Vol. I.—No. 3.] NEW SERIES. [15th March, 1875.

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.

Freemasonry in Italy	*Page* 49	Records of the Craft	*Page* 65
The Mystic Sign	50	Masonic Meetings	69
A Letter from the Brotherhood of the Rosie Cross	55	Masonic and Personal Items	70
Poetry—"Pray Answer me why?"	58	Books received for Review	70
Installation of H. R. H. the Prince of Wales	60	Scintillations	71
Memoirs of Popular Delusions	61	Answers to Correspondents	71
		Obituary	72
		Notices	72

LONDON: WYMAN & SONS, GREAT QUEEN STREET, W.C.

AND SOLD BY G. KENNING, 198, FLEET STREET, E.C., AND AT THE OFFICES, 17, GREAT JAMES STREET, BEDFORD ROW, W.C.

GEORGE KENNING, Masonic Publisher,

198, FLEET STREET, LONDON, ENGLAND.

PUBLISHED ANNUALLY.

Roan, Gilt Edges, Elastic Band, Price 2s.; Post-free in the United Kingdom, 2s. 2d.
(Foreign Parts, postage on 6 oz. book packet to be added to the 2s.)

THE COSMOPOLITAN MASONIC CALENDAR,

DIARY, AND POCKET-BOOK,

IS A COMPREHENSIVE MASONIC BOOK OF REFERENCE.

It contains Lists of Lodges, Chapters, K. T. Preceptories, Conclaves and Grand Councils, with the Names of Officers in England and Wales, Scotland, Ireland, Canada, Quebec, New Brunswick, British Columbia, United States, Central and South America, France, Germany, Italy, Spain, Portugal, Belgium, Hamburg, Denmark, Sweden and Norway, Greece, Turkey, Peru, Netherlands, &c., together with full particulars of *Every Grand Masonic Body* throughout the Globe.

The London Meetings of every degree are given in the memorandum space of each day. The Country Lodges and Chapters appear in Towns alphabetically arranged. It also contains the Charges and Entered Apprentice's Song. *May be had of all Booksellers.*

Single Copies, ordered by letter, may be paid for in Stamps; orders for more than one, to be accompanied by Post-office Order, payable to GEORGE KENNING, Chief Office, London.

CATALOGUE OF MASONIC BOOKS AND MUSIC.

	s.	d.
The Freemason, Vol. 1	4	6
" " 2	7	6
" " 3	15	0
" " 4, 5, 6, &c. ....each	15	0
History of Freemasonry (Findel)	10	6
History of the Lodge of Edinburgh (D. M. Lyon)	31	6
Encyclopedia of Freemasonry (Mackey)	38	0
Life of Constantine	5	0
A Defence of Freemasonry (Woodford)	2	6
The New Morality—a Poem (Mentor)	0	6
Reflected Rays of Light on Freemasonry (Garey)	1	0
Freemasonry in Relation to Civil Authority	1	0
Masonic Gatherings (Taylor)	5	0
Grand Lodge Constitutions	1	6
Grand Lodge Constitutions, with Charges and E. A. Song	2	0
Royal Arch Regulations	2	6
Mark Constitutions	2	6
Convent General Statutes, plain	3	6
" " " coloured	12	6
Red Cross Statutes	1	6
Laws and Regulations R.A. Chap. of Ireland	1	0
" " " large	2	0
Illustrated Book of Masonic Clothing and Jewels	5	0
Freemasonry and its Jurisprudence (Paton)	10	6
Origin of Masonry (Paton)	1	0
Sloane Manuscript (Woodford)	1	6
Israelites Found in the Anglo-Saxons	2	6
Craft Tracing Boards	7	6

	s.	d.
The Red Cross Knight	3	0
What Better Theme than Masonry	4	0
Brotherly Love, Relief and Truth	4	0
The Final Toast	3	0
The Entered Apprentice's Song	0	6
Masonic Harmonia	9	0
Masonic Music	0	6
The Freemason (Tell me the Sign, John)	3	0
Three Times Three	3	0
The Shake of the Hand	3	0
The Freemasons' Festival March and Masonic Hymn	3	0
The Freemason Quadrilles	4	0
Music for the Ceremony of Advancement to the Mark Degree	3	0
Here's to His Health in a Song	4	0
Hird's Masonic Quadrille	4	0
So Mote it be	2	6
Masonic Mischief	3	0
Men of the Trowel	3	0
The Mystic Tie; Song with quartett chorus	4	0
"Welcome," a Masonic Song	4	0
The Mark Mason's Song	3	0
Masonic Song	2	0

ALL THE ABOVE MUSIC HALF-PRICE.

	s.	d.
Dr. Spark's Freemasons' Liber Musicus. Parts 1 to 12 ..... each	5	0
Do. do. do. Vol. complete	60	0
The Freemasons' March. For the Pianoforte	2	0
Masonic Ode	5	0
The Masonic Minstrel	3	6
Melodia Masonica; Five Songs and a Trio	3	0
Two Chants and an Anthem	2	0
Masonic Musical Service	1	6
Music for the Masonic Ceremonies	0	6
'Our Song, the Compass, Book, and Square"	2	6

MASONIC NOTE PAPER & ENVELOPES

Made Expressly for the

CRAFT, ROYAL ARCH, MARK, ARK MARINERS, KNIGHTS TEMPLAR, RED CROSS OF ROME AND CONSTANTINE, AND ROSE CROIX.

Stamped in Relief in Correct Colours, and with Proper Emblems. The Paper is of very Superior Manufacture, packed in Boxes containing Five Quires, emblematically labelled.

Price Three Shillings. Envelopes to Match, Sixpence per Packet.

Every Freemason should order a Sample, either direct or through any Stationer.

Post-office Orders to be made payable to GEORGE KENNING, Chief Office, London.

THE ROSICRUCIAN

AND

MASONIC RECORD.

[*Commenced July* 1, 1868.]

Freemasonry in Italy.

THE inauguration of a Masonic Temple in the Via del Valle at Rome on the 5th inst. is an event which cannot be lightly passed over by observers of the signs of the times. Without endorsing the opinions expressed by the writer of an interesting though somewhat sketchy article in the *Daily News*, as to the existence of Freemasonry in the Italian States so far back as the sixteenth century, it is at least certain that soon after the Masonic revival in England about the year 1717, lodges were founded at Florence and other Italian cities. Lord Charles Sackville is said to have established a lodge in the Tuscan capital, and it is worthy of note that a society called the "Company of the Trowel" was instituted in the same city in 1512, and is supposed to have been an offshoot of the sodality of travelling Freemasons by whom the grand cathedrals and churches, abbeys and palaces of Europe were erected. In 1738, Pope Clement XII. issued his celebrated bull against the Freemasons, and so fierce was the persecution which ensued in Italy and other Catholic countries, that the brethren were compelled to meet under assumed names, and to sink the

title of Freemasons. In Germany the craftsmen met under the newly devised appellation of Mopses; in Italy they called themselves Xerophagists, from the fact that wine was a forbidden thing at their festivals. Still, notwithstanding the anathemas of the Papacy, the light of Freemasonry never died out amongst the Italian people, and with the advent of political and religious freedom, we now witness such an extension of the order even in Rome itself as cannot fail to impress unprejudiced minds with the conviction that the vitality of Freemasonry is not to be diminished, much less destroyed, by the hot breath of calumny and persecution. There are now many Italian lodges, and the Craft has little to fear from its sacerdotal opponents. It is therefore with great pleasure that we chronicle the crowning of the Masonic edifice in Italy by the inauguration of a home for its "Grand Orient" in Rome.

Let the Italian brethren now unite for the advancement of the true principles of Freemasonry—let them discard all the chimeras which derived their *raison d'être* from the necessarily imperfect manner in which the objects of the Fraternity were formerly understood, and we can assure them of the hearty sympathy and good will of their confrères not only in England, but throughout the globe.

The Mystic Sign.

A MASONIC TALE.

By Bro. Robert D. Holmes.

CHAPTER I.

