

THE MASONIC STAR

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At Home



Record of Freemasonry
and Abroad.

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General Masonic Instructions.



THE PERUSAL of a work entitled *Allgemeine Freimaurerische Instructionen*, by B. Cramer, Leipzig, 1889, has afforded us much pleasure and food for deep thought. We are sure that its translation into English would produce a revolution in the minds of most English masons. It is in the first place, of course, the opinion and result of the author's study of the craft, but it doubtless represents the views of a large section of the fraternity in the fatherland; and it is the fundamental difference between their ideas and ours which strikes us as so curious and interesting. We in England are a practical people, providing for each case as it arises, and not much given to analysis or determination of the eternal fitness of things. In this spirit we have grasped Freemasonry. It has grown and developed amongst us—it is not now, in its essence and nature, what it was 150 years ago—but we have never deliberately or consciously given it a tendency this way or the other; we do not much occupy our thoughts with abstruse questions as to what it is, what it might be, what it should be. At all times we have found it answer certain needs of our inner nature; these needs have changed with the times, and it has assumed different complexions to suit the altered requirements, whilst ever remaining true to its grand principles of love, relief and truth. In Germany the case is different. There, Freemasonry is an exotic, an importation, not to the manner born, and the Germans, being a reflective, introspective and somewhat visionary race, have from the very first enquired into its use, purpose and methods. For them it is not sufficient that Freemasonry is, that it suits them, that they enjoy it, that on the whole its tendency is elevating and good, that without definite plans of a comprehensive sort it tends to the amelioration of humanity. They want to know where they are going, why they are going there, and to follow this

path in perfect consciousness of their object and modes of procedure. We are far from blaming them; their plan would not suit us, but it may have its advantages, nevertheless, and in any case no harm can arise from setting a high ideal, even if its attainment be impossible.

Bro. Cramer's idea is that Freemasonry should be a great world and manners reforming society, a band of missionaries carrying into execution the highest conceptions of a social science reform. This view is insisted on throughout the book—we select one passage at random—"Freemasonry occupies an important place in the education of the human race, inasmuch as it aims at gathering together and uniting in one purpose men gifted with a capacity for idealism, to complete their humanitarian education and concentrate it in a focus. By these means those powers of idealism are to be strengthened which must precede the education of civil life," &c., &c. Our author would exclude from the lodge the present purely academical orations in praise of this or that cardinal virtue, and devote all efforts to a more practical amelioration of the members. But first he would only admit such members as were likely to be of service to the cause; men gifted with time, money and, above all, inclination to work, aye, sacrifice themselves for the good of humanity at large; men with large bumps of benevolence and ideality. The mason who is merely attracted by the antiquity of the institution; who chiefly desires to console himself after the heat of the day, so full of strife and pain, in the genial society of his fellows; whose idea of doing good largely consist in putting his hands in his breeches pockets; such a man is useless as a mason, and will only prove a drag on the progress of the craft. But they are not to be dreamy philosophers only; men of business, men of experience, practical men they must be also, in order to put their benevolent projects into execution. He gives instructions for testing the candidates, perfect instructions in their way, but which would have the effect of excluding 99 out of every 100 English masons. What the proportion would be in Germany we are unable to say. Having acquired these members, not perfect in themselves, but capable of perfection, the lodge must first form them to its purpose. The discipline includes the practice of severe self-examination daily, and, worst of all, the submission of one's actions to the criticism of the brotherhood. Faults of thought, word and deed are to be firmly and judiciously pointed out, erroneous views of duty to be corrected, lines of conduct, moral and civil, enjoined by the more experienced elders; and thus the fraternity will ultimately consist of fit weapons for the reformation of all the abuses in the state—whether of a moral, civil or governmental character. The members of the lodge will

sally forth as near perfection as human nature can attain and practice outside the lodge and force on a profane world those duties they have been taught within its holy walls.

Thus baldly put, the impracticability of the whole scheme becomes apparent; but argued out as our Bro. Cramer so ably does, we are almost tempted to side with him. Our brother's obvious earnestness, the intensity of his feeling, the cogency of his reasoning as he leads us from point to point, carry us away. The idea is magnificent, his ideal lodge, multiplied a thousand fold throughout Europe, is grand in conception, and would prove a blessing to humanity. Let us by all means strive to make some slight approach to its perfection: but its complete realization is hopeless. We recognize in the book the outpourings of a large, deep, philosophic and benevolent mind, and knowing to what a great extent it is representative of German freemasons in general, our respect for our brothers in the fatherland is greatly increased.

One chapter is devoted to the exposition of the state of religious thought in England in the century preceding, and contemporaneous with the formation of our Grand Lodge, and from this description revealing a protracted study of English History, are drawn conclusions as to the motives of the formation and constitution of modern Freemasonry, which we are sorry to be unable to agree to. That the state of feeling depicted may have influenced the progress and development of the craft, is possible; it could have had small part in its actual origin. It is, however, the view now prevalent in Germany, and merits attention; but the chapter is too long for translation in our pages. We are informed that it will probably appear in the July number of *Ars Quatuor Coronatorum*, when it will meet the eyes and challenge the criticism of competent judges and students.

THE MASONIC "POET'S CORNER."

To the Editor of THE MASONIC STAR.

DEAR SIR AND BROTHER,

I find amongst my Masonic archives another "lay" which has been laying by ever since the air to which it was written was a popular one. I don't know what the air was. I should not think a very lively one. It is not an AIR that is "apparent," but it is one that is "presumptive" of having been once whistled in the streets, and which was probably ground on the organs of the period in which the verses were written. At any rate, I think it may be worthy of being put—as I used to be when a naughty boy—in the "Corner."

194, Clapham Road, April 17th, 1889.

Yours fraternally,
FRIAR TUCK.

MASONS WILL NEVER LIVE THE DUPES TO GOLD.

Air—"Smile, Britannia."

ATTEND, attend the strains
Ye Masons free, whilst I,
To celebrate your fame,
Your virtues sound on high;
Accepted Masons, free and bold,
Will never live the dupes to gold.
Great Solomon, the king,
Great architect of fame,
Of whom all coasts did ring,
Revered a Mason's name;
Like him, accepted, free, and bold,
True wisdom we prefer to gold.
Since him, the great and wise
Of every age and clime,
With fame that never dies.
Pursued the art sublime;
Inspired by heaven, just and free,
Have honoured much our mystery.
The glorious path of those,
With heaven-born wisdom crowned,
We every day disclose,
And tread on sacred ground;
A Mason, righteous, just and free,
Or else not worthy Masonry.

MOURNING FOR THE LATE REV. CANON PORTAL, M.A., PAST GRAND MASTER OF MARK MASTER MASONS.

