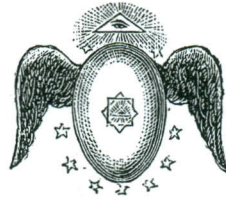


706
PEACE, TOLERANCE, TRUTH.

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., No. 18.]

JUNE, 1882.

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

CRATA REPOA;

FOURTH GRADE.—CHISTOPHORIS.

Battle of the Shades (Tertullian, de Militis Corona).

The term of anger was ordinarily eighteen months, and when that had passed the *Thesmophoris* went to see the Initiate, saluting him graciously, and, after arming him with a sword and buckler, invited him to follow him. They over-ran the sombre galleries, when suddenly some men masked under hideous figures, with flambeaus in their hands and serpents round them, attacked the Initiate, crying—*Panis!*

The *Thesmophoris* incited him to confront all dangers and surmount all obstacles. He defended himself with courage, but succumbed to numbers; they then bandaged his eyes and passed a cord round his neck, by which he was led into the hall where he was to receive a new grade. He was then raised extended and introduced to the assembly, hardly able to sustain himself.

The light was restored to him, and his eyes were dazzled with the brilliancy of the decorations; the hall offered an assemblage of the most gorgeous pictures. The King, himself, was seated beside the *Demiurgos*, or Chief Inspector of the Society. Below these high personages were seated the *Stolista* (Purifier by Water); the *Hierostolista* (Secretary), bearing a plume as his coiffure; the *Zacoris* (Treasurer); and the *Komastes*, or Steward of the Banquets. All wore the *Alydee* [*Alotheia*], truth. It was an Egyptian decoration. Actianus, Var. Hist. liv. 14., chap. 34, speaks in these terms:—"Eum omnium hominum justissimum et tenacissimum oportebat qui circa collum imaginem ex Saphiro gemma confectam gestabat."

They presented him with a cup filled with a very bitter drink, which they termed *cice*, which it was necessary he should drain. [This was the veritable beverage which bore the name of *Xuxeon*: Athenée, liv. 9]. They invested him with divers ornaments. He received the buckler of *Isis* (or *Minerva*); they

put upon him the buskins of *Anubis* (or *Mercury*); and they covered him with the mantle of *Orci*, ornamented with a hood.

They ordered him to seize upon a scimitar which was presented to him, in order that he might strike off the head of an individual to be found at the bottom of a very deep cavern which he had to penetrate, and bring the head to the King. At the same moment all cried—"Niobe, behold the enemy's cavern!" Entering there, he perceived the figure of a very beautiful woman; it was composed of very fine skin or bladder, and so artistically manufactured that it seemed to be living.

The new *Chistophoris* approached the figure, took it by the hair, and struck off the head, which he presented to the King and *Demiurgos*. After applauding this heroic action, they informed him that it was the head of the *Gorgo* [*Gorgo*, *Gorgol*, *Gorgonne*, are the Egyptian names of *Medusa*], or spouse of *Typhon*, and who was the cause of the assassination of *Osiris*. They seized upon this circumstance to impress upon him that he was to be always the avenger of evil. He then received permission to put on a new clothing which was presented to him. His name was inscribed in a book amongst the other Judges of the land. He rejoiced in free communication with the King, and received his daily nourishment from the Court. [Diodorus of Sicily, liv. 1, de Judiciis Ægyptiorum.]

With the Code of Laws they gave him a decoration which he could only wear at the reception of a *Cistophorus*, or in the City of *Sais*. It represented *Isis*, or *Minerva*, under the form of an owl; and the allegory was thus interpreted:—Man at his birth is blind as the owl, and becomes man only by the aid of experience and the light of philosophy. The casque expressed the highest degree of wisdom; the decapitated head the repression of the passions; the buckler a legitimate defence against calumny; the column firmness; the cruse of water a thirst for science; the quiver, garnished with arrows, the power of eloquence; the pike persuasion carried



afar, which is to say, that by his reputation one can at a great distance make a profound impression; the palm and olive branches were the symbols of peace. [Grand Cabinet Romaine, p. 26.] They further taught him that the name of the great legislator was Jao. [Diodorus of Sicily, liv. 1, De Egyptiis Legum Latoribus.] This name was also the word of the Order.

The members held meetings at times, where *Chistophores* alone could be admitted. The Chapters were called *Pixon* (Source of Justice); and the word in use at these holdings was *Sasychis* (an ancient priest of Egypt).

The Initiate was taught the Ammonitish language. [Ammonitish was a mysterious language; see word of the 1°.] The Aspirant having over-run the *Lesser Mysteries*, the object of which was to prepare him, they instructed him in the human sciences, up to the moment of his being admitted to the *Greater Mysteries*, and to the knowledge of the sacred doctrine called the *Grand Manifestation of Light*, when there were no more secrets for him.*]

AMERICAN JURISDICTION.

NEW YORK,

MAY 27th, 1882, E.V.

To the Editor of "THE KNEPH."

DEAR SIR AND ILLUSTRIOUS BROTHER,

In the February number of your valuable journal devoted to the interests of our beloved Rite, you publish an article headed "AMERICAN JURISDICTION," and state that you will be glad to hear the other side of the question from me. So be it. A few facts will I think settle the question, which I sum up in these few words:—Whether there exists a Sov. Sanctuary of the Antient and Primitive Rite of Memphis, in America, other than the one of which I am the Sov. Grand Master General? I emphatically say No! and if any body of men claim a right to hold meetings as a Sov. Sanctuary they do so without a shadow of authority, and are self-constituted, and therefore cannot be recognized by any body acting under legal warrant or charter.

I could send you copies of numerous letters received from the Brethren in Canada in 1876, and later, when they applied to me for a Charter for a R.C. Chapter, and after for Senate and Council Charters, but you could not devote the space necessary to publish them; but I will give you extracts, showing how anxious they were to obtain these Charters from me, and willing to subscribe their names to the usual oaths of Fealty to the Sov. Sanctuary and the Mt. Ill. Sov. Grand Master General, Alexander B. Mott, *in and for the Continent*

*Jamblichus clearly explains what this was. The Priests professed absolutely to exhibit to the *Epotae* the various orders of Spirits. The Hero, or half gods, the elemental potentates, archangels, angels, and tutelary Spirits. Moreover, they described and explained the origin and qualities of these different orders of the upper world, in a clear and precise manner, shewing the great perfection to which the Egyptians had reduced the science of Theology.—JOHN YARKER.

of America. How well they have kept that oath, and the numerous others they have taken, is best shown by the letter published in your issue of February, 1882, wherein a Canada Brother denies the authority of the Sov. Sanctuary from which the Brethren obtained their Charters for subordinate bodies for which they applied in due form, and over their signatures, subscribing to the Oath of Fealty in each instance.

It might be well to state how the Antient and Primitive Rite of Memphis was introduced into Canada. During the early part of 1876, Bro. R. G. Hervey of Maitland, Ontario, Canada, called upon me and expressed a desire to receive the Chapter Degrees of the Antient and Primitive Rite of Memphis, and stated that he was instructed by some Brethren in Canada to make arrangements to obtain a Charter for a Chapter there. After giving him all the information he required, I told him that if the Masonic Brethren who desired to aid in the organization of the body, would take an Oath of Fidelity to the Rules and Regulations of the Sov. Sanctuary, 33-96°, over which I presided, I would communicate the degree to him, and authorize him to confer the same upon those who would sign the usual declaration (which was duly forwarded to me):— . . . *

Dated 7th February, 1876. Signed by

"GEORGE C. LONGLEY.	R. T. HARRIS.
A. G. HERVEY.	F. C. STRATTON.
JOHN DUMBRILLE.	J. EASTON.
D. COLLINS.	F. B. WELLES.
THEODORE H. TEBBS.	M. W. LAFONTAINE.
	F. McMANUS."

Shortly after this an application for Charter for a Chapter was made by the above M. M. with William Dobbin added, and I gave full authority to Bro. Hervey to confer and communicate the Chapter degrees; and later all the degrees to the 33°, upon Bros. G. C. Longley and John Dumbrille, and after returning to me their Oath of Fealty I authorized them to call together the other Brethren, and confer the lower degrees upon them. Feeling desirous of advancing their interests, I offered them a charter for a Mystic Temple, which they gladly accepted, and again the oath was taken as per voucher A certified.

If such a Masonic Oath is not binding, what is? I also send extract from letter dated April 1st, 1876, from Bro. A. G. Hervey.

"DEAR SIR AND ILLUSTRIOUS BROTHER,

"I received your parcel containing Charter and Ritual per express, on the 29th. I called a meeting yesterday, and obligated Brothers Longley and Dumbrille. We organized a Mystic Temple, having of course previously obligated the rest of the Brethren, and whose obligations, together with our own, duly signed, I now enclose. We then organized 'Kemi' Rose Croix Chapter. We went through the Ritual, and thoroughly explained the Chapter Degrees, with which all the Brethren were very much pleased. . . .

