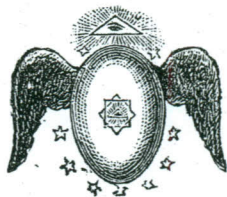


PEACE, TOLERANCE, TRUTH

THE



KNEPH

Official Journal of the Antient and Primitive Rite of Masonry
 Published under the Authority of the Sovereign Sanctuary for Great Britain and Ireland
 EDITED BY THE GRAND SECRETARY-GENERAL.

VOL. II., Nos. 20-21.]

AUG. & SEPT., 1882.

(Subscription post free, 1s. 6d. per Annum.)

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ISTORY OF THE SUBLIME ARCHITECT OF THE UNIVERSE.
T & PRIMITIVE RITE OF MASONRY,
 IN AND FOR THE
 KINGDOM OF GREAT BRITAIN AND IRELAND,
 AND ITS DEPENDENCIES.

SOVEREIGN SANCTUARY, 33°.

Illustrious and Enlightened Masons throughout the World, Union, Prosperity, Friendship, Fraternity.

Antient and Primitive Rite of Masonry, Disciples of which was founded as a Grand Lodge at Montauban, the year 1814, by the Illustrious Brothers: Gabriel Marconis de Negre: Samuel Honis, of Cairo; Baron Ypolite Labrunie: Marquis de Laroque: J. Pettitt, &c. and is an incorporation of the various Primitive Rites of the preceding century, and notably the Primitive Rite of Philadelphia of Narbonne, to which the Antient and Primitive Rite refers for the origin of its principles and form of government. The seven classes into which its degrees are divided, and its schools for the study of Masonic knowledge, physics, metaphysics, and possessed originally ninety-five rituals, the execution of more than a quarter of a century of assiduous and research, concerning all known Masonic Rites.

The Grand Lodge of the Disciples of Memphis, after an interval of sleep, recommenced work at Brussels, in 1838, and in 1839, when it published its statutes: but, in 1841, the Grand Master, Hierophant, the Illustrious and Enlightened Jacques Etienne Marconis, 33-97°, was forced by an Imperial Government to put all the Lodges in France asleep—however, establishing a Council, or Regency, of seven members, for the preservation of the Archives, and the revival of the Rite under a more liberal regime. In 1848 our Order re-commenced its work at the Orient of Paris, and continued to establish itself in America, Egypt, Roumania, and other countries. America received it joyfully in 1856, 1860 the New York Council of the Rite included the Rite of 100 Past Masters, under the rule of the Illustrious Grand Master, Hierophant; Egypt accepted it in 1860.

In 1862 the Illustrious Grand Master, Hierophant, united our Order to the Antient and Primitive Rite with the Grand Orient of France, and the High Grades continued to be conferred by the Grand Council of Rites of the Grand Orient, and a formal Statute was promulgated by the said Grand Orient, and the Grand Master, J. E. Marconis, 33-97°, which arranged the relative values of the degrees of our Rite with those of the Antient and Accepted, and other Rites, recognized and Grand Council of Rites.

In this, in the same year, 1862, the Illustrious Grand Master, J. E. Marconis, 33-97°, acting in conjunction with the Grand Master, Magnan, 34°, the Grand Master of the Grand Orient, and Grand Council of Rites, solely constituted the Sovereign Sanctuary of America, 33°. Shortly after the degrees of the Rite were reduced from 35°, to 33°, by simply eliminating those which were conferred only by name, but retaining all ceremonial grades. The Grand Orient of France continued to exchange Representatives with the Sovereign Sanctuary of America, and lists thereof will be found in the French Official Calendar, until 1869, when in consequence of the invasion of American territory by the recognition of a spurious Council of the Antient and Accepted Rite, the Americans withdrew from Representation.

In the year 1872 several Illustrious Brethren who had previously received the 33-95°, obtained a Charter for the government of a Sovereign Sanctuary, in and for Great Britain and Ireland, with Illustrious Brother John Yarker as Grand General, 33-96°, and in the same year received many members of the Royal Grand Council of Antient and Primitive Rite, meeting since last century, and more particularly under H.R.H. the Duke of Sussex, Grand Master; 1874 the Jerusalem Chapter of Antiquity, H.R.M.—I., was formally amalgamated with the Palatine Chapter, No. 2, and Senate No. 2, of the Antient and Primitive Rite, thus giving the Rite the prestige of a time-honoured association in England.

The earliest resolutions passed by the new Sovereign Sanctuary were for the establishment of an Order of Merit, of which the 1st, for Saving Life; 2nd, Presence of Mind; and 3rd, General Merit. The decoration is a Bronze

star, the three classes being distinguished by ribbons of different colours. Besides this, the Rite possesses five Decorations, 1st, the Grand Star of Sirius, or Hope; 2nd, the Cross of Alidee, or Truth; 3rd, the Cross of the Third Series; 4th, the Lybic Chain; 5th, the Golden Branch of Eleusis, or Charity. These decorations are exclusively the reward of Merit, and are conferred in a Grand Chancery, one in consecutive order every year.

A full history of the Rite, with the narrative of its early struggles, on its introduction to England, may be obtained from the Grand Secretary General, and as a contribution to Masonic history is well worth perusal. Few, indeed, could rise from the study of its straightforward narrative of events, easily proved by the references given, without the conviction that our Rite has not only a legitimate Masonic standing, second to none in the world, but that it has also the far higher claim to universal Masonic recognition. It is almost the only Rite which has had the courage to face, for previous years, the privations and trials inseparable from the poverty attendant upon spending every penny of its limited funds in the completion of its Rituals, and the world wide extension of the Truth, resting content with the conviction that, sooner or later, its value must be recognised by every thoughtful Mason, as a means whereby Masonry may be restored to its pristine purity, and man to his intellectual birthright. To those who linger fondly over the attractions of a sumptuous banquet and grudge the time spent in labour as a theft from the precious hours given to indulgence of the senses, we offer nothing that will be prized, but to the intellectual Mason, the earnest searcher after truth, we offer a banquet that never satiates, a feast from which comes no repletion, a feast of reason, leaving an unflagging appetite, and no sad remembrances for the morrow.

In conclusion, a few words as to the practical principles of the Antient and Primitive Rite of Masonry:—

It is universal, and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and believes in the Fatherhood of God and the Brotherhood of Man.

The only other qualification which it requires from its Neophyte is probity and honour, and it esteems Masonic worth, ability, and learning, above social and personal distinctions, seeking by means of its comprehensive ceremonials to extend Masonic Knowledge, Morality, and Justice, and enforce all those great principles which distinguish true Masons of all time.

Its Rituals are thirty in number, and are based upon those of the craft universal; they explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and dealing fairly and truthfully with the historical features of symbolical Masonry. They contain nothing in their teaching but what Mahomedan, Christian, Jew, Buddhist, Brahmin, or Parsee may alike acknowledge.

The government of the Rite is elective in its character, and it extends the hand of brotherhood to all legitimate Rites. It is in cordial union with a number of grand bodies of its own or similar Rites, with whom it has representatives established, and its influence is silently extending over the face of the whole globe.

The ceremonials of the Rite are divided into three series, and the Masters of each section receive the 31 and 32°, and constitute the Judicial Tribunal, 31°, and the Mystic Temple, 32°, of which the Presiding Officer, or Grand Master of Light, receives the 33°, to enable him to represent his Province in the Sovereign Sanctuary, 33-95°.

It is ordered by the Sovereign Sanctuary:—

1. That Dispensations may be given to any individual Member of the Rite in any town, where no subordinate body exists, to receive a sufficient number of Brethren to form a Chapter, Senate, or Council.

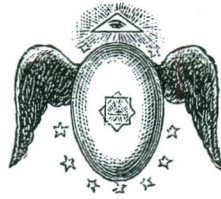
2. That CHAPTERS of the Rose Croix (11-18°); SENATES of Hermetic Philosophers (20-33°); COUNCILS of Sublime Masters of the Great Work (30-90°); and Mystic Temples (32-94°); may be Chartered throughout our jurisdiction, in accordance with the General Statutes.

3. That Grand Mystic Temples—Councils General, may be constituted in any of the Colonies and possessions of the United Kingdom, subject to the General Statutes of the Order, with privileges similar to the Grand Mystic Temples—Councils General, of England, Ireland, and Scotland.

4. Applications to be made to the Grand Secretary General (or to the Grand Chancellor General, or Grand Master General), who will furnish all information as to fees or the mode of proceeding.

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(Subscription, post free, 1s. 6d. per Annum.) [MONTHLY.

CRATA REPOA.

5°

In a recent paper the writer pointed out that the Primitive Mysteries were essentially caste ceremonies. The Crata Repoa is based on this view. The first three degrees are founded upon Geometry, which was the ancient term for Masonry; the coffins were made of wood, and required careful measurements; they were also carved, painted, and decorated. The next two degrees are Military in their character, whilst those which follow this, the 5°, are Priestly. All nations that had certain receptions for the artizans and priests had also a military ceremony or initiation. The Celts and Irish had such a ceremony upon the coming of age of their youths, and it is upon these ancient initiations in the Ulster clans that the degree of Red Branch Knights is founded. The Gothic nations had similar ceremonials which, when the church passed into possession, became the orders of Knighthood.

