

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. 11.

NOVEMBER, 1883.

(Subscription per Annum.) 2s. [MONTHLY.]

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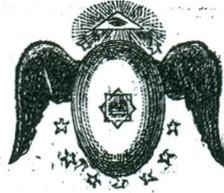
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EXPLANATION OF THE CUBIC STONE.

THIS Stone is the essential foundation of our Order inasmuch as it embodies the primitive conception of Science and Art, and it then becomes our duty to elaborate these researches in our ceremonies.

First Face.—This side is a square divided into 100 equal divisions, of which the first 26 contain an alphabet of hieroglyphics; then follows 4 compound vowels and letters, and after that 12 of hieroglyphic punctuation or stops, interrogations, &c., after that we have 18 squares of numerals or hieroglyphic figures from 1 up to 90. The remaining 40 squares contain the letters and numerals of the higher class of the Chapter degrees.

At the head or Capital is the key to the first series of letters. The two levels which you behold at the side, proclaim to you that knowledge renders all men equal, and that talent elevates a man of ordinary station to a level with the great ones of the earth.

The 12 stars on the outer edge refer to the 12 months of the year.

Second Face.—The next face of this stone is a masterpiece; it is divided into 81 equal parts or points, being the square of 9, though some use 100, in order to admit of a greater number of words: it is an arrangement embracing the greater part of our mysterious words. To comprehend this part begin with the letter Z at the base on the first line to the left, and then take the letter I in the next square above it or in the first point of the second line, thus forming the first syllable of the P. W. of the 4th; then take the of the second point of the first line and pass to the first point of the third line, which forms the second syllable of the first word. From this point you proceed to read diagonally; the rest of the words will be formed by tracing the angle from the highest left to the last right-hand line, descending from the last point on the left immediately above that with which you commenced, and finally concluding with the points in the right-hand top corner. At this capital is a large triangle composed of 16 smaller ones, in which is contained a sacred word composed of three others. The delta is an Egyptian emblem of the Deity, and the word here referred to is the unpronounceable name, the sacred tetragrammaton or great name of Jehovah, which was

ever placed in a delta. The cherubims at its side teach you the divine nature of the ceremonies of these grades, or the Masonic dogma of a sole Creator, of whom we ought never to lose sight in all our actions.

At the sides are certain figures which are referred to in our various ceremonies as the ages of an E.A., F.C., and M. M., which further symbolise the art of computation: the square of 3 is 9, which multiplied = 27; the square of 5 = 25, multiplied = 125; the square of 7 = 49, multiplied = 343; the square of 9 = 81, multiplied = 729.

Third Face.—The study of the sublime science of mathematics was confined to Initiates in the mysteries of the second degree; this science conducts to the development of the organisation of all nature, in the observance of the course of the sun and moon and the periodical order of the seasons; and this ancient system is represented on this side of our cubic stone.

The four circles which you observe represent the four regions of the earth; it was by the course of the sun that the four cardinal points were discovered, or E. W. N. S.; the four enclosed squares serve to indicate angles of division for the seasons, and each represents a fourth of the solar year or 91 days, which makes 364, to which was added one, and two more days inserted at defined periods. In the centre is a triangle with the letter Jod, denominated the Grand All; at the angles are the letters S. S. M. The Magi decomposed air and matter, and they held salt, sulphur, and mercury to be the constituents of all things, and embodied these principles in a delta which became the basis of their worship as representing the supreme motive power, God or Jehovah, the soul of nature. They placed this triangle in the centre of divers circles and squares to indicate the vivifying principle represented by the Jod, which extends its ramifications through all nature. At the four corners are represented, "Essence," "Immensity," "Power," "Unity."

On the capital is a square intersected by lines, which forms the key to the construction of the ancient arithmetical figures, which as they are fully explained in the degrees of our Senate, need not be further particularized here. It is cut into four equal parts by a perpendicular, horizontal, and diagonal line, and out of these may be constructed the ten figures which form the vehicle of all



arithmetical computations. You can equally extract from this figure the ancient angular alphabet. It is from the ancient Initiates of the Mysteries that we derive the science of arithmetic and its natural outcome, geometry, which led them to the study of the inhabited world, and induced them to try to search the labyrinth of immensity and to pierce the azure vault. The instruments decorating the capital are those employed in the study of mathematics and geometry.

The twelve stars allude to the twelve signs of the zodiac, into which the heavens were mapped by the Hierophants of the Mysteries.

