

NOTICE TO SOVEREIGN SANCTUARIES,

&c., &c.

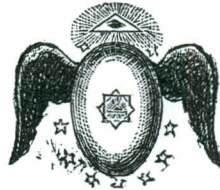
As we have been requested to print in French, English, and two other Languages the "CONSTITUTION OF THE IMPERIAL COUNCIL GENERAL," confirmed and signed in March, 1882, by the Illustrious Chief Giuseppe Garibaldi, we shall be glad to hear from each Power of the Rite in America, Canada, Egypt, Italy, Spain, Roumania, and other countries, so as to ascertain the number of copies that may be required. The Constitutions in each Language will be bound together and will be issued at cost price. Address to the Publisher of "Kneph," 6, Little Britain, London, E.C,

SPAIN.

We are glad to be able to announce that Bodies of the Antient and Primitive Rite are about to be started in Madrid under the most favorable auspices.

PEACE, TOLERANCE, TRUTH.

THE KNEPH



A Masonic Journal devoted to the Literature and Philosophy of the Craft.

Published by the Authority of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland.

EDITED BY THE GRAND INSPECTOR-GENERAL.

VOL. III. No. 5.

MAY, 1883.

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PER ANNUM.]

DESCRIPTION OF UNIVERSAL HIEROGLYPH.

(Continued from page 27).

We see below, the two Masonic columns, one surmounted with the sun, and the other with a flaming star; they are of white marble, symbolizing purity. We read on the columns the two letters A.S. (Amour, Sagesse), the two great principles adopted by Swedenborg, and which are only the two generative powers, active and passive, male and female. I would observe upon this subject, that it was this duality of nature, united in the creative monad, this primitive androgynicity, which caused the Jews to give to the Divinity the plural names of Adonai, Elohim, &c. We know that all ancient peoples regarded the Supreme God as Androgynus.

Between the two columns is the seal or pentacle of Solomon, an apocryphal diagram, but consecrated by the Cabalists.

On the pedestals of the columns may be seen the Tables of the Law, given amidst the fires of Mount Sinai, and the pool, other emblems of the generative principle.

On the right and left of the columns are the Chandelier with seven branches, and the brazen sea, other emblems of the same kind; they belong as is well known to the Scotch Rite.

At the two lower angles of the triangle, we behold two figures employed by the Cabalists to designate the good and evil principles, that is Ooramaze and Ahiman, or as they are termed by anagram Sisamoro and Senamire. These two principles are the two extreme points of universal generation, life and death, or generative and vivifying fire, and the combustible and destructive fire, which two fires always make but one.

Inasmuch as the higher triangle bears as its superscription the name of God, so do we see on this lower the name of Jesus, Mediator between God and man. The various straight and curved lines which form this monogram represent the two natures of Christ; and to render this duality more sensible, the design is painted in white, the cross in black, and the intermediate part in grey.

Let us now pass to the last triangle; it represents the elementary world, and corresponds, in dark profundity, with the degrees of Master, Elect, and by its attributes, with Kadooch and Hermetic Masonry.

At the top of the triangle, we behold the Tau, or Crux Ansata, painted in blue, an Egyptian Hieroglyph, the emblem of fruitfulness, of the four generative elements, and, which amounts almost to the same thing, of that which several authors have taken to be the radical emblem of the Phallus.

Under this figure is a temple with nine vaults, which are sustained on each side by as many columns.

On these vaults are engraved the characters of the elements and those of the principal Hermetic operations. In the door at the base upon a triangular pediment is the Jehovah (*Heb.* J.H.V.H.) In front of the Temple is an altar mounted by seven steps (4+3); these steps are painted with the seven colours of the work, on the steps is laid a poignard to show that it is only by opening the body that we can obtain the seed. The poignard belongs to the degree of Elect.

Upon the altar is a chalice filled with blood, from which issues an ear of corn. This blood is vivified by a ray of the sun, reflected from a mirror which receives it from the star by a hole contrived in the vault. All this is a Hermetic emblem too easily understood to need explanation here. A little lower a red cross and a reversed crown sufficiently represent the Kadosh.

The famous plant MOLX, whose three roots were black, the five leaves green, and the four flowers white, represents that part of Hermetic philosophy which treats of rejuvenescence, and of the universal medicine, &c.

Corresponding with the Schaddai of the Archetype, and the name of Jesus in the Celestial word, is traced at the base of the triangle (in Hebrew) the name Adam, written in red, as the word signifies red. Thus we have in the three successive grades—God, Jesus, Adam, the three principal monads, of whom one is the Generator; the other the engendered and faithful being; and the central one the Regenerator—that is, the seed destined to perpetuate beings. At the foot of the picture opposite the luminous triangle and between the foot of the tomb, we see the segment of a sombre and clouded sphere; it represents Chaos, and we read there—Tchom Rabbah (Abyssus ingens).

The plate adjoining the one now fully described belongs to the Venerable, or Chief of the Lodge, who is considered to represent universal and creative power, just as



among the Egyptians the Hierophant was the image of the God whose worship he directed and even bore his attributes. The hieroglyph appropriate to this Chief could not be too simple.

We have seen that the upright pyramid was the emblem of the exaltation of the gross and terrestrial particles towards the higher region, and of their purification brought about by this ascension; in the same manner, the reversed pyramid designs the action of celestial influences in inferior things, and their descent towards their earth to bring about the fruitfulness of beings.

Thus the second picture presents a reversed triangle; the bottom of it is crimson colour, the border formed of alternate black and white squares, with the exception of four little intervals which are blue. At the top of the triangle we see the segment of an immense radiant sun, which segment must be formed of a single gold sheet; at the lower angle of the triangle, another little segment painted in natural colours indicates the globe or earth on which a prolonged ray of the sun is striking. In the centre of the sun, and at the extremity of the ray are the two letters $\aleph \beth$ which correspond with the Greek $\Lambda \Omega$.

[Following this the book continued an explanation of the Cubic Stone (1806), and another of the Philosophical Cross (1806), but as they appear in our ritual and have been frequently reprinted we will omit them for the present].

(To be continued.)

THE BIBLE AND THE MYSTERIES.

It must often have occurred to the Student of the Sacred writings, that the frequent use of and allusions to the word "Mystery" must have had some other and more significant application in the mouth of Jesus and his apostles, than that now understood by the same word, viz.—a secret or concealed thing, or something not comprehended; the circumstances under which the word is used in the Scriptures being generally to aid the hearers or readers in understanding an idea, sought to be conveyed by an illustration referring to something with which they were well acquainted.

Now, nothing better for the purpose than allusions to the ceremonial of the Elusinian mysteries, practised by the Greeks, and introduced into Judea by the Romans, could be found. Many of the better class of the citizens of Jerusalem had, following the fashion of the times, sought initiation at the hands of the priests of the mysteries, and its outward symbols and exoteric ceremonies were familiar to all classes, and indeed relics of Babylonian and Assyrian idolatry still lingered amongst the inhabitants of the plains of Samaria, and found refuge in the secluded valley of the Jordan.

To a people thus situated, the references to the doctrines and ceremonials of the mysteries afforded some of the most striking illustrations of the esoteric nature of the New Gospel that it was possible to convey.