FIFTH GRADE.—BALAHATE.

The *Chistophores* had the right to demand and the *Demiurgos* could not refuse this Grade. The candidate was conducted to the entrance where the assembly was held, and he was received by all the members. He was then conducted to another Hall, disposed for a theatrical representation, in which he was, in a way, the sole spectator, for each member took a part.

A personage called *Horus* accompanied the several *Balahate* who all bore torches; they marched into the Hall and appeared as if seeking something. *Horus* drew his sword upon arriving at the entrance of a cavern from which flames proceeded; at the bottom of it was the murderer *Typhon* seated with a crestfallen appearance. As *Horus* approached, *Typhon* raised himself up, having a terrifying appearance, a hundred heads reposed on his shoulders, his whole body was covered with scales, and his arms were of immense length. *Horus* advanced

towards the monster without allowing himself to be in the least discouraged by his dreadful aspect, threw him down and overwhelmed him. He then decapitated him, and threw the corpse into a cavern, which still continued to vomit flames. He then in silence exhibited the hideous heads.

This ceremonial terminated by the instruction which was given to the *Balahate*, and which included the explanation of this allegorical scene. It was explained that *Typhon* symbolized fire, which is one of the most terrible agencies, notwithstanding which nothing in the world can be done without it. *Horus* represented industry and labour, by the aid of which man performed great and useful enterprises in subduing the violence of fire, directing its power, and appropriating its force.

The *Chistophores* was instructed in Chemistry and the art of decomposing substances and combining metals. He had the assistance of masters when he needed the researches and experience which they had in that science.

The word of the order was *Chymia*.

SIXTH GRADE.—ASTRONOMER BEFORE THE GATE OF THE GODS.

The preparations of this degree began by putting the Candidate in irons. The *Thesmophores* conducted him to the *Gate of Death*, which had to be descended by four steps, because the Cavern of reception was that previously used for the third degree, and which was on this occasion filled with water in order to row the Barque of Charon. Some coffins placed here and there struck the eyes of the Candidate. He was informed that they enclosed the remains of those members who had been put to death for betraying the secrets of the society; and they menaced him with a similar fate if he committed the same crimes.

He was then led into the midst of the assembly in order to take a new oath. After having pronounced it they explained to him the history of the origin of the Gods, which were the objects of the



people's adoration, and by which they amused and directed their credulity; but they indicated to him at the same time the necessity of conserving polytheism for the common people. They amplified the ideas which had been presented to him in the first degree, upon the doctrine of a sole Being who embraced all time, presided over the union and regularity of the universe, and who, by his nature, was above the comprehension of the human spirit.

The grade was consecrated to the instruction of the Neophyte in the knowledge and practice of astronomy. He was obliged to give the night to observations, and to conform to the labours they exacted. He was advertised to be on his guard against the *Astrologers* and drawers of horoscopes, whom they looked upon as the authors of idolatry and superstition, for this Mysterious Society held them in aversion. These astrologers had chosen the word *Phenix* for the word of the order, and which the *Astronomers* turned into derision. (Herodotus, Hist. Aethiop, lib. 3.)

After the reception they conducted the Initiate towards the *Gate of the Gods*, and introduced him into the *Pantheon*, where he beheld all the Gods and saw them represented by magnificent paintings. The Demiurgos retraced anew the history, concealing nothing from him.

They placed under his inspection a list of all the *Chief Inspectors* in the chronological order in which they had lived, as also a tabular list of all the members of the society spread over the face of the globe. They taught him the Priestly dance which figured the course of the stars. (Lucien, De Saltatione).

The word of the degree was *Ibis*, signifying crane, which symbolised vigilance.

Masonic Biography. No. 4.

PRINCE RHODOCANAKIS.

By JOHN YARKER, P.S.G.W. OF GREECE.

(Continued from page 151.)

THREE years later Prince Constantine, having received many pressing letters from the Greeks—who at the fall of Constantinople and the devastation of the islands of the Ægean Sea, found a refuge in Malaga, Spain—to come to London, he intervened for them with Charles II., who not only permitted them to settle in London, but also presented them for habitation a large piece of ground situated outside the City, called Soho Fields, where they built themselves houses and a church dedicated to St. Mary the Virgin, preserved until this day, and named the streets made by them by special names, as Greek Street, Rose Street, Crown Street, Rhodocanaki Street, &c.

While the plague depopulated London in 1665, Prince Constantine courageously attacked the terrible scourge, and ceased not to lavish his cares upon the sick of all classes, gratuitously distributing to the poorest of them the necessary medicaments with the treatise which he made expressly on the plague, in order to reassure those who believed that the epi-

demic would never cease. Charles II., on account of his great fear of the malady, had left his Palace of Whitehall, and took refuge at Hampton Court, where he resided until February, 1666; the courageous physician visited him there daily, in order to give him news of the state of the plague, and to encourage him and his panic-stricken courtiers. At this epoch Prince Constantine had fallen seriously ill, and his friends advised him when he regained his strength to visit his native land and breathe its invigorating air. He allowed himself to be persuaded by them, and started at once for Marseilles, where he embarked upon a vessel which was bound for Venice; from that city he departed for Scio, where he arrived on the 10th of July, 1667, and where three months later he married his cousin Henrietta, only daughter of the Duke Anthony Koresy and of Donna Virginia Visconti.

Although the Island of Scio was enjoying, at that time, a prosperity unknown to most parts of the countries which were sighing under the Ottoman yoke, yet the moral and material position of its inhabitants made such a painful impression on the mind of Prince Constantine, that in spite of the strenuous efforts of his eldest brother Pantelis, to dissuade him from his rash intentions, he gathered round him all patriots and organized in unison with them a conspiracy against the Masters of this enchanting Island, which two centuries later was fated to be cruelly devastated by the Turks, and so to inspire the illustrious poet of the Orientals with such touching strophes. But the revolutionary projects of Constantine were decreed to fail. Betrayed by a Roman Catholic Priest named Andrew Garibaldi, he was seized with other conspirators and sent to Constantinople in chains. There he was imprisoned and condemned to death, but owing to the all-powerful influence of the Earl of Winchelsea, then Ambassador of England, near the Sublime Porte, he was liberated. As soon as he recovered his liberty he left for Pesaro, in Italy, and passing through Germany he arrived at Amsterdam, whence he sailed for England, where he arrived on the 12th July, 1669.

On the death of Charles II., in February, 1685, Prince Constantine was exiled from Court by his successor James II., because he expressed his indignation at the execution of his intimate friend the Duke of Monmouth, a natural son of the late King, who was beheaded as a rebel.

This sorrow was followed shortly by a still greater one. Prince Constantine had the misfortune in the month of January, 1688, to lose his daughter Mary in the tenth year of her age. She was buried in the church of Saint Pancras in the Fields; this untimely death inspired him to write an elegy in Greek, which is yet preserved.

Prince Constantine Rhodocanakis was recalled to Court in September of the same year, by King James II., and a little later he joined the Count de Lauzun in accompanying Queen Mary and her son James, so well known in history by the name of the Chevalier St. George, to France.

(To be Continued.)

AMERICAN JURISDICTION.

To the Editor of "THE KNEPH."

DEAR SIR AND ILLUSTRIOUS BROTHER,

In the June number of your KNEPH we have a reply from our Illustrious Brother Alexr. B. Mott, 33-96-90°, to a letter of ours in relation to "AMERICAN JURISDICTION," and the claim which Canadian Brethren make to an independent jurisdiction over Canada, and the right to have an independent Sov. Sanctuary. The letters he produced prove clearly that Canadian Brethren did all that were required of them to do to prove their loyalty to the Sov. Sanct. from which they derived their Charters for subordinate bodies. As Ill. Bro. Mott says: "The Canadian Brethren applied in due form and over their signatures, subscribing to the Oath of Fealty in each instance." This ingenuous testimony of Bro. Mott is invaluable, and proves the desire of the Brethren in Canada to obtain their Charters honestly and legally. The letters prove that the language of the Brethren was most respectful to our Ill. Bro. Mott. And the latter responded to the wishes of the former on every occasion, without any objection or delay. Insomuch as Bro. Longley, 33°, G.M. of L., closed his letter (as printed in the KNEPH) with the words, "Thanking you very sincerely for your fraternal kindness and courtesy in so liberally acceding to our wishes in establishing the A. and P. Rite in Canada."