His Royal Highness the Prince of Wales, as Most Worshipful Grand Master of the Mark Master Masons of England and Wales, the Colonies, and Dependencies of the British Crown, has directed that the several lodges under his jurisdiction in that degree shall be suitably draped in mourning for the late Most Worshipful Past Grand Master, the Rev. Canon Portal, M.A., for a period of three months, and that all members of the Degree attending Mark Lodges shall also wear mourning for a like period.

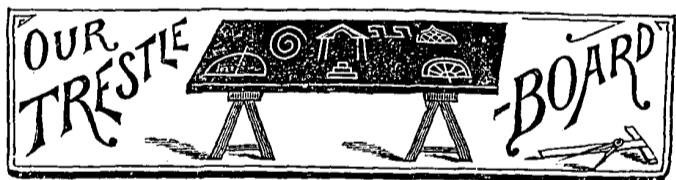
TEACHING IN LODGES OF INSTRUCTION.

(CONCLUDED EXTRACTS FROM THE *South African Freemason*.)

A WORD or two on the organization of Lodges of Instruction may not be out of place, as a sequel to our article of last week. Brethren have very often the most shady ideas as to the way of carrying on these institutions, and the English Constitutions do not help them much. With the commendable desire for brevity which distinguishes that collection of laws, all the regulations are compressed into four rules, and these say as little as possible. Rule 158 tells us that no Lodge of Instruction shall be held without the sanction of a regular warranted Lodge, or by the special license of the G.M., and that both the brethren receiving it and the lodge giving it are responsible that the mode of working has received the sanction of the Grand Lodge. Rule 159 orders that notices of the time and place of meeting shall be sent to the District Grand Secretary. Rule 160 directs that minutes shall be kept, and produced when called for by the authorities. Rule 161 gives power to the Regular Lodge to withdraw its sanction from the Lodge of Instruction if it sees fit. Now none of these are very definite. Rule 158 does not fix very closely the responsibility of correct working upon anyone, and again it is very doubtful what is meant by "a mode of working which has received the sanction of the Grand Lodge." Unless the original commission forming the Board which eventually became the Unions Emulation Lodge of Instruction is to be considered as fixing the fiat of Grand Lodge upon the Emulation working, we do not know quite what is meant. We ourselves think that Emulation can fairly lay claim to the official sanction, but the Constitutions do not say so. In fact no machinery whatever is provided to ensure the preservation of a correct exemplification of ritual, according to authorised form. The 158th Rule is altogether too loose in its wording to be of any effect whatever. And as regards the constitution of Lodges of Instruction, the powers of their officers, the requisites for membership and the like, the Constitutions are entirely silent. The rules governing lodges have, in fact, grown out of a supposed consensus of opinion, but as this consensus has not always expressed itself in identical forms, the practices of different lodges vary somewhat widely. But as a general rule it is understood that no one below the rank of M.M. can be present; that no brother can be admitted without a ballot, either when proposed or at the subsequent meeting; that only subscribing members of a Private Lodge are eligible to join a Lodge of Instruction, that a small subscription shall be paid, and that a Preceptor and a Secretary shall be appointed annually, and other officers at each regular meeting. It is unfortunate that the Constitutions in no sense recognise such an officer as a "Preceptor," and yet the need of such a permanent official has been everywhere felt. The Lodges of Instruction have therefore had to legislate for him after their own way. He is generally elected annually by open proposition and show of hands, sometimes by ballot, and it is generally understood that he is re-elected *ad vitam* or as long as he may desire, unless he proves incompetent or obnoxious. It has been ruled officially that any M.M. can be appointed Preceptor, but we have not heard of any lodge appointing anyone below the rank of an Installed Master, and we trust we never shall. The Secretary is another more or less permanent official. In some lodges he is elected, in others appointed by the Preceptor. The latter we hold to be the more correct plan, as following the analogy of the Private Lodge, to the W.M. of which, as chief executive officer, the Preceptor undoubtedly corresponds. This matter is, however, of very little import. The W.M. and other officers are merely appointed for ritual purposes. They have nothing to do with the business management of the lodge. The W.M. opens and closes, of course, but outside lodge he is a cypher. He signs no cheques, convenes no meetings, issues no summonses. It is even doubtful whether he ought to sign the minutes, although in this case the usual rule that whoever is in the chair should perform this function, is a wise one. The W.M. is in most lodges elected at each meeting for the next. In some, however, both the W.M. and the junior officers are appointed by the Preceptor. Where the W.M. is elected, the junior officers are appointed by him. In any case, however, a regular rotation is observed, each officer taking his turn at promotion meeting by meeting. Regular minutes should always be carefully kept, and a small subscription should be charged, sufficient to cover the expense of stationery and the Tyler's fees. Some Lodges exact this as an annual payment; others levy a small sum on the members present at each meeting. The former plan is simpler and more exact. It should be clearly understood that in arranging work the authority of the Preceptor is absolutely despotic. Unless everyone admits this nothing whatever can be done. With perfect obedience, and with a genial, erudite, and exact Preceptor a Lodge of Instruction may be, not only a means of steadily advancing in Masonic knowledge, but an opportunity for very pleasant Masonic intercourse, more especially if the ritual and the lectures are illustrated by such running comments as may serve to render them interesting and intelligible.

Supposing our typical Lodge of Instruction formed after the methods detailed in previous article; or after any other methods, so long as they be sufficiently satisfactory, we will just say a word or two as to manner of utilising the time at our disposal so as to procure the best results in the communication of Masonic knowledge. A certain amount of system is requisite in this as well as in every other department of mundane activity. First and foremost, we may premise by saying that, so far as the acquirement of the ritual is concerned, instruction work should be carried on in the same manner as we are told to feed invalids, "a little and often." Instruction meetings should not be long, and they should be held at frequent intervals. Of course it is difficult to get brethren to attend, but if the meetings are strictly kept within the limits of brevity, the difficulty will to some extent diminish, and what remains of it must be resolutely faced if there is any desire for

