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O b i t u a r y.

BROTHER WILLIAM FOX,
Of Batley, Yorkshire.

It is our painful duty to record the death of Bro. William Fox, an old member of the Nelson of the Nile Lodge, No. 264, Batley. The deceased was initiated on November 25th, 1849, and raised January 28th, 1850, and after having served several minor offices in the lodge, was eventually elected Treasurer, the duties of which office he honourably discharged for the long period of twelve years. He was a good Mason in every sense of the word, and was held in high esteem by his brethren, having been a member of the lodge in difficult times. He had of late suffered from a very severe illness, which proved too strong for his constitution, and after having passed through the heat and burden of his day with honour and credit, it pleased the Almighty to call him hence on the 8th inst., at the advanced age of 62. Having expressed a desire to be buried with Masonic honours, the brethren willingly complied with his request, and, for that purpose, a dispensation for the brethren to appear at the funeral in Masonic clothing was obtained from the W.D.P.G.M. of West Yorkshire, Bro. Bentley Shaw. A Lodge of Emergency was duly convened by circular to meet on the 11th inst., to enable the brethren to pay their last tribute of respect to the deceased worthy brother. The lodge having been opened by the W.M., Bro. Benjamin P. Parker, and the dispensation read, the brethren, to the number of about seventy, formed in procession, under the directions of Bro. James Preston, D. of C., assisted by Bro. Joshua Gomersal, P.M., and proceeded to the residence of the departed brother to escort his remains to their last resting-place. The visitors present on the occasion included representatives from the following lodges:—De Warren (1302, Halifax), Saville (1231, Elland), Scarborough (1214, Soothill), Trafalgar (971, Batley), St. James's (448, Halifax), Integrity (380, Morley), and three Grand Principals (208, Dewsbury). The proceedings throughout were solemn and impressive. The remains of our departed brother having been deposited in the grave, the usual Masonic salutation was imposingly given by the brethren around, after which the procession re-formed, and the brethren returned to their rooms and subsequently closed the lodge with due solemnity, as the occasion required.

BROTHER J. ABRAHAMS.

It is with very great and deep regret we announce the death of Bro. J. Abrahams, P.M. 185, Lodge of Tranquility, which sad event took place on Tuesday, the 27th inst. He suffered from an attack of paralysis, which terminated his existence. He was beloved by all who knew him, and he has left a wife and family, who will mourn his loss.

FREEMASONRY IN BRIGHTON.

[FROM OUR OWN CORRESPONDENT.]

The first month of the new year will find the Masons of Brighton active and well employed, both in and out of lodge. Of the thirty-one days which is January's share of the three hundred and sixty-five children of the year, at least seven, or to speak by the card, six (for two events fall on the same evening) will be taken up with Masonic engagements.

It is the growing conviction, based on long experience, that the four Craft lodges now working in the town are inadequate to the demands made by this large town for Masonic accommodation, a larger amount of which is needed, consequent on the many social and professional jealousies which always prevail in a provincial town. It is found as a rule that the Masonic gathering are well attended, especially when festive occasions permit the greater number of brethren to prove their competency to bear the "knife, fork, and spoon" decoration. Of these festive gatherings there will be four during the month. The first on Tuesday (1st Tuesday), January 3rd, on which day the Royal York Lodge, No. 315, will hold a business meeting, under the presidency of Bro. James Curtis, the much esteemed W.M. (who was two or three years since elected to the high and distinguished position of Grand Master of the Manchester Unity of Odd Fellows). He is a good working Mason, and held in high esteem by all his brother Masons, except by the select few who "rule and govern" the province of Sussex, who have not yet recognised his undoubted claim to the honours of Provincial Grand Lodge, many others of far inferior merit having been decorated while he is silently passed by.

The second, Thursday January 12th, the Royal Brunswick Lodge, No. 732, will meet, and the principal business will be to install a highly-respected brother, one who is esteemed both in and out of the Craft. We refer to Bro. Edward Carpenter, who for many years past has been the unwearied Secretary of the Flower Shows held in Brighton during the months of June and September. In this capacity he has won golden opinions from his fellow-townsmen. Doubtless, as head of his lodge he will justify the expectations formed of his efforts as a good worker in the subordinate offices of the lodge. It is rumoured that an ex-Mayor of Brighton will be selected as the S.W., and that the officers to be appointed will in every respect justify the expectation that after a year of good working, prosperity and progress will be before the lodge. After the installation, the brethren will banquet together, according to the custom which has prevailed in the lodge since its foundation.

On Friday, January 20th (third Friday), the Royal Clarence, No. 271, will meet for the purpose of Masonic business. The present W.M., Bro. Beard, is a physician of considerable eminence in his profession, and well-known in Sussex on account of his valuable services rendered for many years past to the Sussex County Hospital. The inhabitants of Brighton generally, and a large circle of personal friends particularly, have heard with regret that Bro. Beard is likely to leave Brighton for the north of England, he having accepted an official appointment of considerable importance.

The third Saturday, January 21st, will find the members of the Yarborough Lodge, No. 811, assembling; but on this occasion Bro. Edward Turner, 30°, the present W.M., will have little else to do, save with his usual genial manner and ready wit, to preside at the banquet table. The banquets of this lodge have always been given with a due and considerate regard for those who honour it with their presence. It has been well and truly said, that hospitality, good fellowship, and honest and hearty welcome are the distinguishing characteristics of the members of this lodge.

On Wednesday (4th Wednesday) January 25th, the installation meeting of the Royal Sussex Lodge of Mark Master Masons will take place. On this occasion, in addition to the expected advancement of several candidates, Bro. W. Hudson, P.M. 315 and J. Chapter 732, will

be installed in the chair of Adonhiram. This brother, known among his more immediate and personal friends as "Household Removal" or "Ecosphveron," is very popular, and his unanimous election to the office of Master has given general satisfaction, and doubtless under his rule the lodge will continue to increase in prosperity and popularity, and in the same usefulness which has marked its career since its establishment a few years ago. After the lodge is closed, the brethren intend to banquet at the Terminus Hotel, Queen's-road (Bro. Pearson's), where past experience assures us that no disappointment will be likely to take place on account of either caterer or cook. Royal Arch Masonry in Brighton is not so active as all true Masons could desire. There are established in the town but two R.A. Chapters, one of which, the Royal Sussex, No. 732, will meet on the 26th of January. The same evening a ball, in aid of the Masonic Charities, will be held in the magnificent rooms of the Royal Pavilion. This ball is an annual one, and given under the auspices of the Royal York Lodge, No. 315. Forty-five stewards are on the list, and comprise the names of present and past Grand Officers of the province of Sussex. This ball under such circumstances, cannot fail to be what it has ever been, a most fashionable and attractive gathering. The balance of profit, and it should be a handsome one, is always paid over to one or other of the Masonic institutions. Bro. C. W. Hudson, of 71, Queen's road, is the acting and accommodating honorary secretary, who will gladly answer all inquiries addressed to him.