IN the history of the "French and Indian War," so called by reason of the combination of that civilized nation with the savage aborigines, we find thrilling instances of heroic devotion and valour by the colonial subjects of the British Crown. Indeed, that whole era is marked by occurrences so strikingly dramatic in their character, that, should the sober historian, with honesty and fidelity, portray them as they occurred, his narrative would scarcely seem entitled to credit.

The British colonists, throughout this bloody period, and

down to the capitulation of Quebec in 1760, loyally made the most determined opposition to the policy of the French Government, which sought to circumscribe the limits of the rule of the British crown within the boundaries of the Alleghanies.

On the other hand, the French subjects resident in Canada loyally evinced greater bravery and more determined and belligerent spirit than the troops which the home Government transported to that colony for the purpose of encroaching on the territory claimed by the English.

On either side the fortifications were strengthened, and during the inactivity of the forces, occasioned by the inclemency of the winter, the most severe drilling of the troops was carried on; the heroic Wolfe having command of the main body of the American and English forces, and those of France being under General the Marquis De Montcalm, an accomplished gentleman and a thorough soldier. Nearly every regiment of the French forces then in Canada had attached to it a Masonic lodge, the warrant of which emanated from the Grand Lodge of France, which gave such lodges the power—notwithstanding their itinerant character—to make Masons and perform all the functions incidental to the craft; and in one of the regiments of De Montcalm's command, quartered at Quebec, was one of the largest lodges in either of the colonies, which, at the time of the commencement of our little tale, was in full and successful operation. It was a part of the French policy to array, as much as possible, the prejudices of the Indian tribes against the English, and induce them to join the French forces, or if that object could not be effected with them all, then to insure the inaction of such as would not become the allies of the French. In pursuance of these objects, they had enlisted the services of the Jesuits, who, in numbers and with that self-sacrificing devotion for which they were and are distinguished, had travelled amidst the terrible inclemencies of the Canadian winters, through deep snow and across trackless forests. Sheltered from suspicion by the sacerdotal raiment, and in that spirit of intrigue which has marked their whole career, they made friendly visits to the chiefs of the more powerful tribes. By means of presents, and through misrepresentations of the objects of the British, in conducting the war, they induced many of the ferocious tribes to ally themselves with the forces of France. Hence it was that in the street and barracks of Quebec were seen many of the blanket-clad, red-skinned chiefs, who went thither to consummate

treaties, and receive the presents and pay which formed the consideration for their services.

It was a bleak April evening; the snow was falling thick and fast over the silent streets of the town; scarce a sound was heard, save now and then on the barracks and places of guard, the *qui vive* of the sentries, and the roll of the drum as the drilling parties were retiring to their respective allotments. In a large room, or rather hall, which formed the headquarters of the commander-in-chief of the French colonial troops, were seated between fifteen and twenty officers of a different rank, who were grouped around a large table which stood in the centre of the room, the most conspicuous of all being the General the Marquis De Montcalm. They were gravely holding a discussion with reference to certain geographical positions, as laid down in a map which nearly covered the table. De Montcalm held in his hand a pair of compasses, which he frequently extended and contracted as he thoughtfully measured, from point to point, the different places and positions represented on the map. The discussion—which was being carried on in an animated and earnest tone of voice, as each officer gave, clearly and distinctly, his views of the points under consideration—was interrupted by the entrance of an orderly, who respectfully advanced to the place near which De Montcalm was bending over the map, and raising his hand to a salute, silently awaited the pleasure of the commander.

"Well, Paillard?" interrogated De Montcalm.

"The good Father Ambrose is here, and awaits the General's orders," replied the soldier.

"Ambrose returned. Good! Messieurs, if he has been successful, his appearance is most *apropos*. Paillard, conduct the Father here instantly."

Again saluting the group, the orderly retired, and after the lapse of a few minutes returned, having under his guidance a man whose age was about forty-five years, of tall stature and sinewy make, judging from an imperfect revelation of his person, which was half concealed by the ample folds of a large cloak. On entering, the stranger took off his cap, and disclosed a high, massive forehead, and hair well sprinkled with gray. The features of the priest were of a decidedly Italian cast; his eyes, covered by shaggy, jutting brows, were keen and piercing; his lips were thin and his mouth small, around which was a cold, rigid smile, more the offspring of long training than of mirth; while over all pervaded a sensual

expression far from being in accordance with his holy office. As he handed his hat and cloak to the orderly, he cast a quick, furtive glance around the room, and in that instant of time appeared to have daguerreotyped upon his mind the group before him.

"Holy Father, you are most welcome," said De Montcalm, who came forward and extended his hand to the priest. "Upon your successful report depends the course which our council shall adopt. Messieurs, permit me to introduce to such of you as do not know him, our good Father Ambrose, whose services in our cause have merited the warmest thanks of our government, though the good man seeks only the approbation of Heaven."

In the utterance of the last words there was a slight tinge of sarcasm, which, however, passed unnoticed by all save the priest. None knew the ambition and subtle hypocrisy of the crafty priest better than De Montcalm, who despised him, but found him one of the most fit and subtle instruments for forwarding the designs of the government, within his reach.

The officers bowed their heads as the Jesuit mingled with the group around the table. The priest also bowed, and in a meek, silvery tone, of almost feminine softness, said:

"General, you flatter me; your praise is beyond my deserving. I labour for the interest of our holy church, and am but an instrument in the hands of those above me in our holy order."

"Messieurs, would you believe it? Our good Father, who now speaks with the tone of a woman and the meekness of a lamb, fought like a tiger when poor Jumonville was hard pressed and killed by Washington, on his march to Fort Necessity. He mowed down the enemy like grass. In him the church militant was well represented."

"I will report the result of my mission," said the priest, in an icy tone, while a tinge of red appeared upon his cheeks at the half-bantering remark of the general.

"Proceed, good Father."

"I found the Iroquois much dissatisfied with the English. The alliance which has heretofore existed has not been profitable. Their chiefs were divided as to what course should be pursued, and would have resolved to remain inactive, had it not been for a circumstance which occurred two years ago, in which Putnam and the half-breed Brantor were the principal actors. Brantor at that time was merely a brave in that part

of the tribe which was then acting with the forces under Putnam. A valuable watch was stolen from one of the English officers, which was afterwards found on the person of Brantor. Putnam, regardless of the excuses and pleas of the half-breed, caused him, without trial, to be publicly whipped and drummed out of the fort. It subsequently appeared that the Indian was innocent of the theft. This insult has since rankled in the heart of Brantor, who has sworn vengeance against Putnam, and has only waited for the means and opportunity to wreak it. I knew that one of the tribe had been scourged by the hot-headed Putnam, but was not prepared to find, on my arrival at their camp, that Brantor was he; and that he had reached the position of one of their greatest chiefs. But so it was; and, therefore, to him my first overtures were made, and not without success. The desire for vengeance is uppermost in his savage mind, and over one-half of his people are ready and willing to act with him. The scouts informed the tribe that Putnam, with a force of fifteen hundred men, was no doubt pressing on, as fast as the snows would permit, to join the forces under Wolfe, now on the Island of Orleans. Such being the case, I have induced Brantor to bring up the disaffected parts of his tribe, and take a position above St. Jean; they amount to over four hundred, and are awaiting the decision of General de Montcalm. If the result of your deliberations should be the sending of a force to act with them in intercepting and cutting off Putnam, they are ready. If not, then there is ample time for their retreat back to the body of their tribe. Brantor came with me, and is awaiting, with a few of his warriors, your decision."

During the delivery of this brief summary of the proceeding of the Jesuit, every eye had been intently fixed on the narrator, and the priest not only stood before the council as a negotiator with the savage, but as one of the council itself; for the position of matters, as he stated them, showed that he had planned the very form and mode of attack upon the advancing colonial forces under Putnam, and that no other courses could be pursued except those of strengthening the Indians at St. Jean, or abandoning the attempt to check Putnam's junction with Wolfe, who was then on the Island of Orleans with eight thousand men, and was only waiting for milder weather and junction with his colonial allies, to storm Quebec. The reader must remember that the Canadian winter

extends into May, and often the snow falls to great depth in that, to us, month of mildness and sunshine.