It is remarkable that although the language used by Jesus in many places, testifies to a perfect acquaintance with the ceremonial of the Heathen initiatory forms, it is only to his immediate followers that he expresses himself in the very words used by the ancient Hierophant in

the reception of a Neophyte—to the uninstructed multitude, knowing only the outer or exoteric form of the mysteries, he invariably used the homely similes and practical application to the objects surrounding them, or to events occurring in their every day life, but to the elect, the few companions of his wanderings, and the depositaries of his inmost thoughts—and accordingly also when addressing a well instructed Pharisee, or a man of culture among the Heathen—he no longer refers to familiar objects, or to common place ideas, but clothes his teaching in philosophic and exalted language, suitable to those who had *seen the light*, although but darkly, and who still yearned for that more perfect light which the mysteries were unable to afford.

We may point to two distinct passages in which the disciples are enlightened as to the hidden meaning of teaching, while to the outer world, or uninitiated, it remained but a homely story with a moral application. In the parable of the Sower, when he was asked privately by his disciples what it might mean, he says, "unto you it is given to know the mystery of the Kingdom of God, but unto them that are without (the uninitiated) all things are done in parables." Precisely as when an Hierophant of the mysteries conveyed the teaching of his mystery to the outside throng by dark parables, the true meaning of which was reserved for the initiated.

The other passage in which the same term is used, is in the Revelation, to His servant John. There many expressions of the surrounding context point to the same conclusion. He first speaks of the *Mystery*—the mystery of the seven stars, and then after the manner of the Hierophant, proceeds to open it, using the well known phraseology of the mysteries, as applied to the Universal Father of the Heathen.

Again in the famous allusion to the "strait gate, and narrow way," we have undoubted allusion to the initiatory experiences of an aspirant to the mysteries.

In the cavern and subterranean passages through which they had to pass, they often had, literally, to crawl and agonize in order to force their bodies through the narrow rocks, before attaining light. The Elysium, or mimic heaven, and the words used by Jesus to his disciples is very nearly the formula of the mysteries uttered by the Hierophant "Begone, ye profane, let the doors be shut." (see Matt. vii, & Luke xiii.)

In another remarkable passage (Matt. xi) Jesus had just spoken of the revelation of the heavenly mysteries to babes, while they were hid from the wise, and in allusion probably to the heavy chain that the aspirants to the mysteries bore with them on their journey, He says, "Come unto Me all ye that labour and are heavy laden and I will give you rest. Take my burden upon you and learn of Me (not of the Hierophant) and ye shall find rest unto your souls, for My yoke is easy and My burden light."

Again the frequent allusions to light and darkness, more especially in the writings of St. John, would seem to have reference to the splendid illumination and bursts of light which greeted the perfected aspirant on emerging from the tortures and gloomy passages—the strait gates and narrow ways, into the Elysium. "In him was life, and the life was the light of men; And the light

shineth in darkness, and the darkness comprehendeth it not. That was the true light."

To those conversant with the rites and ceremonies of the mysteries, accustomed to hear the ascription, "I am immortality, I am the resurrection," as applied to the gods, how pointedly must the words of Jesus to Martha have seemed, "I am the Resurrection and the life," and many other allusions to the "Resurrection from the dead," "The children of the resurrection," or "The first begotten of the dead," are most easily understood in the light of contrast with the Mysteries.

We now come to the words "perfect" and "perfected" often employed by Jesus, and most certainly derived from the mysteries, "Be ye perfect even as your Father which is in heaven is perfect," or "Behold, I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected." Alluding to the orgies in which the Great Father was represented as rising from the dead, or being perfected on the third day. This word perfect signifies in Greek, the mysteries themselves, and compounds of it are used for the celebration of them, the initiation of persons into them, the initiator (Hierophant) himself, the place where it was done, the initiate, and things pertaining to the initiation—perfect, perfected, perfecting or to perfect, were the terms best known and most habitually used, in reference to the mysteries. When the aspirants were perfected, (initiated) they claimed to know the Great Father and to be henceforth identified with him. Compare this claim with the use of the word perfect, by Jesus—"I in them, and them in Me, that they may be made perfect in Me," or turn for a moment to that rich young man who came to Jesus, and was thus answered, "It is easier for a camel to go through a needle's eye,"—the name of the sacred orifice in the rock, through which the aspirant had to force his way, attended by so much pain, difficulty, and self denial. Again, St. Paul uses the words perfect, and perfected, in the same sense "not as though I had already attained, either were already perfect." When writing to the Philippians, he brings into the same context such expressions as "Being made conformable unto His death"; "If by any means I might attain unto the resurrection of the dead"; "I press toward the mark for the prize," "Let as many as be perfect (initiated) be thus minded." All these allusions are *perfectly clear* to any one versed in the ancient mysteries.

We could easily multiply instances, but those already cited are sufficient to sustain the analogy between the ancient mysteries in their true teaching, and the later manifestation of light by the means of the Gospel. St. Paul often takes the mysteries as a type of the revelation of the Gospel, and sums up the Epistle to the Romans in one of these phrases "Now to Him that is of power"—according to the revelation of the Mystry, which was kept secret since the world began, but is now made manifest—"to God only wise be the glory."

Writing to the Corinthians, he says—"We speak the wisdom of God in a mystery, even the hidden wisdom," again in his Epistle to the Colossians "The mystery which has been hid from ages."

Remembering that the doctrines taught in the mysteries were kept secret from the profane, and revealed only to

those perfected, all these comparisons are obvious, and as might naturally be expected from the circumstances of the worship of Diana. Paul's Epistle to the Ephesians both mentions and implies the doctrines of the mysteries; here he speaks of himself as a "prisoner," and "an Ambassador in bonds," as the aspirant was before initiation, shut up in a mystic cell, and thus was said to be a prisoner; afterwards a door was opened to him ("a door of utterance" Colossians) and he was instructed by the Hierophant, as Paul claims to have been by the Spirit of God.

(To be continued.)

GRAND CHANCERY.

A MEETING of the Grand Chancery was held at the Grosvenor Hotel, Manchester, on Monday, the 23rd April, Present:—Ill. Bros. John Yarker, Charles Monck Wilson, Joseph Hawkins. Ill. Bros. Hill and Leather, represented by proxy.

1. The bills of the Grand Treasurer General for the quarter were passed for payment.

2. The following resolution was passed for the Consideration of the Sovereign Sanctuary at its next meeting:—

1. This Sovereign Sanctuary of Great Britain and Ireland desires to express sympathy with their brethren of the Antient and Primitive Rite, who have been subjected to such severe and unmerited persecution by the Grand Lodge of Ireland, and the Sov. Sanctuary laments that so many of their Irish brethren have been, owing to their business connections with Sectarian High Grade Masonry, unable to continue steadfast in the allegiance to our unsectarian teaching. The Sov. Sanc. also hereby avows its continued and entire confidence in those of its brethren who have been, or may be, suspended by the Grand Lodge of Ireland. These brethren are suspended for no masonic or other crime, but simply because they continue members of an antient and unsectarian system of High Grade Masonry, with which the sectarian High Grade Bodies in Ireland refuse to fraternize. With these sectarian Bodies of High Grade Masonry, the Grand Lodge of Ireland is closely connected, and by their members the Grand Lodge of Ireland allows itself to be controlled and directed in all its actions.