The Masonic sojourner tired of London, wearied of its attractions, bored with its tide of traffic, and used up with respect to its novelties, may, if he be so disposed, most advantageously spend the best part of the month of January in Brighton, where, during the day,

From morn till dewy eve,

he may revel in an almost endless round of entertainments so lavishly provided to amuse and delight the visitor; or he may seek health on or by the sea, or in the use of the luxurious Turkish Bath; and he may, in addition with the result of "pleasure and profit," indulge his Masonic tastes in at least three of the divisions of Freemasonry, and on one occasion at least he may couple enjoyment with benevolence.

This review of the coming month of January in Brighton must now be closed, and in doing so let us express a hope that all who join in the various engagements set forth will, at times during their enjoyment, remember the Tyler's words, "To all poor and distressed Masons," and let us add, "their sons and daughters," so many of whom require our aid to fit them for life's battle.

ANCIENT AND PRIMITIVE RITE OF MISRAIM.

An assembly of the Conservators General of the Rite of Misraim was held at Freemasons' Tavern, Great Queen-street, on Wednesday, the 28th inst., for the purpose of opening the "Bective" Sanctuary of Levites, the 33° of the Rite, a Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Crémieux, 33° of the Rite Écossais, and a member of the Grand College of Rites in France.

The sanctuary having been formally opened, between eighty and a hundred brethren were duly admitted by sevens at a time, and obligated as members of the 33°, and that number, large as it may appear, would doubtless have been still greater had it not been for the extreme inclemency of the weather, and the absence of many brethren from town for the Christmas holidays.

In our next we will furnish more particulars of this interesting meeting, merely adding that, although the Rite is now attached to the Red Cross Order for administrative purposes, and the thirty-seven conclaves on the roll are authorised to confer it, yet all non-Christian Master Masons are eligible for reception into the Order.

The Right Hon. the Earl of Bective is the Sovereign Grand Master (nominate), and the next two officers are also Provincial Grand Masters in the Craft, as well as distinguished members of other branches of Freemasonry. Under such auspices the Rite is destined to attain a very high position in the Masonic world, and we heartily wish it every success.

TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

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Vol. I., bound in cloth 4s. 6d.
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Births, Marriages, and Deaths.

BIRTH.

JOHNSON.—On the 20th inst., at 1, Canning-street, Liverpool, the wife of Bro. R. H. D. Johnson, P.M. of 249 and 1094, of a daughter.

DEATHS.

ABRAHAMS.—On the 27th inst., Bro. J. Abrahams, P.M. Lodge of Tranquility, No. 185.

FOX.—On the 8th inst., aged 92, Bro. Wm. Fox, Treas. Lodge Nelson of the Nile, Batley, Yorkshire.

MONAGHAN.—On the 18th inst., at 10, Dock-street, Hartlepool, aged 66, Bro. Thomas Monaghan, of Lodge 694, of the town and county Monaghan, Ireland.

Answers to Correspondents.

All communications for THE FREEMASON should be written legibly on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

BRO. J. Y.—We will insert your statement next week.

ENQUIRING BROTHER.—Your letter shall appear next week.

The Freemason,

SATURDAY, DECEMBER 31, 1870.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

1870.

ANOTHER year has passed away; another wave has rolled into the boundless sea of eternity, fraught with crimes and passions and good works, and with the lives of many thousands of earth's creatures. Opening without a cloud to dim the political horizon of Europe, 1870 closes amidst the terror of war and the blood-stained darkness of strife. The pæans which have been sung in praise of peace are now mocked by the clash of deadly weapons and the tramp of murderous hosts. The breath of mild philosophy is stifled amid the smoke of battle-fields, and the light of progress is quenched by the lurid flame of hatred and revenge. What demoniac spirit is abroad amongst the nations? What accursed Destroyer now walks the earth, kindling wrath and jealousies amongst men, and

heaping unutterable woes upon their devoted heads? Alas! it is the self-same fiend, Ambition, which has ever lured its victims from the happy scenes of life to those dizzy heights of fortune whence they are often precipitated into utter ruin and despair. We cannot give any other name to the policy which is now filling France with slaughter; we cannot otherwise designate that regal pride which insists upon holocausts of human lives before its horrible hunger can be satisfied, and which invokes Divine assistance for the triumph of its iron despotism.

It has been truly said that the name of God has fenced about all crime with holiness—"the smoke of burning towns, the cries of female helplessness, unarmed old age, and youth, and infancy, horribly massacred, ascend to heaven in honour of His name." Happily for us in England we are removed from participation in this hideous drama of blood; but, nevertheless, our sympathies are stirred and our hearts bleed for the miserable sufferers, whose every hope in life has been thus rudely shattered. As for the dead, they are beyond our ken—we can but mourn their loss; and for those who died in open fight we have a requiem befitting the fallen brave. It is the living who suffer; and not only those within the dreaded track of war, but the wives and children, and other loved ones of the slain. Then, again, look at the long files of the wounded, maimed, and mutilated, racked with pain and riven with keenest agonies, is their fate a pleasant one to contemplate, their new year a happy era to be ushered in with smiles and gladness and rejoicings? It is reflections like these that will bring home to our minds the sorrowful realities of glory, and induce us to extend to our less fortunate fellow-creatures the aid of which they stand so bitterly in need.