[* We have been compelled to excise the form of declaration, for reasons which will be readily understood by all Masons.—ED. KNEPH.]

"I enclose petitions for Senate and Council Charters, which I hope you will grant, and forward as soon as possible . . . The two Charters were very much admired, and by the time this reaches you they will be handsomely framed, and hanging up in a prominent place in our Masonic Hall. I have reserved a place on either side of these, for the other two, which we will expect at an early date.

"Fraternally, "A. G. HERVEY."

At the bottom of this letter is written the following:—

"DEAR SIR AND BROTHER,

"The Mystic Temple for the province of Ontario, Canada, being duly formed, *I beg to report myself* as having assumed the office of Grand Master of Light, and to state that having read the above letter of Brother A. G. Hervey, 33°, that I fully concur in all the statements therein contained. 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,

"I remain, very fraternally,
"GEO. C. LONGLEY, 33°,
"G. M. of L."

You can readily appreciate that with these and numerous other similar documents, all bearing upon their face the words "Sov. Sanctuary in and for the Continent of America," of which M. Ill. Brother A. B. Mott, 33-96°, is Sov. Grand Master General, I am at loss to understand how they can owe allegiance to any other Sov. Sanctuary, or by what power or authority they can claim the right to constitute such a body.

Who gave them authority to make a sufficient number of 33° members to constitute a Sov. Sanctuary, and where is their Charter? (I only made three 33° members). To refute the statement of your correspondent, on the subject of the Charter of this Sov. Sanctuary, containing the words, "*United States of America*," I can only refer you to page 172 of the Constitution and History of the Rite as published by us in 1874, and you will there find the word "AMERIQUE," which in plain English means AMERICA, and therefore includes Canada as well as the United States, and South America, Canada being comparatively a small portion.

Representatives from the Sov. Sanctuary are to be found exercising their authority throughout the two continents. If worthy and enlightened Masons of the Parent country had not considered that our Charter had a wide and extended jurisdiction, they would never have been willing to accept from us a Charter for Great Britain and Ireland, and it is with pride that we notice upon its certificates and other documents this acknowledgment of the fact; and as co-workers in the good cause we admire their energy and glory in their success.

Sincerely and fraternally yours,
ALXER. B. MOTT, 33-96-90°,
M. Ill. Gd. Master Genl.,
In and for the Continent of America.

Masonic Notes and Queries.

ASSYRIAN ANTIQUITIES.

In No. 4 of this Journal will be found a query by our lamented Bro. J. Monckman Collier, 32° (Masonic Hermit), as to the meaning of certain symbols given by Bonomi in "Nineveh and its Palaces." He mentions "a Maltese Cross and a Sun surrounded by a Circle," worn by the king as jewels; and within the margin of the tablet "a Sun within a Circle, the symbol representing two horns, the winged globe of the Assyrians, and what is apparently a Tent surmounted by a Crown." He mentions, also, that in other parts of the work mention is made of representations of a king wearing a necklace on which are the following emblems: "the Sun surrounded by a Ring; the Moon, the Maltese Cross, the two-horned symbol and the three-horned Cap within a Ring," and implies that these symbols are Masonic. The subject was taken up some time after by Ill. Bro. C. James, who, in an exhaustive treatise (unfortunately too long for our columns), demonstrates that Masonic Hermit was totally in error as to the correctness of the description given, and also as to any application they could possibly have to Masonic symbolism, and proceeds to give a more correct description of the figures referred to and their accepted meaning. As Ill. Bro. James has evidently been at great pains to investigate the matter, and his arguments are, in our opinion, unanswerable, as well as most instructive, we have taken the liberty to reduce the article into such a form that we can print it, and with this preface present it to our readers.

Having first stated that he had failed to identify the particular figure mentioned as No. 174, Bro. James proceeds to say that in no Assyrian remains can a Maltese Cross be discovered, but that a Cross *pateé* is frequently found, and assumes this emblem to be the one referred to; also that the jewels, apparently dependent from the left breast, are really part of a necklace encircling the neck, and that this consists of two rows of ornaments, three in the upper row being rosette-shaped, and four in the lower star-shaped, enclosed in circles. The figure 174 represents one side of an obelisk from Nimroud, the subject being the reception of tribute by Shalmaneser II. from Shud, King of Goryan, and Jehu, King of Israel, and belongs to the period 860 to 825 B.C. In the high background are two emblems, the one resembling the winged globe of the Egyptians, and the other a circle surrounding a star. Bro. James considers the first to be a contraction of the figure of the divinity which accompanies the king to battle, and shews that instead of a winged globe the disc should have been filled up by the rosette ornament, usually employed when the figure of the god is omitted; and the Cross *pateé* given by Bonomi is really a star of seven and eight points in Layard's illustration, which last is undoubtedly correct. Having thus cleared the ground, Bro. James supplies the meaning of the symbols. The star which in the old Acadian writing was the ideograph of the gods became, at a later date (probably before 2000 B.C.), the particular symbol of the Supreme Being, or "Father of the Gods," whom we may call "Ilu," and from whom proceeds time and matter as well as all the other gods; but it was under the name of "Anu" that he was known to mortals, or rather "Anu" was that aspect of "Ilu" which the mind of man was able to conceive. He it was whose name was the awful and unpronounceable—known to the god Hea only—and here it may be remarked that one of the great points of difference between the Assyrian and Egyptian religion was that in the latter a knowledge of the great and awful name could be obtained by mortals; indeed, it was the last and mighty secret imparted to the fully initiated, but with the Assyrians it was only known to "Hea," the god of Wisdom or Divine intelligence, himself—Hea being only another form of Anu. But the star was no longer the symbol of "Anu" in the time of Shalmaneser II.—many centuries before it had been usurped, together with his worship, by the goddess Ishtar, once considered the mother goddess and symbolised by the moon; but when the masculine "Sin" came to be considered the moon god, Ishtar was called his daughter, and also daughter of "Anu," and in the latter character obtained both the symbol and worship of that god.

The other symbol which Bonomi erroneously describes as the "winged globe" is the contracted form of the god "Bel."

When this god is depicted in his complete form it is as a man from the waist upward, wearing the dress of an Assyrian king, and from the waist downward the expanded tail of a bird (dove ?); passing behind the shoulders of the figure and in front of the tail is a circle, and upon it a scroll; the god is seen passing through the circle, the head rising above it; within the circle is generally the cross *pateé*, and four tongues of flame issue between the arms; to the right and left of the circle are the wings of a bird, and these, with the tail and body of the god, form a cross. As we have seen, the half-human figure of the god is sometimes omitted, and the centre of the circle occupied by the rosette ornament—in other cases by the cross *pateé* only; this symbol being peculiar to Bel as the *Demiurgus*, a character assigned to him in the later Assyrian mythology. In the representation of a good king, the Assyrians depicted him as sitting on a throne attended by the gods, "Sin" (Crescent Moon), "Shamas" (the Sun), and overshadowed by "Bel" (Cross *pateé*), these being one of the forms of the Assyrian Trinity.

The other emblems mentioned by Masonic Hermit are:—first, the Crescent Moon, with horns prolonged to meet in a circle—emblem of the god "Sin." In the early Turanid mythology the moon had been the first object of worship; and although on the predominance of the Semitic element in the valleys of the Tigris and Euphrates the personification of the moon deity underwent a great change, its old pre-eminence as an object of worship was never quite obliterated. Second: the Cross *pateé* is, as we have already seen, the emblem of Bel. Third: the Six-point Star is the emblem of "Ishtar," the Assyrian Venus. Fourth, the Horned Cap: this is a symbol of the Divine intelligence, and is only to be met with upon the head-dresses of divinities or divine animals, or in some special cases their priests. The symbol conveys that grandest mystery of human life—man's power to transmit to his offspring the intellectual or spiritual as well as the animal principle of life. Fifth, the so-called Horn symbol is a Trident: symbolic of the divine right, power, or prerogative of the king over the lives of his subjects. It is the emblem of destruction, and is represented as shooting down from the god Bel into the hand of the king as he is at his devotions before the sacred tree.

It would be interesting to pursue this subject through its many ramifications, but we have already devoted to it a much larger space than we had at first intended; and we must refer those who desire a further acquaintance with Assyrian mythology to Layard's *Nineveh*.

MASONRY AND RELIGION.

FROM THE "VOICE OF MASONRY."