2. This Sov. Sanctuary desires to point out to the Craft in Great Britain and the other nations of the world that the Grand Lodge of Ireland has, by its avowed connection with sectarian High Grade Bodies, forfeited its right to remain within the pale of the Craft throughout the Masonic universe, for having in Ireland unconstitutionally suspended English Master Masons, who are in good standing in their own jurisdiction, and for having excommunicated them for no reason whatsoever, but because those brethren are members of other Masonic Bodies of a nonsectarian character.

3. That this Sov. Sanc. is, therefore, of opinion that all the nonsectarian, tolerant, and charitable Craft Grand Bodies of the world should forthwith withdraw their Representation from the Grand Lodge of Ireland, until its suspension of our Brethren in Ireland is cancelled, and the persecution instituted against the members of the Rites under charge of the Sov. Sanc. of Great Britain and Ireland is entirely and unconditionally abandoned.

4. With these objects in view, the Sov. Sanctuary of Great Britain and Ireland leave the matter in the hands of the Imperial Power of the Confederate Rites, and the Grand Mystic Temple Council General of Ireland, leaving them free to select their own material, as they may deem best, without interference from this Sovereign Sanctuary of Great Britain and Ireland.

3. A petition was received from the Sublime Princes of Memphis, 32°, in Scotland, to establish a Grand Mystic Temple Council General, 32-95°, seated at Glasgow, with Ill. Bro. Clyde Duncan, as Gd. M. of Light, and the charter was ordered to be issued upon payment of the usual fees.

4. The next meeting of the Sov. Sanc. to be arranged between the said Gd. Mystic Temple and our London brethren, when they can fix the date.

5. To avoid delay in future, the Secretaries of Chapters, Senates, Councils, and Mystic Temples, are requested to make their returns to the Grand Secretary General at the close of each month,

(emergencies excepted), in order that all certificates required may be issued punctually on the 1st day of each month. As each certificate undergoes three registrations, the labour will thus be much lessened.

6. At the request of Ill. Bro. J. M. Campbell, it was agreed that in case of satisfactory emergency, such as a brother proceeding abroad, the Gd. Master of Light may dispense with the term required between each series of degrees.

7. As the decoration of the Rite for the year 1883, has already been granted, there was none to issue; but the order of merit, second-class, was conferred on Ill. Bro. Robert Ramsay, M.A., LL.D., for literature.

CANADA.

"The Daily Ontario," March 24th, 1883, reports the assembly of this Sovereign Sanctuary on the previous Thursday. They unanimously adopt the title of "The Sovereign Sanctuary of Oriental Freemasonry for the Dominion of Canada and Island of Newfoundland." The abovenamed Journal adds the following information:—"The Sovereign Sanctuary of Canada has now on its roll ten Mystic Temples, four Senates, and fourteen Rose Croix Chapters, with a membership of nearly four hundred, and having many of the most prominent masons in Canada in its ranks, is undoubtedly the most influential and important masonic high grade organization in the Dominion."

UNITED STATES.

We have private advices of a large accession of new members to the Sovereign Sanctuary of America under our esteemed and illustrious Brother Alexander B. Mott, M.D. One State which possesses close upon 10,000 Templars is about to take up the Rite with eagerness, and promise for it a brilliant future. America will soon say something to Ireland.

SCOTLAND.

At the monthly meeting of "St. Andrew's Royal Arch Chapter No. 69, S.C. M.E.P.P.G.," Thomason Mackell Campbell was presented by the companions with a massive gold locket set with sardonyx stone, on which was beautifully engraved the Past Principal Lodge's Jewel and the following inscription on the reverse:—Presented to Thomas M. Campbell, P.P.G., with a pair of Gold Eye-glasses by the companions of St. Andrew's Royal Arch Chapter No. 69 as a mark of their esteem and regard for his valuable services to the Chapter for upwards of thirty years. Glasgow, December 12th, 1882.

A MEETING was held in Glasgow, on the 31st March, to arrange the preliminaries for establishing the Gd. Mystic Temple Council General for Scotland. Many were unavoidably absent, but there were sixteen members present, and all was arranged, we are glad to say, in the most pleasant and harmonious manner,

GRAND MYSTIC TEMPLE, COUNCIL GENERAL 32-95° FOR SCOTLAND.

Gd. Master of Light, V. Ill. Bro.	Clyde Duncan, 32° & 33°, elect.
" Orator	" " Thomas L. Shaw, 33°
" Treasurer ... Ill. Bro.	D. Chalmers, 32°
" Annalist ... "	Colin McKenzie, 32°
" Examiner ... "	J. Shirra, 32°
" Keeper of Rites ... "	Thomas W. Brownlee, 32°
" Expert ... "	Stephen Robertson, 32°
" Master of Ceremonies	Andrew Holmes, 32°
" Conductor ... "	Robert Morrison, 32°
" Guard of the Council	Fredk. Neute, 32°
" Repres. from Sov. San. V. Ill. Bro.	Thos. M. Campbell, 33°
	Grand Tribunal, 31-93°
" Judge	" W. F. Shaw, 32°
" Defender	" William Brown, 31°
" Arbitrator	" John McInnes, 31°
" Orator	" James C. Rice, 31°
" Treasurer	" William Carruthers, 31°
" Secretary	" Charles Marshall, 31°
" Overseer	" James Finlay, 31°
" Asst. Overseer	" James Jardine, 31°
" Marshall	" J. Walker, 31°
" Pursuivant	" James Baird, 31°

SPHYNX COUNCIL, No. 4-8, S.S., and No. 1 for Scotland.—An emergency meeting of this Council was held with the abovementioned Rooms on the 17th March, 1883, Sir Knight S. M. Campbell, 33°, Acting Sub Warden, presiding. William Carruthers, 31°, as 1st Myst.; Wm. L. Shaw, 31°, as 2nd Myst., and others. The Council was opened on the 30°, and the election of office bearers for the ensuing year proceeded with, when the Sir Knights were duly elected to fill the respective offices as follows:—David Chalmers, 32°, Sub Warden; John M'Innes, 31°, 1st Myst.; Wm. L. Shaw, 31°, 2nd Myst.; Wm. Carruthers, 31°, Knt. Orator; John M'William, 30°, Knt., Treas.; James Shirra, 30°, Knt., Sec.; A. Galbraith, 30°, Grand Expert; David Muir, 30°, Knt. Organist; John Walker, 31°, Mess. of Science; James Cowan, 30°, Accompanist; James M'Crone, 30°, Standard; John Cunningham, 30°, Sword Bearer; James Smith, 30°, Guardian of Sanctuary; James Gray, 30°, Sentinel. Installation then followed. Sir Knt. T. M. Campbell, 33°, Grand Ex. General, &c., performed; the installation ceremonies with much acceptance, after which he was awarded a hearty vote of thanks. The Council was then closed in A. and P. form.