So far as Freemasonry is concerned, and more especially as regards the Craft in England, its progress has been undiminished—nay, rather accelerated during the past year. The several Masonic institutions have been well supported at their annual festivals—one in particular, the Boys' School, having had the advantage of the presidency of His Royal Highness the Prince of Wales, an event which was signalled by a magnificent list of subscriptions amounting to about ten thousand pounds. The Prince has also, as we recently announced, consented to preside at the forthcoming festival of the Girls' Institution in May. Last year the formal inauguration of the great Temple of Freemasonry in Great Queen-street was accomplished, and 1870 will be remembered as having witnessed the retirement of the Earl of Zetland from the post of Grand Master, which he had so long and so worthily filled. Of his lordship's successor, the Earl de Grey and Ripon, we have previously placed our opinion on record, and need only add that he has in every respect sustained the high expectations then formed of his ability,

suavity, and dignity in the government of the Craft. Our brethren in Scotland have also, as we lately noticed, elected a new Ruler; but as Lord Rosslyn is a well-known Mason and an enthusiastic admirer of the principles of Freemasonry, there can be no doubt that his accession to office will be a gain to the Fraternity at large. In Ireland, the Order partakes more of the character of a secret association than in any other portion of the United Kingdom. This is mainly attributable to the opposition of a large section of the population, who, under the influence of priestly terrorism, are ready to denounce any and every idea which is not sanctioned by Papal authority. In the United States, the Craft has found a kindred home among free men, and its career, so far, resembles more the march of a Titanic army than the quiet advance of a moral and philosophical sodality. The foundation-stone of a great temple has been laid in New York amid the plaudits of assembled thousands, and the array of Craftsmen upon that occasion became a perfect demonstration.

Returning to Europe, we find Spain shaking off its ancient lethargy; Italy brimming over with lodges; Austria, even, with a Masonic society held in her capital, Hungary with a Grand Lodge and several subordinate bodies. Unhappy France groans and writhes beneath the heel of her conqueror, and the columns of Masonry are shaded, and the labours of love have ceased. Nor is Germany, we fear, much better situated, for the flower of her sons have gone forth to do battle, and some of the best Masons of the Fatherland have already perished. Of other countries, we have little to record; Switzerland, Belgium, Holland, Portugal, Denmark, Sweden and Norway, have long possessed Grand Lodges, or at least recognised bodies of Freemasons within their limits, and their names have therefore long been cherished as links in the bright chain of Universal Brotherhood. On the whole, we may fairly congratulate ourselves that the principles of Freemasonry are slowly but surely making way all over the world, and we may also rest assured that nothing can shake the solid foundation of the Order if we are but true to those principles. A great moral responsibility rests upon the members of the Craft; the fabric reared of old has still all the elements of stability and success, but if we replace the good material with specimens of workmanship, unhewn and unpolished, we cannot hope to preserve the beauty of the edifice.

In closing these remarks, we desire to take the opportunity afforded by the closing year, of thanking all our subscribers and supporters for the assistance and aid which they have rendered to our efforts during the memorable year 1870. Though "King's crowns" have "gone down" in war, and monetary crises have arisen, THE FREEMASON still bears aloft the banner which it loves, still sings the praises

of the "Good Old Craft." Moreover, we have succeeded in rallying around us men who are revered and honoured wherever Freemasonry is known, some of whom, like the "Masonic Student" and "Lupus," are working under the friendly shadow of a *nom de plume*, while others, like Bro. Hughan, stand "before heaven confessed." We ask for a continuance, and even for an increase, of their valuable support during 1871, and we pledge ourselves, on our side, to leave nothing undone to secure and maintain the goodwill and respect of our brethren. For this object we labour, and we know that our labours have hitherto met with acceptance. Let us therefore again express our thanks for the past, and at the same time a hope, that for all our readers and friends 1871 may prove to be

A HAPPY NEW YEAR.

Multum in Parvo, or Masonic Notes and Queries.

THE TEMPLARS AND THE CRAFT (p. 673).

I regret that I cannot afford my worthy friend and brother, W. J. Hughan, any information on the point mentioned in his communication—viz., "an authority in any of the ancient warrants" for working the degrees for which I stated I possessed the seals formerly belonging to the old Athole Lodge, No. 91, in this town. The warrant of that lodge, of course, I never saw; but the warrant of the Lodge at Hinckley, granted on the 30th January, 1764, by the Earl of Kelly, G.M., is an ordinary Craft lodge warrant printed on parchment, with the exception of the signatures and the names, &c., of the officers of the lodge, and the place of meeting.

No mention whatever is made in it of any except the Craft degrees; and as the old Tyler of that lodge has received all those degrees which I mentioned, except the Red Cross of Babylon, it appears probable that these different degrees were conferred in the "Ancient" Craft lodges by custom, and not by direct documentary authority from the "Ancient" Grand Lodge.

WILLIAM KELLY.

MASONIC CURIOSITIES, ETC. (p. 620).

I have just had pointed out to me the remarks of Bro. Hughan regarding the admission of bastards into our Order, and must say as an Irish Freemason that all the lodges I have visited entirely prohibit their initiation. Some time ago the matter was fully discussed in the columns of THE FREEMASON, when "Cipes," to say the least of it, had the best of the argument. But, without re-opening the discussion, I am satisfied that no brother is entitled to give an opinion on the subject unless he is fully conversant with the tables of consanguinity and affinity and thoroughly understands the law of incest. Our criminal courts have lately had under their notice acts committed by bastards that are too horrible to mention, in which the law could not reach the guilty parties in consequence of their being bastards. Let those who approve of the admission of bastards into the Masonic Order first study the law of incest, and consider the results.

INNOCENTE ARROGONI,
M.M. Lodge No. 22, Irish Constitution,
and No. 433, England.

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ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

As it has been desired that I should give the article on Freemasonry it may not be out of place to give a few words of my own. I for my own part, much as I might wish it, can hardly rank among the small and select body of Masonic historians that are on the world's stage at the present time. My aim is to work in the quarry, preparing the stones for the builder, and by that means assist the Masonic literature of the present day. My reason for calling them a small body, is in answer to the every-day question of what becomes of the thousands yearly initiated, passed and raised, and then in a sense disappear; many of them no doubt are men of learning, but unless it is at some occasional lodge meeting they cannot be said to have forwarded the progress of Masonry as a science in the slightest. At the same time they must not feel offended at my speaking so openly as I do, for it is not their fault; it is the want of a more thoroughly extended knowledge of Masonry. I do not mean the mere knowledge of working a lodge, but a more extended knowledge of our lectures and symbols. The great fear of all young Masons is the breaking through that solemn mystery that surrounds them. Caution is certainly to be recommended, but there are many things in which there is ample scope for talent, and that of the highest order, without violating their Masonic fidelity. Undoubtedly, there are many of the brethren of great talent who occasionally lecture at some of the London lodges, but it is only a privileged few who have the opportunity of hearing them (no fault of theirs certainly); we in this part of the kingdom (Scotland) are not so well off as to the method of appointing instructors (many of whom require instruction themselves) and to them it rests what knowledge of Freemasonry they gain beyond the mere dry outline. I could say more on this subject, but perhaps it is best let alone at the present time. Still let the brethren look up, and let the light which has been so long hid under a bushel shine forth, and if nothing else happens than to cause Bro. Kenning to double the size of his paper, even if he doubles its price will show to the world that we are unequalled in science, religion and literature, and now to my task, which I will endeavour to fulfil with as few mistakes as possible.