satisfactory progress. Meetings should be held weekly, and if it is thought necessary, intermitted during the hotter months of the year. In acquiring the ritual it is very necessary that the rehearsals should take place at frequent intervals. Otherwise much of the work has to be gone through over and over again. But if only half-an-hour's work is done, and that repeated in a week's time, the impression has not had time to die out of the memory, and is week by week intensified until it is thoroughly worked into the mind. Four hours work done at intervals of a month will not have one quarter of the effect. After the vessel has come entirely to anchor, it loses an immense amount of time in getting under weigh. And in town lodges at least, it cannot be difficult to get earnest men together once a week, if they are assured that they will not be detained long. Of course, in country lodges, the time occupied in journeying may prove an insuperable difficulty. And as a matter of principle, ritual rehearsals should be brief. Under no circumstances should more than one degree be gone through at a time. Long sittings not only exhaust the attention but confuse the ideas. And one particular degree should be stuck to for weeks until all present have thoroughly learnt their parts in rotation. It is a great and fatal error to take the First Degree one meeting, the Second at the next, and so on. Lodges of Instruction are for masonic students, not for veteran Craftsmen, and the students should "peg away" at one thing until they know it. Continuity of ideas is the great secret of success. Better to learn a little and forget nothing than to learn much and forget much. Time is economised more perfectly under the former plan. And a further economy of time and labour may be effected by classifying the ritual work to some extent. We mean that the part of W.M. in the Lodge of Instruction should only be given to those to whom it is of some utility, the Past or Present Wardens of private lodges. To those who have not yet passed the Warden's chair, the benefit desirable from rehearsing the Master's part is altogether *in nubibus* and in fact, a waste of energy. But, on the other hand, this part is infinitely more difficult to acquire than all the other work put together, and for that reason it is desirable that each Master in prospective should have every possible opportunity of rehearsing it. But if you allow every member of the lodge to occupy in his turn the Master's place, you are diminishing the individual opportunities of improvement till they reach vanishing point. If you have, say 25 members in a Lodge of Instruction, of whom, say 4, are Wardens, and every member fills the W.M.'s place in rotation, it follows that, in the case of a lodge meeting monthly, none of those Wardens would have an opportunity of going over the work more than once in a year; hardly often enough to prove of much benefit, we trow. But if restricted to Wardens, each would get three rehearsals in a year. And if we want to arrive at the practical result of having men ready to enter the Master's chair with a fair knowledge of its duties, we must not be afraid to push youthful enthusiasm a little on one side. At the same time it might be understood that Wardens should not take any other office in the Lodge of Instruction save that of W.M. This would, so far as it goes, leave the way open for junior aspirants. We are sure that those of our experienced brethren who look carefully into our suggestions will approve them. Instruction work, other than ritual rehearsal, we do not deal with now, as we hold that it should, with the possible exception of the lectures, be done as part of private lodge routine. The lectures themselves are most beautiful, but they should certainly be given concurrently with a running commentary, which may be made most interesting, and will serve to elucidate many points otherwise incomprehensible or meaningless. In conclusion, we commend instruction work in general to our readers, feeling certain that no true Mason can ever neglect it.



"For the Master to lay lines and draw designs upon."

No apology can be required from us for occupying a portion of our space with the views of others in their own words on subjects in which interest has been shown by direct enquiry from our readers; but if such should be expected, we can only say that we are very glad in this holiday season, when Masonic meetings are but few, and matters of Masonic interest scarce, that we can select from our "gleanings" remarks which are pertinent to those enquiries and are worthy of general consideration. What's that we hear, "Paste and scissors!" Well, whenever we can find the "great thoughts" of others better expressed and more interesting than our imperfect gossip, that exclamation won't prevent our use of both! There are those who use and do not acknowledge; but our readers shall know the sources from which we derive inspiration.

In our impression of the 4th inst. we inserted a letter from "Jurisprudence" headed "Working" in Lodges, enquiring as to the number of brethren required to be present in the respective Lodges of the three degrees, and to which we made answer in a foot-note. Relating to this subject we quote from the *Voice of Masonry*, that "The Grand Master (of Minnesota) remarks in reporting some irregularity in a lodge, that it requires seven Master Masons to open the lodge. We take note of it because it is another of those inconsistencies which continually rise before one as he investigates the "mysteries of our Institution." In every opening and closing we hear that three constitute a lodge of Master Masons. Why impose upon us a phrase wholly disregarded in fact! If it requires seven to open a lodge of Master Masons, then it cannot be

composed of three only. It is as easy to say seven as three and it conforms to the fact." We agree with our contemporary as to the inconsistency in this particular instance. What is meant by the statement in our lectures that a lodge of Master Masons "consists of three," and a lodge of Fellow Crafts "of five," if it be the fact that a larger number *must* be present in each case for "working" purposes? What individual can decide this question for us, once and for all!

In reference to the same question we find in our same contemporary the following in the report on Kentucky proceedings:— "We have never regarded the Masonic ritual as the law of Masonry, but we have supposed it to be founded upon that law, and justly to be taken as evidence of what the law is; and hence that three Master Masons, one being Master or Warden, compose a lawful Master's Lodge. The reason why the constitutions require seven to petition for a new lodge is because a lodge as a constituted body must be able to work in all the degrees. By the ritual, an Entered Apprentice Lodge requires seven, therefore a charter or dispensation cannot issue to less than that number, but it by no means follows that when working in the different branches, a lodge is not for all purposes duly and legally opened with the number required by the ritual. We do not forget that originally all business was transacted in the Entered Apprentice Lodge; and that may be a very good reason why on conferring the business powers exclusively on the Master's Lodge the law should be so made as to require the presence of seven in order to transact business. But if the constitution is so framed as merely to confer the business power upon the Master's Lodge with no provision as to the number required, it is clear to our minds that it can only be taken to be the Master's Lodge as known to the law before the change was made—that is to say, the Master's Lodge of the ritual."

The *Toronto Freemason* of February refers to our Correspondent's enquiry in our Number 24 (January 31st) "Why was the 47th Problem of the First Book of Euclid selected for the P.M.'s Jewel? and when? and who by?" and translates our footnote, "*Information from Brethren solicited*," into "The Editor gives it up." To be candid, we do; for amidst all our researches we have not yet discovered to whom the selection of that beautiful problem, as a distinctive jewel in Freemasonry, is to be attributed, nor the date of its acceptance as such. But one reply to "T. B.'s" enquiry was received by us, and that from Bro. C. Longman, P.P.G.A.D.C., North Wales (see No. 25). This was of interest so far as it related to the proposition itself, but did not answer either of the questions propounded as above.

Mackey tells us that "The jewel of a Past Master in the United States is a pair of compasses, extended to sixty degrees on the fourth part of a circle, with a sun in the centre. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it." If any of our readers can inform us when the "square on a quadrant" was set aside for the form of P.M. Jewel now in use we should be assisted in our desire to ascertain what correct answers should be given to our Correspondent, "T. B.," and others interested. Perhaps the Editor of the *Toronto Freemason* knows. If so let him shine forth and illuminate.