By an article on "Masonry and the Bible," in the April number of the *VOICE*, I endeavoured to show the relationship which the Word and the Craft bear to each other, and the views therein expressed are incidental to and intimately connected with the consideration of the present theme. It is not at all improbable that the relationship of Masonry to Religion is but imperfectly understood by the profane world, and also by many of the Craft. I have sometimes been pained to hear—and I presume others have also heard—Masons declare that Masonry was "good enough a religion for them," that "if a man lived according to its teachings he need not trouble himself about religion or church affairs." The Mason who has studied Masonic philosophy knows this to be erroneous and mischievous in its results, as tending to prejudice Christian men against an Order which never, even passively, arrays itself against or seeks to usurp or exercise the functions and character of Religion. The brother who holds or utters such views may be a zealous Mason, and may be a strictly moral man, but his zeal is greater than his knowledge, and his professions can only result in injury to the Institution which he attempts to magnify.

It is, in fact, an ignorant perversion of Masonic teachings, which, if even tacitly tolerated as Masonic doctrine, would drive from among us all conscientious Christians.

The perfect ideal of Masonic character is never attained by even the highest type of morality. Masonry teaches that no man should even enter upon any great or important undertaking without first invoking the blessing of Deity. It is not the purpose of this paper to inquire into or discuss the question as to how far a man must be religious in order to be eligible or qualified to pray, but it is clearly evident that he must have faith in God, as a prerequisite to praying, and it is logically presumable that if he has faith in God it is through the teachings of the Bible, and hence that he is a Christian. The religious teachings of Masonry are as definite as they can be made without placing the Craft on a higher and more distinctive plane, and making it what it is not, and never was intended to be, a strictly religious organisation; a character which it seeks to avoid. It imposes on its members no peculiar religious creed or test further than faith in God, and personal responsibility to His laws, and herein lies the great bulwark of its strength, whereby it unites in its fraternal embrace men of every country, who meet its requirements. But while it grants liberal latitude as to creed, it does not encourage the idea that a Mason needs no creed, no religious belief, or that Masonry is in any respect a substitute for Religion. It does, however, place in his hand the book of divine revelation, which contains the fundamental truths on which Religion is based, and he cannot accord to that book the respect and veneration which Masonry demands at his hands without being governed by its teachings in forming his religious views.

There is a vast difference between the mission of Masonry and that of the Church, a marked difference in their philosophies, as acting upon and affecting the human family. Religion claims to be *regenerative*. The Church professes to regenerate man through the power of Revealed Religion, to radically change his habits and actions, and to sustain and uphold him in his revolutionised and Christianised moral and spiritual manhood. Its inceptive and developed principle of action may be expressed in the single word, *regeneration*. It is, in its propagandism, active and aggressive. It goes out into all the highways and byways, and by invitation and argument seeks to win all classes of men to its fold. Its primary and fundamental object is to win and prepare souls for eternity, and a celestial inheritance beyond the grave, and the morality which it enjoins is necessarily a concomitant effect connected with the first great object. Masonry, on the contrary, differing in all these characteristics, makes no claim and entertains no idea of regenerating degenerate man. It seeks not to propagate its system by solicitation, or open invitation to all men. It employs no direct instruments or agencies to induce men to enter its portals. Calmly and quietly it awaits the advances of those who seek to penetrate its mysteries, and subjects them to rigid inquiry and crucial test as to moral fitness and character, before proceeding even to vote upon their eligibility for admission. Masonry does not assume to regenerate or change man's nature. It seeks by every means to avoid the necessity of such an effort, knowing that it could only result disastrously. It admits, or means to admit, noting but good, sound, moral material. It aims to make good men better, but never to make bad men good. That it succeeds grandly in its aims none can deny. There can be no practical limit to human and moral improvement, and the advantages and opportunities of moral development are strengthened and increased by association and co-operation. To the young man who enters the Masonic family these advantages are of inestimable value. He is brought not only under the influences of salutary laws, which restrain the natural tendencies toward immorality, and the formation or indulgence of mischievous habits, but by daily contact and association with men of high moral character he gradually and unconsciously assimilates with their habits and thoughts, and thus develops those nobler qualities of his nature which fit him for the esteem of man, and usefulness to society. But he is never taught that this is the acme of Masonry. If he has studied its philosophy and comprehended its symbolism he has learned that "it is not all of life to live," even though that life be morally faultless, but in the sublime symbolism of the third degree he must have learned that which implies a future

state of existence, and of preparation in this life for that eventful period.

Masonry is ever the handmaid of Religion, the monitor of the necessity of religious life and conduct, but never assumes to offer itself as a substitute for Religion. While these statements are undeniable facts, it is also true, paradoxical as it may seem, that the bitterest, most malignant opposition to Masonry, amounting, were it possible, to persecution, is found in some so-called Christian Churches. But when we reflect that these churches have, on account of difference in petty doctrinal points, persecuted one another even to attempted physical extermination, we cease to wonder that Masonry should become the objective point of their malignity, and it is, perhaps, fortunate for Religion that such an object exists, on which they may train their quaker guns, and discharge their blank broadsides, as, were it not so, they would be forced to find victims or subjects of persecution among their own ranks. Masonry is not only invulnerable to these puerile attacks, but, secure in her armour of eternal truth, can calmly pray, "FATHER, forgive them, for they know not what they do."

The true relations of Religion and Masonry may be symbolised by two rivers having a common parent fountain, and flowing in courses nearly parallel to each other. The first, a broad, deep and tranquil stream, whose waters are clear and pure, a great highway free to all countries, and to every people, bearing on its placid current the vessels of every denomination, sect and creed, freighted with cargoes of precious souls, bound to the port of the Eternal Kingdom. It is, perhaps, unfortunate that all cannot be subject to the same general laws of navigation, that rivalry and strife should exist, that collisions should occur, and that emissaries should cajole or drive the passengers of one vessel to embark on another, bearing a different denominational flag, but it is in no sense the fault of the stream that this should occur. Nor yet is it through any superiority of water or channel that these rival contentions are never suffered to exist on the sister stream. The waters of the first are an invigorating alterative, strengthening the spiritual nature, and qualifying it for eternal life; of the other, a stimulative moral tonic, acting upon the heart, quickening the impulse of charity, and developing the highest, noblest aspirations of the soul, in the Brotherhood of man, and the perfection of human character in this life.

On the rippling current of the second, but one flag is ever seen, its only motto being the Fatherhood of God and the Brotherhood of Man. A stream bordered by groves of ever verdant foliage, resplendent with the brilliant hues of blooming flowers, and fragrant with their delicious aroma, among whose branches birds of bright plumage flit to and fro, in the happy freedom of their natures, their merry chirping and gleesome songs pealing forth in happy strains, and borne on the gentle breezes from side to side of the rippling stream. A stream whose channel flows and meanders through the valleys and deserts of human life, yet ever bordered by trees, foliage, and flowers, flowing on and on, until, sweeping beneath the ever verdant acacia, it passes into and merges with the dark waters of the sea of eternity.

How beautifully do the teachings of Masonry blend with those of Religion in subduing the passions of men, and in elevating their thoughts and aspirations from the lower levels of sensual desires, sordid pursuits and earthly hopes, to the more sublime aspirations for exalted character, moral rectitude, and hopes of a bright immortality beyond the grave, above the mists and shadows of human life, that ever hover, like a dark pall, along our pathway! And how strong, how sustaining, is that confidence and hope, springing ever from a consciousness of rectitude, and of trusting, cheerful obedience to the Divine law. Dangers may menace, misfortunes may gather, malice may threaten and assail, and calumny may secretly hurl her venomous barb, but the just and upright Mason neither fears nor heeds them. Clad in the armour of Truth and Virtue, he moves, invulnerable to all their attacks; yet the true Christian has greater and still stronger panoply, for he can look beyond and above all the cares and trials that confront him here; hopeful, strong and strengthening in a future life of perfect happiness, in "that house not made with hands, eternal in the heavens."

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

In Aberdeen, of the Gd. Inspector Genl., Bro. T. L. Shaw, 33°, Regent Quay.

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.

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

Bro. J. Healy.—We do not understand the drift of your questions. Surely it is not necessary now to demonstrate the value of the Masonic Institution. If a Brother in reality, which we are disposed to doubt, you must have made very bad use of the opportunities afforded you to be enquiring "What is the use of Freemasonry?" and as to the high grades it would be fruitless to enter into a discussion as to their object and meaning with one who apparently is unable to master the A B C of Masonry. Still less should we be tempted to enter upon a controversial discussion as to the relation which Masonry bears to religion, or to a particular sect. In Masonry we know nothing of Jew, Mahomedan, Christian, Parsee, Bhuddist, or the like. Only recognising all as brethren—children of the same Father—heirs of the same immortality—it is enough. Sectarian hatred and persecution has piled up hecatombs of victims; and, blaspheming the holy name of God, declared it done in His honour and to His Glory. We want no religion of that kind. We venture to think that Masonry comes nearer to the Divine standard than many so-called religious Societies of the present day. That it is not perfect is merely to say that it is human; and, like all human institutions, liable to error; but we trust that, in His own good time and way, T.S.A.O.T.U. will guide and direct us to the light, and in this hope we are content to remain.