Masonry, Free is the term applied to the peculiar, and secret system of Free and Accepted Masons, and is in modern times a speculative science unconnected with architecture or operative Masonry, unless we except a partial illustration of the forms in some of the lectures. According to its own peculiar language it is founded on the practise of social and moral virtue, its distinguishing characteristics is charity in its widest sense, and brotherly love, relief and truth are exemplified and inculcated in the strongest manner. Nor it is a valid objec-

tion, that Masons in general are not better than their fellow men; this, if it is the case, arises from the infirmity of human nature, and not from any defect in the system itself. Like every other society of any magnitude, it has been the object of hyperbolic encomium from its friends, and unmerited obloquy from its enemies; the uncertainty of its origin, the secrets of its transactions, the supposed obligations entered into by its initiates; the power which Masons have of recognising each other, have thrown a shade of mystery over the Craft as it is called. Many of the brethren endeavour to increase this shade, thinking thereby to obtain additional veneration for the Order, but the effect is probably the reverse; and in the present age it might be better to inform the "profane" of the general purport of the tenets of the society in so far as may be done consistently with the duties of a Mason. They would then see much to admire and nothing to condemn. There has been a great diversity of opinion among the writers on Masonry (i.e. Speculative Masonry) as to its antiquity and origin, and a good deal of fanciful assertion has been hazarded, which necessarily will mingle with our following account. While some have not hesitated to make it coeval with the world itself, others have attributed its rise to the Jesuits, the Egyptian Priests, the Dionysiac artificers, the Ismailites, and the Templars. The trading Freemasons of the middle ages have in their turn had their advocates, the periods of building the Tower of Babel, of the Pyramids of Egypt, of Solomon's Temple, of the Cathedral of Strasbourg, have each been named as the epoch of its commencement. The advocates for its early origin rely on the similarity of many of the rites with those used in the various pagan mysteries, and thus prove identity with them. But it appears that Speculative Masonry, to which alone "Freemasonry" is now applied, was scarcely known before the time of Sir Christopher Wren; and that it was engrafted upon Operative Masonry, which at that time was frequently called Freemasonry, adopting the signs and symbols of the Operative Masons together probably with some additional customs of the Rosicrucians of the seventeenth century, and partly imitated from the religious rites of the Pagans with which Ashmole and his friends (some of the first framers of Speculative Masonry) were well acquainted. Some of the peculiar ceremonies and tokens of the Operative Masons thus adopted might have descended to them from the same rites, for instance at the erection of the Tower of Babel or any edifice of any magnitude, among whom might be numbered the most scientific characters of the age, and who would form themselves into a society with peculiar science in order to secure to themselves the power and rank arising from their knowledge, and to prevent the same from being improperly divulged to the world at large. As early public edifices would also in general be constructed for religious purposes there would be an intimate connection between the priests and the architects, they would frequently be initiated into the same mysteries, and the priest and architect would often be united in the same person, as we find was the case in the early Christian ages. On the dissolution or dispersion of any such society, the knowledge of its tenets and mysteries would still exist, although scattered and perhaps somewhat perverted, till another society would arise formed perhaps for a similar purpose, the members of which would incorporate in their own

institutions such symbols of the former brotherhood as were consistent with their purpose, modified only by change of time and place, and they would claim to be not only the representatives of the former society, but to be such society itself existing from time immemorial. On the failure of this last incorporated body their mysteries with their love of ancient descent (a desire inherent in the breast of man) would pass to other societies modified as before, and by such a progression might the Operative Masons have obtained symbols similar to those used in the earliest Pagan rites. It has been said that the system of Freemasonry has been universally diffused, and that the various secret institutions found throughout the world, even among the most uneducated are connected with it, and therefore prove that it must have originated at a very remote period. These institutions may, however, in some cases, be founded on imperfect and corrupted traditions of Pagan idolatry, and in others, indeed in all the really Masonic customs the commencement can safely be fixed within a century and a half back. In order to give some idea of Operative Masonry (and from that Speculative Masonry) may have derived indirectly some of its peculiar symbols from primitive sources it will be necessary to refer shortly to the nature of religious rites in the first ages, when the priests or ministers of religion were in general the depositaries of science as well as of power, omitting the Masonic History of the world before the flood, (The short note of which I gave in No. 92 of THE FREEMASON) of Enoch, the first R.A. Mason, and Tubal Cain, the First Grand Master. According to some brethren it will be sufficient to begin with Noah, he was doubtless well acquainted with the antediluvian science and a perfect knowledge of the history of the world having lived for 600 years with Methuselah, who had been for nearly 250 years contemporary with Adam. Noah's information therefore on the subject of the Creation, of the Temptation, of the Serpent, of the Fall of Man, and of the promised Redemption, was of the most accurate description, and could be scarcely called tradition. On the formation of society after the Deluge, he as the father of the renovated world would be looked up to as the chief oracle and Minister of the Deity, and would inculcate the purest principles of religious instruction, introducing particulars of the origin of sin and the future shadowy anticipations of atonements, while limits of population enabled his descendents to dwell in his vicinity. The religion of the earth would remain pure as taught by him; but after no great lapse of time, we find his posterity gradually extending the limits of the habitable world, and as they receded from him, in most cases from ignorance or pride, they gradually confused or perverted the true religion. Mistaking the attributes or symbols of God for the Deity himself, they began to worship them, and some daring characters, unawed by any fear of Divine vengeance, seized the opportunity of aggrandisement by declaring themselves the favourites of the new divinities. Thus the Tower of Babel—which is supposed to have been a temple to Bell or Bâll, the sun—was erected by order of Nimrod at no great distance of time from the Flood. The worship of the sun, the most resplendent of the symbols of the Deity, and of the other heavenly bodies, seems to have been the earliest corruption of religion, and this species of idolatry spread over a great portion of the Eastern World, so that even at the present day traces of Zabianism, or fire worship, are to be found among the Guebres or Persians, the Hindoos, the Chinese, and the Mexicans. After the dispersion of the Tower of Babel, the colonies which peopled different parts of the earth took with them in general