The *World* says: "The death of Canon Portal will be deeply lamented in Hampshire, and his loss will be deplored by the whole body of English Freemasons. In the old days, when Lords Leigh and Carnarvon were shocking the orthodox of Lord Zetland by raising the standard of the Mark Grand Lodge, the popular Rector of Burghclere was their right-hand man, and he lived long enough not only to become Grand Master himself of that body, but to see the Prince of Wales numbered amongst his successors. A few days ago he came to London, apparently in the best possible health, to move the transfer of Mark Grand Lodge to Bacon's Hotel."

We trust that the motion of Bro. A. F. Godson, M.P., P.G.D., and Patron of the Royal Masonic Institution for Boys, for the election of three additional boys to the number already announced for election, will be adopted at the Quarterly Court, to be held tomorrow, the 26th inst., at Freemason's Tavern. It will greatly help the last application cases.

Bro. Wm. Morley will propose at the Quarterly Court of the Royal Masonic Institution for Girls, on Saturday next, "That from the General Committee, Five or Seven Life Governors, being Freemasons, shall be elected annually to act as a Petitions Committee. They shall be nominated and elected in like manner, and at the same meeting as the House Committee. Three shall form a quorum. They shall meet from time to time as circumstances may require, and receive and examine Petitions of Candidates for a mission, and investigate and make such enquiries relating to the circumstances stated in the Petition, or of the relations of the Petitioner, and may require such confirmation thereof as they may deem advisable, and they shall report the result of such examination or investigation to the General Committee, but they shall not have power to reject any Petition."

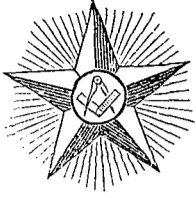
We cannot see any objection to this proposal if brethren can be found willing to devote sufficient time and attention to the investigations suggested. We have known in our time many abuses in connection with candidature for the privileges of our Masonic Schools; and the *protégés* of those who could attend our elections clothed in silks and satins elected, whilst the poor widow in homespun has sat by with her child whose need was far greater than that of the favoured candidate, unfriended and unnoticed. A report from a "Petitions Committee" would ensure that every application accepted by the General Committee was submitted to the ballot on its own merits, and not on those of partial friends.



Continued on page 134.

The Masonic Star.

THURSDAY,



APRIL 25, 1889.

Edited by
W. BRO. JAMES STEVENS, P.M., P.Z., &c., &c.

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VOLUME I.

In Masonic Cloth Cover—Now Ready—Price 3s. 6d.

Original Correspondence.

Without in any way holding ourselves responsible for, or even approving of the opinions expressed, we freely throw open our columns for the proper discussion of all matters of a general character relating to Freemasonry.

Correspondents must be as brief as possible, must write plainly, only use one side of the paper, and cannot expect the return of rejected contributions.

Every contribution must be accompanied with the name of the writer, not necessarily for publication, but as a guarantee of good faith.

MASONIC CLUB IN LONDON.

To the Editor of THE MASONIC STAR.

DEAR SIR AND BROTHER.

The want of a Masonic Club in London where masons may meet upon the broad foundation principles of the order, and where their social needs may be understood and fostered, is being spoken of in certain circles. There are, of course, arguments for and against the establishment of such an institution, and doubts to be expressed whether the levelling principle of the craft would not interfere somewhat with its success. With your knowledge of the brotherhood and its foibles—if it has any—a detailed suggestion from your pen would probably start the scheme with some *celat*. I send you herewith, not perhaps for publication, a few of the leading ideas of the scheme, which may be useful.

Yours very fraternally,

London, April 22nd, 1889.

PARKHURST, P.M.

* * We will give our correspondent's wishes as early attention as possible after perusal of the suggestions made.—ED. M.S.

Answers to Correspondents.

W.W. So., Croydon.—Thanks for your communication. We have forwarded it to the correspondent you mention, and doubtless it will have his attention.

W. J. N. 73.—Your favour received. We have noted for future announcements as requested.

OUR TRESTLE BOARD.

Continued from page 133.

The Royal Jubilee Lodge, No. 72, and the Chapter connected therewith, are greatly interested in the case of Bro. Edwin Dodson, a P.M. of the Lodge since 1870, and P.Z. of the Chapter, and now an applicant for the benefits of the Royal Masonic Institution for Aged Freemasons, at the election which is to take place on the 17th May. Bro. Dodson is a life governor of the Institution, and has been for more than twenty-two years a subscribing member in the craft. From a long personal knowledge we can strongly recommend Bro. Dodson to the consideration of governors and subscribers who may not at present be pledged to assist elsewhere. His case is No. 25 on the list.

* * * * *

We remind our readers that the Quarterly General Court and election of seventeen boys into the Royal Masonic Institution for Boys will be held in the Great Hall, Freemason's Tavern, London, to-morrow, Friday, the 26th inst., at 12 noon. The ballot for the election will close at 3 p.m. precisely.

The Quarterly General Court and election of seventeen candidates (or thirty-seven in the event of a proposal to that effect being adopted) into the Royal Masonic Institution for Girls will be held at the same place on the following day, Saturday, the 27th inst., at noon, and the ballot will close at 3 p.m. The 101st Anniversary Festival of this Institution will take place in May.

* * * * *
The Annual General Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows will be held at the same place on the 17th May, at 12 noon. Further notice of this meeting will be given in our columns.

* * * * *
The Grand Chapter of Royal Arch Masons will be held at Freemason's Hall, London, on Wednesday, the 1st proximo, at 6 p.m.

* * * * *
The following will, we know, interest very many of our readers who agree with us on the subject of publication of masonic information and instruction, with due reservation of whatever affects our secrets and hidden mysteries. They are extracts from the proceedings of the District Grand Lodge of the Punjab at its last regular communication in January. They will explain themselves without comment from us at present. "Appendix, No. III.—Extract from the minutes of the proceedings of a regular meeting of lodge 'Stewart,' No. 1,960, E.C., held at Freemason's Hall, Rawul Pindi, on Saturday, the 1st December, 1888." The District Grand Secretary's memo, dated 2nd October, 1888, concerning a masonic news column in the *Civil and Military Gazette* having been read, it was proposed and seconded by (*we leave out names of brethren*) "That lodge Stewart takes this, its first opportunity, to respectfully protest against the procedure referred to in the District Grand Secretary's Memo. of 2nd October, 1888, as a dangerous innovation to the traditions of masonry," and this was carried unanimously."

* * * * *
The foregoing resolution was read at the District Grand Lodge above referred to, and very properly. "The District Grand Secretary was directed to request an explanation from Lodge 'Stewart,' as to how it came to the conclusion that the publication of such matters of interest as might properly be disclosed, was a 'dangerous innovation to the traditions of masonry.' In the memorandum referred to, the District Grand Master gave his permission to the publication, only of such information of interest as *may be properly divulged*, and none other; and as such information was already published in a large number of journals both in England and India, and the editor was himself a mason, the grounds upon which Lodge 'Stewart' had adopted the present unusual and altogether uncalled for action demanded further explanation." We heartily concur with this expression of the feeling of the District Grand Lodge, and await with some amount of curiosity the explanation which Lodge "Stewart," if it be not contumacious, will afford the District Grand Master.

