

In 1805, a Lodge, working according to the Swedish rite, was opened at St. Petersburg.

This Lodge powerfully contributed to the creation of three new Lodges, a Russian Lodge, a French Lodge, and a German Lodge.

These are the associations placed under the direction of Bro. Beber, which appear to have constituted, about 1810, the Grand Lodge of Vladimir.

It was also about the same time that the Masonic authority recovered its activity, that two new Lodges were besides founded at St. Petersburg, "Les Amis Reunis," of which the Master was Bro. Gerebtsoff, Chamberlain, and "La Palestine," whose labors were directed by Count Wielhorski, Gentleman of the Chamber.

These two new Lodges were organized in the French rite, and worked in the French language.

In 1811, the Lodge "Isis" was established at the "Orient" of Revel.

Lastly, in 1813, the Lodge Neptune commenced its labors at the "Orient" of Cronstadt.

All these Lodges appear to have had but a short career, since we do not find their names in the arrangements adopted in 1815.

Until 1814 the greater part of the Russian Lodges recognized, as their Grand Master, Bro. Beber, but at that period, after an energetic discussion on a demand to suppress the high grades, General Aide-de-Camp Count Schouvaloff was elected Grand Master, in the place of Bro. Beber, the defender of the so-called high grades, and who failed to obtain the majority of votes.

Bro. Count Schouvaloff having refused this dignity, Count Mousschin Pouschkine was elected in his stead, at the meeting in January, 1815. From this date the symbolical and the high grades had two distinct administrations.

Bro. Mousschin Pouschkine was Grand Master of the symbolical Lodges. Bro. Beber remained Grand Master of the high grades, under the title of "Vicar of Solomon" and "Prefect of the Sublime Council."

Bro. Beber had under his direction from the commencement two Lodges, "Elizabeth a la Vertu," and "Les Amis Reunis," but a little later two other associations were constituted under his jurisdiction, "L'Etoile Polaire," et "Lest trois Vertus."

As regards Bro. Mousschin Pouschkine, he numbered on the 20th of January, 1815, under his direction, the Lodges, "Pierre a la Verite" et "La Palestine," at the Orient of St. Petersburg; "Isis a l'Esperance," at the Orient of Revel, and "Neptune a l'Esperance," at the Orient of Cronstadt.

These are the four bodies which founded the Grand Lodge "Astree," of which there exists an historical document, the Constitution, such as we find in the "pieces justificatives" placed at the end of the sixth volume of an important work which has just appeared at St. Petersburg, the history of the reign of Alexander I., by General Bogdonovitch. The text of this Constitution, drawn up in the French language, is printed from a manuscript preserved in the archives of the Minister of War, at St. Petersburg.

Russian Freemasonry developed itself, and continued in peace until August 12, 1822, when an Imperial ukase interdicted anew all the Masonic meetings. Among the Freemasons who are to be found among the members of the Russian bodies at the time of their closing, are to be noticed the Grand Duke Constantine, brother of the Emperor; General Benkendorf, afterwards Minister of Police under the Emperor Nicholas; General Count de Langeron, an old French *emigre* in the Russian service from the time of the Revolution. Count Potocki, Lieutenant Generals Inzoff, Roth, Iorster, and Count Schouvaloff, Foutchkoff, and Schabert; Colonel Michalovski-Danilovski, a military historian of high repute in Russia; Lieutenant-Colonel Dubelt, who became, like General Benkendorf, Minister of Police under the Emperor Nicholas; Professor Arseinef, the celebrated "litterateur," Gretsch; Colonel Batenkoff, the poet, and a great number of other brethren whose enumeration would be too long, but who belonged to nearly all the most elevated classes in Russia.—*Editor London Masonic Magazine.*

CROMWELL'S CONNECTION WITH FREEMASONRY.

THE Abbe Larudan published at Amsterdam, in 1746, a book entitled "Les Franches-Macons Ecrases," of which Kloss says, that it is the armory from which all the abuse of Freemasonry by its enemies has been derived. Larudan was the first to advance, in this book, the theory that Oliver Cromwell was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs, adopting, with this view as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of Freemasons, because his object was to engage them in the building of a new edifice; that is to say, to reform the human