Bro. J. H. Fash.—It is not permitted to discuss Masonic subjects with a profane. When one of the outside world requires information on Masonic matters, he should be directed to the Lodge-room, where, if found worthy, he would be instructed. We are glad to afford information where we can, but we may not trespass on the privileges of the Lodge.

Bro. A. Shaw, New Orleans, \$2 recd., with thanks; parcel sent. Bro. G. C. Knowlton, St. Louis, per Bro. W. B. Lord, \$1, with thanks.

Bro. Harvey, Goodale, missing numbers sent; book packet advised not yet reached here, will register in future.

Journals, &c., received, with thanks: *Chaine d'Union, La Republique Maçonnique, New York Herald.*

In consequence of the great press of matter this month, we have issued an extra four pages, which has necessarily delayed the publishing.

The July No. of KNEPH will be issued in a neat grey wrapper, for which Advertisements will be received at 2s. 6d. per inch, column wide. 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.

ANTIEN T AND PRIMITIVE RITE.

Consecration of the Grand Mystic
Temple

FOR THE PROVINCE OF MIDDLESEX AND HANTS.

R. Ill. Bro. J. H. SOUTHWOOD, 33°, G.M.L. Elect.

The Consecration will take place at Freemasons' Tavern, Great Queen Street, on Thursday, June 29th, at 5.30 p.m., in accordance with the Public Ceremonial of the Rite.

Master Masons, and Members of all duly authorised Masonic bodies, are permitted to attend, and are requested to wear the Clothing and Jewels of their respective grades.

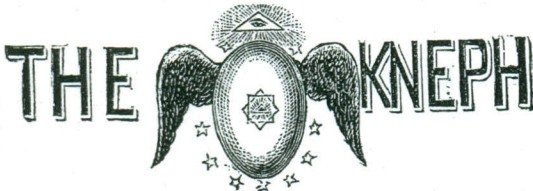
Brethren desiring to be present will please apply to the undersigned for the necessary voucher.

Banquet at eight. Visitor's Fee, 5s.

By Order,

JAMES HILL, 33°,
Gd. K. of Rites elect.

91, Clarence Road, Clapton.



LONDON, JUNE, 1882.

THE LATE ILL. BROTHER LABREY.

"THE King is dead. Long live the King!" Hardly have we chronicled the sad and unexpected tidings when we are reminded that the death of our much lamented Grand Chancellor creates a void in the number of Grand Conservators of the Order of which grade only ten members of the eleven now remain in England, Ireland, and Scotland. In one sense it is regrettable that our 33° are scattered over the three kingdoms, inasmuch as it causes a difficulty in filling vacancies, especially where, as in the present case, it is necessary the Brother holding the office should be in close proximity to the M. Ill. G.M.G. as one of the Chief Executive Officers of the Rite. We are not at present in a position to say which of the Manchester Brethren will be appointed to this responsible office; but having regard both to fitness for the post and to services rendered to the Rite, we have little doubt as to the right man being at hand. It requires not only administrative ability, but a clear appreciation of the many points laid down in the Constitutions for the due government of the Order, and in view of the extended confederation of the Rite with Egypt, Italy, Roumania, America, &c., it is not at all likely to be a sinecure, for although the

bulk of the work at Manchester, if not the whole of it, has hitherto been performed by the M. Ill. G. M. G. himself, it would seem in the nature of things that as the Rite continues to progress in numbers as well as allies, a vast increase of work must accrue, and whether this almost Herculean task can be continued by one Brother alone is, to say the least of it, doubtful, and it is questionable if it would be advantageous, even if possible.

The continuous strain upon the mind, and the small relaxation permitted to the body, must, if persevered in, produce results which we should all deplore, and we trust, therefore, that in the selection of a successor to our lamented Brother the first qualification to be considered will be fitness for the post; the second, capacity for work; and the third activity. As the Rite is circumstanced now *Active Grand Officers* are a necessity. If the head is active, the body will be active also. It is where the head sleeps that the body becomes likewise dormant, and we cannot afford to sleep now.

[Since writing the above we learn with pleasure that Ill. Bro. Joseph Hawkins, 33°, G.M.L. for Lancashire, is to be appointed, and heartily congratulate that Brother on his advancement and the Rite on the excellent selection made by the M.I.G.M.G.]

THE DUBLIN MASONIC BAZAAR.

A PRESSURE of matter last month obliged us to postpone a notice of this very successful and in every sense very praiseworthy undertaking. Judging from the programme, and aided by oral description from Brethren who assisted, as well as by the engravings in the illustrated newspapers, we have been able to form a very favourable opinion of the Craft in Ireland. They are evidently *live Masons*, to use an Americanism, and they are undoubtedly in possession of good taste, ample means, and boundless energy.

The plan of the Bazaar and the decoration of the Stalls says much for the ingenuity of the Brethren and their fair assistants, and the nett result of the whole was, we understand, not less than £7,000, a sufficient proof that the object to be gained was not lost sight of amidst the bewildering attractions of the Show. We have not space to go through the entire series of stalls, but we notice one or two which are quite unique in their way.

Lodge 33—a Dutch Dairy Stall, the ladies being habited in Dutch dresses imported for the occasion, and the dairy operations being superintended by two Revd. Brethren, who, we presume, did the churning.

Hiram Lodge, 120, appears to have gone in for comprehensiveness, the articles sold varying from Limerick lace to an outside car, and including a handsome bride-cake presented by Ill. Brother J. H. Southwood, 33° (the latter, by the way, stands over for final disposition at the election meeting, which takes place at the School in June).

Shakespeare Lodge, 143, presented not only a fac-simile of the identical house at Stratford-on-Avon where the poet lived, but also living embodiments of the poet himself and Queen Elizabeth.

The Military Lodge, No. 728, ranged themselves under "Ye Sign of ye Japanese Umbrella," and set forth the attractions of their show in quaint and quite too utterly too English!

And the Leinster Lodge, 141, undertook to supply the wants of the inner man with sundry substantial and withal dainty viands at prices which would drive our London Masonic caterers to the lowest depths of despair. Fancy such a tariff as this! Plate of meat, bread and butter, 6d.; Mayonaise salad, 6d.; potatoes, 1d.; and so on. Why that stall must have been besieged by hungry Brethren and their friends, and we fancy that no better service was rendered to the cause than that given by the ladies who presided over No. 37. We are glad to learn that, notwithstanding the handsome sum already realised, a large balance of goods remain over for sale on the occasion of the opening of the Schools in June. We learn also that Belfast has applied for and obtained the use of the quaint 16-17th Century Street—which formed the principal attraction of the Bazaar—for the purpose of holding a similar festival in July.

In Memoriam.

GENERAL GUISEPPE GARIBALDI.

DEATH has removed from amongst us the Great Liberator of Italy—great not only by his achievements in the cause of liberty, and the immense services he rendered to his native country, but great also in the noble simplicity of his character, and the disinterestedness of his actions—the idol of the people, the honoured guest of Princes, he refused alike the titular rank, and magnificent fortune, which his grateful Sovereign pressed upon his acceptance—preferring, with true nobility of soul, to retire to his island home, and live by the labour of hands, where at the ripe age of seventy-five he passed peacefully away.

For more than half-a-century his name has been foremost on the lips, not only of his own countrymen, but of the civilised world, as the heroic leader in desperate enterprises undertaken in the cause of popular freedom; his romantic

career, his intrepid bravery and skill, excited the utmost admiration and astonishment, and the crowning victory at Naples, by which the Two Sicilies were restored to Italy, and subsequently Rome itself, left him at the apogee of his fame.

He well deserves all the love and veneration of his countrymen, for no man loved Italy so much, and no man had dared and suffered so much for her; amongst the group of patriots who plotted and fought for their country's cause, Mazzini, Manin, Cavour, Victor Emmanuel, none have inspired the affection and reverence which has been universally accorded to Garibaldi. He stands alone—"the noblest Roman of them all."

We of the Antient and Primitive Rite mourn for a Brother departed, and for a chieftain lost. It is but a few months ago that we chronicled the *fête* given in his honour by the Masons of Italy, and his acceptance of the leadership of the confederated bodies of our Rite. To us, then, the loss is great, for we know that our departed Brother ever evinced the warmest sentiments towards our Rite, and on the occasion referred to, he expressed in the fullest manner his gratitude for the honour we had done him, and his sympathy with our cause.