At length the Canadian Brethren found themselves strong enough to take care of their own territory, and found they could better succeed by having an independent Sov. Sanctuary of their own. They applied to Ill. Bro. Mott for that purpose, asking upon what terms he would grant a Charter for an Independent Sov. Sanctuary for Canada. *But he never replied.* Bro. Longley, who had assumed the office of Grand Master of Light, with Bro. Mott's knowledge and consent, wrote to the latter again and again, repeating the request in most respectful terms, still Bro. Mott sent no reply. *Not a word of assent or dissent*, nor a word of explanation, nor the slightest acknowledgment of receiving these repeated applications. Nor has Bro. Mott from that day to the present sent a single word to the Canadian Brethren. Up to this application there was the utmost courtesy, harmony, and readiness to do everything without a day's delay for the Canadian Brethren. But from the moment this application was sent, Bro. Mott has utterly forsaken them, and not a word has been received from him since that date. The Brethren considered themselves virtually abandoned, and the jurisdiction of Canada abandoned also. After a sufficient time had elapsed, all the members of the A. and P. Rite in Canada were notified to meet in Convention to determine what should be done. The Convention unanimously determined to take the matter in their own hands, and an independent Sov. Sanct. for Canada was organized and instituted. And as Bro. Mott admits having "made three 33° members," they could so organize. Under the well established

fundamental rules of High Grade Masonry, *three* members of the highest grade can lawfully form a Supreme Body in independent territory, and proceed to work. These "*three* 33° members" which Bro. Mott says he made, did so act according to this well established rule for independent and unoccupied territory. And so the Sov. Sanctuary of Canada was formally and lawfully established. The Grand Lodge of Canada, and Grand Chapter of Canada, were formed in precisely the same way, and the jurisdiction of England given up. The fault is Bro. Mott's in abandoning the Brethren and the subordinate bodies of Canada under his foreign jurisdiction.

The Brethren pledged their allegiance to him, and kept it, until he abandoned them, and ceased to have any correspondence and association with them. Their withdrawal did not take place until *he had withdrawn from them.* And when he refused to exercise jurisdiction, and answer the requests of the Brethren, they were forced to act without him, without his advice or consent; for these he refused to give. They withdrew in a regular legal manner, and informed Bro. Mott of their action, and the organization of an independent Sov. Sanctuary for Canada, expressing a desire for recognition and a change of representatives. But Bro. Mott was *silent* still; he made no reply as before, and he has continued in this sublime sphynx-like mood until his letter appeared in THE "KNEPH," in the June number.

It is a well established rule in Masonic Jurisprudence, that no one can grant a Charter to a body *except for their own country.* If its jurisdiction extends over a foreign nation or country, it can only be temporary and conditional; simply because there can be no jurisdiction over a foreign country where that country is strong enough to have its own independent government and maintain it. Bro. Mott might as well have granted a Charter to the English Brethren for the "whole Continent of Europe," as for England, Scotland and Ireland; and if they would not grant Charters to France, Germany, Russia, Spain, and European Powers generally, then declare all rebels who established an independent Sov. Sanctuary for their own nationality. On what ground does Bro. Mott claim *perpetual* jurisdiction over all foreign nationalities on the Continent of America? On what ground does he refuse them an independent jurisdiction for their own dominion and nationality? Why has he not stated his reason for claiming *perpetual* jurisdiction over foreign nationalities? Were the United States rebels when they declared their "independence?" The moment any duly organized body declares its independence, and establishes it, the accomplished fact severs all ties, and obligations of fealty to a foreign power cease to become a duty and necessity. The Masons of the G. Lodge of Canada did not violate their obligations to England, when they declared their own independence. If Bro. Mott is willing to grant to foreign nationalities an independent Sov. Sanctuary, why did he not answer the repeated application of the Canadian Brethren

for such a body? If he does not claim *perpetual* jurisdiction over the foreign nationalities of the Continent of America, why did he not answer the repeated letters of the Canadian Brethren, and granted them a Charter for an independent Sov. Sanctuary? Why did he *grant* an independent Sov. Sanctuary to the English applicants, for their exclusive jurisdiction over England and its independent Sovereignty? And why did he *refuse* an independent Sov. Sanctuary to the Canadian Brethren when they asked for it? Why was he willing to grant at *once* and *without delay* to England, what he would not grant to Canada? We cannot tell, simply because Bro. Mott has never sent a word of reply to our repeated application through Bro. Longley, G. M. of L. for Canada.

As to the word "AMERIQUE" appearing in the printed Constitution referred to by Bro. Mott, published in 1874, he *ought to know* that no nationality on this Continent is ever spoken of as *Americans*, but the people of the United States. Peruvians are not called Americans, nor are Mexicans, Canadians, and any other of the many nationalities on this Continent. Every newspaper is full of what the *Americans* are doing and saying, and projecting; of course, none but people of the United States are meant thereby. Even a New Yorker, Philadelphian, Bostonian, will enter his name and nationality as an "*American*," and claim the use of that name as exclusively belonging to his nationality. "I am an *American*," is the almost universal exclamation. People who emigrate, say they are going to *America*, when they mean the United States. And when Ill. G. Master, J. E. Marconis, 33-97°, used the word AMERIQUE in his Charter to Bro. Mott, of the United States, he meant the same as any other European would mean—the United States. British America and South America never claim to use the term *America* so exclusively as the "*Americans*" (United States) do. And Bro. Mott is only setting up an exclusive claim for this word, as every *American* does, and has done, the world over, before him.

We shall now close our case with this letter. We have an active, self-supporting, independent Sov. Sanctuary, and we are determined to make it equal to that of the United States, both in active work and in numbers. We have said our say, and did our best to obtain the consent of Bro. Mott, to obtain from him a Charter for an independent Sov. Sanctuary in the regular way. Will Bro. Mott state why he did grant the application of our English Brethren, and *would not grant*, or *did not grant*, the application of the Canadian Brethren? Will he also tell us whether he claims a *perpetual* jurisdiction over the foreign nationalities of the Continent of America? If not, why did he never reply to the application of the Canadian Brethren, nor grant them their request? If he was willing to grant it, why did he not do it when asked? And if not willing, why did he not say so.

Sincerely and fraternally yours,

S. BESWICK, 33-90-95°,

Sov. G. M. G. of C.

THE GREAT PYRAMID AND ITS TEACHINGS.

IN a former number of this journal we presented a short descriptive sketch of this wonderful structure, and in a subsequent number we reprinted an article from the *Contemporary Review* on the same subject. We are induced to recur to it again, because, in the first place, the subject is by no means exhausted; and, in the second place, we wish to direct our reader's attention specially to its claim to be a Stone Bible or pillar of witness. "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar to the border thereof to the Lord. And it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt." (Isaiah xix. 19, 20.)

Built undeniably by an inspired agent 150 years before the time of Abraham, and 670 years before that of Moses, the chain of divine communication to Adam, Noah, Philitis, Abraham, Moses, and Solomon, appears lucidly expressed to the student of the Bible, and the manifold interpretations of, and coincidences with, divine truth, dispensations, and prophecies—found in this "altar in the midst of Egypt"—and repay and enrich the devout believer in Revelation with light and truth, even as that which filled the soul of the Seer of Patmos with apocalyptic effulgence.

It may be asked who was Philitis? We find from Herotodus that Philitis was a hyksos, or shepherd king, sojourning in Egypt in the reign of the first dynasty king, Cheops. Manetho translates the term "hyksos" as meaning in the sacred language "hyk," a king; "sos," a shepherd; and goes on to describe those shepherd kings as invaders who subdued the Egyptians without a battle—by some mysterious power they possessed—and proceeds to recount "that eventually they quitted Egypt by capitulation with all their families and effects, and proceeded to Judea, numbering some 240,000 souls, where they built a city and called it Jerusalem."

Now, taking Philitis as the leader of *that* exodus and keeping dates in view, we find that the then king of Jerusalem was a very peculiar personage, a king without written ancestral pedigree, of whom no death record was preserved, and who was high priest as well as king—he to whom Abraham paid tithes, the Melchizedek of Scripture; hence the inference approaches certainty that Philitis and Melchizedek were the same person.

Until within the last thirty years, there prevailed among all western peoples a belief that this structure, in common with the others passing under the same name, was merely a tomb—a mighty mausoleum—of the fourth dynasty king, Cheops or Shofu; a belief strengthened, if not originated, by the fact that all the latter pyramids were meant for and used as sepulchral monuments.

We will admit for the sake of argument that Cheops did resolve to have a tomb built, and (following the traditional account given by the Egyptian priests to Herotodus 1725 years after its erection) grant that he confided the execution of this order

to the architect, Philitis, who accepting the order, designed and built a structure which, while it *might be used as a tomb*, did nevertheless contain, though not exhibit to the men of that age, a series of cosmic truths of the highest order, and in the most accurate manner; truths, not of a local or temporary kind, but suited in their relation to nations of a very high state of intellectual cultivation; for it is, in fact, only in proportion to the growth of modern science that men have been enabled to recognise the existence of those truths built into the structure of the great pyramid, not in language, but in number, weight, and measure.

We find, in the first place, that the architect chose for the point of erection, a place which was eminently inconvenient for constructional purposes, as the rocky outcrop of the Jeezeh Hill had to be cut down and levelled, but which position was essential to a transcendental geodesic design, it being in the thirteenth parallel of latitude, the very parallel which has to the north and south of it *an equal distribution of terrestrial semi-surface*; while the pyramid's site itself is the very point on the earth's surface about which the dry land, or man-inhabitable portion of the globe, is equally arranged, and is also on the very best line for meridional zero which could be chosen for all nations.

Next we find that this structure was designed and built on a plan so scientifically perfect, *that the sum of the measured four sides of base bears, within the nearest possible practical approach, the same relation to the measure of its vertical height that the circumference of a circle bears to its radius*. We next find that a certain standard measure was used by the architect in the construction; that of 5 by 5 pyramid inches; and when one side of the square base is measured it is found to contain this cubit 365 times with a fraction plus; thus giving our sidereal year of days, and the plus fractions of the four sides giving in their sum, the equivalent of one day in four years, or leap year.