CHAPTER ST. ANDREWS (No. 69).—The quarterly convocation of the Royal Ark Mariners' Lodge, holding under Chapter St. Andrew's (No. 69), was held within their rooms, 30, Hope Street, on Friday last, 30th ult. The Lodge was opened by T. M. Campbell, 33-95° 90°, F.N.; John M'Nair, 30-90°, J.; Jas. Steel, S.; William Gardner, Treasurer; William H. Adamson, Secretary; D. Chalmers, 32-94° 87°; John M'Innes, 31-92°; William Carruthers, 31-92°; W. J. Donaldson, 11°; J. B. Williamson, Robert Hunter, &c. Companion, Thomas Stanger, of Chapter 69, was duly received into the Ark, and instructed into the mysteries. The Royal Ark Vessel was then removed. The quarterly convocation of the Red Cross Knights of the aforesaid Chapter was held afterwards. The Council was opened by T. M. Campbell, K.C., K.D., and M.E., Chief; Sir Knights, John M'Nair, S.G.; William Carruthers, J.G.; and the aforesaid Sir Knights, when Companion Thomas Stanger was received as Knight of the Sword, Knight of the East, or Prince of Jerusalem, and received the accolade of Knights of the E. and W., or Knight Mason of Jerusalem. The Council was then closed in due form until last Friday of June.

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. Treas. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; or of the Gd. Sec. Genl., Bro. James Hill, 33°, 9, Charnock Road, Clapton.

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

In Liverpool, of the Gd. Chancellor Gen. B. Joseph Hawkins, 33° Sunnyside, Roby.

In Limerick, of the Gd. Inspector Genl. Bro. C. Monck 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°.

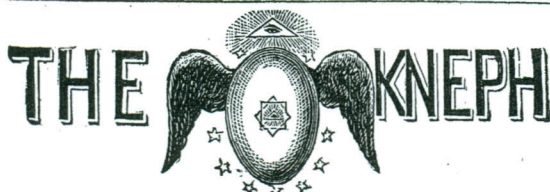
In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.

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

In Calcutta, E. I., of Ill. Bro. P. C. Dutt, 32°, 14, Seeteram Ghose's-street.

TO SECRETARIES.

All Secretaries of the various Bodies under the Antient and Primitive Rite and other Rites working under the Sov. Sanctuary of Great Britain and Ireland, are particularly requested to send to the Grand Inspector General notices of their various meetings if possible before the 20th of each month for the month following.



LONDON, MAY, 1883.

IT is again with the very greatest pain and regret that we have to allude to misstatements made to the Grand Lodge of Ireland; but in duty we cannot refrain. We are credibly informed that at the meeting of the Grand Lodge in April, an independent member asked the Provincial Grand Master of North Munster why he did not in February produce the resolution of his Province. After giving his reason for not producing the document entrusted to him by his Province, he went on to state that the two members of the Antient and Primitive Rite who were illegally compelled by his Deputy to withdraw from the meeting of his Provincial Grand Lodge, "stated they would give up the Rite, and that there were only now two brethren in his Province who refused to resign." Both these statements are absolutely false, and have not the slightest foundation in fact. The Provincial Grand Master is also stated to have said, that he hoped after considering the case, the two remaining members would retire also. This hope has likewise no foundation to rest upon. It is really a pity that the Grand Lodge of Ireland should continue to allow themselves to be imposed upon by such misleading statements as have been placed before them by their officers, in almost every stage of their unfortunate persecution of the Antient and Primitive Rite in Ireland.

We direct our readers' attention to a meeting of the Jerusalem Chapter at Manchester, a report of which appears in another place. This meeting is remarkable for several reasons. We do not so much allude to the very interesting and learned, and we may say conclusive lecture which was delivered on the occasion by the Illustrious Grand Master of these Kingdoms upon the antiquity of what are known as High Grades in Masonry, a matter in itself well worthy of note, but, to the extraordinary number of nationalities and religions represented at the gathering. The national elements were represented by Greek, Syrian, Indian, Egyptian, and Jewish Brethren, while the Rose Croix Degree of the Antient and Primitive Rite was conferred upon a Parsee gentleman. This meeting was further remarkable as being the first at which, to our knowledge, was ever given the health of "the Imperial Grand Officers of the Confederation"—a body formed last year, shortly previous to the lamented death of the Imperial Grand Master Giuseppe Garibaldi.

The Confederation already comprises six nationalities having sovereign Sanctuaries, and promises to become the most united, tolerant, and Catholic of all High Grade Bodies the world has yet seen.

THE GRAND LODGE OF EGYPT AND GRAND LODGE OF IRELAND.

THE members of the Antient and Primitive Rite claimed recognition by the Grand Lodge of Ireland, in consequence of our Rite being recognized by the Grand Lodge of Egypt, under Treaty. This being a point which if proved would have at once put an end to the Irish persecution, great efforts were made to persuade the Grand Lodge of Ireland that no such recognition of the Rite of Memphis by the Grand Lodge of Egypt existed. Upon the first day of February last not only did the exalted Irish Grand officer who prosecuted our brethren, assure the Grand Lodge of Ireland publicly that no such recognition or Treaty existed between the Grand Lodge of Egypt and the Order of Memphis, but the Irish Representative of the Grand Lodge of Egypt, duly accredited to the Irish Grand Lodge, went out of his way to produce a letter from the Grand Secretary of Egypt—which, however he did not read—and passed his word of honour that no such Treaty existed between the two Egyptian Grand Bodies, and that the Grand Lodge of Egypt neither directly nor indirectly recognized, or had connection, with the Order of Memphis or of Mizraim. Owing to the war in Egypt there was a difficulty in communicating with the Grand Secretary of Egypt, and our brethren who were arraigned did not like to contradict such a positive statement, and one which professed to have been the result of recent communication with Egypt. But it now turns out that these statements, formally deposed to, as aforesaid, by the Irish Grand Officers, have no foundation whatever in fact, and that the statements of the persecuted brethren are correct in every particular. The true facts of the case are really as follows:—In 1875 there was a treaty or agreement entered into between the two Grand Masonic Bodies then existing in Egypt, which Bodies were the Grand Orient of Egypt, which was the Rite of Memphis working the whole of the ninety-six degrees, and the Antient and Accepted Scottish Rite which worked the thirty-third degree, and some other lower degrees. This Treaty after reciting that the Accepted Scottish Rite was held under charter from the Grand Orient of Naples, dated 1864, which had in its turn received its charter from Spain, and that the Order of Memphis was held under charter from Paris, dated 1863, and after saying that these Bodies were independent of each other, it was agreed that a Body should be formed very similar to the Grand Council of Rites formed in Ireland, and that "The labour of the G. O. of Egypt should hereafter be limited to the first three symbolic grades, and that the Rites of Memphis and Antient and Accepted Scottish Rite should work the remainder." This Treaty is signed by the "Ill. Gr. Hierophant. Grand Master, S. A. Zala;" the "Ill. President of

the Primitive Rite of Memphis, J. de Baurigrand," and by the "President of the A. and A. Scottish Rite, Domenico Sciarrone," the signatures being witnessed by "Ill. Gr. Secretary F. F. Oddi." These particulars are taken from the "Bolletino Officiale del Grande Oriente Nazionale Egiziano for December, 1875." In the year 1879, Most Ill. Bro. Ferdinand Francis Oddi, in his "*Report presented to the Supreme Council of Egypt*," page 22, says that from 1876 "the separation of the Rites composing the Gr. Or. of Egypt having been deemed necessary and useful, it has been resolved that henceforth there should be three Grand Masonic Bodies in the Valley of the Nile, each of whom should be different, distinct, and independent from the others, viz:—the National Grand Lodge of Egypt of A.F. and A.M.; the S.C. of the 33° and last degree of the A. & A. Scottish Rite of Egypt and its dependencies; and the Sov. G. Council of the 96° of the Memphis Rite; the two latter bodies to work from the 4° and upwards, never interfering with the three first or Symbolical degrees, which entirely should belong to the National Grand Lodge of Egypt." The Treaties of 1875 were all signed to carry out the Union, and all agreed to work together for the common good. When the Irish brethren who professed to instruct the Grand Lodge of Ireland correctly, made these incorrect statements in this matter, our Brethren sent out to Egypt asking an explanation of the whole subject, and the following is a verbatim extract from a letter received from our Ill. B. FERDINAND ODDI, who is Secretary of the National Grand Lodge of Egypt:—