PROVINCIAL NOTES.

At the next meeting of the Prov. Grand Lodge of Cheshire there will, in all probability, be a grant of 50 guineas to the funds of the Royal Masonic Institution for Boys. The Prov. Grand Master, the Right Hon. Lord Egerton of Tatton, is advocating an exceptional effort this year in aid of much-needed funds for maintaining the school in a state of efficiency. At his lordship's request, Bro. Newhouse, P.G. Sec., will represent the Cheshire province as steward, and he will attend to the interests of the various Cheshire lodges on the occasion of the annual meeting.

A special emergency meeting of Masonic Lodge, Brunswick, No. 159, was held on the 16th inst., at the Ebrington Masonic Hall, Stonehouse, Devon, to bid farewell to Bro. C. C. Wingate, D.C. of the lodge, previous to his departure for America. The W.M., W. Bro. C. Marshall, presided, and there was a goodly attendance of brethren. The W.M. in proposing "Health and Success to Bro. Wingate," said he was held in high esteem by the brethren for his gentlemanly conduct, excellent demeanour, and his good work in the Lodge of Instruction. W. Bros. S. Jew, E. Ellery, and R. Selmon, Bros. F. J. Price, T. Stoner, J. E. Davis, and H. Warren having added a few words, W. Bro. H. J. Trethewy, as the oldest P.M. of the lodge, presented Bro. Wingate with a handsome eighteen-carat gold Masonic trinket (supplied by W. Bro. J. Griffin, of Stonehouse), bearing the following inscription:—"Presented to Bro. C. E. Wingate by the brethren of Lodge Brunswick, No. 159, as a mark of their esteem on his leaving England, April 6th, 1889." W. Bro. Trethewy wished Bro. Wingate success and prosperity in his new career. The toast having been heartily drunk, Bro. Wingate suitably returned thanks, and expressed his gratitude to the W.M. and other P.M.'s for services rendered.

The Portsmouth Lodge of Freemasons, No. 487, met at the Masonic Hall, Highbury street, Portsmouth, on the 11th inst. to celebrate the installation of W. Bates as Worshipful Master. Bro. J. Jenkins, the W.M. opened the Lodge, supported by Bro. Bates, S.W., who subsequently invested his officers in the following order, viz.:—Ontridge, S.W.; J. L. Snell, J.W.; J. T. Thackara, treas.; A. M. Rae, sec.; W. H. Biggs, S. D.; J. Haggett, J.D.; H. C. Loader, D.C.; J. Pearman, organist; D. Barnard, I.G.; J. Guest, steward; also Bros. J. Woodhouse, P.M.; T. P. Palsgrave, P.M.; C. Groom, F. Benham, W. Maybour, J. Biggs, J. Bier, H. Simes, W. Wande, A. Lewis, G. Reading, J. Twicher, and G. E. Curtiss. Among the visitors were: From Lodge No. 1776, Bros. W. R. Fowler, W. Gill, W. White, A. Taylor, J. Taylor, E. Palmer, W. J. Townshend, E. Goodwin, G. W. Burbidge, and J. Biden, 2153, Bro. Stretton; 804, Bros. F. Bascombe, J. Godfrey, G. Parnell, Parsons, J. J. Bascombe, and Wood; No. 2068, Bros. G. S. Woodthorpe, G. W. Peel, and J. Scorpe; 309; Bros. A. R. Holbrook, P.P.G.R.C., and J. W. Gieve, Prov. G. Treas.; 2,074, Bro. C. B. Birch, S. P. Fleet and E. Stapleford; 1296, Bro. H. Hammond; 1,069, Bro. L. L. Bernstein; 1,834, Bro. W. D.

Parkhouse; 928, Bro. E. Naylor, P.G.S.B.: 342, Bros. W. H. Sperring and G. R. Strick, P.P.A.G.P.: 1428, Bro. J. Ruddy; 1648, Bros. J. C. Harrison, Terry, L. A. Adams, and J. Scorpe; 1903, Bro. J. G. Livesay; and from 331, Bro. H. Page. At the banquet the usual loyal and Masonic toasts were proposed and heartily responded to. Bro. J. Jenkins was presented with a Past Master's jewel to mark the appreciation of the brethren of his services during his term of office as Worshipful Master.

On the 17th inst. on the invitation of the Minerva Chapter, No. 250, the Most Excellent the Grand Superintendent of the North and East Yorkshire (the Right Hon. the Earl of Zetland) held a Provincial Grand Chapter and General Convocation of the Royal Arch Masons of the Province at the Masonic Hall, Dagger Lane, Hull. There was a large attendance of Principals and Past-Principals, together with members of the various Chapters. The attention of the companions was drawn to the first festival on behalf of the Educational Fund of the province, which is being established for the purpose of educating the children of deceased or necessitous Freemasons who were unable to obtain admission to the other masonic institutions. After the transaction of the usual business, the Earl of Zetland appointed the officers for the ensuing year, amongst those receiving provincial grand honours being Comp. Wm. Tesseyman, of Hull, who was appointed first principal; and Comp. J. R. Stringer, of Hull, appointed Provincial Grand Chapter Organist.

HEATON NORRIS, EGERTON LODGE, 1030.—There was a large gathering of this Lodge on Monday to welcome the R.W.P. Grand Master (Col. Le Gendre N. Starkie). After the raising of a candidate, the election of W.M. for the ensuing year took place, and resulted in favour of Bro. R. Bassnett Preston, S.W. Bro. A. Pemberton, P.M., was re-elected Treasurer, and Bro. H. Dawson, P.M., was re-appointed Tyler. Bro. A. E. Ferns, P.M., moved that £20 be contributed from the charity funds of the Lodge towards the funds of the East Lancashire Systematic Masonic Educational and Benevolent Institution, which motion was duly seconded and carried. The R.W.P. Grand Master thanked the Lodge for the exertions which had been made towards the support of the local Masonic Institution. Letters of apology for non-attendance were read from Bro. Lord Egerton, of Tatton, R.W.P.G.M. (Cheshire), who is an honorary member of the Egerton Lodge. Bros. George Mellor, V.W.D.P.G.M., Horatio Lloyd, V.W.D.P.G.M. (Cheshire) and James Heelis, P.S.G.W. At the dinner, subsequently, the W.M. Bro. J. Cookson presided, and he was supported by the following visitors:—The R.W.P.G.M. (Colonel Le Gendre N. Starkie), Bros. James Maclaren, P.P.S.G.W.; John Chadwick, P.G. Sword Bearer, P.G. Secretary; S. W. Wilkinson, P.P.S.G.D. (Cheshire); W. Goldthorpe, P.P.G.D.; C. D. Cheetham, P.J.G.D.; James Needham, P.P.G.D. (Cheshire); Thomas Woodcock, P.G.A.D.C.; Thomas Moore, P.P.S.B. (Cheshire); Ben Brierley, W. O. Pettitt and others. The usual loyal, masonic and complimentary toasts were given. Musical assistance was very well rendered by many brethren, including Bros. Pettitt, Maclean and Bickerton; and admirable recitations were given by Bros. Ben Brierley, McKim and H. Smith. The total amount subscribed or voted to the masonic charity on this occasion exceeded the sum of £60.