We next discover that this huge pile of masonry covers an area of thirteen English acres; that it has a substance of five million tons of stone; and rises to the height of 486 feet, and that it was built to a microscopical closeness, accurately square, and astronomically oriented.

Further investigation reveals to us, that the vertical height of this pyramid, which has already spoken in its practical manner of the time of the earth's circulation around the sun in its annual orbit does likewise speak of the radius of that orbit; for the vertical height, as measured in terms of any linear measure, when multiplied by its own indicated numbers 10^9 , gives in the same terms, the mean distance of the sun from the earth, a most extraordinary knowledge exhibitivive 4,000 years ago, when we reflect that even in the time of Herodotus the sun distance was supposed to be not more than ten or twelve miles, increased through successive centuries to 14,000, 3,000,000, 36,000,000, 78,000,000, until at the end of the eighteenth century 95,000,000 was the received distance; later observation has cor-

rected this to 91,837,500 miles. The pyramid measurement shows 91,837,497 miles, an approximation marvellous, considering that an error of 3,000,000 miles would depend on observation of three-tenths of a second of space, a breadth equal to a fine hair at 100 feet distance.

Next it appears that the cubit of 25 pyramid inches bears an exact relation to the only true and unchanging standard in the knowledge of man, viz., the polar axis of the earth, of whose semi-length or distance from the earth's centre to either pole this sacred cubit of the pyramid architect is the precise ten-millionth part.

Again, we find that the pyramid inch is critically the five hundred-millionth part of the earth's axis length, and that when the length of the diagonals of the base is found in such inches their sum exactly expresses the precession of the equinox in an inch to a year—viz., 25,827 years.

Further, we find in the entrance passage a very remarkable angle of $26^{\circ} 27'$. Sir John Herschel showed that such an angular position pointed to the transit of the *then* Polar Star, *a. Draconis*, below the pole, and a distance of $3^{\circ} 42'$ therefrom, and thereby enabled the building to tell its own absolute date of erection.

This fact, almost infinitely precious for true chronology, has since been remarkably fixed and confirmed by the late Astronomer Royal for Scotland having shown that that peculiar position for *a. Draconis* to be taken in, viz., *below* the pole, was chosen to allow a more important star for chronology, viz., *n. Tauri*, the chief star of the Pleiades group, to be taken *above* the pole, equally on the meridian at the same instant, and not only so, but with the vernal equinoctial point, the beginning of all reckoning of longitudes and right ascensions in the sky simultaneously there as well.

Let us consider. In an age absolutely without astronomical knowledge, and so far as we know without mathematical science, we have this particular angle arranged for *one* particular midnight in a cycle of 25,827 years, for not for 21,770 years from the present shall have been told off on the great celestial dial of precessional rotation will this stellar and equinoctial relation occur. Is all this chance coincidence, as sceptics would have us believe, or is it not rather Divine inspiration, which has placed this pentateuch of stone as a standing witness against unbelief and a rebuke to the vanity of our knowledge-worshipping age by showing that even in cosmic truth, the highest reach of the most advanced modern science has failed to grasp the everlasting truths plainly and potently expressed by the inspired architect of the great pyramid?

(To be continued.)

SWEDENBORGIAN RITE.

We are requested to state that Bro. Charles Monk Wilson, J.P. 33—95°. VI^c., has been appointed Grand Treasurer General of the Swedenborgian Rite. All the various bodies under the Grand Lodge and Temple are requested to make a return of their dues to his address:—Rose Villa, North Strand, Limerick, Ireland.

Notices to Correspondents.

To facilitate information as to the reception of Master Masons in good standing into the A. and P. Rite, enquiries may be made either personally or by letter—

In Manchester, of the Sov. Gd. Master Genl., Bro. John Yarker, 33°, 96, the "Poplars," Burton-road, Withington, Manchester.

In London, of the Gd. Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; or of the Gd. Sec. Genl., Bro. James Hill, 33°, 91, Clarence-road, Clapton.

In Dublin, of the Gd. Expert Genl., Bro. Dr. Davies, 33°, 10, Lower Sackville-street.

In Limerick, of the Gd. Inspector Genl., Bro. C. Monek Wilson, 33°, Rose Villa, North Strand.

In Glasgow, of the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.

In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.

In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.

In Paris, of Bro. A. O. Munro, 32°, 77, Rue Rivoli.

Forms for the return of members are supplied to each body gratuitously on application. Declaration forms in Books of 50, 2/6 each.

Journals, &c., received, with thanks: *Chaine d'Union*; *La Republique Maconnique*; *Bollettino Ufficiale, Tunis*; *Triangl, Roumania*.

The future Nos. of KNEPH will be issued in a neat grey wrapper, for which Advertisements will be received at 2s. 6d. per inch, column wide; front of cover, 5s. per inch. Address the Publisher.

The Subscription will remain, as before, 1s. 6d. per annum for one copy, post free. To countries not in the Postal Union, 6d. per annum extra.

We are requested to state that the following are suspended from Masonic Rights—

1st—Max de Salwurk, (Jun.), 33°, Member of the Chapter Stecoa Moldovei Orient of Roumania; for having acted against instructions in constituting the Lodge Cuiza-Vod3, Or. Dcroin—(suspended).

2nd—Antoine Andreas Septelici, 18°, of the same Chapter, for having violated his O.B.—(excluded for ever from the Order).

3rd—Hugo Franz Duzinkiewicz, 30°, Member of the Chapter Balkanii, Val. Rusciuk, (Bulgaria), for having cheated a Brother—(excluded for ever from the Order).

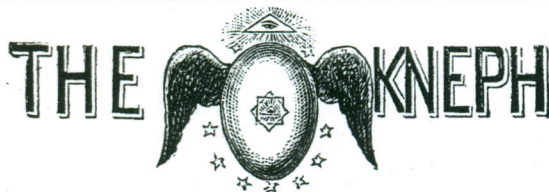
4th—Joan Parwan, 7°, Member of the Lodge Trajan, Or. de Severin—(suspended).

In consequence, all Brethren are requested to suspend Masonic relations with the above named.

The Gd. Sec. Genl.,

Dr. N. THEODORESCU, 33°.

Or. of Roumania,
August 17th, 1882.



LONDON, AUGUST AND SEPTEMBER, 1882.

THE EDITOR TO HIS READERS.

At a period of the year when all the world is holiday-making, it may not be out of place if the Editor of this journal also pleads the necessity of a little relaxation, and in the absence of any staff to whom the duties of supervision can be confided, to ask his good friends to accept the numbers

for August and September under one cover. The absolute dearth of Masonic news at this period may well be his excuse, but in truth he thinks he may fairly assume that his readers will benefit by the short respite as well as himself, and that when he has the pleasure of again addressing them in October, it will be with renewed vigour on his part and freshened interest on theirs.

THE GRAND LODGE OF IRELAND AND THE HIGH GRADES.

We regret to learn from our Dublin correspondents that some of the members of the Grand Lodge of Ireland, with more zeal than discretion, are desirous to engage that august body in a conflict, from which it could not possibly emerge with laurels, and might probably suffer disastrous loss.

It is easy to read between the lines of the proposed motion, which under cover of enforcing prerogatives, which the Craft Grand Lodge never did nor ever can possess, seeks to establish an usurped authority, not only over the various bodies of High Grade Masons, but through its Grand Officers OVER CRAFT MASONRY ITSELF.

We shall not err to any great extent, we believe, if we fix upon the Supreme Council 33°, or some of its more prominent members, the design of making the Grand Lodge of Ireland its cat's-paw in this matter, and by inducing that body to extend its claims to a jurisdiction beyond its lawful authority, thus to get rid of a dangerous rival whom it cannot reach in any other way.

Will the great body of past Masters of the Craft, of whom the Grand Lodge is composed, lend themselves to this precious scheme, in order to bolster up the inordinate pretensions of the Supreme Council? We think not. As we understand the matter, the Grand Lodge of Ireland, as does the Grand Lodge of England, exercises Masonic jurisdiction only over the first three degrees of Craft Masonry. The Royal Arch and Mark degrees have a governing body of their own; the Templars are again distinct, and so are the several bodies of Rose Croix, Kt. Kadosh, Princes of the Royal Secret, and the Gd. Chapter of Prince Masons. And there is likewise a Council of Grand Inquisitor Commanders 33°, Antient and Accepted Rite — all these several bodies being independent of the Grand Lodge and of each other. It is true that a sort of agreement exists between them, in so far as to recognise each other's degrees, and the Grand Lodge of Ireland has extended to them a sort of quasi recognition, but it has of itself no inherent right to do even so much as that; since the Craft Lodges that founded the Grand Lodge of Ireland could

not possibly give it what they themselves did not possess, hence the necessary distinctions between Craft and Capitular Masonry. It may be true, and doubtless is so, that members of the Grand Lodge hold also, in many cases at least, corresponding offices in Capitular or High Grade Masonry; but they hold these positions, not by virtue of their rank as Grand Officers of the Craft, but in virtue of their position in the several Capitular or high grade bodies who have elected or otherwise called them to fill those offices. How, then, can the Grand Lodge of Ireland interfere with the government or working of a High Grade body, of which it has not, and cannot, have any official cognizance at all?