corrupted principles of religion or rather idolatry, the true religion being fostered in Syria and its neighbourhood. We find, in the time of Abraham and Melchisedee, the priest of the true God at Salem. As different kingdoms or states were established they would respectively frame their own system of idolatrous worship—all having one common origin, but varied in detail according to climate, disposition of the founder, and other circumstances. In order to preserve a greater control over the minds of the people the priests concealed the tenets of their religion by means of allegories and symbols, of which the true meaning was known to the initiated. Thus the existence and unity of the Deity is supposed to have been one of the secret doctrines, together with a prospect of a future state. The traditions of the Temptation and the fall of man and his redemption, to which, after the dispersion, was added that of the Deluge and deliverance of the Ark, were probably before much time had elapsed so far corrupted that even the priests became ignorant of the true facts. As the priesthood possessed great privileges—the sciences being in general fostered by them—and a knowledge of the mysteries being supposed to ensure future happiness, great anxiety was shown to be initiated among them. Severe tests were established before any candidate was admitted, and obligations were afterwards imposed, often accompanied with the heaviest penalties if they divulged any of the secrets of the initiated to others. The striking similarity of pagan worship throughout the world has been commented on and strikingly exemplified by every writer on the subject. It will be necessary to refer to it only cursorily in order to suggest why similar symbols and traditions may be traced almost universally. The worship of the sun and heavenly bodies has already been mentioned. Coeval with that appears that of the serpent, wherein the principles are said to have been typified—namely, Typho or the Dragon—as the evil principle Novs or the Serpent, as the Grace. In Babylonish or Persian antiquities we find the serpent, and in the Hindú mythology it is very prevalent, so also in China and Japan, being the emblem of royalty in the former; in Whydah and Congo it is worshipped with the grossest superstition, and several of the first English visitors on the coast of Guinea were massacred in consequence of having killed one of the sacred reptiles. On another occasion all the hogs in the country were proscribed, and many of them destroyed for the same reason. Traditions of the Deluge may be discovered throughout the world, and Mr. Faber, in his dissertation on the Cabiri, deduces the mysteries from a union of the rites commemorative of the Deluge with the adoration of the host of heaven, or the Zabian superstition introduced by Nimrod, and identifies Noah with Mercury, Aldous, Thammury, Anubis, Bacchus, and other great characters celebrated in the mysteries. The higher Egyptian mysteries represented allegorically the passage through death to renewed life, and an introduction to the Deity, with a glimmering of the promised means of redemption, as unfolded in the assassination of Osiris, his death, burial, and descent into hell, and triumphant resurrection. Most of the mysteries commenced with lamentation for the death of some great character, and ended with joy for his resurrection or recovery. Thus the rites respecting Osiris, Adonis, Apollo, Bacchus, Maneros, Manes, Bakler, and perhaps Hussein in Persia, with others similar, would all originate from the same tradition. The Brahmins who accompanied the Indian army to Egypt in 1801 recognised their deities at Luxor, Thebes, and Dendera, and worshipped them, complaining of the Egyptians for not treating them with more respect. As the ceremonies were alike so were many of the symbols, among which some will be found in use among the Freemasons of the present day, received or adopted by them in manner before-mentioned. The *Cruz Ansata* or Egyptian Cross is considered by many to have been the emblem of the resurrection from the dead. The initiated in the mysteries of Osiris had the Egyptian Tau marked on their foreheads. The truncated oak among the Celts was considered the emblem of

stability, while the Egyptians borrowed the pillars of Seth or Hermes for their attribute. By the square was represented matter. A figure of Dagon on an ancient Zodiac, holds in one hand an infant, the sign of renewed life, and in the other a square, possibly symbolising the great Demiurgus or Machinator. By the triangle was portrayed generating fire; and from its junction with the square, as in the quadrangular pyramid, all things were considered to proceed. The interlaced or double triangle (the Pentalfa of Antiochus), an emblem well known to Royal Arch Masons, is of frequent occurrence.

MASONIC LIFE-BOATS.

(To the Editor of The Freemason.)

I receive the rebuke administered to me by Bro. W. Mann not only without resentment, but with some self-reproach. I have doubtless been guilty of "lukewarmness," not only in relation to life-boats, but in relation to other commendable things, and Bro. Mann's reproof is not unmerited. Yet, let me say, in mitigation of punishment, that for several years, while successively editing *Lloyd's Weekly*, the *Court Journal*, the *Sunday Times*, and sundry other journals, I was not unmindful of the object on behalf of which Bro. Mann writes, but did what I could to promote the interest and increase the funds of the Royal National Life-Boat Society. May I add that I am not so young as I was half a century ago, and that at 74 I find many things which were then a pleasure to be now real labour. I suppose that as we get old quietude and repose are more and more sought for and indulged in. Nevertheless, I do not ask to be absolved from reproach. As to "remaining aloof" from the Life-Boat Committee, I hardly know what to say. I have never been invited, either directly or indirectly, to do anything in the way of co-operation with it, and it has not been my habit to obtrude myself into the work which others have taken in hand. The Committee, as Bro. Mann says, have been printing the names of "the eminent brethren who have joined the Committee," and of others who have promised to aid them in their good work, and I could not have presumed to imagine that my poor help would have been of service. Let me disclaim all idea or intention of "sneering" at the Committee's want of success. Such a thing was far from my thoughts. I merely quoted what THE FREEMASON had said on their want of success. I might retort the "sneer" when Bro. Mann, who suggests that my "oratory and pen" and powerful aid and personal influence" would have enabled the Committee to have "succeeded long ago in floating at least one life-boat." But let that pass; these little rubs are all fair in such a case, and should not be taken as evidence of peevishness or vexation.

I do not know that I should have troubled you or your readers just now had it not been for one sentence in Bro. Mann's communication which might create a feeling which I am most desirous to prevent. He says he fears there is some little jealousy, as well as rivalry, on the part of the City of London Committee. How can jealousy exist in that Committee with regard to Bro. Mann's Committee? We are the younger Committee; how can we be jealous of those who were at the work before us? If there be jealousy, it must necessarily be on the part of the London-street Committee. Of what can we be jealous? Of the older Committee's success? Why, Bro. Mann laments, as I do, that it has not been successful in wiping away the reproach that lies on the Craft. Nor can we be jealous of its non-success. We hope not to rival them in that. I can assure Bro. Mann and his fellow-committeemen that we have no jealousy of them, and that we intend no improper rivalry. As Bro. Henry (not James, as reported in last week's FREEMASON) Chapman, our indefatigable Secretary, said at our festival, "He wished it to be well understood that this Life-Boat Fund had not been originated in rivalry to the other and older one. They rather hoped to stimulate the brethren who were on that Committee to greater zeal and activity. He

thought they required a little stimulus . . . But he again deprecated all idea of rivalry. Let each Committee do its best to enlarge its sphere of action, and to get as much money as it could, and he believed that before the close of next year there would be two Masonic Life-Boats afloat." To that I say, "Ditto."