His death has deprived us of a chieftain, the like of whom we shall scarcely see again. May the remembrance of his single-heartedness and devotion stimulate us who remain to emulate the glorious example he has left us, and if we may not like him aspire to heroic deeds and glorious achievements, we may each and all of us follow at least the example he has set us, of pure and unselfish actions—of a life uncorrupted by temptation: of a life ending unspeakably grand in its simplicity.

The leading points in his career are admirably given in the address by the M.W. to the Sir Knights of the Rose of Sharon Chapter, reported on another page, to which we refer our readers.

THE LATE ILL. BRO. GUISEPPE GARIBALDI,
33-97°.

Order for Mourning.

To the Glory of the Sublime Architect of the Universe.

ANTIENT AND PRIMITIVE RITE OF MASONRY.

(Derived through the Charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.)

SALUTATION ON ALL POINTS OF THE TRIANGLE. RESPECT TO
THE ORDER.

PEACE, TOLERANCE, TRUTH.

To all Illustrious and Enlightened Masons throughout
the Jurisdiction of Great Britain and Ireland:—

UNION, PROSPERITY, FRIENDSHIP, FRATERNITY.

Whereas the will of T.S.A.O.T.U. has called to
himself the soul of our revered and much loved

Brother General Guiseppe Garibaldi, 33-97°, Imperial Grand Master, and Grand Hierophant of the Confederated Antient and Primitive Masonry, We, in token of the great sorrow of our Order, and in loving memory of the great and good man, whose loss we deplore, do order that all Chapters, Senates, Sublime Councils, and Mystic Temples, under our jurisdiction shall be placed in mourning for the space of thirty days, and that the Altars and Working Tools, be draped in black, and that the Brethren wear the customary badge of mourning.

The Grand Secretary General is charged with the execution of this Order,

Given at Withington, the sixth day of the Egyptian Month Chocac, year of true light, 000,000,882, answering to the 6th day of June, 1882.

JOHN YARKER, 33-96°,

G. M. General of Great Britain and Ireland.

JAMES HILL, 33-95°,

Gd. Sec. General.

Reports of Masonic Bodies.

LONDON.

ROSE OF SHARON, ROSE CROIX CHAPTER.—The Installation Meeting was held at No. 6, the New Chapter Rooms, Freemasons' Tavern, on Thursday, 8th inst., when R. Ill. Bro. J. H. Southwood, 33°, G. Treas. Genl., was installed in accordance with the Public Ceremonial of the Rite; many R. Arch Comps. and Craft Brethren taking advantage of the occasion to witness the interesting ceremony. The proceedings commenced by the Secretary of the Chapter, R. Ill. Bro. James Hill, 33°, G. Sec. Genl., assuming the Chair as President. The Grand officers were then announced and received under the Arch of Steel; R. Ill. Bro. Hy. Meyer, 33°, G.M.G.C., taking the duties of installing officer, assisted by the Gd. Sec. Genl. The M.W. and Sir Knts. S. and J.W. having been duly installed, the Chapter was lighted, and amidst the pealing notes of a magnificent organ and the burning of incense, the Brethren and visitors joined in singing the Anthems selected for the occasion.

The Chapter room at this point presented a scene of great brilliancy, the floral decorations of the altar, and the wreaths encircling the columns being much admired, while the splendid display of banners and bannerets gave an air of grandeur to the Hall which utterly astonished both members and visitors, the latter expressing their great appreciation of the whole ceremony. At the close of the public ceremonial, the chain of fraternal union was formed, and on the Brethren resuming their seats, the loving cup was passed round in silent memory of the late Ill. Bro. Gen. Garibaldi, the Organist of the Chapter, Bro. Louis Honig, playing a solemn requiem—The M.W. then delivered the following address:—

SIR KNIGHTS AND BRETHREN,—

We have just paid the last tribute of respect to the memory of our deceased Imperial Grand Master, and it is fitting on such an occasion to pass in review the chequered career of this truly good and great man.

Our Brother, JOSEPH GARIBALDI, who died at the island of Caprera on Friday last, was in very truth one of the most remarkable men either of the present or any past age; his life, a brilliant example of pure and disinterested patriotism, was full of the most extraordinary vicissitudes and adventures, and his grand and noble character stood the severest tests any man could possibly be subjected to. With the fortunes and wealth of a whole kingdom at his feet, he preferred living by the labour of his hand to living a life of indolence and luxury which a grateful nation would have enabled him to lead by offering him an enormous pension,

which he rejected in favour of the widows and orphans of his faithful followers who had died in the fight for the independence of their country. Never did he soil his hands by ill-gotten gains, never did he join in those paltry party-quipbles which so often disgraced the political factions of his native land. Fighting for the liberation of his country, he, although an ardent republican, after achieving his object, nobly sunk his own private opinions in the interests of the unification of Italy, by supporting the monarchical form of government, well knowing that the country was not ripe for a republic. The way in which he bore the ingratitude of the king whom he made, who had him hunted down by his soldiers, wounded and imprisoned him, and would have left him to the tender mercies of the Austrians, but for his faithful followers,—would have stamped Garibaldi at all times as a truly great and noble-minded man, who forgave those that persecuted him, and blessed those that cursed him. The history of the life of this truly wonderful man is a grand epic poem which will be read with admiration by generations yet unborn. And how his followers adored, how his people loved him! Through fire and water, through storm and battle, his red-shirted volunteers followed their undaunted leader; wherever he appeared, the enslaved took heart, the oppressed began to hope; the mere sight of him was sufficient to raise his despondent people to enthusiasm; once more they took heart and drove out their oppressors, the Austrians, who had trodden down all national aspirations, and ruthlessly destroyed all who dared to resist their own iron rule. And Garibaldi was eminently the man for the occasion; of iron frame and strong will, of indomitable courage and extraordinary presence of mind, ever foremost in battle and danger, he inspired his people with confidence, which bore all before it, which could neither be shaken by reverse, nor by apparently insurmountable difficulties; wounded, they fought for him; dying they saluted him. And never did he betray the confidence placed in him; for not even his worst enemies dared to breathe a word of calumny against him; grand and pure, his patriotism stood out in Italy's darkest hours; a rallying-point for the weak, a tower of strength in himself, he did what he promised to do: he liberated his country, drove out the Austrians, destroyed the Bourbon power in Naples, gave back Italy to the Italians, rejected all honours and emoluments, and died as what he had been all his life: a poor but honest man, a pure patriot, a true liberal.

After having given an outline of the man, a cursory glance at his life and actions will suffice. Born at Nice in July, 1807, Garibaldi early joined the Sardinian fleet, where, by his boldness and circumspection, he soon attracted the attention of his superiors, and would no doubt have made a brilliant career, had he not been fired by Mazzini's noble efforts to liberate Italy, and joined in a conspiracy, which was discovered and defeated, by being compelled to fly to Marseilles, from whence he proceeded to Tunis, where he entered the service of the Bey. In 1836 he proceeded to South America, where he fought for the Republic of Uruguay against Brazil and the Dictator Rosas in Buenos Ayres, after undergoing all manner of hardship, and passing through adventures almost incredible. Here he married the daughter of an estancier (farmer), his beloved Anita, who shared all his adventures and dangers, and in every respect proved a worthy wife of such a man. Then came the news of the revolution in Italy, and in April, 1848, he left Montevideo with his faithful wife and a hundred trusty followers; on arriving at Turin, King Alberto gave him the cold shoulder, and only gave him a command when too late, for just as Garibaldi with his volunteers was invading the Southern parts of Tyrol, a truce was concluded, soon to be followed by a temporary peace. Then followed that series of struggles which ultimately ended in the liberation of Italy. In 1849 Garibaldi defended Rome, where a republic had been established, against the French, defeated the Neapolitans, but had ultimately to succumb to superior numbers. He then went northward and fought the Austrians, was surrounded and overpowered by them, dissolved the remnants of his corps at San Marino, escaped to Ravenna, where his wife Anita succumbed to the almost unheard-of hardships she had suffered with him; hunted like wild beasts through