"You ask of me about the relations between the Memphis Rite and the G.L. of Egypt, I must tell you that these two Grand Bodies recognize each other as free and independent, but have nothing to do, as their Rites are different. A concordat has been stipulated between them by which the Memphis Rite out of courtesy and goodwill towards its offspring the Grand Lodge of Egypt, waiving to work the three first degrees of Blue Masonry; but should this treaty once be torn, our Memphis Rite can resume all the degrees from that of E.A. to the 96°."

Nothing therefore can be more clear than the information now set forth; the Official Bulletins and the letters can be produced, and the very least that can be expected from the Grand Lodge of Ireland is that they shall honorably reinstate all the Members of the Antient and Primitive Rite into the several bodies from which they have been suspended, and call for a full explanation from the Brethren who took upon themselves without due and careful enquiry to contradict Masons better informed than themselves, and who have thereby placed the Grand Lodge of Ireland in such an extremely damaging position before the Masonic world as that in which it now stands.

We do not wish to state at large in what a very unfortunate position the Grand Lodge of Ireland now stands in the Masonic world, but, to any one acquainted with the opinions of Masons outside of Ireland, it is a matter much to be deplored, and a transaction which will cause all Irish Masonic Bodies to be looked down upon for many a long day by their Brethren over the rest of the Globe.

HIRAM ABIFF.

AN ADDRESS THROUGH DAVID JONES OF AMERICA.

The following Address from our late Grand Master Hiram Abiff was (as stated to us) delivered by him to Illustrious Bro. Lord, through the mechanical spiritualist "medium," Bro. David Jones of America. The sceptical and profane reader must not here exclaim or conclude that we refer to the late Illustrious Davy Jones long since deceased, whose locker is said still to exist, and to be visited by mariners and other travellers on the briny main, when their voyages are at an end—but to the well-known "medium" of the present day. We give the address almost verbatim, as we consider any ruggedness in its style is only what would be naturally expected to arise in the attempt of our late Grand Master to use the modern English tongue, and our readers may regard it as a proof of the genuineness of the Address, should such be wanting; and it will also completely put an end to doubts such as are always being raised as a matter of course by readers in all classes of society in these degenerate days.

Utica, March 1st, 1883.

MOST ILLUSTRIOUS BROTHER,

After a long time spent in making conditions preparing the way, we at last meet face to face. And for the present we will consider this place the Sanctum Sanctorum, the Holy of Holies, where soul can blend with soul and heart respond to heart. We are both of us in pursuit of knowledge; though I have been an inhabitant of the spirit world for centuries, yet I find my mind still reaching out after and trying to solve the mysterious problems in human life which have been, and are still shrouded in mystery, but which belong to mankind to solve. You are in pursuit of wisdom to guide you in the pursuit of truth, at present hidden from the world, though once the common property of the whole human family.

There has existed from remotest time an organization of Holy Brotherhood, known to the present race under the name of Free and Accepted Masonry; but if there was not something more convincing as to its ancient origin than appears in the forms, ceremonies, and rituals, its antiquity might justly be called in question. There is a wide difference between Ancient Masonry proper and its present forms. The ancient has been changed to conform to the religious ideas of the age, but the true spirit of the Order has not been carried forward, but has been lost among the debris of past ages. You have some of its forms, but none of the spirit. Ancient Masonry was not religious observance of fasting and feasting. The purposes of the Order was for mutual protection, education, and for the study of natural science; but to-day it is neither educational nor scientific. A shadow without any perceptible substance, retaining a little of the charitable but not the true spirit of charity. For ages we have observed a gradual departure from the spirit and purposes of Ancient Masonry, mortifying to all who hold the Order in deep reverence. And we have sought earnestly and long for some one willing to take hold of the matter and build again the Ancient Temple; and here let me say, Masonry did not originate at the building of King Solomon's Temple, but that event has been made use of as a sort of foundation because there was a desire to establish something upon a religious basis rather than to go back to the Mother Order and bring forward the principles which were its basis. Had there not been Master Masons before the building of the Temple, how can it be made to appear that there was a Master's Word to lose? If it was a Jewish order, by whom were the degrees conferred upon Hiram of Tyre? You see, my Brother, the Order of Masonry must of necessity antedate the time when the Temple was builded. Again, the Temple builders were Operative Masons: you have changed the Order to Speculative Masonry, claiming to be an outgrowth from the Operative. Why speculate when you have the facts before you? What necessity can there be for speculation in any sense? The term implies a doubt, a risk, that you may not after all acquire what you aspire to. Operative Masonry implies work, and it is only by work that man climbs to God. By work he lays bare the secrets found in Nature, and by working together the whole human family becomes as one. Such were the objects of Ancient Masonry, and such it must be in order

that its mission be performed. To dig up and bring from the caves of the past the secrets of the Order which have been so long buried it requires time, money, will, and determination; for whoever makes the attempt will meet those who question the ground of so doing. We ask, of what benefit is a scientific knowledge regarding the formation and foundations of the earth? Of what value the knowledge of man's relationship to the Infinite? Of what value the works of Plato, Aristotle, and Pythagoras? They have been gone from the sphere of the visible world for centuries, but their knowledge is revered and forms the basis of all classical studies.

Masonry, to become what it was designed to be, must be resurrected and rehabilitated. The spirit must be sought and found and infused into the present Order, changing the Speculative back to the Operative. And when I use the term Operative I do not mean to be understood as implying that Masons are to become layers of stone, but I use it in the sense that the objects and purposes must be lived and its obligations have a binding force instead of committing them to memory, and, parrot-like, repeating them. I want to see the Order become Operative in this sense, and then I shall feel that my part in the *Great Drama* has been performed, and I can withdraw into the Holy of Holies and feel that mankind are approaching by gradual steps the high destiny that awaits them. There is, as far as I know, but one Order of Masonry, but there are more than one method of working; but when traced to the fountain-head it will be seen that all streams start from one central point. The Orders you have recently acquired are the same as were worked during my life's existence. Its obligations are not materially changed—not any more than might be expected readily through translation. You know there is in some languages a lack of means to convey its true meaning; in other languages sometimes prominent ideas lose their force; on this account, therefore, due allowance should be made for this difference.