WILLIAM CARPENTER.

(To the Editor of The Freemason.)

Absence from London prevented my seeing Bro. Carpenter's letter which appeared in yours of the 17th inst. until this day, or I should have answered it at an earlier date. From his remarks I conclude that he is either not a constant reader of your journal or pays little attention to what may appear in your open columns, otherwise he must have notice the lengthened correspondence carried on and replied to by Bro. Gotthiel and myself, by which our progress was retarded, until with the assistance of a valuable editorial article in THE FREEMASON the brethren were satisfied of the integrity and good faith of our Committee.

It is not, as Bro. Carpenter seems to imply, want of energy or perseverance on the part of the Committee that our fund is not collected as rapidly as could be desired, but because, as in the case of Bro. Carpenter, no sooner had we attained a fair standing, but behold, progress is again retarded by another movement of the same nature, projected by brethren, who should have seconded the efforts of the existing committee.

A few days ago I visited a brother in Birmingham, a W.M. whom I have known for many years, he regretted not being able to respond to our circular, and stated as a reason, that a "Masonic Life Boat Fund" had recently been started, which would be patronised by the lodges in Warwickshire, to the success of which he will give his best endeavours. This is not the only case of the same kind that has come to my personal notice.

I understand Bro. Carpenter's Committee accept subscriptions from non-Masons, this would be entirely uncongenial to my feelings as well as those of the committee, and we should regret exceedingly to be compelled in raising a fund for a "Masonic Life Boat" to solicit that assistance outside the Craft which was denied us by our own brotherhood.

In conclusion, the brethren may rest assured, that our efforts will not be relaxed, and while wishing success to those who may be striving for a similar object, we still hope to obtain a "FREEMASONS LIFE BOAT" exclusively from the subscriptions of the Freemasons of England.

S. DAVIS, 141.

THEATRICAL.

THEATRE ROYAL DRURY LANE.—Bro. C. L. Blanchard has produced his 21st pantomime at this establishment. He has selected for his theme "The Dragon of Wantley," and has succeeded in investing it with fine pantomimic interest. The Vokes Family, Fred Evans, W. H. Harvey, sustain some of the principal characters. As usual, the pantomime is a great success, and is on a par, if not superior, to its twenty predecessors.

VAUDEVILLE.—Bros. Montague, Thorne, and James, are able at this theatre to rely upon Mr. Albery's comedy, "The Two Roses," which has reached its 180th representation without any sign of abating popularity, to draw the regular crowded houses. The performances commence with the farce named "Chiselling," in which Bro. James sustains the chief part, and concludes with Mr. Burnand's new burlesque, "Elizabeth."

ST. JAMES'S.—Mr. Sutherland Edward's version of Victorien Sardou's "Fernande" still holds its place at this theatre. Mrs. Hermann Vezin and Mrs. John Wood, also Bro. Lionel Brough, act their parts to perfection. The performance concludes with the burlesque "Bombastes Furioso." A new and original comedy, by Mr. Robertson, will shortly be produced at this theatre.

HOLBORN.—At this theatre Mr. Boucicault's new drama, entitled "Jezebel," is still in favour; but it is now preceded by Mr. Robertson's comedy in two acts, entitled "A Branch of Promise." The farce "A Married Bachelor" concludes the entertainments.

AFTER-DINNER ORATIONS.

By W. H. P.

One of the idiosyncracies of the English character is one which is exceedingly laughable to a foreigner. When the typical Englishman has occasion to subscribe to a charity, to lay the foundation-stone of a church, or to advocate the claims on the public of the Society of Benevolent Buffers, it is his custom to take his mutton, generally cold, *cran pop*. And after having eaten and drank, his soul begins to lift itself up and he bursts forth in a speech. This is all the more to be wondered at, when we consider the very small proportion of men possessing literary attainments, who can make any headway in that most difficult of all accomplishments, an after-dinner speech. This is felt in so great a degree by most of our prominent men, that they, with few exceptions (indeed the exceptions prove the rule) avoid this crucial test, but we know, in the words of Pope, that the converse of of wise men

"Rush in where angels fear to tread."

And in no society do we find more vain-glorious and egotistical "bunkum" than in our own. Everyone at all given to conviviality in a Masonic point of view must have writhed under the heavy platitudes, and graceless common-places of some would-be after-dinner orator, whose speech,

"Like a wounded snake, drags its slow length along."

Here is the long-talked-of field of labour for our Masonic reformers, and we seriously counsel those of them who are not wholly given up to Bacchanism to at once devote their attention to editing and publishing a little manual which may be useful to the P.M. of many years standing, as well as to the E. A. P. who has for the first time the duty imposed on him of returning thanks for his own health, "so ably proposed by the W.M., and so cordially responded to by the brethren."

Among other distinguished brethren, who could learn a lesson from this little work, we much regret to have to particularise the Most Worshipful Grand Mark Master, the Rev. George Raymond Portal, whose after-dinner orations at the banquet of the Grand Mark Lodge (reported in THE FREEMASON pp. 660 and 661) are anything but models of good taste.

Indeed, we must regret to think these speeches show a want of "*savoir faire*" surprising enough in any man of culture, but doubly so when we look at the high position occupied by this Worshipful Brother, both in his sacred calling, and among his Masonic Fellow Craftsmen.

It must have been, for some time, patent to all who take an interest in the three great principles of Freemasonry, that a movement has been active in endeavouring to fill up the breach between the Grand Lodge of Mark Masters and those brethren of that degree who have worked it in England under warrants from the Supreme Royal Arch Chapter of Scotland. To bring about this desired consummation, most delicate manipulation was needed, as in the first place, the consent of the Supreme Grand Chapter was required to permit these brethren to transfer their allegiance. To this end the Grand Mark Master has repeatedly memorialised the Supreme Chapter, firstly to withdraw their warrants, and secondly (when this request was at once refused) to take part in a conference to be held in London, to which the United Grand Lodge and Grand Chapter of England, the Grand Lodge and Chapter of Ireland, and the Grand Lodge of Scotland should be also invited. This latter request was acceded to on the express condition that these bodies, especially Grand Lodge and Chapter of England, should either send delegates, or definitely refuse on the ground of entire Masonic ignorance of the degree.

(To be continued.)

"A LITTLE girl of five years, who had been some time suffering with rheumatism in the hip, the pain at times very severe and extending down the limb to the ankle, and quite lame, was, after a few dressings with your Pain Killer, entirely relieved, and still continues so.—W. LANCASTER, 5, Grimshaw-st., Preston, Jan. 1870.—To P. D. & Son."