The annual meeting of the Provincial Grand Chapter of Royal Arch Masons for Sussex was held at the Royal Pavilion, Brighton, on the 13th inst., Comp. Gerard Ford, M.E., Grand Superintendent, presiding. Amongst those present were:—Comps. Col. Shadwell Clerke, Earl Easton, F. A. Philbrick, B.A., Q.C., &c. &c. The minutes of last meeting were confirmed, and the roll of the chapters in the province was called, nearly every one being represented. The report of the audit committee being received, feeling allusion was made to the death of Comp. Crosskey, Provincial Grand Treasurer. The usual address was read by the Grand Superintendent, and the Provincial Grand Officers were then appointed as follows:—Comps. Davies, H.; Farncombe, J.; W. H. Hallett, treas.; V. P. Freeman, S.E.; and Cardwell, P.S. A banquet followed, at which a large party were present, the duty of stewards devolving on Comps. Briscoe and Reed.

A new order in connection with the masonic art was inaugurated in Brighton on the 15th inst., when the consecration of the Royal Sussex Conclave, Order of the Secret Monitor, took place at the Royal Pavilion, the brethren officiating being R.W. Bros. Dr. Zacharie, G.S.R.; Colonel Shadwell H. Clerke; F. A. Philbrick, B.A.; C. F. Matier, P.G.S.R.; Earl Easton, G.G.; and W. J. Spratling, G.R. The programme of consecration was of an unusually interesting description, and the degree was conferred on several brethren of Sussex lodges, after which Bro. Alex. Stewart Brown was installed as Supreme Ruler, the officers appointed being Bro. A. F. Lamette, C.; and Bro. J. C. Buckwell, G. A treasurer and tyler were also elected. At the conclusion of the ceremony the brethren adjourned to the Pavilion Hotel, to a banquet presided over by Bro. A. S. Brown, the newly-installed S.R., who was supported by the consecrating officers and brethren of the conclave. The customary loyal and masonic toasts followed, and it was admitted that a strong working conclave of this Order had been established under favourable auspices.

UNION WATERLOO LODGE OF INSTRUCTION—No. 13.—On Thursday, 18th inst., at the Earl of Chatham, Woolwich. Present: Bros. Davies, P.M., Preceptor; Keeble, W.M.; Cox, S.W.; Dennison, J.W.; Ferguson, S.D.; Massey, J.D.; Stead, I.G.; Charlie Woods, 1869, A. Soj. 1275; and Akers, P.M. The lodge was opened in the first and second degrees. Bro. Woods answered the usual questions. Lodge was opened in the third degree, and the ceremony of raising was impressively rehearsed, Bro. Woods candidate. Bro. Akers, P.M., ably delivered the traditional history. Lodge was called off and on, resumed and closed in the third and second degrees. Bro. Cox was elected for the first Thursday in May. The W.M. rose for the third time, Bro. Akers, P.M., announced that he would work the three degrees, and the lodge was closed.

COLONIAL CLIPPINGS.

NEW ZEALAND.

A scheme for the establishment of a United Grand Lodge of New Zealand is afoot, but for the present does not appear to excite very considerable interest amongst the several lodges in the colony. Of these, there are, under the English jurisdiction, some forty-six in the South Island, and forty-two in the North Island: the towns having more than one lodge being respectively Ashburton, Christchurch and Dunedin, two each; Featherstone, three; Wellington, five; and Auckland, seven. As out of all this number of lodges, in addition to others working under the Scotch and Irish constitutions, not a score of brethren attended the meeting held on the 1st February last, at Wellington, and but six lodges altogether were represented, viz.: three English, two Scotch, and one Irish, we cannot think the resolution "that, in the opinion of this meeting it is desirable, in the interests of masonry, that a United Grand Lodge of New Zealand should be formed," will meet with immediate acceptance by the general body of New Zealand Freemasons.

INVERCARGILL, MARCH 1st.—A second meeting of Past Masters of the Southland Lodges now engaged in preliminary steps with a view to a general meeting of masons to consider the advisableness of forming a United Grand Lodge of New Zealand was held last evening. There were twelve present, representing all the constitutions. A resolution approving the desirableness of a United Grand Lodge led to debate. Several of those taking part stated that before committing themselves to the proposal absolutely they should like to be informed as to the nature of the Constitution likely to be offered in lieu of the present one. The general feeling seemed to be that it should be on a "liberal" basis, and that as far as possible all the officers, both of the Grand and subordinate Lodges should be elective.

The following amendment was then proposed:—"That, in the opinion of this meeting, it is desirable that a United Grand Lodge of Free and Accepted Masons be formed in New Zealand, provided that the English, Irish, and Scotch Constitutions be represented equally in the said Grand Lodge; that the re-election of officers be on the elective principle; and that the present system of government in the lodges of the various constitutions be not interfered with, except with the sanction of at least two-thirds of the members good on the books of the said lodge."

After debate this amendment was carried, and its proposers appointed to move it at the general meeting of masons to be held a fortnight hence. It was resolved that the proceedings of the general meeting should be opened by reading the address recently delivered by P.M. Bro. Gillon, at the meeting recently held in Wellington, for the formation of a Masonic Union in that city, and that at the meeting in question, contingent on the first resolution being carried, another should be submitted providing for the formation of a branch of the Masonic Union in Southland.

SYDNEY, N.S.W.—The masonic lodge, Taree, has received a fine organ direct from Jersey, United States of America. It is a beautifully constructed instrument, of full compass, with all the latest additions and improvements, and has a sweet and powerful tone, filling the hall where the lodge is held with full power of melody. This will be a fitting accessory to the ceremonies at the meetings of the masonic body, who have generally a large number present at their assemblies.