My Brother, you see that Masonry in its modernized form will be nothing without the *Widow's Son*; this is the true Christian idea of obtaining Life through Death. The same idea has been carried forward in Church and Lodge. The idea is one in principle though slowly passing away. A great many question whether I am man, myth, or something less, but I will say that, so far as to the records in Speculative Masonry as regards my life, they are true, but there the matter ends. If the leading officers of the Order would extend their investigations far enough they would have found that others had been slain for their integrity, and that ages before I was born. The *Widow's Son* is more of a figurative character, intended to convey the value to be attached to Honour, Principle, and Fidelity, and all other moral virtues, but in Speculative Masonry I am carried forward as an individuality, while it should be the principles to which I held, for without these virtues mentioned a man would truly be an orphan. My Brother, your zeal has led you to make great sacrifice of time and money, but you are not more deeply interested in this matter than are those who, through all the changes of centuries and human enactments, always kept it close to their hearts. And Brother Garibaldi is heartily pleased to realise that the mantle he wore is to fall upon the shoulders of one worthy to wear it; and if we can by our united petitions keep this matter before the world, we shall never cease praying. The time will come when men will be compelled to resort to Masonry for their guidance in religious thought. At the present time men are losing faith in creeds and bibles, as well as divine revelations. The old foundations of the world are crumbling, and there must be a basis established whereby when the time referred to comes man may find an ark of safety. You perceive that the data of your recently acquired Orders antedate biblical history, and is therefore more valuable historically than if it had borne corresponding date, without the lack of evidence to substantiate its claims set up.

Ere this, my Brother, you can catch a faint glimpse of what the Spirit World has been labouring for in building a more capacious ark than given in the famed account of Noah. In presenting to the world the revived Ancient Order you will need to inform yourself very thoroughly, for, though Ancient, they are new to this age.

But we feel confident that we can give you from time to time what will be necessary for the occasion and for the best interests of the Order. The present Acting Head of the Order of Mizraim is one in whom you can trust; he is loyal, tried, and true, though lacking the spiritual insight into our movements which you enjoy. He works from the Outer, you from the Inner. We operate upon him. We operate internally with you. So, you see, there is a

difference in the relative positions occupied by both of you, and it is plainly to be seen that you have the advantage. Why you were selected for this work is being asked when there are so many advanced Masons in the world, as they are called. We do not recognise a man occupying advanced ground or opinions who confines himself to one line of thought, or has no desire to look beyond the present attainments for more sure foundation upon which to base his arguments, informing of what has shown the founders of the Order were well qualified for the work intrusted to them. They saw that mutual protection was essential to education and for the establishment of moral principles, virtue, charity, and benevolence. When there are principles at stake some one must needs be found who has the moral courage to meet the tidal waves and wrest from the hands of the profane the honours of their Orders. This is why you have been selected for the work, and we feel that we shall be able to repay you for all labour performed and time given to the cause. Every new departure from acquired customs must needs have its anointed leader. Men look for some one to lead them in every reformatory movement. You stand in a relative position to other leaders in former ages. With this difference most of them sought to reform mankind by their appliance of creedal systems. It is your mission to bring about a reform through a knowledge of facts which carry with them their own proof. My name is right as you have it in the Ancient Order, but can see that by translation into English a slight difference would naturally occur. There is much rejoicing in the Old World regarding the movement on this side of the Great Waters. The Ancient Prophecies are being fulfilled. The light which was to illumine the whole world was not religious doctrine and dogmas, but the broad principles of Brotherhood. Our most Illustrious Brother Marconis has given you a sketch of the primitive Orders, therefore I will not refer to them again, but will bring this communication to a close by assuring you of my hearty co-operation with you in this world through the mechanical mediumship of David Jones.

Fraternally yours,

HIRAM ABIFF.

To W. B. Lord.

Reports of Masonic Bodies.

ITALY.

The Respectable Lodge, "La Verita," Orient of Lucca, held under the Supreme Grand Council of the Antient and Accepted Rite, 33° at Irvin, at its meeting on the 29th March, admitted Most Illustrious Brother, John Yarker, 33-96° 90°, an Hon. member. Bro. Alessandro Belli, W. M.; P. Cint, Secretary.

We shall be pleased at all times to hear from Ill. Bro. Oreste G. Cecchi, 33-95°, Porta Mare, No. 71, Pisa. There is a good opportunity for the spread of our Antient and Primitive Masonry in Italy and Roumania, and the Rite is especially suited to the genius of the two nations, though for different reasons; and we hope that Ill. Bros. C. Moriu, 33-96°, O. G. Cecchi, G. Pessina, 33-96°, &c., will use their utmost endeavours to promote its popularity and extend its influence.

AMERICA.

The annual report of the "Thirteen Club" of New York is now out, and contains the address of Daniel Wolff, Esq., Chief Ruler; Charles Sotheram, Esq., Scribe, (an old Manchester 32° A. & P.); Marvin R. Clarke, Esq., Archivist. Although the Society is not in any sense Masonic, the name of Most Ill. Bro. John Yarker appears as an Honorary member, in the good company of His Excellency, Chester A. Arthur, President of the United States, the one name beginning the list and the other closing it, midway between which are some eminent Congressmen, Senators, Pastors, and Judges. The objects of the Society is with good fellowship to combat superstition. They first attacked the supposed unlucky number 13, and are advancing to unlucky Friday or hangman's day. At the banquet on the 13th January, 1883, E. P. Wilder, Esq., Toast Master offered "The Thirteen Articles of Faith of the Thirteen Club:"—1. To have good appetite. 2. To have good digestion. 3. To tell a good story. 4. To sing a good song. 5. To love long. 6. To hate well. 7. To have good taste. 8. To be generous. 9. To be true. 10. To pay one's debts when able. 11. To get home before morning. 12. To fear nothing. 13. To die like brave men.

ANTIEN AND PRIMITIVE RITE OF MASONRY.

PALATINE AND JERUSALEM CHAPTER OF ANTIQUITY, No. 2.

A meeting of the Chapter, Senate, and Council was held at their usual place of meeting, the Grosvenor Hotel, Deansgate, Manchester, at three o'clock on Saturday, for the purpose of electing to the degree of Rosy Cross, 11-18°, several Craft Masons, and installing the officers of the Rite for the ensuing year. The preliminary business having been gone through, a Parsee gentleman, Past Master Kapadia of a lodge at Bombay, was received a Knight of the Eagle and Pelican, Perfect Mason, Free of Heredom 11-18°. The installation of officers was performed in an efficient manner, amid a numerous assembly of brethren, by the G.M. of L. Joseph Hawkins, 33-95°, representative of Canada; the principal officers being John Richard Dobson, 30-90°, M.W. of Chapter; G. A. Robinson, 30-90°, S.G.C. of Senate; F. Tomlinson, 30-90°, S.D. of Council; Richard Higham, 32-94°, Secretary of the various bodies. The members of the rite, with several visitors from the various craft lodges in Manchester, adjourned to an excellent banquet provided by the proprietor of the hotel, after which followed the usual loyal and masonic toasts. A noticeable feature was the great number of nationalities represented, the meeting including Greek, Syrian, Indian, Egyptian, Jewish, and other nations and faiths. As usual at masonic banquets the first toast was that of the "Queen and Royal Family," followed by the National Anthem. After this followed the usual toasts of the "Imperial Grand Officers of the Confederation" of six nationalities; the memory of the late Imperial Grand Master, Guiseppe Garibaldi, 33-97°, being drank in solemn silence, it being proposed that the Past G.M. of Egypt, S. A. Zola, 33-96° be elected to succeed him. The toast of the S. G. M., followed by the officers of the Sovereign Sanctuary,