These thoughts flashed quickly through the mind of De Montcalm, who extended his hand to the priest, saying:

"Your skill as a soldier entitles you to a general's rank, and by Jove you should have it if I had the power to confer it. Messieurs, you have heard the report of Father Ambrose. He has not only brought us allies, but has marked out the plan of attack: our labours are at an end. The course he has recommended, in my judgment, is the best and the only one which can be adopted. A thousand men, which we can well spare, though they may never return—which God forbid!—can march immediately to St. Jean, and join Brantor's forces. They will then be fourteen hundred strong. A well-chosen ambush, and Putnam and his force can be demoralized, if not annihilated. What say you?"

(To be continued.)

A Letter from the Brotherhood of the Rosie Cross,

CONCERNING THE INVISIBLE MAGICAL MOUNTAIN AND THE TREASURE CONCEALED THEREIN.

Translated by KENNETH R. H. MACKENZIE, VIII. Assist. Sec. Gen.

EVERY one by Nature desireth to be a Regent and Governour, to have in Possession, Treasures of Silver and Gold, and to appear Great in the Eyes of the World. God however hath created all Things for the Utilitie of Mankind, that he may govern thereover, and thereby perceive the especial Benevolence and Omnipotence of God, so that he may give Thanks to Him for his Benefits, and to praise and honour Him. Nobody, however, is strenuous in these Things in any other manner than to enjoy such Benefits in idle Days without any previous Exertion and Danger, or taketh any Notice of the Place wherein God hath garnered them, and where He desireth that Man shall make diligent search for them, and in which Place He also designeth that the Diligent Seeker shall become a Partaker of them. But none desireth to have a Dwelling Place in such Locality, and thence-

from it cometh that this Treasure of Wealth is not found or to be disclosed. For the Travel to this Place, and in truth the Place itself, hath for a long time been unknown, and is hidden from the greater Portion of the World. Yet although it is hard and difficult to find this Road and Place, it should nevertheless be sought out. For it is not the Will of God that from His Own People any Thing should be hidden: Therefore in these last Days, before the Final Day of Judgment shall determine all such matters, they shall be revealed unto those which are Trustworthy (as He saith in one Passage) although He speak darkly and in such Wise that it shall not be known unto the Unwise: *For there is nothing covered that shall not be revealed; and hid that shall not be known.** We therefore, inspired by God's Holy Spirit, announce the Will of God unto the World, in like manner as we have done it in various Tongues† and made it publick. But the greater Number of People revile or despise this Manifest, and lie in wait for one continually, without having regard to God, and they imagine that we design immediately to teach them how to make Gold, or to put them in possession of great store of Treasure in Order that they may live in great Amplitude before the World, that they may wage Wars, take great Usage, live in Idleness, in Drunkenness, and in filthy Lust, and in other ways defile their Lives with a multitude of other Sins: all these things being entirely contrary to the Will of God. Such Persons should have learnt from the ten Virgins, of whom the five foolish besought to have Oil from the five wise, how far otherwise the Truth of this matter is: For it is necessary that each individual should attain to these Things by his own Labour and the Assistance of God. But we understand by special Grace and the Revelation of God that which they demand from their Writings: Hence we seal up our Ears and as it were cover ourselves up in Clouds, that we may not hear their Cries and Howls—whence it arises farther that they violently assail us with Insults and Slanderings, to the which we give no Heed, God giving Justice in his own Time.

But as we have truly observed (although ye know nothing thereof) and have perceived by a letter how diligent ye are in the Search after the Knowledge of God and the Perusal of the Holy Scriptures: we have thought ye worthy before many Thousands of an Answer from us, and by the Permis-

* Matthew x. 26. † Fama et Confessio Fratrum R. C.

sion of God and the vital emotion of the Holy Spirit we send you greeting.

There is a Mountain, lying in the Midst of the Earth, or in the Centre of the World, both small and great in Itself—It is soft, it is also very hardy and stoney—it is near and afar off, but by the Providence of God it is Invisible. Therein lie marvellous Treasures hidden, that the World can neither count nor estimate. This Mountain, through the Envy of the Devil (which continually opposeth the Honour of God and the Blessedness of all Men) is encompassed with very cruel Beasts and Birds of Prey, making the Way thereunto most Difficult and Dangerous; and therefore until this present Time, the Time having not yet come, the Way thereunto hath neither been sought nor found, nor hath it been Possible to find that Way. But from henceforward this Way may be specially found by the Worthy, but only by the sole Labour and Pains of each One.

Go ye unto this Mountain in a certain Night-Season (when the fitting Time is at Hand) which shall be very long and very dark, and be ye diligent to prepare yourselves for the Entrance into that Journey with zealous Prayers. Enter ye upon the Way leading unto the Mountain, but inquire of None where it is to be found; take Heed that ye follow your Guide who will Himself manifest his Presence unto ye and who will meet you upon the Road; but Him ye will not know. This Guide will lead you to the Mountain, at Midnight, when all Things are still and in Darkness. It is very Necessary that ye be endued with the Courage of Heroes, that ye fear not the Things to be encountered, and flee before them. Ye will not require any carnal sword, nor any other Weapon but only to invocate God with upright earnest Hearts. When ye have beheld the Mountain, the first Marvel ye will behold will be the following. A very strong and mighty Wind shall shake the Mountain, and break in sunder the rocks: terrible Dragons, Lions and other frightful Beasts will approach you; but fear none of these so terrible Creatures. Be of stout minds and take Heed that ye turn not back; for your Guide who will have brought you so far will not allow any Harm to come at you. As to the Treasure, it is of a Truth, not revealed, but it lies very near at Hand. After this Wind will arise a great Earthquake which will overthrow into a Heap every Thing not overthrown by the Wind; but take ye heed not to turn back again. After the Earthquake will arise a

Fire which shall consume the Earthly Matter and bring the Treasure to Light. After all these Things and hard upon the Break of Day, there will ensue a great stillness in the Air, and ye will see the Morning Star rising up, and the Dawn breaking; then shall ye find a great Treasure. The most noble and most perfect thereof is a certain, refined, and completed Tincture, by which the whole World (were it the Will of God and it were worth the while) might be tinctured and changed into the purest Gold.

This tincture will give ye back Youth, if ye use it as your Guide teacheth, and ye will feel no Trace of Sickness in any of the Limbs of your Body. By the Aid of this Tincture ye shall likewise discover Pearls of such Perfection that ye cannot imagine the same. But beware of taking any Thing—on Peril of your Head, save what your Guide gives unto you. Praise God eternally for this His Gift—and be ye especially careful only to use it in such Works as may benefit the World; Use it rightly and possess it as if ye possessed it not. Live a Life of Temperance and avoid all Sins; otherwise your Guide will forsake you and this Beatification will be taken from you. For know this of a Truth, that whosoever shall misuse this Tincture and doth not live as an Exemplar, pure and pious before Mankind, shall surely lose this Benefit, and with insuperable Difficulty retain the Hope ever to be made Partaker thereof again.

Pray Answer me Why?

YOU are a Freemason, pray answer me why?
Because we attend to the lone orphans' cry!
Our Creed it is good, 'tis sound in its action,
But found in the way of old crippled faction;
Our codial Laws are with reverence drawn
To bring forth our kindness at night and at morn;
It ne'er slumbers nor sleeps, 'tis always awake,
Like an Angel of Mercy for Charity's sake.
It knows no distinction of person or class,
The world is its home, and the people *en masse;*

Neither colour, nor caste, nor nation, nor land,
Is barr'd from belonging to this noble band.
You must be a man, recommended for good,
Before you can enter this famed brotherhood,
Of known moral habits, no flaw on your name,
And he, your proposer, must answer the same.
We ask not, nor seek, to proselyte any,
Although, it is true, our disciples are many.
We question you not, 'bout your religion or creed,
Be you Moslem, Christian, or Abramic seed;
Be just, be true, and every inch of a man,
Here is our foundation, our strength, and our plan.
We're known to be firm, to be loyal, and just,
Without guile in our thoughts, ambition or lust;
Neither pride, nor display, nor venal desires,
But evil to banish, our tenderness fires.
Undaunted we labour, life's troubles to brave,
For our hallowed rites teach us others to save;
From our garner'd stores and household of treasures
We drive away want by our service of pleasures.
This mystic and noble and grand brotherhood,
Whose Banner of Blue all abuse has withstood;
For its high moral worth is founded on fact,
By its holy lessons we're taught how to act;
Such blessings we draw from the Fountain of Truth,
With peace in our hearts, and mind buoyant as youth;
In our temple of light, free from toil, free from care,
We think and we work, sending aid here and there;
Our labours are sweet, and the pathway we tread,
To help those in distress with God's daily bread,
Thus earnestly working, we do undertake
To be fervent in mind for principle's sake,
Then the Golden Rule is our watchword and law,
Its behest we obey with reverent awe:
These are some of the reasons why Freemasons I love,
For their generous deeds are blessed from above.