We are requested to Notify that:—

—The Carnarvon Lodge of Instruction, No. 1572, will entertain their members and friends at a Supper at the *Salutation* Tavern, Newgate Street, E.C., on Monday next, the 29th inst. Meet at 6.30 for 7 p.m. Bro. Whitaker, P.M., and Sec. of the Mother Lodge, will preside. Bro. W. Kingwell, of 39, Cuthill Road, Denmark Hill, S.E., will afford other particulars.

—The Lodge of the Quatuor Coronati, No. 2076, Bro. William Simpson, R.I., M.R.A.S., &c., W.M., will meet on Friday, 3rd May, at 5 p.m., at Freemasons' Hall, London, when Bro. G. W. Speth will read a Paper, entitled "The Foundation of Modern Freemasonry." The Brethren will dine at Freemasons' Tavern at 7 p.m.

Press Exchanges and Books Received.

Proceedings of the District Lodge of the Punjab, 14th January, 1889; *Notes on the Ceremony of Installation*, by Bro. Henry Sadler, P.M. and P.Z., Grand Tyler, &c., Kenning, London, 2/6; *Society*.

Bro. Alf. A. Itter, Cyclist Lodge 2246, sailed on Wednesday last for New York by the Inman Liner, *City of Berlin*. There were present at Euston, to wish him "God Speed," Bros. Chas. Sheppard, P.M., and Sec., 2246; John Itter, Stability, 217; Chas. A. Itter, J.W., 2246; Mr. and Miss Thornton; Mr. Clements, and several other friends.

The regular meeting of the Board of Benevolence of the United Grand Lodge of English Freemasons for the month of April was held on the 17th inst., at the Freemason's Hall, London. The list of petitioners for assistance contained 42 names, whose qualifications were through lodges in the London district, at Sunderland, Durham, Willington Quay, Newcastle-on-Tyne, Liverpool, Whitworth, Douglas (Isle of Man), Dudley, Birmingham, Derby, Sleaford, King's Lynn, Reading, Devonport, Exmouth, Poole, Hastings, Jersey, Ireland, and Cannanore (East Indies). The total sum granted was £802 to 34 cases, the average amount per head being less than usual. Four cases were dismissed, the Board exhibiting a strong desire to discourage all but cases of absolute distress while dealing liberally with helpless petitioners.

REMINISCENCES OF A SECRETARY.

ONE night, as the Worshipful Master was about to commence "work," an announcement came that Bro. Brown, from Lodge No. 999, England, wished to be examined. The W.M. cast an enquiring look upon me, and I retired to examine the stranger. I found in the ante-room a very handsome young man, dressed genteely, but clothes rather worse for wear, who began by apologising that he was rusty, and that this was the first Lodge he had attempted to visit in America. He had never made himself known as a Mason, although living more than six months in New York. He spoke a good grammatical English, with a decided English accent—that is, the accent of the better class—and I soon found him by his conversation to be a man of very good education. He produced the certificate in use by the Grand Lodge of England, by which I found that he had been a Mason about two years. I proceeded with the examination, until I found that he was legally entitled to visit my Lodge, and brought him inside. When he found that I was the Secretary, he came up near my desk, and remained near me until the Lodge closed. There was something so sad, so suppressed and subdued in the man's manner and speech, that I could not make it out. He looked poor enough, yet the stamp of the gentleman was unmistakably upon him. Before closing I mustered up courage to ask him if the Lodge could do anything for him. He looked startled, blushed, thanked me very kindly, and said no, not now. After Lodge closed I gave him one of our visiting cards, and cordially invited him to call again. This he did several times, looking paler, sadder, and poorer each time.

One day a letter was brought to my house requesting me to call that day upon Bro. Brown, my pale English friend; but as I only got the letter late in the evening, and it being Lodge night, I resolved to call before going to the Lodge, even at the risk of letting the brethren wait for me. I found the address given me to be in the most crowded east side tenement district, and as I mounted stair after stair, I felt indeed that I was in the home of that great monster of our present civilization—Poverty.

I knocked at the door of a room, and it was opened by a beautiful young woman of scarce eighteen years who, much confused, bade me enter. Upon a miserably fitted up bed, lay dressed, my friend the English brother Mason. He asked to be forgiven if he had troubled me, but he now wanted my aid. He would be dispossessed on the morrow if he did not pay the rent by 10 o'clock in the morning. It was an enormous sum, the whole of six dollars. I promised to bring his case before the Lodge that evening, and also that I would surely call before 10 o'clock the next morning, and that he might rest easy, he being able to keep his rooms. I hastened to the Lodge, where I reported his case, and was appointed a committee of one with power. Early next morning I again went to see my man, this time determined to find out more about him—as I had now the funds of the Lodge to dispose of. I felt in duty bound to see that these funds were well and worthily bestowed.

I first satisfied the clamouring landlord, so as to make the young people easier in their mind: and when I entered their room with a receipt for their rent, their thanks were profuse and hearty. I then broached the subject of his history; told him it was not idle curiosity that prompted my inquiry; but that I might intelligently aid him. I would like to know something of his former home and life. It was then that he revealed to me, under Masonic seal, his true name.

Bro. Brown had held an important position in a commercial house in England, where he had the *entree* to his employer's house and home, where he met and loved the merchant's daughter, which love was not only returned, but fostered and encouraged by the young girl. It never entered the minds of the young people that they

could not obtain the sanction of the rich and proud father to their union, but they kept right on, holding secret meetings and pledging eternal love and fidelity to each other, when their dream was suddenly ended by the young man receiving his sudden dismissal from the house, and preparations being made to send Miss M.—to London.

The ardent lovers frustrated this plan by a hasty marriage, and flight to America, there to strike out for themselves. In youth everything looks rosy, especially to those who have never been brought face to face with that powerful fiend, Poverty; and so with these people. The funds hastily gathered before leaving home soon melted, and he found every avenue of life overcrowded, and he had to acknowledge to himself that he had not the push to crowd in and on and onward. They soon became poorer and poorer, until they brought up in this miserable abode, a room seven feet by nine feet and even here he could not stay, as there was no hope for him.

There was something very sad in his voice that struck me as particularly strange in one so young, but I saw it was remorse—deep, sincere remorse—for having induced his wife to come with him to America, to leave a home of plenty, and luxury, and refinement, to share his abject poverty with him. He further stated that he knew he was going to die, and asked me would we give him a decent Masonic burial, and made me promise as a brother Mason to notify the British Consul, tell the true name of his wife, and see that she was sent home to her kinsfolk in old England, there to forget the foolish youth who had cast so deep a shadow across her young life.

He seemed exhausted by his long talking, and I tried to encourage him—spoke of his youth and of better things in store for him—but he faded fast away, and grasping my hand he whispered faintly:—

"I shall be dead within the hour. Keep your promise, send Julia back to her father. The British Consul will pay you back the money, and God will pay you in kind."