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

THE ASYLUM FOR IDIOTS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—May I ask you to call the attention of the brethren to the appeal in your columns on behalf of this National Institution, the claims of which should come home to the heart of every member of the Craft.

The mentally afflicted orphans and children of Masons are properly excluded from our own Masonic schools, but at every election we have several of them as candidates for Earlswood. A few lodges are annual subscribers; the Secretary of one of them when sending up the usual amount thus writes:—"It is strange, very strange, the number of Masonic applications for our votes for Masons' sons to the Asylum—yet that Lodges as a body do not become subscribers."

The Earl de Grey and Ripon, M.W.G.M., and the Earl of Zetland, P.G.M., have been supporters for some time, while His Royal Highness, P.G.M., the Prince of Wales, has just graciously announced that it will afford him much satisfaction to preside at the anniversary festival of this national institution in the ensuing year.

I am sure that when the brethren know our need of funds to complete the extension so auspiciously commenced by our Royal Bro., the Prince of Wales, in 1869, they will not suffer the progress of it to be arrested for want of funds.

I earnestly solicit aid from lodges, and from individual brethren, and commend our helpless ones to their warm and universal sympathy.

I am, dear Sir and Brother,

Yours truly and fraternally,
WM. NICHOLAS,
Secretary.

Dec. 20, 1870.

GEORGE TEDDER FUND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I beg to thank you for your kindness in calling attention to the above fund, and have great pleasure in informing the Craft, through you, that a sufficient sum has been promised to release Bro. Tedder from his liabilities. If those lodges and brethren who have promised subscriptions will kindly forward the amount either to the treasurer, Bro. C. Sutton, 268, City-road, or myself, as early as possible, it will be esteemed a favor as we are anxious to prepare and publish a balance-sheet.

I am, dear Sir and Brother,

Yours fraternally,
JESSE OWENS,

Hon. Sec., George Tedder Fund.
40, Vorley-road, Junction-road, Upper
Holloway, Dec. 27, 1870.

MASONIC CHARITIES.

(To the Editor of The Freemason.)

MR. EDITOR,—In looking over your widely circulated FREEMASON I find in the last number but one a report of the proceedings of the joint committees of the boys' and girls' school, earnestly hoping that the friends of both institutions throughout the kingdom would use their influence to increase the number of individual subscribers.

I think that a change in the system is needed, and how to make such a change I am at a loss at the present time to say, because I am aware that a great many of the brethren have their pet charities, and if I were to suggest anything it would be to do away with that feeling. It is time, I think, that the three charities of this institution should be amalgamated, and believe a great many of the brethren will agree with me that in consequence of keeping the annual subscriptions so high, the charities are not supported in the manner they should be.

I think that the annual subscriptions of £3 3s. od. to entitle each subscriber to the privilege of voting at all elections for candidates at each institution, is too high to be supported by a majority of the Craft.

I would therefore suggest that £1 1s. be the annual subscription to the three charities that shall constitute the member so subscribing to one vote at each election for each charity, that guinea to be equally divided between the three charities. I believe if such a plan could be adopted, that in the course of three or four years the annual subscribers would number at least 16,000; that number would produce £16,800, which would cover the annual working expenses of the three charities.

As I have suggested a guinea subscription, it would also be necessary to increase the privileges of the Presidents, V.P., L.G., and L.S., in proportion to the amount they have already subscribed.

I would also suggest that all donations Stewards' fees, at the annual festival of each charity, should be placed as a reserve fund for building, improving, or in case of the annual subscriptions falling short of the amount of the annual working expenses.

The increased number of subscribers would consequently create an additional amount of labour on the staff now employed, for which I think the committees would be in a position to increase the salary of each officer in accordance therewith.

It is a well-known fact that our charities are supported by a very small minority of the members of the Craft. *That should not be*, we ought to have at least one-half of the body subscribers.

I remain, dear Mr. Editor,

Yours fraternally,

A COUNTRY BUMPKIN.

THE "RECTANGULAR REVIEW" ON "FREEMASONRY: ITS USE AND ABUSE."

(To the Editor of The Freemason.)

SIR AND BROTHER,—The letter of Brother Binckes in your last number does not give the information we asked for; and it practically admits the correctness of our statement that of upwards of £12,000 collected in 1869 for the Royal Masonic Institution for Boys, the boys themselves received little more than a third. If Bro. Binckes would give the amount by which the debt on the Institution was actually reduced by the collection of 1869, we could then pretty accurately get at the cost of administering the Fund.

Bro. Binckes's refusal to publish an account of the Stewards' Fund is significant, and for the present it must be left to the imagination of the Craft how much money is squandered in that way.

It would be useless continuing this correspondence, which only elicits vague replies, accompanied by what are intended to be caustic remarks. But we may elsewhere take up the whole question of waste of public charity (including the Masonic), dealing with the subject in detail and at length.

Yours truly and fraternally,

THE EDITOR "RECTANGULAR REVIEW."

MASONIC MONUMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I had occasion a short time ago to reply to a letter which appeared in your columns advertizing pretty freely on the non-existence of charity and benevolence in Scotland. Since that date another gem has been added to the diadem of the Lodge Clyde, No. 408, in the form of a handsome monument erected by that young and flourishing lodge over their lairs, in the Eastern Division, Southern Necropolis. The monument having been finished in the sculptor's yard, Mason-street, Glasgow (Bro. Alex. Gilmour's), it was on Friday, 9th inst., removed and erected on its present site; it is composed of Aberdeen granite, from the celebrated Rubislaw Quarry, which is the compound known as *curite*. It is an obelisk fifteen and a half feet high, three feet six inches at the base, the dies are polished on three sides; above the dies and below the column is a square block with the words cut out, "*The property of the Lodge Clyde, No. 408*," at bottom of the column, and cut out in the granite is the equilateral triangle with the words Faith on the left side, Hope on the right, and Charity on the base; above all, and forming the point of the triangle is the all-seeing eye, with radiating rays within, and under the eye is the letter G. and the H.B. lying open at Ecclesiastics xii. chap., and the compass and square third degree. The letters on the left are beautifully coloured blue, with the cross on a shield within the F.; those on the right, gold with crimson shading, and an anchor within the H.; and those with the bare crimson with the cup in gold within the G., at top of the obelisk, are two lines across with Greek border indented. There are two members of the lodge interred here, one of them having been one of the founders.