T. Burdett Yeoman, 18°.

46, *Colveston Crescent, West Hackney, N.*
January 19, 1875.

The following circular has been sent to the Masters of Lodges:—

Installation of H. R. H. the Prince of Wales.

FREEMASONS' HALL, LONDON, W.C.
March 10, 1875.

W. MASTER,

His Royal Highness the PRINCE OF WALES has been pleased to command that his Installation as M.W. Grand Master shall take place at the Royal Albert Hall, South Kensington, on Wednesday, the 28th of April next, at Three o'clock in the Afternoon, punctually. This building has been selected for the ceremony with a view to provide accommodation, so far as space and circumstances permit, not only for all qualified Members of Grand Lodge, but also for Master Masons, not Members of Grand Lodge, who may desire to be present.

That proper arrangements may be made, you are requested, after communicating with the Members of your Lodge, to fill up the enclosed form and return it to me, on or before the 31st instant.

No Brother, whether a qualified Member of Grand Lodge or not, can be admitted to the Hall unless his name shall have been so returned within the time specified.

Should it be found impracticable to provide accommodation for all the Brethren whose names are returned, an equitable distribution of Tickets for the admission of Master Masons will be made to each Lodge.

Brethren who are subscribing Members of more than one Lodge must return their names on one list only. Tickets will not be transferable, and as seats will be provided for every Brother to whom a Ticket is issued, it is particularly requested that no Brother will send in his name unless he is prepared to attend.

By command of the M.W.G.M.,
JOHN HERVEY, G.S.

To the W. Master of Lodge No. ——

N.B.—All communications on this subject are to be addressed to the Grand Secretary, Freemasons' Hall, London, W.C., and marked outside, or on the envelope, "Installation."

Memoirs of Popular Delusions.

THE following extracts from a critique on Mackay's work, "Memoirs of Popular Delusions," appeared in the *Times* of the 1st of September, 1842, and will doubtless interest our readers:—

In his third volume, Mr. Mackay has treated of three subjects which fall clearly within the category of delusions, namely, Alchemy, Fortune-telling, and Magnetizing. These subjects form a chapter in the history of human weakness which is almost humiliating, more especially when it is considered that they are not to be classed amongst the errors of a dark and superstitious age, which enthral only ignorance and dotage, but that all of them, and the last in an eminent degree, have been entertained at periods comparatively enlightened, and by men of knowledge and talent.

The infatuation of alchemy, the vain search for the *elixir vitæ* and the philosopher's stone, seem to have been almost coeval with the very rudiments of natural science, originating in the hope of gratifying two desires, which are the strongest impulses of mankind,—the prolongation of life and the acquisition of wealth. Mr. Mackay has given a sketch of the history of alchemy from the earliest periods, and some notices of the principal professors of the art, from Geber to Cagliostro, who, about 70 years ago, brought his "powder of transmutation" to this country, where he gulled some of the higher classes. The whole mummery and jargon of these deluding and deluded individuals are well exposed by so old a writer as Chaucer, in his "Chanones Yemannes Tale," who "emptied his purse" and "made his wittes thinne" in pursuing the universal solvent, under the direction of a crafty alchymist, whilst the poor priest

"Blew the fire til that his herte feinte."

That the power of transmuting base into precious metals was attainable, was fully believed by Queen Elizabeth and her sagacious Ministers, for we are told by Strype,* though this curious anecdote has escaped Mr. Mackay, that in 1588 she directed the Lord Chancellor Burleigh to write to Edward Kelly (a coadjutor of the celebrated Dr. Dee), then at Prague, who had "a certain powder by his art prepared," that would change inferior metal into gold and silver, to send her "such a portion, in a secret box, as might serve for a reasonable sum to defray her charges that summer for her navy"—an easy mode of providing "ways and means."

The advance which has been made of late years in the science of chymistry has tended to banish the passion for alchemy, which was not altogether a vain pursuit, inasmuch as, although the alchemists (as Cowley expresses it) "did their great secret miss," their cost and toil were sometimes rewarded

"By good unsought experiments by the way."

The next fascinating class of these philosophers was that of the Rosicru-

* Appals, vol. iii. p. 599.

cians, whose designation is supposed to be derived from the name of their originator, Christian Rosencrantz, a German, though his existence is apocryphal. They refined the grossness of alchemy into a sublime and spiritual philosophy, which has given a peculiar charm to one of the most beautiful poems in our language. When they first created a sensation at Paris, in 1623, the Rosicrucians promulgated their confession of faith.

"They discarded for ever all the old tales of sorcery and witchcraft, and communion with the Devil. They said there were no such horrid, unnatural, and disgusting beings as the incubi and succubi, and the innumerable grotesque imps that men had believed in for so many ages. Man was not surrounded with enemies like these, but with myriads of beautiful and beneficent beings, all anxious to do him service. The air was peopled with sylphs, the water with undines or naiads, the bowels of the earth with gnomes, and the fire with salamanders. All these beings were the friends of man, and desired nothing so much as that men should purge themselves of all uncleanness, and thus be enabled to see and converse with them. They possessed great power, and were unrestrained by the barriers of space or the obstructions of matter. But man was in one particular their superior. He had an immortal soul, and they had not. They might, however, become sharers in man's immortality, if they could inspire one of that race with the passion of love towards them. Hence it was the constant endeavour of the female spirits to captivate the admiration of men; and of the male gnomes, sylphs, salamanders, and undines, to be beloved by a woman. The object of this passion, in returning their love, imparted a portion of that celestial fire, the soul: and from that time forth the beloved became equal to the lover, and both, when their allotted course was run, entered together into the mansions of felicity. These spirits, they said, watched constantly over mankind by night and day. Dreams, omens, and presentiments were all their works, and the means by which they gave warning of the approach of danger. But, though so well inclined to befriend man for their own sakes, the want of a soul rendered them at times capricious and revengeful: they took offence on slight causes, and heaped injuries instead of benefits on the heads of those who extinguished the light of reason that was in them by gluttony, debauchery, and other appetites of the body."

These doctrines were modified, and reduced to a more vulgar and practical form, in England, by Robert Fludd (or Robertus à Fluctibus, as he called himself), the father of the English Rosicrucians, who "avowed his belief in the philosopher's stone, the water of life, and the universal alkahest; and maintained that there were but two principles of all things, which were, condensation, the boreal or northern virtue; and rarefaction, the southern or austral virtue. A number of demons, he said, ruled over the human frame, whom he arranged in their places in a rhomboid. Every disease had its peculiar demon who produced it, which demon could only be combated by the aid of the demon whose place was directly opposite to his in the rhomboidal figure." Addison, in the *Spectator* (No. 574), mentions a conversation he had with a Rosicrucian, who spoke of the "great secret" and of "a spirit which lived within an emerald, and converted everything near it to the highest perfection it was capable of," his "great secret," as the essayist remarks, "being nothing else but content."

The chapter upon fortune-telling contains nothing worth reading, and appears to have been inserted only for the sake of adding 30 or 40 pages to the volume, although it might have been made an amusing topic, and certainly offers materials for investigating the philosophy of popular delu-

sions. Mr. Mackay has bestowed more care upon the history of the magnetizers, and this part of the work will be read with the more zest since animal magnetism has been revived in our own day, and, in spite of exposure, still numbers amongst its advocates men of science and learning.