If the Grand Lodge of Ireland claimed, as many Foreign Gd. Orients do, to have within its bosom a Supreme Council, or Consistory, or any High Grade Grand body, it would surely exchange representatives, with the Foreign Supreme Councils in the same way that it exchanges representatives with their Grand Lodges. Does it do so?

It does not.

Again, if the Grand Lodge of Ireland was in a position to recognise the Capitular and High Grade bodies, it must permit the jewels of those degrees to be worn by the members entitled in its Craft Lodges. Does it do so?

The outcome of the whole matter is simply this, the promoters of this ungenerous and most UN-MASONIC attack on the liberties and rights of their Brethren, are pursuing the very self-same blunder which was perpetrated in England ten years ago, and which not only signally failed, but covered its authors with ridicule and disgrace.

We have a very great respect for the Grand Lodges of England, Ireland, and Scotland, and should very much regret to see either the one or the other take up a position with regard to High Grade Masonry, which would not only be untenable, but would be a flagrant violation of good faith and indirect opposition to the constitutions of these Grand Bodies, and also, we believe, to the welfare of the Craft.

We are glad to see that our views are shared by the Provincial Grand Lodges, several of whom have already expressed their opinions on the proposed innovation in no uncertain terms; and much as we should deplore anything having a tendency to set Mason against Mason (the certain result of such a motion if pressed upon Grand Lodge), we should deem it incumbent on every High Grade Mason to resist to the last any attempted interference with the rights and privileges enjoyed by them, as we should also resist any desire by the High Grade Bodies to assert a supremacy over the Craft degrees. Wherever this last has been attempted, it has invariably led to strife; happily

the founders of the Antient and Primitive Rite foresaw the danger and avoided it, and thus in no instance has this Rite ever conflicted with the Grand Lodges of various countries in which it has established itself. Based, in principle, upon Craft Masonry, and drawing its members only from legally constituted Lodges, it has sought always to act in peace and harmony with its Craft Brethren. No allegation of improper proceedings or unlawful teachings has ever been made against it, even by its avowed enemies. Whence comes, then, this attempt to prejudice the Antient and Primitive Rite in the eyes of Craft Masons? Not from the Craft, whose rights it protects by opening up the High Grades to every good and true Mason who may wish to obtain them: not from the old and independent bodies of High Grade Masons, whose separate existence it is the interest of the Supreme Council (so called) to extinguish. To neither of these do we owe this attempted interference with Masonic liberty of action. Whence, then, if not from the Supreme Council itself?

Professions of honour, charity, and justice are all given to the winds as empty phrases whenever they conflict with that love of power and despotic sway, which appears to be the ruling spirit of (so called) Scottish Rite Masonry. Wherever a Supreme Council of the A. and A. Rite is established it never rests until it has absorbed or brought under its influence every independent body of High Grade Masons which may have previously existed. Its history in France, America, England, Italy, and elsewhere, tells always the same sickening tale of arrogant pretensions, and successful, because unscrupulous, intrigue, until one is tempted to ask, "Is Masonry other than an idle dream?" Is all our boasted freedom to end thus? Is the grand old sodality, which successfully withstood the persecutions of the ignorant, the rapacity of kings and nobles, and the ridicule of infidels, which preserved intact for many centuries its grand traditions and elevated philosophy, when science, art, literature, and religion were alike plunged in Cimmerian gloom, to be, as regards its higher developments at least, *suffered to exist* only at the dictum of a handful of men claiming a divine right to work mischief, which even princes have long since ceased to pretend to? What mad presumption is this, to seek, in this age of progress and liberty, to fasten the shackles of a clique despotism on the sturdy pioneers of intelligence and progress! "Whom the gods would destroy they first make mad." The warning has been heard before and passed unheeded; not so the consequences. Wrong always engenders wrong; tyranny begets lawlessness; long may it be before Masonry in Great Britain and Ireland at least comes under the domination of a class; or surrenders its time-honoured

liberties to the keeping of a self-elected Oligarchy.

Rather let it perish while the lustre of its glorious traditions are yet undimmed; its grand heritage of freedom yet intact.

ANCIENT FREEMASONRY.

DR. LE PLONGEON has discovered in Mexico the ruins of an ancient Masonic Temple. He states that the Lodge of the First Degree fronts towards the North; that of the Second and Third Degrees points to the South. He also found a few of the mystical dice, a stone on which is carved an apron with a hand on it, and a Cabalistic stone, similar in appearance to one found in the Temple of Heliopolis. He purposes trying to establish the relation between these Masonic attributes and those found at Memphis and Thebes, and suspects a similar relation with the emblems discovered by Goringe on the pedestal of Cleopatra's Needle, now in the Central Park, New York.

It is very interesting to members of the Antient and Primitive Rite to find this confirmatory evidence of the universality of the Masonry of antiquity and its identity with the Egyptian mysteries continually cropping up, and affords additional proof that the history and traditions of our Rite, as related in our ceremonies, have an indisputable basis of truth which every recent research has demonstrated with startling emphasis. The late learned Bro. Dr. Oliver and Bro. Godfrey Higgins, and we believe the Duke of Sussex, also held these opinions, and but for the prevailing ignorance of the Masons of their day and the general disposition to consider Masonic gatherings only under a festal aspect, Masonry in its higher sense as a connecting link between the philosophy of the Old World and the Sacred revelations inspiring the purer philosophy of the Christian era, would have been better understood. The one redeeming feature of modern Freemasonry, and to which we believe it owes its present vitality, is its large-hearted charity, which in Masonry, as in religion, covers a multitude of sins. May we not hope that charity may as well be associated with philosophy as with festivity, that we may conserve all that is good and yet dispense with much that is harmful, that we may in the intervals of Lodge-work seek the knowledge that is REALLY hidden in our mysteries, and no longer be open to the reproach, that as Freemasons we know nothing of the science we profess.

LIBRARY.

III. Bro. Joseph Hawkins has contributed several very interesting French pamphlets.

KIT'S COTY HOUSE.

THIS celebrated remnant of antiquity, recently standing near Maidstone, in Kent, seems to have been part of a temple dedicated to the Druidical goddess, Ked (the British Ceres). The portion recently standing appears to have been the dark chamber of probation; the name Cetti (Ketti) or Cotti means Ark or Chest, and refers probably, not to the diluvian Noah, but to the mysteries of Osiris imported into the Eleusinian mysteries from Egypt by the Greeks. The mode of preparation was almost identical in each system, with the exception that the time of probation varied from three days and nights to fifty days and nights of darkness, want of rest, and fasting, that the initiate might seriously reflect on what he was about to undertake, and his mind be prepared for the reception of great and mysterious truths; the whole ceremony conveying the teaching, that good and virtuous men (represented by the initiate) after death enjoyed eternal happiness in a world of light, but wicked and immoral men (the profane) were plunged into darkness and misery, to suffer the disquietude of their evil conscience. One cannot but be forcibly reminded of the many points of similarity between the mysteries of antiquity and the teachings of Christianity, the very words of the mysteries are frequently quoted by St. Paul, St. James, and St. John to enforce an argument or to illustrate a truth, showing an intimate acquaintance with the mysteries which could only have been obtained by initiation; and in no case can we find that the teachings of the mysteries were condemned, on the contrary the salient points were adroitly seized upon by the Apostles as coigns of vantage, on which to display the more extended teachings of revealed religion in contrast with the obscure guesses of the heathen philosophy struggling after light.

ORDER OF ST. JOHN OF JERUSALEM IN ENGLAND.

ST. JOHN'S GATE, CLERKENWELL.

THIS Order was founded about the year 1092, for the maintenance of an hospital at Jerusalem; and, subsequently, the defence of Christian pilgrims on their journeys to and from the Holy Land. It afterwards became a knightly institution; but ever preserved its hospitals, and cherished the duty of alleviating sickness and suffering.

The Order was first planted in England in the year 1100, and raised the noble structure which once formed the Priory of Clerkenwell, of which the gateway now alone remains to attest the importance of the chief house of the Order in England.

The Order held high place in this country until the year 1540, when it was despoiled, suppressed, and its property confiscated by Act of Parliament. In 1557 it was restored by Royal Charter, and much of its possessions re-granted; but only to be again confiscated within the subsequent two years by a

second statute, which did not, however, enact the re-suppression of the fraternity. Still, with the loss of possessions, and the withdrawal of most of its members to Malta—then the sovereign seat of the Order—it became practically dormant in England.

Many fluctuations have marked the fortunes of an institution which played a prominent part in most of the great events of Europe, until its supreme disaster in the loss of Malta, in 1798; after which the surviving divisions of the Order had each to perpetuate an independent existence, and to mark out the course of its own future.

It is now nearly half a century ago that a majority of five of the seven then existing remnants of the institution decreed the revival of the time-honoured branch of the Order in England; since which event it has, so far as means permitted, pursued, in spirit, the original purposes of its foundation—the alleviation of the sick and suffering of the human race.