While writing the above, your number for this week is to hand; in looking over your leader, I observe that under the jurisdiction of our new M.W.G.M., you expect better things may be looked for, and a new era dawn on the Craft in Scotland; it may not be known to our brethren in the South, that some of the lodges here are far in advance of others in following their footsteps in a charitable point of view. The Lodge Clyde, we believe, was the first to keep up by yearly subscription, two beds in the Royal Infirmary, which have been the means of alleviating the sufferings of many a poor brother. And they were the first to institute a Benevolent Fund in connection with their own lodge, kept up by a small annual test fee, which has been the means of relieving the widow and orphan.

This fund was strenuously opposed, and had it not been for Bro. T. M. Campbell's (the then R.W.M.) assiduity and perseverance, it would have been long ago a dead letter; but we are happy to state that it and other institutions of this lodge, are in advance of the age in Scotland. One of the by-laws of the lodge agrees with your leader, viz.:—for the purpose of preventing the pool from becoming stagnant, fresh rivulets are kept flowing on; as the Master and Wardens cannot hold their office for

more than two consecutive years, thereby making the lodge a school of instruction in our noble Craft. A pity the Grand Lodge does not embody this law, and make it paramount; we know of R.W.M.'s holding the chair for eight or ten years, and, during the whole term, not working one degree. Now, such an institution as you mention only once started in Scotland, I have no hesitation in saying they would be supported. We hope the Earl of Rosslyn and members of Grand Lodge will immediately act on your suggestions, and we heartily wish them good speed.

Yours truly and fraternally,

MONTRA.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As a reader of THE FREEMASON, I have been both amused and instructed by the discussion carried on about the 1717 Theory by your well-informed correspondents. Whether Masonry as now practised had an existence prior to 1717, is a question for your correspondents to settle; but I would ask Bro. Buchan how he explains such a sign as that found on what is called the *Apamean Medal*, said to be struck in the reign of Philip the Elder. This medal represents a man and a woman in a floating box or ark, as well as represented leaving it. It is on leaving it that the artist has made the man give the sign guard and step of a . . . Mason. Any three-step Mason who has seen or sees the medal, can easily fill up the blank. The woman is giving it, but not correctly. I believe the original is in the British Museum, but a print of it is given in Hugh Miller's lecture on the "Noachian Deluge," published in his "Testimony of the Rocks." It may be imagination on my part, but in it I recognise the sign, guard and step of a degree of Masonry now practised. If it is so, was the artist a brother of this degree? I would like to hear Bro. Buchan or any of your learned correspondents give their opinion on the subject.

I am, Sir and Bro., yours,

ROBERT CRAIG, P.M.

St. John's, Beith.

Masonic Miscellanea.

A PRIVATE ball, arranged by the Masonic brethren of the Royal York Lodge of Brighton, in aid of the Masonic charities, will take place at the Royal Pavilion, Brighton, on Thursday, Jan. 26th.

THE Earl of Zetland, late G.M., following the liberal example of the Grand Masonic Lodge of England, has contributed the sum of £100 to the Refugees' Benevolent Fund.

A GRAND Senate of the Red Cross Order will be held at Freemasons' Tavern, at 3 p.m. on Saturday, the 7th proximo, after which the Conservators General of the Rite of Misraim will confer the 33° on brethren in attendance.

At the forthcoming festival of the Royal Masonic Benevolent Institution, on 25th January, Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

METROPOLITAN MASONIC MEETINGS

For the Week ending January 7, 1870.

MONDAY, JAN. 2.

- Lodge 2, Antiquity, Freemasons' Hall.
- " 12, Fortitude and Old Cumberland, Ship & Turtle Tav., Leadenhall-street.
- " 25, Robert Burns, Freemasons' Hall.
- " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
- " 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 144, St. Luke's, Pier Hotel, Chelsea.
- " 171, Amity, Ship Hotel, Greenwich.
- " 188, Joppa, Albion, Tav., Aldersgate-street.
- " 1319, Asaph, Freemasons' Hall.
- Chap. 28, Old King's Arms, Freemasons' Hall.
- Mark Lodge, St. Mark's, Masons' Tav., Mason's Avenue, Basinghall-street.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30, Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, JAN. 3.

- Colonial Board, Freemasons' Hall, at 3.

- Lodge 7, Royal York, Freemasons' Hall.
- " 9, Albion, Freemasons' Hall.
- " 172, Old Concord, Freemasons' Hall.
- " 765, St. James's, New Weston-street, Bermondsey.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- " 1261, Golden Rule, Great Western Htl., Bayswater.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Chap. 169, Temperance, White Swan, Deptford.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottelbrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, JAN. 4.

- Mark Lodge, Sampson and Lion, Freemasons' Tavern.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, JAN. 5.

- Lodge 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
- " 136, Good Report, Terminus Hotel, Cannon-street.
- " 192, Lion and Lamb, Terminus Hotel, Cannon-st.
- " 231, St. Andrew's, Freemasons' Hall.
- " 538, La Tolerance, Freemasons' Hall.
- " 554, Yarborough, Green Dragon, Stepney.
- " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 6.

- Lodge 890, Hornsey, Anderton's Hotel, Fleet-street.
- " 1305, St. Marylebone, Eyre Arms, St. John's Wood.
- Chap. 3, Fidelity, London Tav., Bishopsgate-street.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottelbrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, JAN. 7.

- General Committee Boys' School, Freemasons' Hall, at 4.
- Lodge 108, London, Freemasons' Hall.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. *The Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Adv't.]

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The **DOMATIC CHAPTER OF INSTRUCTION** is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:
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In consequence of the publication of our Index with the present number we are compelled to hold over many reports and communications, which we hope to be able to insert in our next.

Advertisements.

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Cosmopolitan Masonic Calendar.

On the 1st of January, 1871, will be published, under the above title,

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THIS Work will furnish Lists of Lodges in the United Kingdom, France, Germany, Italy, &c., together with full particulars of every Grand Masonic Body throughout the Globe. Grand Secretaries, Scribes, and Records of Grand Lodges, Chapters, Conclaves, or Encampments are solicited to forward information before the 1st October, 1870, and fraternal assistance from every quarter will be gratefully accepted, in order to render the Calendar worthy of its name and truly "Cosmopolitan."
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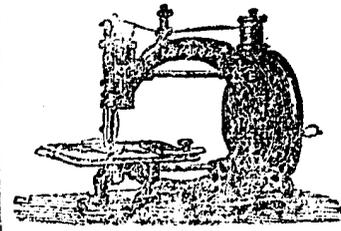
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