After this a lecture was given by John Yarker, 33-96° (honorary member of many foreign grand bodies), upon the relative antiquity of craft and high grade masonry, and the cause of their union. The lecturer commenced by deploring that fruitful source of masonic schism, indifference to knowledge, but expressed his intention of dealing tenderly with craft masonry. He then cited the opinion of its highest antiquarian scholars, that it had neither ceremonies nor ritual before the year 1720. That it was simply an ancient trade guild, and as proved by the operative constitutions and minutes of the Scottish operative lodges ranging in date from the 16th to the 17th centuries had a very simple ceremony, which consisted of reading over to the stonemason's apprentice certain rules applicable to his trade, which he was then sworn to observe, and received a grip and word. Having completed his seven years he became a fellow of craft, and received new tokens. The lecturer expressed his own belief that this ceremony was the degradation of a more elaborate system due to the prohibition of all assemblies in the 15th century, the reason assigned by the Act of Parliament being that the masons confederated in chapters for higher wages. He quoted in illustration the recent contention of a Hindu Yogam of the Sudra caste, which asserted that their art-system was founded by the Rishis, contemporaneously with the nature-system of the Brahmans; also the similar High Grade Secret Society of the Knights of the Temple of Solomon, who probably as great builders, gave off the craft Solomonic system in the 12th century. Another confirmation was the French system of Companionage, which has its legends of Father Soubise, and Master Jacques, and even in the 17th century some of the trade unions were accused by the Catholic Church of personating Christ in their ceremonies. The lecturer next passed to the high grades, the origin of which he found in the primitive religious mysteries of the old world "wisdom religion," quoting as a basis the words of the "Egyptian Ritual of the book of the dead" 10,000 years ago, that, "as the sun died and rose again yesterday so man dies and rises again;" he gave a dozen ancient authorities to prove that under whatever name this slain son of the sun was known in different nations the bright eye of day was always symbolised. The Vedas made it punishable with death for any initiate of the third degree of the religious mysteries to reveal the higher culte to the first or second degree. The successors of the mysteries were the School of the Prophets, the Essenes, the Manichees, Hakim's, House of Wisdom of seven degrees, the Druses, Bektash, and other Dervish and Indian occult societies. From the earliest times this ancient "wisdom" had a symbolical language and various degrees, and their identity with the modern high grades was proved by their possession of the same secrets and signs, and they had, moreover, in all time left records of their ceremonials, which were identical

with the present. From these sources the system passed to the fire philosophers or Rosicrucians. The 17th century greatly developed these societies to the terror of the Catholic Church, and many who professed the "Wisdom or Gnosis" sang or wrote themselves to the stake. The lecturer next passed to the union of these two systems, which he proved was brought about prior to 1700, or the time when Rosicrucianism disappeared and Freemasonry sprang into life. In England the old guild masonry had almost ceased to be in 1663, and from that time the lodge meetings were attended by Knights of Malta, men of science, alchemists, and Rosicrucians who introduced their system. Elias Ashmole was a member of both societies, and his diary proves their decay together and the revival of both in the year 1682. This is not mere supposition, for in the British Museum and many private libraries there is a book dedicated in 1721 to the grand lodge, which is couched in the symbolical language of the Rosicrucians, and alludes to those higher mysteries which were only given to the craft mason when he had learned to govern his tongue. It can be proved that when the first grand lodge was formed in London in 1717, there were several private lodges which either refused or were not invited to join them, and the grand lodge made it penal to visit them. The system of the grand lodge was called modern masonry of three degrees, that of the schismatics ancient masonry of seven degrees; and eventually the latter had a London grand lodge of its own, until the two united in 1813 on agreement that every master mason was at liberty to become a member of the higher degrees. On the Continent Prince Charles Edward Stuart proclaimed himself hereditary grand master of the high grades, and there is an Arras warrant for the Rosy Cross of 1747 which states that prior to the misfortunes of his family the degree was known as Knights of the Eagle and Pelican, and it is a curious fact that the banner of his father in 1715 bore the Pelican or Rosy Cross badge. The lecturer next advanced to the origin of the antiient and primitive rite of masonry, which sprang out of these high degrees generally. Martinez Paschalis journeyed to Turkey and Arabia, and having been initiated into the temple mysteries, upon his return reformed the masonry of the period. St. Martin took up his system, and then followed the primitive Philadelphes and primitive Philalethes; some of these, numbering among them the Baron Dumas, the Marquis de Laroque, Marconis de Negre, Sam Honis of Cairo, &c., re-established the system at Montauban under the name of "Disciples of Memphis." In 1862 they united with the grand lodge of France, and our charter of establishment was granted in that year by Marshal Magnan, the grand master. In their original state the primitive rites had the faculty of assimilating everything good. They were nominally of seven degrees, but each grade added many others of like serial character, and it was thus that the degrees grew to 90; they also, in great tolerance, admitted men of all religious opinions alone exacting of the Neophytes probity and honor. In concluding, the lecturer combated any supposed objection of craft masons, either that the truth in history could do them an injury or that the admission of all religions meant irreligion, quoting St. Augustine as saying that Christianity existed from the beginning of the world, and it was this religion which was taught by ancient and primitive masonry. He argued that it was the only legitimate system of high grade masonry, and the only one which craft masonry in its real tolerance could adopt, for contrary to the system of other rites it repudiated the setting of masonic class against class by social and religious test restrictions. It was hence their bounden duty to support this rite, and exclude in their lodges from office all who tried to set masons by their ears with religious tests and oaths.

The lecture was received with great eulogium, and a request made that it be printed in full by the chapter. The toast of the "Prince of Wales, Grand Master of the Craft," and the "Craft Provincial Grand Officers," followed with musical honours, and was responded to by a visiting brother. Various other toasts were given, the most effective speeches of the evening being those of the eloquent Brother R. D. Rusden, 18 degree, and Sir Knight Kapadia, 11-18° of the faith ancient of Zoroaster; both of whom commented upon the cosmopolitan nature of Freemasonry and the tolerance of its members, and more especially of the antiient and primitive rite of masonry.

[We reprint the above from "Manchester Courier," April 3, 1883.]

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ANTIEN AND 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.

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- M. Ill. Bro. ALEXANDER B. MOTT, M.D., 33-96° 90°, G.M. of America, 62, Madison Avenue, New York.
- M. Ill. Bro. FERDINAND FRANCIS ODDI, F.S.Sc. Prof., 33-96° 90°, G.M., Sov. Sanc., Cairo, Egypt.

Defunctus

M. Ill. Bro. General GUISEPPE GARIBALDI, 33-97°, Premier Mason of Italy, and M. Ill. Imp. G.M.G., and Grand Hierophant of the Confederation of the A. and P. Rite.