Although it is now the fashion (in order to get rid of the term "animal magnetism," which the mind is apt to associate with the idea of quackery) to call this mode of dealing with the imagination mesmerism, it is a material improvement upon the system of Mesmer. This person was born in 1734, at Marberg, in Suabia, and his peculiar theory may have originated from his having, in his inaugural dissertation, on taking his degree in medicine at the University of Vienna, chosen for the subject, "the influence of the planets on the human body," and from the ridicule to which it exposed him, a circumstance that frequently operates to confirm the wavering theorist in his illusion. He supposed that, as the sun, moon, and stars mutually affect each other in their orbits, they influence all organized bodies through the medium of a subtile and mobile fluid, which pervades the universe and associates all things together in mutual intercourse and harmony. He began to try experiments in magnetizing by means of metallic plates, which were worn by patients; but, having persuaded himself that there existed between terrestrial bodies an action equally reciprocal and similar to that of the heavenly bodies, he tried to dispense with the metallic plates, and found (as any one might have foretold) that he could produce the same effects by merely passing his hands towards the patient. He promulgated his theory, that the magnetic matter (which he considered as identical with the electric) pervaded all the universe; that every human body contained it and could communicate the superabundance of it to another by an exertion of the will. He went to Paris in 1778, and, having converted a physician (M. D'Eslon) to his opinions, mesmerism became the *mode*:—

"The women were quite enthusiastic about it, and their admiring tattle wafted its fame through every grade of society. Mesmer was the rage; and high and low, rich and poor, credulous and unbelieving, all hastened to convince themselves of the power of this mighty magician, who made such magnificent promises. Mesmer, who knew as well as any man living the influence of the imagination, determined that, on that score, nothing should be wanting to heighten the effect of the magnetic charm. In all Paris there was not a house so charmingly furnished as M. Mesmer's. Richly-stained glass shed a dim religious light on his spacious saloons, which were almost covered with mirrors. Orange blossoms scented all the air of his corridors; incense of the most expensive kinds burned in antique vases on his chimney-pieces; Æolian harps sighed melodious music from distant chambers, while sometimes a sweet female voice, from above or below, stole softly upon the mysterious silence that was kept in the house, and insisted upon from all visitors. 'Was ever anything so delightful?' cried all the Mrs. Wittitterleys of Paris, as they thronged to his house in search of pleasant excitement; 'so wonderful!' said the pseudo-philosophers, who would believe anything if it were the fashion; 'so amusing!' said the worn-out debauchés, who had drained the cup of sensuality to its dregs, and who longed to see lovely women in convulsions, with the hope that they might gain some new emotion from the sight.

"The following was the mode of operation:—In the centre of the saloon was placed an oval vessel, about four feet in its longest diameter, and one foot deep. In this were laid a number of wine-bottles, filled with magnetized water, well corked up, and disposed in radii, with their necks outwards.

Water was then poured into the vessel so as just to cover the bottles, and filings of iron were thrown in occasionally to heighten the magnetic effect. The vessel was then covered with an iron cover, pierced through with many holes, and was called the *baquet*. From each hole issued a long and movable rod of iron, which the patients were to apply to such parts of their bodies as were afflicted. Around the *baquet* the patients were directed to sit, holding each other by the hand, and pressing their knees together as closely as possible to facilitate the passage of the magnetic fluid from one to the other.

"Then came in the assistant-magnetizers, generally strong, handsome young men, to pour into the patient from their finger-tips fresh streams of the wondrous fluid. They embraced the patients between the knees, rubbed them gently down the spine and the course of the nerves, using gentle pressure upon the breasts of the ladies, and staring them out of countenance to magnetize them by the eye. All this time the most rigorous silence was maintained, with the exception of a few wild notes on the harmonica or the pianoforte, or the melodious voice of a hidden opera singer swelling softly at long intervals. Gradually the cheeks of the ladies began to glow, their imaginations to become inflamed ; and off they went, one after the other, in convulsive fits. Some of them sobbed and tore their hair, others laughed till the tears ran from their eyes, while others shrieked and screamed and yelled till they became insensible altogether.

"This was the crisis of the delirium. In the midst of it the chief actor made his appearance, waving his wand, like Prospero, to work new wonders. Dressed in a long robe of lilac-coloured silk, richly embroidered with gold flowers, bearing in his hand a white magnetic rod, and, with a look of dignity which would have sat well on an eastern caliph, he marched with solemn strides into the room. He awed the still sensible by his eye, and the violence of their symptoms diminished. He stroked the insensible with his hands upon the eyebrows and down the spine ; traced figures upon their breast and abdomen with his long white wand, and they were restored to consciousness. They became calm, acknowledged his power, and said they felt streams of cold or burning vapour passing through their frames, according as he waved his wand or his fingers before them."

A commission was nominated by the Académie des Sciences to investigate the phenomena of this discovery. The report, which referred all the appearances to effects produced by the imagination, was the ruin of Mesmer's reputation in France, whence he retired with 340,000 francs, the fruits of his experiments upon the credulity of the Parisians, on which he lived comfortably in his own country till 1815, when he died at the age of 81.

Since Mesmer's death, his theory, with considerable improvements, has, at different times, struggled for popularity in France, Germany, and England. With a few exceptions, it has been discountenanced by men of science, and its reputation has been grievously damaged by impostures, which gave, during the period of their success, a false lustre to this illusive notion. The influence which the fancy exerts upon the functions of the body is well known to physicians, who often employ it as one of the instruments of cure ; but a system which professes to refer effects, easily attributable to imagination, to the operation of an unknown and unascertained cause, and which can be subjected to no test that can afford a safe criterion of its truth, is but a refined species of quackery, and is properly included in a work treating of *Popular Delusions.*

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 THRUPP, SECRETARY.

Continued from p. 36.

In November, 1817, the regular meeting of the Lodge was adjourned on account of the lamented death of H. R. H. the Princess Charlotte, daughter of our illustrious Patron, and niece to our M. W. G. M.

In June, 1818, instructions were received from the Grand Lodge, that after the 1st of November following, all candidates initiated into Masonry must have a Grand Lodge certificate, for which 6s. 6d. should be paid to the general funds of benevolence.

In July, 1819, it was resolved that the officers, and as many of the members as could make it convenient, should dine together (agreeably to the ancient custom of this Lodge) at Br. Cowmeadow's, the Plough Inn, Notting Hill. Tickets 10s. 6d. each.

In October, the thanks of the Lodge were voted to Br. Paul, W. M., for his present of a seal masonically engraved for the use of the Lodge.

The original warrant of the Lodge having been lost many years, a new warrant of Constitution was granted, bearing date 15th of November, signed by H. R. H. the Duke of Sussex, M. W. G. M., Lord Dundas, D. G. M., Wm. H. White and Edward Harpur, Grand Secretaries.

In December, it was unanimously resolved, that the thanks of this Lodge, engraven on a masonic emblem, in silver, be presented to Br. Geo. Wedgberrow, for the very eminent and essential services he has rendered it, and for his handsome offer of framing, glazing, and masonically ornamenting the Warrant of Constitution, which was presented to the Lodge in March following.*

It was also resolved, that the thanks of the Lodge, engraved on a similar masonic emblem, be presented to Br. Tweedy, for the services he has rendered it.

February 1st, 1820. The Regular Lodge, which it was intended to hold the 9th instant, was adjourned by summons until further notice, on the account of the death of our late illustrious Grand Master the Duke of Kent, and also our revered Sovereign George the Third.

In March, agreeably to a resolution of the Lodge in December last, the thanks of the Lodge, with a Past Master's jewel in gold, to which was attached a gold chain on a blue silk collar, ornamented with a diamond star, was presented to Br. Peter Paul, (the expense of which was defrayed by the voluntary contributions of the members of the Lodge,) in testimony of their esteem, &c.

---

* Ordered to be hung up in the Lodge-room for inspection at all regular meetings of the members.

In April, the sum of £2. 2s. was voted from the funds of the Lodge to the Royal Kent Lodge at Chatham, towards replacing their regalia, unfortunately destroyed by fire.