The Order of St. John has no connection whatever with any of the numerous associations or fraternities now existing for benevolent or other purposes, whether similar or not in name; nor is it allied with any sect or party of any one religious denomination, but is thoroughly universal—embracing among its members and associates those, who, in the spirit of our Divine Master, are willing to devote a portion of their time or their means to the help of the suffering and the sick.

ANTIEN AND PRIMITIVE RITE.

IRELAND.

CONSECRATION OF THE GRAND MYSTIC TEMPLE OF "ERI."—This Grand Mystic Temple Council General, which is chartered to meet in Dublin, or elsewhere in Ireland, as directed by the Grand Master of Light, held its first meeting in the City of Limerick.

The interesting ceremony of consecration was solemnized on Saturday evening, 29th July, at the Masonic Hall, Limerick, and was attended by the members of three of the four bodies working un'er Antient and Primitive Warrants already granted in Ireland. Owing to various circumstances, the attendance was necessarily not very numerous, many apologies having been sent in.

The ceremony of consecration was conducted by R. Ill. Bro. M. L. Davies, 33°-95°, Representative at the Grand Mystic Temple of the Sovereign Sanctuary, assisted by R. Ill. Bro. J. H. Southwood, 33°-95°, Deputy Representative. R. Ill. Bro. C. M. Wilson, 33°-95°, Grand Inspector General of the Sovereign Sanctuary, was duly installed as Grand Master of Light, enthroned and proclaimed.

The Grand Master of Light then installed the officers of the Grand Mystic Temple of Eri, either in person or by proxy.

The Brethren then partook of a supper, at which thanks were duly given to R. Ill. Bros. Davies and Southwood for having attended at such a distance from their respective homes, and explanations were given as to the various impediments which prevented more of the Brethren from attending the ceremony.

[As the Brethren of the Antient and Primitive Rite are threatened with all manner of pains and penalties by some of the members of the Grand Lodge of Ireland, names of Brethren in attendance, and from whom apologies were received, are omitted.]

The following is the rule under which it is sought to induce the Grand Lodge of Ireland to interfere in the working of bodies under Charter from the Antient and Primitive Rite in and for Great Britain and Ireland:—

"2. The Government of the Fraternity of Freemasons of Ireland is placed in the hands of the Grand Lodge

of Ireland"—and that by virtue of this Rule, should Grand Lodge so wish, it can at any time stop the working of all other warrants under the terms of Rule 28 (page 11).

"The Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic Grand Bodies recognised by and acting in Masonic union with it.

"Any Brother being a member of any lodge on the registry of Ireland, or otherwise subject to the jurisdiction of the Grand Lodge, who shall take any part in such unlawful assembly, or shall join or become a member of any body or society in Ireland, purporting to be Masonic, and not in connection with or sanctioned by the Grand Lodge or other Masonic Grand Body recognised by it, shall be liable to suspension, or such other penalty as Grand Lodge may think fit."

RESOLUTIONS ADOPTED BY PROVINCIAL GRAND LODGES, 1882.

On 27th July, North Munster, Limerick.—"That this Provincial Grand Lodge has learned that at a meeting of the Grand Lodge of Ireland, in July, 1882, the Grand Lodge permitted a resolution to be adopted tending to open up a discussion about Degrees in Masonry outside the first three Degrees of the Craft: and this Provincial Grand Lodge has heard with regret that some Report has been required upon the subject, to be made by the Board of General Purposes at their Meeting in October next, and dealing with questions as to the working of Warrants in Degrees of Masonry other than those first three Degrees of the Craft: and we hereby request our two elected representatives to attend the Board of General Purposes in October, and secure that the laws and constitutions of the Order are strictly adhered to."

On 21st August, Munster, Cork.—"Having heard that the Board of General Purposes of the Grand Lodge intend dealing with the subject of Degrees higher than those of the first three Degrees of Freemasonry, we hereby protest against their taking any such action, as we consider it opposed to the antient teaching and tenets of our Order, and request that our representatives attend the meeting and support this Resolution."

LONDON.

On Thursday, 24th August, the R. Ill. G.M. of L., Bro. J. H. Southwood, 33°, assisted by R. Ill. Bros. Hy. Meyer, 33°, and James Hill, 33°, received into the Antient and Primitive Rite, on the recommendation of Sir Kt. A. C. Fowler, 11°, Bro. Griffith Jenkins Griffith, of Lodge Ashland, No. 294, Pennsylvania, U.S.A., who is on a visit to England and returns to America very shortly. The Bro. was carefully taken through the whole of the degrees from 4 to 30, inclusive, the salient points in each being explained. He carries with him letters of introduction to many Brethren in the U.S., to whose fraternal salutations we commend him.

Masonic Notes and Queries.

We learn with satisfaction that the Lodge of Utah has refused to admit Mormons into Masonry.

Garibaldi was initiated into Freemasonry in a lodge on Staten Island, New York. We should be glad if any of our American Brethren could favour us with particulars.

BABYLONIAN ANTIQUITIES.—We learn from the *Athenæum* that the collection of Antiquities in the British Museum has lately been enriched with three beautiful boundary stones from the neighbourhood of Babylon, covered with inscriptions, hieroglyphs (those generally held to be zodiacal signs) and human figures. One contains the name of Mehsikku, who was King of Babylon about 1175 B.C. Another is dated in the reign of Nabu-Kain-abli, who may probably be set down as reigning at the beginning of the seventeenth century B.C., while the third, which has been engraved with great care, and

is covered on one side with the so-called zodiacal signs, is said in the inscription to have been set up by Nebuchadnezzar as a memorial of the taking back of a piece of land from the Elamites, and its restoration to the country of Akkad.

THE TEMPLE OF DIANA AT EPHESUS.—The work of exploration, which has been suspended since 1874, is now again occupying the attention of the scientific world, and a meeting was recently convened by the Lord Mayor with the view to raise a fund by public subscription to continue the work. It may be remembered that Mr. J. T. Wood, in 1869, after a search of six years, discovered its remains at a depth of more than twenty feet below the level. The trustees of the British Museum, who had already supplied the means with which to explore some of the public buildings in the ancient city, authorised the exploration of the Temple, and with the aid of £12,000 from government the work was prosecuted for five years, when owing to the important excavations that were being carried on at Nineveh and Babylon, it was suspended.

The British Museum has lately become the fortunate possessor of a very fine collection of Chaldean Antiquities from the same site as those in the Louvre, which had previously been obtained by M. de Sauzac, as the result of his explorations in Mesopotamia.

ERRATA.—We are requested to say that St. Andrew's Chapter, Senate and Council, Glasgow, meets at St. Mark's Hall, 213, Buchanan Street, on 3rd Friday in each month, July *only* excepted, and that Ill. Bro. Jno. M. Buchanan, 30°, is Sec. Also that Ill. Bro. Richard Higham, 32°, has been appointed Gd. Annalist of the Mystic Temple, Prov. of Lancashire, a full list of the Officers of which will be published in a future issue.

HISTORICAL NARRATIVE OF ITALIAN MASONRY.

(TRANSLATED FROM THE FRENCH OF MOST ILL. BRO. ST. JOHN B. PESSINA, 33-96-90°, BY JOHN YARKER.)

(Continued from page 156.)

When, in 1860, the Italian people broke the chains which held them in bondage and cruel torture, and appeared in the light of free government, the Masonic Order abandoned its reserve, and brightly opened its labours—Palermo declared itself a Supreme Council of the 33° of the Grand Orient of Italy, but of the Ancient and Accepted Scottish Rite. In this Valley of Sebet (Naples), was started another Supreme Council of the Scottish Rite, with the same denomination and pretensions as that at Palermo.

The Sovereign Sanctuary of Naples of the Egyptian Rite gave itself no trouble about this, as they were of a different Rite, and left them free to organize themselves at their pleasure, looking only to the augmentation and advantage of the Masonic family under whatever Rite or government.

In 1862, the brother, Ferdinando Ghersi, 33°, on his return from America, constituted at Turin, the then capital of Italy, another Supreme Council, 33° of the Scottish Rite, styling itself the Grand Orient of Italian Masonry. It was created by Bull of Constitution remitted it from Charleston, Mother Power of the Rite, and commenced its functions in this Peninsula by seeking to undermine the existence, not only of the other directive bodies of the Rite, but also of our Sovereign Sanctuary; but these pretensions were not listened to at the time, and are now abandoned.

When the capital passed to Florence, a party of deputies and criminal politicians, to second their views, created at Florence a Consistory of the 32° of the Scotch Rite, and declared it the Grand Orient of Italy, only and sole dominant Masonic power, and at the same time decreed the fall of every other body existing in Italy. Such absurd and ridiculous edicts were met only by laughter, both with the governments of the other bodies of the Scottish Rite and ourselves, who had an ancient and legal existence, whilst the Florence body had neither antiquity nor legal authorization of its being.