Representatives.

- To America.—R. Ill. Bro. WM. YOUNGBLOOD, 33-95°, G.-Ex., 430 Notre Dame-st, Montreal, Canada.
- From America— „ J. H. SOUTHWOOD, 33-95°, Gd. Tr., 98, Houndsditch, London.
- To Tunis, Africa— „ N. S. CASSANELLO, M.D., 33°, G.M., Tunis
- From Tunis— „ JOHN YARKER, 33-96°, G.M., Withington.
- To Italy— „ Chev. Com. GIAM. PESSINA, F.S.Sc., 33-96°, G.M. via Zuroli, 43, Naples.
- From Italy— „ J. YARKER, 33-96°, Gd. M. Withington.
- To Egypt— „ Prof. F. F. ODDI, F.S.Sc. 33-96°, G.M. Cairo.
- From Egypt— „ JAMES HILL, 33-95°, Gd. S. G., London.
- To Roumania— „ Captain CONSTANTINE MORIOU, 33°, G.M. Strada Morfu, 27, Bucharest.
- From Roumania— „ MAURICE L. DAVIES, M.D., 33-95°, Gd. Expert, Dublin.
- To Canada— „ ROBT RAMSAY, M.D., LL.D., 33-96°, G.M., Orillia, Ontario.
- From Canada— „ JOSEPH HAWKINS, 33-95°, Gd. Chanc. Roby, near Liverpool.

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.

GREAT BRITAIN

Grand Mystic Temple.

**COUNCIL GENERAL, 32-94°
PROVINCE OF LANCASHIRE.**

Chartered 16th June, 1872.

- Gd. Master of Light ILL. BRO. J. HAWKINS, 33-95°
 - „ Orator ... „ „ CHAS. JAMES, 32-94°
 - „ Examiner ... „ „ W. H. QULLIAM, 32-94°
 - „ Annalist ... „ „ RICHARD HIGHAM, 32-94°
 - „ Treasurer ... „ „ OHANNEŠ ANDREASIAN, 32-94°
 - „ Keeper of Rites ... „ „ SQUIRE CHAPMAN, 32-94°
 - „ Ceryce or Expert ... „ „ JOHN CROLL, 32-94°
 - „ Hydranos or M. of C. ... „ „ RICHARD HOLT, 32-94°
 - „ Conductor ... „ „ TOM BRADSHAW, 32-94°
 - „ Guard of Council ... „ „ JONATHAN GRESTY, 32-94°
 - „ Deputy Repres. ... „ „ F. R. MOTT, Sheffield.
- With its GRAND TRIBUNAL, &c. MEETING on the SUMMONS of the GRAND ANNALIST.

MANCHESTER.

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

- R. ILL. BRO. J. R. DOBSON, 30°, M. W.
- „ „ G. A. ROBINSON, 30°, S.G.C.
- „ „ P. TOMLINSON, 30°, Sub Dai.
- „ „ RICHD. HIGHAM, 32°, Sec.

MEETING at the GROSVENOR HOTEL, on FOURTH MONDAY EVENINGS, MONTHLY.

No. 4.—Sirius.—Burnley.

ILL. BRO. TOM BRADSHAW, 32-94°, M.W., Manchester Road. (Not working.)

LIVERPOOL.

No. 7.—Lily of the Valley.—Chapter.

- V. ILL. BRO. JOSEPH HAWKINS, 33°, M.W.
- „ „ BOWER WOOD, 11°, Sec.

Grand Mystic Temple.

COUNCIL GENERAL, 32-94°

Chartered July, 1852.

METROPOLITAN.

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

Quarterly communications in JANUARY, APRIL, JULY, OCTOBER.

OFFICERS.

- Gd. Mr. of Light ... RT. ILL. BRO. J. H. SOUTHWOOD, 33°
- „ Orator .. „ „ „ HENRY MEYER, 33°
- „ Treasurer ... „ „ „ J. N. HILLMAN, 33°
- „ Examiner ... V. „ „ BERNARD MEYER, 32°
- „ Annalist ... „ „ „ K. R. H. MACKENZIE, LL.D., 32°
- „ Keeper of Rites RT. „ „ JAMES HILL, 33°
- „ Expert ... V. „ „ THOMAS FRANCIS, 32°
- „ Conductor ... „ „ „ EDWARD HARRISON, 32°
- „ Mr. of Cer. ... „ „ „ JOHN HARRISON, 32°
- „ Guard ... „ „ „ HARRY TRIGG, 32°
- „ Organist ... „ „ „ LOUIS HONG, 32°
- Dep. Representative at Paris ... A. O. MUNRO, 32°
- „ for South of England COR. G. ADAMES, 32°

METROPOLITAN GRAND TRIBUNAL, 31-93°

(With its Grand Liturgical Council, 31-92°)

Gd. Judge ... V. ILL. BRO. R. PALMER THOMAS, 32°
 Gd. Defender ... " " " J. E. GREENHILL, 31°
 1/2, Overseer ... " " " THOMAS SIMS, 31°

MEETING ON SUMMONS FROM GRAND ANNALIST
 ANNUAL MEETING—JULY.

LONDON.

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 Sept. excepted.

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.

SCOTLAND.

Mystic Temple.

In charge of R. Ill. Bro. T. M. Campbell, 33°, Gd. Rep.
 Gd. Annalist, V. Ill. Bro. Colin McKenzie, 32°.

This Grand Body is in course of formation.

GLASGOW.

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

ILL. BRO. STEPHEN ROBERTON, 32°, M.W.
 " " W. F. SHAW, 32°, S.G.C.
 " " T. M. CAMPBELL, 33°, Sub Dai.
 " " 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.

IRELAND.

Grand Mystic Temple of Eri.

Chartered July, 1882.

Meeting at DUBLIN or elsewhere in IRELAND on
 summons of Grand Annalist.

Gd. Master of Light ... Rt. ILL. BRO. C. MONCK WILSON, 33°
 " Annalist ... " " " W. STEELE STUDDART, 32°
 " Representative ... " " " M. L. DAVIES, M.D., 33°

*Owing to the illegal and unmasonic persecution of the Rite
 in Ireland it is deemed for the present unadvisable to publish the
 names of any other Members.*

DUBLIN.

No. 5.—"Primitive Pilgrims."—Chapter and Senate.

Also chartered to meet in Holyhead when advisable.

LIMERICK.

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

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

*It is deemed advisable, owing to the persistent persecution of
 our Brethren in Ireland, to discontinue the publication of officers'
 names in these Chartered Bodies, or for the present to publish the
 whereabouts of any other Bodies of the Rite working in that
 Kingdom. Any Irish Mason requiring information for legiti-
 mate uses, can apply to the Members of the Sov. Sanctuary with
 residences in Ireland.—G. MASTER OF LIGHT.*

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GRAND BOOK OF MAXIMS.

Translated from the French by
JOHN YARKER, 33-96°.
*Author of "Speculative Freemasonry," &c.; Past-Master of Craft,
 Mark, Arch, Templar, Rose Croix, K-d-s-h, and Antient
 and Primitive Masonry; Grand Master General
 of the Antient and Primitive Rite, and the Swedenborgian
 Rite, in and for Great Britain and Ireland.*

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