In May, the officers, and most of the members, of the Lodge, clothed in black, with white gloves, attended the funeral of their departed and much lamented brother Geo. Wedgberrow.

In July, the annual festival of the Lodge was held at Br. Cowmeadow's, Notting Hill. Tickets 10s. 6d. each.

In October, the thanks of the Lodge were voted to Brothers Mills and Rowe, accompanied with a silver masonic emblem to each, similar to that presented to Br. Tweedy.

In January, 1821, £2. 2s. were voted from the funds of the Lodge towards erecting a new room for the accommodation of the sick children of the Masonic Female Charity School.

In August, the annual Festival of the Lodge was held at Br. Cowmeadow's, Notting Hill. Tickets 10s. 6d. each.

In November, the sum of £3. 3s. was voted from the Lodge funds towards erecting a monument to the memory of the late illustrious Grand Master, H. R. H. the Duke of Kent.

In February, 1822, a Past Master's Jewel, of the value of £5. 5s., was presented, with the thanks of the Lodge engraved thereon, to Br. John Nutland, to which was added a blue silk collar ornamented with an embossed star, &c., by the voluntary contributions of the members, in testimony of the able manner he governed the Lodge, and supported its privileges during the time he presided over it as W. M.

In June, £5. 12s. 6d. were voted from the funds of the Lodge, for a set of new collars, and repairing the old ones.

July the 11th, the annual festival was held at Br. Furze's, the Greyhound Inn, Richmond. Tickets 12s. each.

In May, 1823, from the reports of the general meeting of the governors and subscribers of the Masonic Institution for clothing, educating, and apprenticing the sons of indigent and deceased Masons,—"That the contributions of Lodges and the fraternity in general having fallen off during the last year, it is to be feared, that unless prompt exertions be made, the beneficial effects of that laudable institution must in future be limited to a much smaller number of objects than heretofore." The foregoing having been submitted to the Lodge, it was unanimously resolved that the sum of £10. 10s. be given from its funds in aid of that benevolent institution.*

MASONIC MEETINGS.

Bro. Hyde Pullen, P.G.S.B. and P.D. Prov. G.M. Isle of Wight, was installed W.M. of the London Lodge, No. 108, by Brother Frederick Binckes, P.G.S., on the 13th ult.

The Annual Red Cross Ball will be given at Willis's Rooms, King-street, St. James's, under the auspices of the Grand Council, by the members of the masonic and military orders of the Red Cross of Constantine, K.H.S.

---

* The above donation constitutes the Master for the time a Governor, as long as the Lodge exists.

and Knights of St. John, on Wednesday, March 31st, 1875. President, Colonel Francis Burdett, M. Em. Grand Viceroy, and Deputy Grand Commander of St. John. The surplus will be given to the Masonic Charities and to the Almoner's Fund of the Red Cross Order. Coote and Tinney's band: Conductor, Mr. Coote. Tickets, including refreshments and champagne supper: Gentlemen's, 18s. 6d.; ladies' 16s.; double ticket, 30s. Dancing to commence at 9 o'clock. R. Wentworth Little, Treas. Gen. and Commander of St. John, Treas.; H. A. Dubois, G.A. Treas. and Commander of St. John; C. F. Hogard, G.V. Chamberlain and Commander of St. John, Hon. Secs.

On the 15th ult. the Whittington Lodge, No. 862, met at Anderton's Hotel, Fleet-street. Bro. Weaver. P.M., presided, and performed the ceremonies of initiation, passing, and raising with much ability.

The Grand Council of the Red Cross Order met at their Chambers, 17, Great James-street, Bedford-row, on the 16th ult. Sir Knts. J. Percy Leith and J. Lewis Thomas were elected members of the Executive Committee to whose supervision the forthcoming Ball on the 31st inst. will be intrusted. Nominations were received for the Grand Senate and various other business was transacted.

The Lodge of Benevolence met at the Freemasons' Hall on the 17th ult., and awarded or recommended grants to the extent of £708.

On the 19th ult. Bro. John Musgrave Levick, of the Albany Lodge, No. 151, was installed a Red Cross Knight in the Bective Conclave, No. 2a, and was subsequently admitted a member of the Rosicrucian Society.

The Palestine Rose Croix Chapter met on the 23rd ult. at 33, Golden-square. Bro. Henry Venn, P.M. 49, was perfected as a S.P. Rose Croix. A vote of condolence with the widow of the late Bro. E. Sillifant, 18°, was passed, and the brethren resolved to meet in March instead of January in future. The Chapter dined at the Café Royal under the presidency of Bro. H. C. Levander, 30°, M.W.S., who was supported by Bros. Major S. H. Clerke, 33°, W. Hyde Pullen, 33°, H. Dubosc, 32°, R. Wentworth Little, 30°, P.M.W.S., C. Horsley, 31°, J. Boyd, 30°, and about twenty other brethren.

The preliminary Meeting of the Stewards for the next Festival of the Girls' School was held at Freemasons' Hall on the 24th ult. Bro. J. B. Monckton, P.B.G.P., was elected President, J. C. Parkinson, J.G.D., Treasurer, and R. Wentworth Little Hon. Sec. The Steward's fee was fixed at two guineas, to include his own dinner-ticket and all expenses. Ladies' tickets will be issued at half a guinea each.

At the General Committee of the Girls' School, held at Freemasons' Hall on the 25th ult., the resignation of Miss Davis, the Head Governess, was announced, and the arrangements as to securing her successor were referred to the House Committee.

On the 26th ult. the Whittington Chapter, No. 862, met at Anderton's Hotel, Fleet-street, and three candidates were exalted.

The Roman Eagle Conclave, No. 6, assembled at Anderton's Hotel on the 27th ult. Sir Knt. W. C. Lucey, *M.D.*, was enthroned as M.P.S. and Sir Knt. A. Perrot, V., and other officers were invested. Bro. Walter Spencer was installed a Red Cross Knight, and advanced to the grade of Eusebius.

The Premier Conclave met at the Regent Masonic Hall on the 1st inst. Bros. Amphlett, Peek, Woodin, and Wilkinson were installed Knights. The Grand Conclave assembled afterwards.

The Quarterly Communication of Grand Lodge was held on the 3rd inst. Bro. Sandeman presided, and the attendance was extremely numerous. H.R.H. the Prince of Wales was unanimously elected G.M., the Grand Lodge of Quebec was recognized, and other business transacted.

On the 4th inst. the Westminster and Keystone Lodge, No. 10, met at Freemasons' Hall. Mr. Brewer, a barrister, was initiated, and Bro. L'Estrange was elected W.M. Bro. Cochrane proposed and Lord Skelmersdale, D.G.M., seconded as a joining member H.R.H. Prince Leopold. Several other distinguished brethren were also proposed. The W.M. Bro. R. W. Edis presided throughout the proceedings, which were of a highly interesting character.

On the 6th inst. Bro. Rev. Ernest Brette, *D.D.*, of Christ's Hospital, was installed W.M. of the Thames Valley Lodge, No. 1460, at the Ship Hotel, Halliford, Shepperton, by Bro. R. Wentworth Little, Prov. G. Sec., in the presence of a brilliant assembly of Installed Masters. Three brethren were passed, and five gentlemen initiated. Bro. Colonel Peters, the outgoing W.M., was presented with a splendid P.M.'s jewel of the value of fifteen guineas, in recognition of his services. Lieut. C. B. Elliott, R.N.R., and J. Llewellyn Jones, are the new Wardens; W. Paas, P.M. Treas.; J. G. Marsh, P.M., Sec.; W. T. Home, S.D.; R. C. Magee, J.D., &c. Colonel Burdett, Prov. G.M.; T. Cubitt, G. Purst.; J. Boyd, P.G. Purst.; W. Worrell, P.M. (Sec. Royal Albert Asylum); H. Massey, P.M.; and J. White, W.M. 228, were amongst the visitors.

The Albion Lodge, No. 9, met at the Regent Masonic Hall, Regent-street, on the 10th inst. The W.M. Bro. W. R. Marsh very ably initiated three candidates. Amongst the visitors were Bros. Hyde Pullen, P.G.S.B., F. Binckes, and R. Wentworth Little.