forests and swamps by the Austrians and by the troops of his own ungrateful Sovereign, he was taken prisoner by the latter, and had the choice between imprisonment and emigration. He preferred the latter, went to Tunis, was expelled from thence at the instigation of France, and again went to America, where he got his living as a soap-boiler and candle maker, and saved enough money to purchase, on his return to Italy in 1854, the northern part of the island of Caprera, since become historic by his sojourn and death. Here he followed the pursuits of an agriculturist and fisherman, but always remained in close contact with Mazzini and other Italian patriots. On the war breaking out between France and Austria, in 1859, he immediately took up his sword for the Italian cause, defeated the Austrians at Varese and San Fermo, and would have entered the Tyrols, had not the peace of Villafranca stopped his victorious career. Again he retired to Caprera, but when in 1860 an insurrection broke out in Sicily, he landed with a thousand followers at Marsala, took Palermo, conquered the whole island, went over to Calabria, defeated the Neapolitans, drove King Bomba from Naples, entered the town in triumph, handed the whole kingdom of Naples over to Victor Emmanuel, and retired with thirty francs in his pocket to his island home. In 1862 he marched upon Rome, was defeated and wounded at Aspromonte by the troops of his grateful (?) Sovereign, taken as prisoner of war to Spezzia, graciously pardoned, and allowed to return to Caprera, where he remained till 1864, in the summer of which year he visited England, receiving such an ovation that the then Government got uneasy, hinting that his room was preferred to his presence, which hint Garibaldi understood and acted upon by suddenly leaving England. In 1866 he again took up arms against Austria, was miserably left in the lurch by his King, and left in disgust for Caprera. In 1867, he organised an expedition against Rome, was arrested at Asinalunga by order of the Italian Minister, Ratazzi, who sent him back to Caprera, from whence he escaped a few weeks later to France, where he organised another expedition against Rome, but was defeated by the combined Papal and French forces under General de Failly at Mentana, mainly through the superiority of the Chassepot guns, which, as de Failly telegraphed to Paris, "worked wonders." Again arrested by the troops of his own Sovereign, he was, on his claiming his American citizenship, allowed to proceed to Caprera, where he remained till the end of 1870, when he foolishly took the command of the French army of Vosges, was defeated, elected a member of the French National Assembly, and finally left France in disgust. The French, meanwhile, having left Rome, and that town having been made the Capital of Italy, the dream of his life had been fulfilled, and he practically retired from politics, only now and then supporting the cause of liberty by his speeches and letters. Being elected Deputy, he entered, in January, 1875, Rome, amidst the most enthusiastic plaudits of the people whom he had so nobly and disinterestedly served. He soon retired again to his beloved island, getting his living as before, but began gradually to break up, and in the beginning of the present year had to visit the waters of Naples. His last public appearance was at Palermo, in March last, on the occasion of the 6th Centenary Commemoration of the Sicilian Vespers, where, however, he was already so weak, that he could not deliver the speech he intended to deliver. Returning to Caprera, he gradually sank, and died on the 2nd day of the present month, full of years and of honours, regretted by all, despised by none, an ornament to the nation from whence he had sprung, a bright example of noble patriotism and single-minded disinterestedness.

The visitors having retired—Chapter was opened in due form, and the Secretary having read the balustrade, the ordinary business was proceeded with. The M.W. investing his officers for the year as follows:—Ill. Bros. E. Harrison, 31°, Kt. S.W.: T. Sims, 31°, elect Kt. J.W.: B. Meyer, 31°, Kt. Orator: H. Meyer, 33°, Kt. Treasurer: J. Hill, 33°, Kt. Sec. and Archivist: Sir Knts. C. Mussared, 11°, Kt. Conductor: A. Mullord, 11°, Kt. Capt. of Gd.: C. Bassett, 11°, Kt. Gd. of Tower: Ill. Bro. Louis Honig, 30°, Kt. Organist. The Secretary reported that, as Gd. Sec. Gen., he had received an order from the M. Ill. Sov. G. M. Gen., that as a mark of respect to the late M. Ill. Bro. Gen. Garibaldi, all Chapters, Senates,

Councils and Mystic Temples of this jurisdiction were to be placed in mourning for thirty days.

Chapter was then closed, and the Brethren repaired to the banquet room, where they were joined by the visiting Brethren, and did ample justice to Bro. Best's excellent catering.

On the removal of the cloth, the usual loyal and Antient and Primitive toasts were duly given, and responded to, the intervals being enlivened by the fine playing of Bro. Honig on the piano, and Bro. Rattray on the euphonium. Bro. A. Mullord gave several songs in capital style, and the tyler's toast brought this most successful meeting to a close.

We should not allow the record of this meeting to pass without paying a warm tribute of thanks to Bro. Best, for the kindly interest shewn in the comfort of his guests, not only in the banquet room, but also in the Chapter room, and we congratulate the Rose of Sharon Chapter on having secured such excellent quarters for their future meetings.

MANCHESTER.

PALATINE AND JERUSALEM CHAPTER OF ANTIQUITY, No. 2.—The ordinary monthly meeting of this Chapter was held on Monday evening, the 22nd ult., at the Grosvenor Hotel, Manchester, and was well attended.

The Brethren of this Chapter seem to take a great interest in the work of the various degrees, and it is pleasing to be able to say that they exhibit an evident determination to spare no pains in rendering the ceremonies in the most impressive manner, and as becomes those who observe beneath the surface of the outward ceremony an interior meaning pregnant with great good to those who take the trouble to search.

The names of four aspirants for advancement were before the Chapter, two of whom, viz., Brother Jordan Ashworth, W.M. Elect of the Arlecdon Lodge, Cumberland, No. 1660, and Brother John Grundy, of Lodge of Virtue, Manchester, No. 152, presented themselves, and were duly conducted through the mysteries of the 4° Discreet Master and 11° Knight of the Rose Croix, Ill. Brothers R. H. Holt, 32°, and G. A. Robinson, 30°, acting as conductors of the Neophytes.

Since the last meeting of the Chapter an old and devoted adherent of this Rite, an officer of the Sovereign Sanctuary, and an Ill. Brother of this Chapter, has been very suddenly summoned by the Sublime Grand Master of the Universe to attend the Grand Chapter above. We refer to our late Ill. Brother and Sir Knight Beeby Bowman Labrey, S.G.C., which took place on the 25th of April. Ill. Brother Yarker, in referring to the melancholy event, spoke in terms of high praise of Brother Labrey both personally and as a member of this Rite, to which he had been long devotedly attached, and deeply regretted that the Chapter should lose the services thus early of one who was universally respected, who would have been an ornament to the Chapter, and a valuable aid in its Councils. It was a matter of regret that Brother Labrey's death was so sudden and unexpected that no opportunity was afforded of informing Ill. Brethren generally of the interment, which took place at Disley Church on the 29th of April. Ill. Brother Yarker, 33-96°, S.G.M., G. A. Robinson, Secretary, and R. H. Holt, 32°, G.M.C., attended to pay the respects of the Rite to the memory of our deceased Brother.

The Sir Knight Secretary announced that an application had been received from R. Ill. Brother Southwood, G.T.G., for subscriptions to the Royal Masonic Benevolent Institution, and the sum of £5 5s. having been subscribed by a number of the Brethren to constitute the M.W. a Governor of the Institution for 15 years, the Secretary was requested to remit that amount to the G.T.G. R. Ill. Brother Southwood. There being no further business the Sir Knights present adjourned to the Feast of Fraternal Affection. The Feast was prepared by the proprietor of the Grosvenor Hotel in a manner at once befitting the dignity of a high-class hotel and most agreeable to the Ill. Brethren, and was gracefully presided over by the M.W. Ill. Brother Hawkins.

MYSTIC TEMPLE, 32-94° (Lancashire, &c.).—Owing to the decease of the G.M. of Light, Ill. Brother B. B. Labrey, 33-95°, a meeting was called by the Past G.M. of Light, Ill. Brother John Yarker, 33-96°, G.M., and in attendance were Ill. Brother R. H. Holt, 32°, as Gd. Orator, and Ill. Brother Ohanness Andreason, 32°, as Gd. Examiner; Ill. Brother Joseph Hawkins, M.W. of Palatine and Jerusalem Chapter, No. 2, and

Ill. Brother Wm. Hy. Quilliam, M.W. of the Lily of the Valley Chapter, No. 7, received the 32° Prince of Memphis. Ill. Brother Hawkins, 32°, was elected for installation as G.M. of Light in succession to Ill. Brother Labrey, 33-95°. Ill. Brother Rd. Higham was nominated as Sub-Dai. of the Council. The proposed officers for the present year are the following: Ill. Brother Hawkins, 32°, G.M. of Light; Chas. James, 33°, elect Gd. Orator; W. H. Quilliam, 32°, Gd. Examiner; O. Andreason, 32°, Gd. Treasurer; Rd. Higham, Gd. Annalist; R. H. Holt, 32°, G.M. of Ceremonies. The next year's elections of No. 2, 7, and, we hope, No. 3, Burnley, will give a strong Mystic Temple.

GLASGOW.

ST. ANDREW ROSE CHAPTER, No. 9.—The regular meeting was held in St. Mark's Hall, 213, Buchanan Street, Glasgow, on Friday, the 17th March, when the following illustrious Brethren were duly elected officers for the ensuing year:—Robert Morrison, 31°, M.W.; John M. Campbell, 30°, S.W.; James Rice, 30°, J. W.; Charles Marshall, 31°, Orator; Colin McKenzie, 32°, Treas.; John M. Buchanan, 30°, Sec.; John Templeman, 30°, Conductor; Robert Muir, 30°, Archivist; Robert Jamieson, 30°, Captain of the Guard; James Baird, 30°, Guard of the Tower; John S. Adamson, 30°, Sentinel.

