1784, the Lodge opened in due form, at the Thistle and Crown, Russell-court, Covent-garden, under the denomination of the Bedford Lodge, No. 241; and the late officers were re-chosen.

In August, 1788, the Lodge was removed to the Coal-hole Tavern, in the Strand; the Thistle and Crown not having room sufficient for the accommodation of its members.

The initiating fee was raised to £2. 12s. 6d.; subscription fee, 4s. per quarter; suppers, 1s. each; Tyler, per night, 3s. 6d.; servants of the house, £1. 1s. per quarter; punch or negus, 3s. per bowl; wine, 2s. 6d. per bottle.

In October, 1788, the unanimous thanks of the Lodge were voted to Brs. Alexander Johnstone and Richard Jacob, for their elegant present of a pedestal, masonically ornamented and gilt; to Br. Booth for his handsome present of a stool and cushion, covered with crimson velvet; and also to Br. Hixon, for engraving a plate for summonses.

In February, 1789, the sum of £10. 10s. was voted by the Lodge to the Royal Cumberland Freemasons' Charity School for Female Children.†

In June, 1790, the old jewels and collars were exchanged for new; the balance amounting to £6. 7s. 6d.

In June, 1791, the Lodge was removed to Freemasons' Tavern, Great Queen-street.

* Tickets, 2s. 6d. each, and £1. 1s. allowed from the Lodge funds towards the current expenses of the evening.

† Ten guineas have been added since that period, which renders the Master of the Lodge for the time being a governor.

Initiating fee raised to £3. 3s. ; joining fee, 10s. 6d. ; visiting fee, exclusive of supper, 3s. 6d. ; and by an agreement with the landlord of the tavern, suppers, 2s. each ; port wine, 4s. ; sherry, 4s. 6d. ; punch and negus, 5s. per bowl ; waiters, 5s. per night ; Tyler, 5s. per night.

In July, 1792, the Lodge was distinguished by No. 205.

In December, 1797, Br. Joseph Walton was expelled, for repeated irregular and improper conduct during Lodge hours.

In April, 1798, the following brethren were appointed as a Committee to draw up the foregoing by-laws, viz., J. Simpson, W.M. ; J. Hargrave and W. Strongith'arm, Wardens ; G. Allison, P.M. ; W. Robinson, Treasurer ; and J. Harris, Secretary ; which were unanimously approved of on the following Lodge night, and ordered to be read every quarterly night.

The Committee for auditing the annual accounts of the Lodge was also established this year ; and they were empowered to draw upon the Treasurer for a sum not exceeding 3l. towards their refreshments for the evening. The sum also of 7s. 6d. was voted to the Master and Wardens, whenever they attended the quarterly communications of the Grand Lodge.

In June, 1798, the sum of 10l. was voted from the funds of the Lodge, towards the defence of the country, and a voluntary contribution, in addition to the above, amounting to 32l. 16s. 6d. was raised among the members.

In April, 1799, in consequence of the exorbitant charges and inattention of the landlord of Freemasons' Tavern, the Lodge was removed to the Queen's Arms Tavern, St. James's-street.

In March, 1804, a petition was read by Br. Baron de Tolly, late a Lieut.-Col. in the French King's service, stating great distress, &c. ; a liberal subscription was immediately opened by the brethren present, they not being able to recommend him to the general Fund of Benevolence, in conformity to our by-laws.

In October it was resolved, that the members above twelve months in arrears, be wrote to by the Secretary, requesting them to discharge the same on the following Lodge-night ; which, if not complied with, or an apology satisfactory to the brethren present, "That the article of our by-laws be strictly enforced."

In November, 1805, it was resolved that the sum of £10. 10s. be paid from the funds of the Lodge for an engraving on copper, taken from a design now presented and approved of.

In April, 1806, Br. John Collins was expelled, for appearing at the Lodge in a state of inebriety, acting in a riotous, disorderly manner, and making use of language unbecoming a Mason.

In November following, the Lodge was removed to Freemasons' Tavern (the former landlord having left it), there not being sufficient room at the Queen's Arms for the accommodation of its members.

It was agreed with Messrs. Cuff, Sutton, & Thorn, proprietors of the Tavern, port wine, 5s. ; sherry, 5s. 6d. ; suppers, 2s. 6d. each ; punch or negus, 6s. per bowl ; waiters, 7s. per night.

In March, 1807, the thanks of the Lodge were voted to Br. Farrant, for his valuable present of broad silver lace, and emblematical ornaments, for collars, to be worn by the Officers of this Lodge ; and to Br. R. Jones, P.M. for the materials he supplied in having the same made up, and presented to the Lodge.

In March, 1808, the members of the Lodge (to excite emulation in its successive officers) voted, that a silver box, of the value of 10l. 10s., masonically ornamented and gilt, be presented to Br. John Simpson, P.M., as an acknowledgment of the high sense entertained of his unremitting attention to the several duties of the Lodge, since his initiation in June, 1791 ; but more particularly during the ten different periods he presided as W.M.*

In December following, the Lodge was greatly honoured in the preference given it by his Royal Highness the Prince of Wales, Grand Master, who com-

* Officers elective every six months.

manded that the gentlemen of his household and attendants should be initiated therein.

In the same month, the Master, Br. R. Jones, and Wardens, Brs. Nutland and Massey, received notice from the Grand Secretary, requiring their attendance at a Special Grand Lodge, to be held at Freemasons' Hall, on the 31st of that month, to accompany H.R.H. the M.W. Grand Master, in procession, to lay the foundation-stone of Covent-garden Theatre.