Red Cross of Constantine.—The Premier Conclave of this order met, in conjunction with the Bective Conclave, No. 2*a*, on Monday the 1st instant, at the Regent Masonic Hall, Regent-street, and was numerously attended. Four candidates, namely, Bros. Edward Amphlett, *M.A.* (son of Baron Amphlett), Cuthbert E. Peek (son of Sir Henry W. Peek, Bart., M.P.), W. H. Whitway Wilkinson, Licentiate Royal College of Physicians, and Frederick Woodin, were installed as Knights of the Order. It was unanimously resolved that a vote of condolence be sent to the widow of the late Sir Knight Edwin Sillifant, G. Standard-Bearer, the M.P.S., who died on the 19th ultimo. Sir Knight T. Burdett Yeoman was elected M.P.S.; T. Cubitt, P. Sov., Treasurer; and J. Gilbert, Sentinel.

The Conclave was then closed, and the Annual Assembly of the General Grand Conclave was held. The chair was occupied by the M.E. Sir Kt. Colonel Burdett, G. Viceroy, supported by Sir Kts. W. H. Hubbard, P.G.S.G., as G.V.; R. Wentworth Little, P.G.S.G. and G. Treas.; J. G. Marsh, P.G.S.G.; H. C. Levander, G.H.C.; W. R. Woodman, G. R.; Angelo J. Lewis, G.C.; T. Cubitt, G.O.; T. W. White, G. Preceptor; W. Roebuck, G. Prefect; Rev. J. M. Vaughan, G.S.P.; Rev. P. E. H. Brette, *D.D.*, G.A.R.; H. A. Dubois, G.S.A.; G. Kenning, G.I. of R.; Colonel J. Peters, G. Standard-Bearer; H. Parker, G. Organist; T. Burdett Yeoman, G.A.M.; E. H. Thiellay, G.V.C.; C. F. Hogard, G. Herald; J. T. Moss, G. Usher; Chas. Horsley, Int. Gen.; S. Rosenthal Int. Gen.;

A. A. Pendlebury, K.G.C. No. 6; J. Baird Mercer, K.G.C. No. 4; G. Moren, No. 2*a*; F. W. H. Ramsay, *M.D.*, Premier, and "Bard of Avon," No. 99; W. H. Scott, 101; W. Hurlstone, 6; Alfred Moore, Premier; F. Keily, 2*a*; J. W. Ellison Macartney, *M.P.*, Premier; John Clark, 35; W. Cubitt Lucey, *M.D.*, 6; Clement Stretton, 44; Rev. P. M. Holden, Premier; E. S. Norris, 2; T. Kingston, Premier, P. Sovereigns; T. Massa, Premier; F. J. Baines, 44; P. Vicaroys; S. Spencer, 2*a*; R. Gresley Hall, Premier; G. A. Green, 35; J. Musgrave Levick 2*a*; Horatio H. Shirley; J. Adams-Acton; William Winn; E. Amphlett; W. H. W. Wilkinson; C. E. Peek; and F. Woodin, Premier.

The Grand Conclave was opened in due form, and the report of the Executive Committee was read and adopted. The Knights then proceeded to elect ten members of the Grand Senate out of fifteen candidates, and the result of the ballot having been made known, the Acting Grand Sovereign announced that the principal officers of the Order for the ensuing year would be as follows, all being nominated but the last ten Senators, who were elected in Conclave:—

Grand Imperial Council.—Sir Frederick Martin Williams, Bart., *M.P.*, Most Illustrious Grand Sovereign; Colonel Francis Burdett, Most Eminent Grand Viceroy; the Right Hon. the Earl Ferrers, Grand Senior General; William Edward Gumbleton, *J.P.*, Grand Junior General; Rev. William Benjamin Church, *M.A.*, Rev. Joseph Marychurch Vaughan, Grand High Prelates; Henry Charles Levander, *M.A.*, Grand High Chancellor; Robert Wentworth Little, Grand Treasurer; William Robert Woodman, *M.D.*, Grand Recorder; Raynham William Stewart, Grand High Almoner; Angelo John Lewis, *M.A.*, Grand Chamberlain; John Boyd, Esq., Grand Architect; Thomas Cubitt, Grand Marshal; George Toller, Jun., Grand Orator; Thomas W. White, Grand Historiographer. Past Grand Councillors; the Right Hon. the Earl of Bective, Past Grand Sovereign; the Right Hon. the Lord Skelmersdale, James Percy Leith, Past Grand Viceroys; Edward Busher, the Right Hon. the Earl of Jersey, Robert Jones, Past Grand Generals; Rev. Thomas Fitzarthur Tovin Ravenshaw, *M.A.*, Rev. Charles John Martyn, Past Grand High Prelates; Hyde Clarke, John Hervey, Past Grand High Chancellors; William Henry Hubbard, Past Grand Treasurer; Henry Gustavus Buss, Grand High Almoner; Colonel John Whitwell, *M.P.*, Past Grand Chamberlain; John George Marsh, James Lewis Thomas, Past Grand Architects. Grand Senate.—Joseph Charles Parkinson, Grand Preceptor; William Roebuck, Grand Examiner; Chas. H. Rogers-Harrison, *F.R.C.S.*, Grand Prefect; Rev. Philip E. H. Brette, *D.D.*, Grand Sub-Prelate; George Powell, Grand Vice-Chancellor; Henry Arthur Dubois, Grand Assistant Treasurer; George Kenning, Grand Assistant Recorder; Lieut.-Colonel Jas. Peters, Grand Sub-Almoner; Alfred A. Pendlebury, Grand Inspector of Regalia; Eugene H. Thiellay and Thos. Burdett Yeoman, Grand Standard-Bearers; Frederick Keily, Grand Sword-Bearer; Henry Parker, Grand Organist; John T. Moss, Grand Assistant Marshal; Chas. Frederick Hogard, Grand Vice-Chamberlain; John Wm. Ellison Macartney, *M.P.*, and John Robert Goepel, Grand Heralds; James Percy Leith, Grand Usher. The Grand Conclave was then closed, and the Knights adjourned to the banqueting-room, where forty-two sat down under the presidency of Colonel Burdett, in the absence of Sir Frederick M. Williams, Bart., who, as was subsequently ascertained, had not received his notice in time to attend the meeting. After the cloth was cleared, the Chairman proposed "The Queen and the Christian Orders," "H.R.H. the Prince and Princess of Wales," "The G. Sovereign,

Sir F. M. Williams, and the P.G. Sovereign, the Earl of Bective"; all of which were heartily received. Sir Knt. R. Wentworth Little then gave the health of the Chairman, and referred to the untiring zeal and sterling masonic qualities of that illustrious Knight. The toast was responded to with the greatest *verve* and enthusiasm; all the company rising to give the Red Cross fire. Colonel Burdett expressed his thanks and the pleasure he experienced in again meeting the Knights and aiding the well-being and progress of the Order. Sir Knt. Levander replied for the Council, and Sir Knt. Roebuck for the Senate. Dr. Lucey and other M.P.S.'s returned their best acknowledgments for the toast of "Prosperity to the various Conclaves of the Order"; and the Sentinel's toast concluded the proceedings. Out of respect to the memory of Sir Knt. Sillifant, a Grand Senator, the usual professional musical entertainment was dispensed with on this occasion.

MASONIC AND PERSONAL ITEMS.

THE next Quarterly Meeting of the Metropolitan Rosicrucian College will be held on Thursday, the 8th April, at the Regent Masonic Hall, Regent-street. The annual banquet will be held after the meeting.

HER Majesty has conferred the order of St. Michael and St. George upon Bro. A. C. Gregory, District Grand Master of Queensland, and Surveyor-General to the colony.

BRO. Colonel Francis Burdett has resigned his commission in the 3rd Royal Surrey Militia, consequent upon his acceptance of the Lieutenant-Colonelcy of the 7th Administrative Battalion of Middlesex Rifle Volunteers.

BRO. Michael Tracey, late Master Gunner R.A., has been promoted to a Lieutenancy in the Coast Brigade.