Owing to these contests the Mother Power of the Scottish Rite, seated at Boston and Charleston, sent the Grand

Secretary-General, Brother Goodall, to Italy on a tour of inspection; and on his return, he made a strict report of things Masonic in that kingdom. The frater Goodall, when in Italy, inspected all the Supreme Councils, and by that egotism which is proverbial with Scottish Rite Masons, was silent as to the existence of this Sovereign Sanctuary of the Ancient and Primitive Rite of Mizraim; it would have been well if Brother Goodall had reported our existence, but like the ostrich, he buried his head in the sand that he might not behold us. He, however, gave an account of his inspection, and declared that the only and sole legal body to be found in Italy, which had reason for its existence in the Scottish Rite, was the Supreme Council of Turin, and in consequence the others were by the official Masonic Journal of America (Boston and Charleston) declared illegal, and of no vigour, including the bodies at Palermo, Florence and Naples; and the same was confirmed at the Congress held in September, 1875, at Lausanne, constituting Turin the Sole Masonic Power of the Scottish Rite in Italy.

Following this American decision, the body at Florence refused its submission to it, and organized a rebellion of divers dependent Lodges from the other centres, and took occasion of the transfer of the capital to Rome to assemble these dependent bodies. These dependent bodies, whether it be from ignorance or deceived by lying promises, hastened at the call, rebelled against their respective Supreme Councils, and hastened to constitute the Grand Orient of Rome, calling itself Supreme Masonic Power in Italy, and professing all Rites, and maintaining the strange pretension of wishing to rule even the Brothers and Masonic bodies of which it has no knowledge, even the bodies working under the obedience of our Sovereign Sanctuary.

Both this Sovereign Sanctuary and the Supreme Council of the Scottish Rite at Turin equally protested at the time; they preserved a long and well reasoned correspondence carried over the Masonic world.

Turin, in short, reasoned that it was the only recognized Masonic authority of the Scottish Rite in Italy; recognized by all other powers. At that time we had no Confederation of the Rite; but we relied, and rely still, upon our very ancient legal existence, and the Brethren of our Rite remain, and always will, firm against all attack.

(To be continued.)

AMASIS, VICEROY OF EGYPT.

PHARAOH-HOPHRA, king of Egypt six hundred years before Christ, had a passion for employing foreigners, and his army was chiefly composed of Greeks. This roused the Egyptians to form a National Party, but his pride became extreme, and he pretended to take Zedekiah, King of Judeah, who was at enmity with the King of Babylon, under his protection. Jeremiah the Prophet in vain warned the King of Judeah against trusting to such a man (chap. xxxvii., v. 7). The Assyrian army advanced into Judeah, and Hophra retired into Egypt. The sad fate of Zedekiah is depicted in 2 Kings, xxv. On his return to Egypt, Hophra found his foreign troops in revolt against him, as well as the National Egyptian party up in arms. He attacked the rebels at Irada, fought an ever-memorable battle, and was obliged to fly. At this juncture appeared the Assyrian hosts in Egypt, and soon overran that country.

Now, in the army of Hophra was an Arab of low origin, who by his extraordinary courage and wisdom had rapidly risen to great eminence and consideration. This adventurer joined the National Party, and became their trusted leader. Nebuchadrezzar with his Assyrians was irresistible and subdued all Egypt, but the King intended to annex Egypt to his dominions, looked about for a Viceroy that he could trust. Many Assyrian chiefs with great claims were brought under the King's consideration as candidates for so great a post, but to the astonishment of all the choice of Nebuchadrezzar fell upon the Arab adventurer who had been chosen as leader by the National Party of Egypt. This man's name was Amasis.

He was a rebel, and a leader of rebels. The King of Babylon saw at a glance that he was the man to rule the Egyptians, and did not hesitate to make him Viceroy of Egypt.

The Assyrian Army was withdrawn to Babylon, and Amasis was left to legislate as Viceroy of Egypt. Never was there such a ruler. All his laws, all his acts were wise and good. Solon the Wise said that some of the laws made by Amasis were the wisest ever made for any nation. He made friends of the wise and the learned that visited Egypt, the great philosopher Pythagoras being his companion and adviser. There was but one section of Society which seemed dissatisfied—the higher and wealthier class—the members of which looked upon the Arab robber, as they called him, with an eye of pride. This class Amasis was determined to propitiate, and he thought that through the superstition of its component parts his surest road lay. He therefore caused a magnificent golden basin, in which he performed his daily ablutions, to be melted up and moulded into a splendid god. This he caused to be placed in the great Temple at Memphis, with much ceremony. It was an event in Egypt; all classes of people flocked to worship this new and splendid god.

Amasis appeared one day in the Temple, where the great of the nation had assembled to do honour to the god, and he addressed them, saying, "Behold, Egyptians, a prototype of your Ruler. I, like that god which you now adore, was of low origin; we both have risen by our intrinsic worth to great honour. Why should the nobly born look down upon me?" A shout of acclamation greeted this speech, and Amasis was acknowledged by all to be the greatest man that ever ruled in Egypt.

No people on this Globe have had so protracted and so hard a struggle for national existence as the Egyptian people have had for 4,349 years. From the beginning of their native kings, 2,467 years before Christ, throughout the rule of the Pharaohs up to the present day, they have stuck steadily to their nationality.

Formed by Nature as an agricultural land, Egypt might have remained in repose, but for its exceptionally important position, which made it the *po nt d'appui* of Europe, Asia, and Africa; and marvellous it is that a country so situated has not become more cosmopolitan in character. We read in 2 Chronicles, chap. xxx., how Pharaoh Necho, King of Egypt, was opposed by Josiah, King of Judeah, at the Battle of Megeddo, and how the Assyrians afterwards conquered Egypt, Pharaoh Hophra, the King, being "given into the hand of them that sought his life," as prophesied by Jeremiah, chap. xlv., v. 30.

An enemy more powerful than the Egyptians, however, soon drove the Assyrian hosts out of Egypt; the plague in all its fury decimated their ranks, and finally made them fly. In 615 B.C. Cyrus the Great devastated the valley of the Nile; but he met with such vigorous opposition from Amasis, the King of Egypt, that he finally withdrew his Persian forces. Then came a long period of bondage. Cambyses, King of Persia, marched an irresistible army into Egypt, and made it a satrapy to his crown.

During the reign of Darius I., the Egyptians revolted against the Persian yoke; but the famous Xerxes, the King's second son, with reinforcements, put down the rebellion with a hand of iron, and left his brother Archemenes as governor.

In the reign of Artaxerxes I. the Egyptians again tried the fortunes of war, but were routed with great slaughter by Megabysus, the Persian Governor.

The third attempt of the Egyptians to recover their liberty led to a protracted war; they were assisted by the Greeks, who had defeated the Persians in Europe. The result of the struggle was a re-instatement of the Pharaohs upon their ancient throne in Egypt. This state of sweet liberty was but a short one, however; it only lasted fifty years. Egypt was again conquered by the Persians under Anaxerxes II, and remained a Persian dependency until Alexander the Great arrived upon the scene 332 years before Christ. He only reserved to himself the military command in Egypt; a native prince was placed upon the throne, and all the civil administration was committed to his charge.

During those seventeen days which that extraordinary man devoted to the building of a city opposite the Island of Pharos, how little could he have dreamt of its wonderful fate, what scenes its walls were destined to witness—the tragic end of

the lovely Queen Cleopatra, for whose love the great Roman soldier, Mark Antony, lost self-respect and a great empire; the ruthless Caliph Omar commanding his Saracens to burn seven hundred thousand books of inestimable value to cook their food; Napoleon's plan there to base a great Eastern empire; the thalassocratic Briton launching his blazing bolts in thunder from his iron fleet.

Who has not read of Mahomet Ali and his warrior son, Ibrahim Pasha, and their attempt to make Egypt into an independent empire? In vain they beat the Turk at Nezib in June, 1839. Europe bombarded Saint Jean d'Acree, and riveted the chains which bound Egypt to the Turks. A. Z.—(Echo.)

THE ELECTRIC LIGHT.

Amongst the numerous competitors for public favour is one of more recent introduction, known as the Fyfe-Main system. Wanting the grand flourish of trumpets which heralded its predecessors, and depending apparently only on its intrinsic merits, this light has, notwithstanding, attracted a not inconsiderable share of public attention, and with the result apparently of bringing down upon its authors the usual hostile criticisms from disappointed competitors. One of these, however, has unfortunately infringed the somewhat extensive latitude allowed to critics, and in result our contemporary, the *Electrician*, of last Saturday was, under injunction from the Court of Chancery, laid in limbo until the momentous question is decided. Rather hard lines for the *Electrician* perhaps, but necessary as a caution against admitting loose statements which may easily be termed libellous into the columns of journals, who have a claim to be considered as authorities. The letter in question, over the signature of "Patent Law," suggested that the Fyfe-Main system was such a palpable infringement that it would be surprising if no notice was taken of it. The inventors promptly took such notice of the letter as resulted in an injunction against the proprietors from issuing the number containing the letter. As a practical commentary we extract the following from the *Hampshire County Newspaper* of Aug. 26th:—

"The British Association, while in Southampton, will have an opportunity of seeing practically at work one of the latest inventions in Arc electric lights. This is due to the enterprise of the Southampton Dock Company. The superintendent, Mr. Philip Hedger, made a visit to the Crystal Palace Electric Exhibition, and the result of his investigations led him to adopt as a practical test the Fyfe-Main system. Since the introduction of Arc lights the difficulty hitherto has been the providing of a steady light without flickering and of uniform brilliancy. This is supplied by the system named.

With regard to the all-important question of cost compared with gas, a practical proof is given as to the relative cost by its use at the *Daily Telegraph* offices, Fleet Street, London, where the saving, as compared with gas, is 2s. 5½d. per hour.