An Emergency Meeting of the Chapter was held in the above hall on Friday, the 28th April. Present:—Ill. Bros. Robert Morrison, 32°, M.W.; John M. Campbell, 30°, S.W.; James Jardine, 30°, acting J.W.; Charles McIver, 30°, as Orator; John M. Buchanan, 30°, Sec.; Colin McKenzie, 32°, as Conductor; James Baird, 30°, Captain of the Guard, and other Ill. Brethren, when the Neophyte, Brother Alexander Mercer, P.M. of Lodge Scotia, No. 178, P.M.E.Z., &c., was perfected in the mysteries of R.X., duly proclaimed and installed a Knt. of the Eagle and Pelican, free of H.R.D.M. The Most Wise congratulated Sir Knt. Mercer on the advancement he had made. Sir Knt. Mercer thanked the Most Wise, remarking that after the very imposing ceremony he had gone through, he would do all in his power for the A. and P. Rite. On the same evening, Ill. Bro. A. Mercer was duly O.B. in the duties of K.H.P. 20° and S.M.O.T.G.W. 30°.

ST. ANDREW ROSE CROIX CHAPTER, No. 9.—The regular Meeting was held in St. Mark's Hall. Present:—Sir Knts. Robert Morrison, 32°, M.W.; John M. Campbell, 30°, S.W.; Wm. Brown, acting J.W.; Alexander Mercer, 30°, as Orator; Clyde Duncan, 32°, Sub-Dai., as Captain of the Guard; Colin McKenzie, 32°, as Conductor; James Baird, 30°, Guard of the Tower, and others.

An application for advancement was read from Bro. James A. Miller, J.W. of Lodge Marghill, No. 510. He was afterwards perfected in the mysteries of the Rose Croix, &c. The Most Wise expressed the pleasure he felt on meeting Bro. Miller on this occasion, &c. He was then saluted as a Knt. of the R.X. Bro. Miller thanked the assembled Knts. for the courteous manner in which he had been received, and for the honour just conferred upon him; he stated that he was charmed with the ceremony. He had been led to understand that it was very impressive, but it had exceeded his expectations. He begged to congratulate the M. W. and his officers on the admirable manner in which the whole proceedings had been conducted, as without doubt the success of the ceremony depended very largely on the able and harmonious performance of their various duties. Bro. Miller concluded by saying that he hoped to prove himself worthy of the Order now conferred upon him.

There being no further business the Chapter was closed in A. and P. form.

ST. ANDREW SENATE, K. H. P., No. 5.—On Friday, the 21st April, the Senate was held in St. Mark's Hall, for the election of Office Bearers for the ensuing year. The following were duly elected:—Ill. Knts. Andrew Holmes, 32°, Sub-Guard Commander; William Brown, 30°, M.L., Senr. Knt. 1; Clyde Duncan, M.L., Junr. Knt. 1; Chas. Marshall, 31°, Ill. Knt. Orator; Colin McKenzie, 32°, P. Sub-Guard Conductor, Knt. of Finance; John M. Buchanan, 30°, Ill. Knt. Recorder; Joseph MacAulay, 30°, Ill. Knt. Marshal; Robert Muir, 30°, Archivist; John Templeman, 30°, Ill. Knt. of Introduction;

James Baird, 30°, Ill. Knt. Captain of the Guard; William Wallace, 30°, Ill. Knt. Standard Bearer; George Gourlay, 30°, Ill. Knt. Sword Bearer; Robert Jamieson, 30°, Ill. Knt. Guard of the Sanctuary; John S. Adamson, 30°, Sentinel.

ST. ANDREW GRAND COUNCIL, U.D.—An Emergency Meeting was held in St. Mark's Hall, on Friday, 28th April, when the following Illustrious Brethren were duly elected Office Bearers:—Clyde Duncan, 31°, Sub-Dai.; James Jardine, 30°, 1st Myst; Charles Marshall, 31°, 2nd Myst; Alexander Mercer, 30°, Orator; Colin McKenzie, 32°, P. Sub-Dai., Treas.; John M.C. Buchanan, 30°, Sec.; John G. Phillips, 30°, Archivist; John Dick, 31°, Master of Science; Wm. Brown, 30°, Accompanier; Wm. Wallace, 30°, Standard Bearer; Robert Muir, 30°, Sword Bearer; George Gourlay, 30°, Guardian of Sanctuary; John S. Adamson, 30°, Sentinel.

The Secretary was instructed to draw Petition for Charter, and no further business, the Grand Council was closed, after which Ill. Bro. Alexander Mercer, 30°, was duly received and obligated into the degrees of Mizraim, to 86°.

FRANCE.

OFFICIAL ACT OF MASONIC POWERS.
Convention

between the "Grand Orient of France Supreme Council" for France and dependencies, and the "Grande Loge Symbolique Ecossaïse."

Article 1st.

The Gr. L. S. declares to join the lodges of the first three degrees of the Gr. Or. of France, to form with them one and the same Symbolic obedience. The Gr. Or. of France declares to renounce all organic and administrative authority for Chapters, Senates and Councils, known under the name of "Ateliers Capitulaires et Philosophiques," actually attached to lodges of the first three degrees.

Article 2nd.

The Ateliers Capitulaires et Philosophiques belonging to the Gr. Or. are invited to reconstitute the national S. C. for France and dependencies, and to be bound by a treaty of friendship and alliance to the new Symbolic Power as stated in Art. 3. The Gr. L. S. pledges itself to dissolve the confederation of the blue lodges existing under this name, as soon as the Constituent Assembly has settled the fundamental agreement of the new Symbolic obedience.

Article 3rd.

The new Symbolic Power would take the name of "Grand Orient of France, Grande Loge Symbolique Nationale."

PARIS.

SUNDAY, 21st ultimo, a grand Masonic fête was given in the Trocadero for the benefit of the "Bous de Consommation," under the honorary presidency of M. Louis Blanc, the patronage of the 64 lodges of Paris and suburbs, and the Trades Committees of Bakers and Butchers. The band of the 74th Infantry opened the fête by an overture of Zampa.

The Choir (90 performers) of the "Société de l'Ecole Galin-Paris-Chevé," under the direction of Mr. Arnaud Chevé, must not be forgotten for the harmony of the 1° "Choeur des Chasseurs du Freyschuts" by Weber; 2° "Scene et Choeur des Buteurs du Comte Ory" by Rossini. The National hymn "La Marseillaise," played by the band and sung by many of those present, closed the fête.

ORIENT OF PARIS, June 5th, 1882.

To the family of Garibaldi, and to the Italian Lodges.

The Lodge La Renaissance unite in sending an address of solemn condolence to the family of Garibaldi, and to the Lodges of Italy; desiring to take part in the sad sentiments with which the people are afflicted, in the loss of one of the greatest lights of humanity.

Signed by all the Brethren present.

We regret to learn the decease, on the 12th inst., at the early age of 37, of Madame Charnault (née Marie Blanchet), wife of our Ill. Bro. Victor Charnault, of Paris. The deceased lady was interred at Laverenore, St. Hilaire (Seine), in the presence of a numerous concourse of relatives and friends. We respectfully offer the condolences of the English Brethren to our bereaved Brother and his family.

TO THE GLORY OF THE SUBLIME ARCHITECT OF THE UNIVERSE.
ANTIEN & PRIMITIVE RITE OF MASONRY,
 IN AND FOR THE
 UNITED KINGDOM OF GREAT BRITAIN AND IRELAND,
 AND ITS DEPENDENCIES.

SOVEREIGN SANCTUARY, 33°.

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

The Antient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis, of Cairo; Baron Dumas, Hypolite Labrunie; Marquis de Laroque; J. Pettitt, and others, and is an incorporation of the various Primitive Rites worked in the preceding century, and notably the Primitive Rite of Philadelphes 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 are really schools for the study of Masonic knowledge, physics and philosophy, and possessed originally ninety-five rituals, the production of more than a quarter of a century of assiduous labour 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 at Paris in 1839, when it published its statutes; but, in 1841, the Grand Master, Hierophant, the Illustrious and Enlightened Brother Jacques Etienne Marconis, 33-97°, was forced by an illiberal government to put all the Lodges in France asleep—first, 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 revived its work at the Orient of Paris, and continued to prosper, establishing itself in America, Egypt, Roumania, and various other countries. America received it joyfully in 1856, and in 1860 the New York Council of the Rite included the number of 100 Past Masters, under the rule of the Illustrious Brother David MacClellan; Egypt accepted it in 1860.