He then began to whisper the Lord's prayer, faintly but distinctly, word by word, the young wife, stricken, dazed, and mechanically joining with him and myself, and when the last words were reached, "for ever and ever," we listened, with our heads bowed low, for the "Amen." It did not come. The brother had passed to the realms beyond. May the Amen come to him from the throne of glory, "for ever and ever."

After the brother had been buried by the Lodge, I found that the widowed girl could not then be sent home. Through the goodness of old Dr. Muhlenburg, late of St. Luke's Hospital, she was placed in that excellent institution, where she gave birth to a little girl, and gave her young life with it. Again the grave opened, and the child-wife, widow and mother, was laid beside her lover husband.

I now had to take care of the tiny little orphan, which a brother of a sister Lodge, who knew some of the circumstances, consented to adopt; but death had also put his relentless stamp upon the little one. The trials and vicissitudes through which the mother had passed, and the inadequate food before being admitted to the Hospital along with her suffering, could not fail to have its effect upon her offspring. The child was born suffering with marasmus, and could not be cured. It lingered, however, through good and careful nursing, for three months, when it also died, and for the third time the yawning grave opened and received the last of this unfortunate family, united in death as they had been on earth.

I never notified the British Consul, never wrote to the harsh old father, and the secret of those lives and secret of their names, lies buried in the triple grave at Greenwood Cemetery, there to remain until all secrets are revealed, all hearts laid bare, and the final judgments will be passed on all—rich and poor, weak and strong, alike—all measured by the standard of the great Jehovah, by the scale of the ever-righteous Judge.—*Canadian Craftsman.*

Metropolitan Lodge and Chapter Meetings for the Current Week.

"All Lodges held within Ten Miles of FREEMASONS' HALL, LONDON, are LONDON LODGES."—General Laws and Regulations.

No. of Lodge.	NAME OF LODGE AND CHAPTER.	PLACE OF MEETING.	No. of Lodge.	NAME OF LODGE AND CHAPTER.	PLACE OF MEETING.
(THIS DAY) (4th) THURSDAY, APRIL 25th.			(Last) TUESDAY, APRIL 30th.		
65	Prosperity	Guildhall Tav., Gresham Street, E.C.	141	Faith	Anderton's Hotel, Fleet Street, E.C.
66	Grenadiers	F. M. H.	(1st) WEDNESDAY, MAY 1st.		
99	Shakespeare	Albion Tav., Aldersgate Street, E.C.	1293	Royal Standard	Cock Tav., Highbury, N.
151	United Pilgrims	Bridge House Hotel, S.E.	1491	Athenæum	Athenæum, Camden Road, N.
1538	La Tolerance	F. M. H.	1545	Royal Commemoration	White Lion Hot., Putney, S.W.
833	South Middlesex	Beaufort House, North End, Fulham	1827	Alliance	Guildhall Tav., E.C.
861	Finsbury	St. Botolph Chambers, Bishopsgate	(1st) THURSDAY, MAY 2nd.		
871	Royal Oak	White Swan Tav., Deptford	10	Westminster and Keystone	F. M. H.
1563	City of Westminster	Café Royal, Regent Street, W.	27	Egyptian	Anderton's Hotel, E.C.
1974	St. Mary Abbots	Town Hall, Kensington	45	Strong Man	M. H. Tav., Basinghall Street, E.C.
R.A.C. 534	Polish National	F. M. H.	231	St. Andrew's	F. M. H.
R.C. 97	Rose and Lily	33, Golden Square, W.	551	Yarborough	Green Dragon, Stepney
(4th) FRIDAY, APRIL 26th.			1155	Excelsior	White Swan Tav., Deptford
197	Jeusalem	F. M. H.	1283	Finsbury Park	Cock Tav., Highbury, N.
569	Fitzroy	Hd.-Qrs., Hon. Artillery Co., City Road	1361	United Service	Café Royal, Regent Street, W.
1601	Ravensbourne	Town Hall, Catford	1425	Hyde Park	The Westbourne, Craven Road, W.
2157	St. Mark's College	Victoria Mans. Rest., Victoria St., S.W.	1445	Prince Leopold	Three Nuns Hot., Aldgate, E.C.
R.A.C. 1602	Sir Hugh Middleton	Cock Tav., Highbury, N.	1724	Kaiser-i-Hind	Café Royal, Regent Street, W.
(4th) SATURDAY, APRIL 27th.			1765	Trinity College	13, Mandeville Place, W.
1706	Orphans	Holborn Rest., W.C.	1790	Old England	M. H., New Thornton H'th, nr. Croydon
R.A.C. 1329	Sphinx	Surrey M. H., Camberwell	1950	Southgate	Railway Hot., New Southgate
(Last) MONDAY, APRIL 29th.			R.A.C. 9	Mount Moriah	Albion Tav., Aldersgate Street, E.C.
R.A.C. 1745	Farringdon Without	Anderton's Hot., Fleet Street, E.C.	174	Sincerity	London Tav., Fenchurch St., E.C.
			1507	Metropolitan	Anderton's Hot., Fleet Street, E.C.

N.B.—We will insert hours of meeting of London Lodges, if summonses are sent to us in sufficient time.—ED. M.S.

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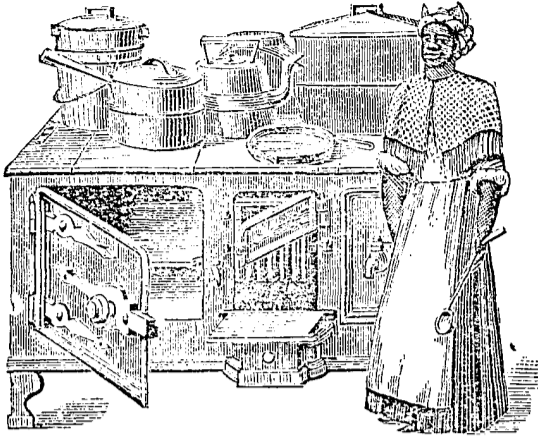
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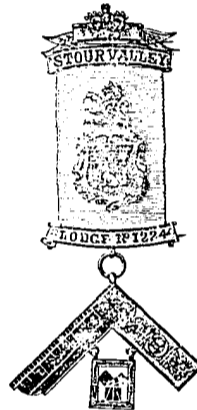
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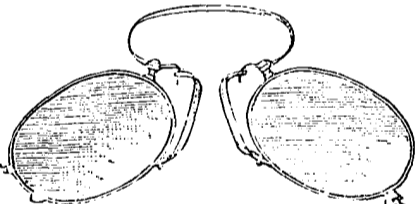
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