MASONIC GIFT TO THE MARQUIS OF RIPON.—Some of the more intimate of the Masonic friends of the Marquis of Ripon, several of whom are members of the Grand Lodge, although pained at his lordship's secession from the Order, intend presenting him with a costly artistic gift in recognition of his lordship's valuable services to the craft, and as a mark of their continued esteem and friendship for him. The souvenir, the presentation of which was decided upon very shortly after the noble marquis had resigned the Grand Mastership, has just been received from the hands of the artist. It consists of a jewelled casket of pure gold, six inches in length by four in depth. The corners of the lid on the outside are enriched with carvings of beautiful and appropriate designs, while raised in the centre is the monogram of the marquis worked in jewels. Attached to the inside of the lid is a silver trowel, the surface being filled in and ornamented with the symbolisms of Masonry. An illuminated address accompanies the casket.

DEATH OF A CENTENARIAN.—The *Middlesex Mercury* says:—"With great regret we have to record the death of Mrs. Alice Woodbridge, the widow of the late Mr. Stephen Woodbridge, an old and much respected inhabitant of New Brentford (and the ancestor of the solicitors of that name). The deceased lady was within a few hours of attaining the 101st year of her age, having been born on the 1st of January, 1774, and died on the 30th of December last, a day and a half only before her 101st birthday. It is just a year since we gave a short notice of this extreme case of longevity, and we did not expect in so short a time afterwards to have to chronicle the death and funeral of the subject of it. This is one of the very few cases in which, we believe, the data can be well authenticated. The deceased was born in the parish of St. Clement's Danes, Strand, London, on the day mentioned above, and was baptized on the 30th of January, 1774, at the parish church, as the certificate of her baptism testifies. Although for some time past oblivious, to a great extent, of occurrences of recent years, even in her own domestic circle, she preserved a lively and vivid recollection of many of the events of her early life; in particular, and down to a comparatively recent period, she would converse freely about Dr. Dodd, whom she always averred (although then only three years and a half old) she saw carried by her father's house to Tyburn to execution; also some of the incidents of the French Revolution, and the humorous behaviour of the French noble refugees in London; the Lord George Gordon Riots in 1780; the procession to St. Paul's Cathedral of George III. in 1787, upon the occasion of his returning thanks for his recovery, and the interesting ceremony which took place at the cathedral, where she was a spectator. In 1796, Mrs. Woodbridge married, and came to reside at Brentford, where she has lived ever since, in the enjoyment of excellent health, honoured and respected by her friends and neighbours; and she has died leaving descendants down to the third generation to feel her loss. The funeral of the deceased lady took place on Wednesday, the 6th inst., at the Kensington Cemetery, Hanwell." [By her demise the family of Bro. Thomas Arthur Woodbridge, of the Villiers Lodge, No. 1,194, Isleworth, are placed in mourning.—ED. R. and M. R.]

 OBITUARY.

ON the 1st instant, at Brighton, Bro. Gavin E. Pocock, P.G.S.B. of England, and P. Prov. G. Sec., Sussex, aged 58.

ON the 8th instant, near Beckenham, Bro. John Llewellyn Evans, P. President of the Board of General Purposes, aged 65.

 ANSWERS TO CORRESPONDENTS.

WE will give a short account of the Eleusinian Mysteries when time and space will permit.

WE have received a long and interesting letter from Bro. George S. Blackie, M.D., of Tennessee, in which he requests authority to introduce Rosicrucianism into the United States. We have every desire to comply with the wishes of so zealous a brother, but the question of granting charters out of the British dominions is one which requires grave consideration and consultation with the scattered chiefs of the fraternity, and we cannot positively aver that the Magi in other European countries will consent to the introduction into America of our peculiar rites without exacting sure guarantees for the preservation of the high intellectual *prestige* which ought to attach to a sodality which claims to represent the aristocracy of thought.

THE following brethren (fratres of the Rosicrucian Order) are thanked for promised contributions, which we hope to have the pleasure of receiving for future issues:—Captain F. G. Irwin, William James Hughan, Kenneth R. H. Mackenzie, F.S.A., John George Marsh, Thomas Massa, Charles Fitzgerald Matier, Jellenger E. Symons, William Robert Woodman, M.D., T. Burdett Yeoman.

 NOTICES.

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A FEW approved Advertisements can be inserted in the "ROSICRUCIAN AND MASONIC RECORD."—For terms apply to the Editor.

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1,266 Boys have received the benefits of the Institution since its foundation in 1798.

176 Boys are now being Educated, Clothed, and Maintained.

No Invested Fund and no Fixed Income, save the Annual Grant of £150 by Grand Lodge.

Debit Balance at Bankers, December, 1874, £151.

CONTRIBUTIONS EARNESTLY SOLICITED.

THE SEVENTY-SEVENTH ANNIVERSARY FESTIVAL

Will be held on WEDNESDAY, 30th JUNE, 1875, on which occasion the Right Honourable the EARL OF CARNARVON, M.W. Pro-G.M., and R.W. Provincial Grand Master of Somerset, has most kindly consented to preside.

The Names of Brethren willing to act as Stewards will be thankfully received.

Every information may be obtained from

FREDERICK BINCKES,

Secretary,

6, Freemasons' Hall, W.C.