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

Upon this, in the same year, 1862, the Illustrious Grand Master, J. E. Marconis, 33-97°, acting in conjunction with Marshal Magnan, 33°, the Grand Master of the Grand Orient, formerly constituted the Sovereign Sanctuary of America, 33-95°. Shortly after the degrees of the Rite were reduced from 95°, 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 Scottish 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 establishment of a Sovereign Sanctuary, in and for Great Britain and Ireland, with Illustrious Brother John Yarker as Grand Master General, 33-96°, and in the same year received many Brethren, members of the Royal Grand Council of Antient Rites, time immemorial, meeting since last century, and more recently under H.L.H. the Duke of Sussex, Grand Master; and in 1874 the Jerusalem Chapter of Antiquity, H.R.M.—K.D.S.H., was formally amalgamated with the Palatine Chapter, No. 2, and Senate No. 2, of the Antient and Primitive Rite of Masonry, thus giving the Rite the prestige of a time immemorial association in England.

One of the earliest resolutions passed by the new Sovereign Sanctuary was for the establishment of an Order of Merit, of three classes, 1st, for Saving Life; 2nd, Presence of Mind; 3rd, Literary and 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 unailing 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.

ANTIEN & PRIMITIVE RITE OF MASONRY.

(INCLUSIVE OF MEMPHIS AND MIZRAIM.)

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.

OFFICERS OF THE SOVEREIGN SANCTUARY, 33-95°.

- M. Ill. Gd. Master-Gen., JOHN YARKER, 33-96° 90° P.M. of all Orders, Pt. Sen. G.W. of Greece; P. Gd. Constable of the Temple, &c., &c.; Hon. 33-96° in America, Egypt, Italy, and Roumania; Withington, Manchester.
- T. Ill. Gd. Adm.-Gen., SAMUEL P. LEATHER, 33-95° 90° P.M., P.M.Mk., P.Z., P.E.C., &c.; Pt. Prov. G. Chancellor of the Temple; Burnley, Lancashire.
- T. Ill. Gd. Keeper of Golden Bk., JABEZ N. HILLMAN, 33-95° 90° P.M., P.Z., &c.; Bedhampton, Havant.
- R. Ill. Gd. Expert-Gen., MAURICE L. DAVIES, Ph.D., D.D.S., 33-95° 90° P.M., P.Z., P.E.C., P.M.W., &c., Hon. 33° Roumania; 10, Lower Sackville Street, Dublin, Ireland.
- R. Ill. G.M. of Cer., HENRY MEYER, 33-95° 90° P.M.W.; Powerscourt Road, Clapton, London.
- R. Ill. Gd. Insp.-Gen., THOMAS LAWRENCE SHAW, 33-95° 90° &c., &c.; Regent Quay, Aberdeen, N.B.
- R. Ill. Gd. Examiner-Gen., THOMAS MACKELL CAMPBELL, 33-95° 90° P.M., P.Z., &c.; 10, Carrick Street, Glasgow.
- R. Ill. Gd. Chanc.-Gen., JOSEPH HAWKINS, 33-95° 90° G.M.L. Lancashire, Roby, Sunnyside, near Liverpool.
- R. Ill. Gd. Treas.-Gen., JNO. HY. SOUTHWOOD, 33-95° 90° P.M., P.Z., &c.; 98, Houndsditch, London, E.C.
- R. Ill. Gd. Sec.-Gen., JAMES HILL, 33-95° 90° P.M.W., &c., Hon. 33° Roumania; 91, Clarence Rd., Clapton, Lon., E.C.
- R. Ill. Gd. Keeper of Sanc., AR. D. LOEWENSTARK, 33-95° P.M., P.M.Mk., P.Z., P.G.S.; Strand, London, W.C.

Defunctus.

- M. Ill. Bro. General GUISEPPE GARIBALDI, 33-97°, Premier Mason of Italy; Caprera.

Honorary.—

- M. Ill. Bro. HARRY J. SEYMOUR, 33-96°, P.G.M. of America, N.Y.
- M. Ill. Bro. ALEXANDER B. MOTT, M.D., 33-96° 90° G.M. of America; 62, Madison Avenue, New York.
- M. Ill. Bro. F. F. ODDI, Professor, 33-96° 90° G.M. Sov. Sanc.; Cairo, Egypt.

Representatives:—

- To America.—R. Ill. Bro. WM. YOUNGBLOOD, 33-95°, G.-Ex., 424, Broadway, New York.
- From America. " J. H. SOUTHWOOD, 33-95°, G. Tr., 98, Houndsditch, London.
- To Tunis, Africa. " NICOLO S. CASSANELLO, M.D., 33°, G. M., Tunis.
- From Tunis. " JOHN YARKER, 33-96°, Gd. Master, Withington.
- To Italy. " Chev. Com. GIAM. PESSINA, 33-96°, G.M., via Zuroli, 43, Naples.
- From Italy. " JOHN YARKER, 33-96°, Gd. Master, Withington.
- To Egypt. " Professor F. F. ODDI, 33-96°, G.M., Cairo.
- From Egypt. " JAMES HILL, 33-95°, Gd. Sec.-Gen., London.
- To Roumania. " Captain CONSTANTINE MOROIU, 33°, G.M.; Strada Morfu, 27, Bucharest.
- From Roumania " MAURICE L. DAVIES, M.D., 33-95°, Gd. Expert, Dublin.

LIBRARY.—As the formation of a library for the Antient and Primitive Rite is in progress, donations of books will be thankfully received. Brethren are requested to address their communications to Bro. John Yarker, Withington, Manchester.

TABLETTERIE DE LUXE.

CHARNAULT,
15, RUE DUSSOUBS,
Ancne rue des Deux-Portes, St Sauveur,
PARIS.

IVORY, SHELL, PEARL, SILVER AND FANCY GOODS.

CIGAR & CIGARETTE CASES. MATCH BOXES.

PORTE MONNAIE, PORTE-OR.
CARD AND NOTE CASES. CARNETS DE BAL.

PRAYER-BOOKS IN ALL LANGUAGES.
PAPER KNIVES.

NECESSAIRES FOR LADIES IN FORM OF FISHES,
EGGS AND NUTS.

BONBONNIERES. FANCY TUMBLERS & GOBLETs.

FINE POTS FOR TOBACCO, CIGARS & CIGARETTES.

OBJECTS OF ART.

HAMMERED GOODS.

VASES, EPERGNES, &c., EMBOSSED IN RELIEF IN
VARIETIES OF GOLD.

Orders taken for Goods required.

MASONIC APPOINTMENTS, CLOTHING, &c.

EDWARD STILLWELL & SON,

MANUFACTURERS OF

*Masonic Fittings, Clothing, Jewels, Swords, &c., and
every requirement for all degrees.*

Price Lists on application. All orders promptly executed.

ESTABLISHMENTS AT

- | | | |
|--------------------------|---|----------------------------------|
| 25 & 26, BARBICAN, E.C. | } | LONDON. |
| 6, LITTLE BRITAIN, E.C. | | |
| 29, SAVILE ROW, W. | | |
| 109, ARGYLE STREET, | } | GLASGOW.
DUBLIN.
PLYMOUTH. |
| 14, ST. ANDREW'S STREET, | | |
| 4, BANK BUILDINGS, | | |

CONSTITUTION,

GENERAL STATUTES AND ORDINANCES,
OF THE SOVEREIGN SANCTUARY OF THE

Antient and Primitive Rite of Masonry,

IN AND FOR THE UNITED KINGDOM OF

GREAT BRITAIN AND IRELAND,

And its Dependencies.

WITH THE PUBLIC CEREMONIALS,

AND A SKETCH OF THE HISTORY OF THE RITE.

Printed by authority of the Sovereign Sanctuary, in and for Great Britain and Ireland, and derived through the Charter of the Sovereign Sanctuary of America, from the Sovereign Sanctuary and Grand Lodge of France.

1875.

History, 68 pp. 1/- Constitution, Cloth, 80 pp. 2/6. Public Ceremonials, Cloth, 102 pp. 3/- Or, complete in 1 vol., 230 pp. 5/6, post free.

OPINIONS.

The learned, universal, charitable, and unsectarian Antient and Primitive Rite, to the 33° of which every worthy Master Mason is eligible, is so entirely in accord with Craft Masonry, that every Lodge ought to be acquainted with its *Constitution, History, and Ceremonials*. Outside the Master Mason it is emphatically the only system worthy of support, or to which craft recognition can legitimately be given.

Bro. JOHN HOGG, Paternoster Row, London,
or of Bro. JAMES HILL, the Grand Secretary-General of the Rite.

Printed for the Sov. Sanc. A. and P. Rite, by THE CROWN PRINTING COMPANY, LIMITED, Crown Court, Milton Street, E.C., in the Parish of St. Luke's, Middlesex, and Published by Bro. JAS. HILL, at 6, Little Britain, London, E.C.—June, 1882.