Now, the question is—What are the advantages likely to be realised by the adoption of the electric light by the Southampton Dock Company?

Well, by adopting a plan suggested by Mr. Philip Hedger, the light can be moved to any position of the docks as may be required, so that in the event of any ship being pressed for time it can easily be loaded or unloaded by night as by day. The electric light has this advantage, you can move your light to any position, lower it down the hold of a vessel without the slightest risk or danger, as well as concentrate an amount of light within a given area, which would be an impossibility with gas."

THE GOLDEN URN OF TRAJAN.

THE curious archæological question which the famous antiquarian, Dr. Achille Genavelli, recently opened in a letter to the *Opinione* is discussed with lively interest in all the Roman journals. What has become of the renowned Golden Urn of Trajan? The mortal remains of the most beloved, and perhaps the noblest of all the Latin Cæsars, were placed in an urn of gold and buried in the Forum Trajanum. It is the firm conviction of Signor Genavelli that the urn with its contents must still lie under the soil somewhere in the neighbourhood of the Trajan Column in Rome. Dio Cassius expressly states that the solemn interment of the beloved Emperor, who had died so suddenly in Seleucus, took place in the then metropolis, where a column had been erected in honour of Trajan's conquest of the Dacians. Public funeral games were celebrated long afterwards over the grave of the Emperor Trajan. The grateful Romans placed a bronze statue of Trajan upon the Forum, but this statue was afterwards broken in pieces by the triumphant barbarians. All contemporary authorities agree that Trajan was buried under "his column." It is, alas, possible that the burial-place may have been violated long ago. But when one remembers what respect Christian thinkers have always shown for the character of Trajan, it is hardly probable that the authorities of the Roman Church would have permitted such a sacrilege. The noblest of the Popes, Gregory the Great, is said to have prayed for the salvation of Trajan's soul, although he died a heathen, and the legend states that St. Gregory received a miraculous proof that his prayer was accepted. At the excavations undertaken by the French no trace of Trajan's Urn could be found, although it was diligently sought for. Still later, when the entire Forum was laid bare, nothing was discovered to throw light upon this interesting question. It is possible, however, that the precious object may be in close proximity to the excavated ground. On this rather vague hypothesis Professor Genavelli bases his sanguine hope that the Urn of Trajan will be discovered, and asks for the prosecution of further excavations with this purpose in view.

Reviews.

Miscellaneous Notes, Queries, and Answers, edited by Noah Webster, published by Gould, Manchester, U.S.A.

We have received the second number of this useful, albeit unpretentious little work, which is intended as a sort of literary exchange, where anybody in want of information on any given subject may obtain it for the asking from some one else who possesses it. The questions in the number under notice are somewhat bewildering in their variety, and many of them relate to matters which have interest to members of the Antient and Primitive Rite. In the answers of the current number, we note one on the Smaragdine Tablets quoted from Dr. Alexander Wilder. These tablets were attributed to Hermes Trismegistus, the three times greatest, which, according to Avicenna were taken from the dead body of Abraham at Hebron, by Sarah his wife. The translation follows:—

1. "I speak not fictitious things, but what is true and most certain.

2. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.

3. As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation.

4. Its father is the sun; its mother is the moon.

5. It is the cause of all perfection throughout the whole earth.

6. Its power is perfect if it is changed into earth.

7. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

8. Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.

9. This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing.

10. By it the world was formed.

11. Hence proceed wonderful things, which in this manner were established.

12. For this reason, I am called Hermes, the thrice greatest, because I possess those parts of the philosophy of the whole world.

13. What I had to say about the operation of the sun is completed."

BLESSING

BY THE CHAPLAIN OF

LODGE GLASGOW KILWINNING, No. 4,

At the Opening of New Hall, 31st May, 1882.

Almighty God, we now approach
Thy glorious Throne with joyful face;
For unto all who fear Thy name
Thou art a God of LOVE, of GRACE.

We thank Thee for Thy bounteous hand,
For all these gifts before us spread;
Protect us with a father's care,
Thou giver of our daily Bread.

Bless us when gathered in this place,
Established in Thy Holy Name;
And may our words and deeds be such
As wilt exalt KILWINNING'S fame.

May this glad scene a foretaste be
Of many happy days to come;
May Golden Links of Love be formed,
And discord's clamorous tongue be dumb.

Thou know'st the objects of the craft,
The noble end we have in view;
To bind the Sons of Adam's race,
In the sweet Love of Brothers true.

To raise the fallen, aid the weak,
Befriend a Brother backward driven,
Or lead him from the paths of sin,
And point him to the gates of Heaven.

To make the Widow's burden light,
To cheer her heart, to dry her tears;
To calm the Orphan's helpless cry,
And guide it in its tender years.

And this we promise, Lord, to do,
If Thou but be our help and stay;
Bless us, pour down Thy Heavenly dew,
For in Thy holy name we pray.

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The degrees of this Rite are open to all Master Masons in good standing. It teaches the Fatherhood of God, the Brotherhood of Man, and the Immortality of the human Soul. Strictly unsectarian, it offers an intellectual treat of the highest order to the Masonic enquirer, whether he be a literal student of Masonic history, or a philosophical seeker of abstruse truth. It forms a Pyramid whose base is that Universal Craft Masonry, which has covered the Globe, its time-worn ascents are the Masonic virtues, its apex the seat of eternal truth.

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ENGLAND.

METROPOLITAN,
HELD AT
FREEMASONS' TAVERN,
GREAT QUEEN STREET, W.C.

Quarterly communications in JANUARY, APRIL, JULY, OCTOBER.

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(OFFICERS NOT YET APPOINTED.)

MEETING ON SUMMONS OF GRAND ANN

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In charge of R. Ill. Bro. T. M. Campbell, 33°, Gd. Rej Gd. Annalist, V. Ill. Bro. Colin McKenzie, 32°
This Grand Body is in course of formation.

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PROVINCE OF LANCASHIRE.

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No. 1.—Mount Sinai.—Chapter, Senate and Council.
R. ILL. BRO. A. D. LOWENSTARK, 33°, SUB DAI (not working.)

No. 6.—Rose of Sharon.—Chapter and Senate.
R. ILL. BRO. J. H. SOUTHWOOD, 33°, M.W.
V. " " BERNARD MEYER, 32°, S.G.C. (elect.)
R. " " JAMES HILL, 33°. Sec. and Recorder.

MEETING at the FREEMASONS' TAVERN, on 2ND THURSDAY in each Month, August and September excepted.

MANCHESTER.

No. 2.—Palatine and Jerusalem.—Chapter, Senate and Council.

R. ILL. BRO. JOSEPH HAWKINS, 33°, M.W.
" " R. H. HOLT, 32°, S.G.C.
" " RICHD. HIGHAM, 32°, Sub Dai.
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MEETING at the GROSVENOR HOTEL, on MONDAY EVENINGS, MONTHLY.

HAVANT.

No. 3.—Orion.—Chapter, Senate and Council.

R. ILL. BRO. J. N. HILLMAN, 33°, Sub Dai.
" " J. CLAY, 32°, S.G.C.
" " J. HARRISON, 32°, M.W.

MEETING at the MASONIC HALL, HAVANT, on 4th TUESDAY, March, May, Sept. Nov.

No. 4.—Sirius.—Burnley.
(Not working.)

DUBLIN.

No. 5.—"Primitive Pilgrims."—Chapter.

V. ILL. BRO. AUG. MOUILLOT, M.W.
R. ILL. BRO. DR. M. L. DAVIES, 33°, Sec.

LIMERICK.

No. 10.—"Limerick."—Chapter, Senate and Council.

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No. 8.—"Sphinx"—Chapter, Senate and Council.

R. ILL. BRO. STEPHEN ROBERTSON, 32°, M.W.
An " " W. F. SHAW, 32°, S.G.C.
nu " " T. M. CAMPBELL, 33°, Sub Dai.
Dr " " DAVID CHALMERS, 30°, Secretary.

MEETING on 3RD THURSDAY, at MASONIC HALL, HOPE STREET.

No. 9.—St. Andrew's.—Chapter, Senate and Council.
ILL. BRO. CLYDE DUNCAN, 32°, Sub Dai.
" " ANDREW HOLMES, 32°, S.G.C.
" " ROBERT MORRISON, 32°, M.W.
V. " JNO. MCC. BUCHANAN, 32°, Sec.
MEETING at ST. MARK'S HALL, 3RD FRIDAY in each Month.

LIVERPOOL.

No. 7.—Lily of the Valley.—Chapter.

V. ILL. BRO. W. H. QUILLIAM, 32°, M.W.
" " SAML. HOWARD, 30°, Sec.

MEETING on

The Editor will be glad to receive special notice of any alterations or corrections for the above List.

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PARIS.

Hôtel & Cafe du Puy-de-Dôme,

KEPT BY

BRO. CLAUER,

14, RUE TIQUETONNE,

(Formerly Rue du Petit-Lion; between the Rue St. Denis
and Rue Montorgueil.

BREAKFAST AND DINNER AT ALL HOURS.

Beer of Francfort, Wholesale and Retail.

Several Languages spoken.