THE Right Hon. the Lord Mayor, Bro. D. H. Stone, with the Sheriffs and Bro. Monckton, the Town Clerk, will visit the Great City Lodge, No. 1426, at the Cannon-street Hotel, on the 20th inst.

THE celebration of the Jubilee of the Royal Union Lodge, No. 382, Uxbridge, has been postponed to July.

THE prospectus of "The Royal Masonic Cyclopædia" has been issued. The work will be edited by Frater Kenneth R. H. Mackenzie VIII°, Assistant Secretary-General of the Rosicrucian Society.

BOOKS RECEIVED FOR REVIEW.

THE NEW MORALITY: a Poem. By Bro. the Rev. A. F. Woodford, *M.A.*, P.G.C.

THE LIFE AND DEATH OF THE SUBLIME SOCIETY OF BEEFSTEAKS. By Bro. Walter Arnold, per Bro. S. B. Ellis, of Sheffield.

SCINTILLATIONS.

A DESERVED RETORT.—A spendthrift, who had nearly wasted all his patrimony, seeing an acquaintance in a coat not of the newest cut, told him that he thought it had been his great-grandfather's coat. "So it was," said the gentleman, "and I have also my great-grandfather's *lands*, which is more than you can say."

BRIGHT AND SHARP.—A little boy having been much praised for his quickness of reply, a gentleman present observed, that when children were keen in their youth, they were generally stupid and dull when they were advanced in years, and *vice versâ*. "What a *very sensible boy*, sir, must *you* have been!" returned the child.

ANY PORT IN A STORM.—A very worthy, though not particularly erudite, underwriter at Lloyd's was conversing one day with a friend on the subject of a ship they had mutually insured. His friend observed, "Do you know that I suspect our ship is in *jeopardy*."—"Well, I am glad that she has got *into some port at last*," replied the other.

A GOOD SERVANT.—"I can't conceive," said one nobleman to another, "how it is that you manage. Though your estate is less than mine, I could not afford to live at the rate you do."—"My Lord," said the other, "I have a place."—"A place? you amaze me, I never heard of it till now—pray what place?"—"*I am my own steward.*"

A BAD CROP.—After a long drought, there fell a torrent of rain; and a country gentleman observed to Sir John Hamilton, "This is a most delightful rain; I hope it will bring up *everything out of the ground*."—"By Jove, sir," said Sir John, "I hope not; for I have sowed three wives in it, and I should be very sorry to see them come up again."

A FEELING WITNESS.—A lawyer, upon a circuit in Ireland, who was pleading the cause of an infant plaintiff, took the child up in his arms and presented it to the jury, suffused with tears. This had a great effect, until the opposite lawyer asked the child—"What made him cry?"—"*He pinched me!*" answered the little innocent. The whole court was convulsed with laughter.

BALANCING ACCOUNTS.—Theophilus Cibber, who was very extravagant, one day asked his father for a hundred pounds. "Zounds, sir," said Colly, "can't you live upon your salary? When I was your age, I never spent a farthing of my father's money."—"But you have spent a great deal of *my father's*," replied Theophilus. This retort had the desired effect.

ANSWERS TO CORRESPONDENTS.

W. R. M.—We read, with considerable astonishment, the article in our contemporary, the *Freemason*, on "Masonic Canards." The cutting sent to us was from the *Buckinghamshire Advertiser*, and we have ascertained that it was copied from the *Scotsman*; in fact, the item had in reality "gone the rounds of the press," and we cannot understand how it escaped the notice of the editor of the *Freemason*.

OBITUARY.

On the 19th ult., Bro. Edwin Sillifant, 18°, in his 41st year. The deceased brother was initiated in the Lodge of Stability, No. 217, on the 22nd December, 1854, and served the office of W.M. He was a founder and P.Z. of the Chapter of Stability, Treasurer of the Acacia Lodge, No. 1309, and a Past Grand Deacon of the Province of Middlesex. Bro. Sillifant was installed as a Red Cross Knight in the St. George's Conclave, No. 18, and joined the Premier Conclave 28th February, 1870. He was M.P.S. of the latter at the time of his decease, and also Grand Standard-Bearer of the Order, to which he was steadfastly attached, and by whose members he is deeply lamented. Bro. Sillifant received the Rose Croix degree in the Palestine Chapter on the 26th November, 1872.

On the 21st ult., Bro. George Crawshaw.

On the 25th ult., Bro. Charles Oldroyd, P. Prov. Grand Treasurer for West Yorkshire.

On the 4th inst. Bro. James Peace.

On the 5th inst., Bro. Henry Udall, of the Middle Temple, Barrister-at-Law. Bro. Udall was initiated in the Westminster and Keystone Lodge, No. 10, on the 20th May, 1835, and attained the Master's chair. The deceased was at one time a very prominent member of the craft.

On the 7th inst. Bro. Andrew de la Chaumette, who was initiated in the United Lodge of Prudence, No. 83, on the 17th April, 1849, and subsequently joined St. Alban's Lodge, No. 29.

On the 9th inst. at Sidney-place, Brompton, Bro. William Pulteney Scott, P.G.D., formerly President of the Colonial Board.

NOTICES.

The Rosicrucian Society: Transactions of the Metropolitan College.—A Quarterly Convocation was held at the Regent Masonic Hall, Regent-street, on the 14th January, when the following members were present:—Fratres H. C. Levander, Chief Adept; Wm. Robert Woodman, *M.D.*, Sec. Gen.; C. H. R. Harrison, *F.R.C.S.*, P.M.G.; T. B. Yeoman, Third Ancient; G. Kenning, C. of N.; D. M. Dewar, Organist; K. R. H. Mackenzie, Asst. Sec. Gen.; J. L. Thomas; Rev. P. M. Holden; E. S. Norris; and E. Roberts. Frater J. Gilbert attended as Acolyte, Frater Levander occupied the chair; and, after the minutes had been read and confirmed, Bros. Carl Adolph Lea and George Arthur Rooks were balloted for and accepted as aspirants. Bro. Lea was admitted and advanced to the grade of Zelator. Upon this occasion the paper usually read at the meetings by Frater Mackenzie not being forthcoming, the College was closed, and the members present proceeded to enjoy the evening together at the festive board. The next Quarterly Convocation on the 8th April will be the Obligatory Meeting, after which the Annual Festival will be held; and it is requested that all desirous of remaining to the banquet will signify the same to the Secretary-General at least three days before the date named.

ROYAL MASONIC INSTITUTION FOR GIRLS,

ST. JOHN'S HILL, LONDON, S.W.

OFFICE: 5, FREEMASONS' HALL, GREAT QUEEN ST., W.C.

Patron and President.

H.R.H. THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Patroness.

H.R.H. THE PRINCESS OF WALES.

Vice-Presidents (*Ex-officio*).

The Right Hon. THE EARL OF CARNARVON, M.W. Pro-G.M.
The Right Hon. LORD SKELMERSDALE, R.W. Dep. G.M.

Treasurer.

SAMUEL TOMKINS, Esq., *Grand Treasurer.*

Collector.

Mr. HENRY MUGGERIDGE, P.M. 192 & 1715; 191, Downham Road, Islington, N.

Bankers.

Messrs. WILLIS, PERCIVAL, & Co., Lombard Street.

1,039 Girls have been Educated, Clothed, and Maintained within its walls.

148 Girls are now receiving its benefits.

Entirely Supported by Voluntary Contributions.

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.

ROYAL MASONIC INSTITUTION FOR BOYS,

WOOD GREEN, LONDON, N.

Patron.

HER MAJESTY THE QUEEN.

President.

H.R.H. THE PRINCE OF WALES, K.G., M.W.G.M.

Vice-Presidents (*Ex-officio*).

The Right Hon. THE EARL OF CARNARVON, M.W. Pro-G. Master.
The Right Hon. LORD SKELMERSDALE, R.W. Dep. G. Master.

Treasurer.

GEORGE PLUCKNETT, Esq., V.P., P.G.D.

Collector.

Mr. EDWARD HARRIS, P.M. 73 ; 17, Usher Road, North Bow, E.

Bankers.

Sir SAMUEL SCOTT, Bart., & Co., Cavendish Square, W.

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.