Fourth Face.—This last face represents a great circle divided into 360 degrees which the sun overruns every 24 hours. Within this circle you distinguish three interlaced triangles which form 27 divisions, in which is traced the invariable order of all known principles. To comprehend this side it is necessary to commence with the Grand All, or central triangle, representing to us Divinity or the soul of nature. It is from this central point that we see the marvels which surround us; and we behold man placed upon this vast universe to admire with astonishment the infinity of the starry vault, inciting his curiosity to the study of nature in all its parts, and to ascertain the movements of the heavenly bodies. From the central fire springs "Light," "Sound," "Body," and thence, "Attraction," "Repulsion," "Circulation." In decomposing light the Magi discovered three primary colours, *red, yellow, blue*; the others are all a mixture of two of these colours, for red and yellow gives orange, yellow and blue gives green, blue and red gives violet; white is not a colour, for it is light; black is a negation. Other discoveries led to a knowledge of the three natural kingdoms, the *animal, vegetable, and mineral*, and they believed the world to be composed of a mixture called *earth*, mingled with *water and salt*. These nine qualities are represented in the nine small triangles formed at the intersections of the larger.

These researches were advantageous, as they thereby discovered the "Infinity" of nature in its constant renewal, and the omnipotence of that "Supreme Being" of whom the sun had long been a symbol, from the "Chemity," or influence which it had upon vegetation in general. In aggregating knowledge man desired to measure a surface, and he then perceived the necessity of placing a "Point" of departure, which leading onwards gave him the "Line," conducting to angles, and he reached exactly the "Surface" and the cube of different bodies. He had the temerity to seek to measure time, and arrived at a system of its "Divisibility." He admired the perfection of certain bodies and found deformity in others, thus conceiving the idea of "Proportion." He saw that matter was either soft or hard, and thereupon he formed an idea of "Solidity." All these principles are represented in the second 9 triangles. The need of sustenance compelled mankind to cultivate the earth, and "Agriculture" became a science. Shelter from the inclemency of the seasons was needed, and in order to restrain the voracity of ferocious animals, they were obliged to build cabins, out of which sprung "Architecture," which vanity perfected. The sight of the celestial bodies goaded man's curiosity, and led him

to the study of "Astronomy," which science being cultivated by the Magi, added greatly to the mysteries of religion, and gave birth to "Metaphysics." The wind, frost, thunder, lightning, heat, and cold, gave man the desire to ascertain the substance of air, which conducted naturally to "Physics" and physical experiment, and proved to him that fire existed in all the matter which composed the earth. Penetrated with these truths he studied matter in general, took vegetables and minerals and sought a knowledge of their properties; he found means of decomposing them, and reached "Chemistry," which led to the establishment of medical science and the arrangement of useful doses and omission of whatever was hurtful. By these discoveries the Magi acquired a still greater veneration from the people, who often rendered them homage as demi-gods. Hand-in-hand advanced "Arithmetic," "Geometry," and "Mathematics." These important discoveries we find represented in the outer or larger series of nine triangles.

At the four corners of the stone are indicated those arts drawn from Nature. Born with man and the animal creation are voice and sound; the songs of birds gave men the notion of harmony, which they termed "Music," the first of the arts, and leading to harmony in speech; its "Eloquence" was heard in the early poets, who employed it to sing the glory of gods and heroes. Amongst the stones formed by nature man discovered some resemblance to animate beings, of which he made household images, and afterwards by imitating these objects in earth and wood, "Sculpture" began to appear, which naturally led to the perfecting of these creations by colouring matter, and the art of "Painting" sprung into being to please the eye; this art arrived the last, and became so pleasing that it was carried to a high state of perfection.

On the capital above the square are traced two semi-circles, in which are indicated two principles, "Divinity" and "Nature;" with the true Mason both are synonymous, for all nature is submitted to an organized and periodical change, announcing to us that there must be a Grand Motor, which draws our veneration to Him, and forces us to admit that there can be nothing above Him. The symbols of the seven planets which decorate the capital announce to you the great personages who anciently governed the earth, and were afterwards placed in the heavens by those who admired them. The *Sun* represents Apollo the god of light, sciences and arts—celestial light; the *Moon* represents the goddess Diana, the sister of Apollo, the darkness of intellect; *Mars*, god of war, teaches us to combat vice; *Mercury*, the divine scribe, he carries the caduceus of eloquence and truth; *Jupiter* is the emblem of divine power; *Venus*, goddess of beauty and mother of love; *Saturn*, god of time, incessantly destroying and renewing each day. The attributes at the sides point out to us the sacrifices and oblations which were practised in the workshops of antiquity, and of which we yet conserve some usages.

The twelve stars allude to the twelve cosmogonical powers, which sprang from the Sole Author, and which were arranged by the Initiates of the Mysteries in groups of threes.

Top.—The Flaming-star, or emblem of the three first

degrees, in which is the letter G, or the Hebrew Jod, is a symbol of the Supreme Power, the source of all light, and is placed upon the top of the Stone. This summit represents to us heaven, the eternal sojourn of Divine Providence, adored by Masons under the title of T.S.A.O.T.U. The nine stars which surround it represent the nine months of Spring, Summer, and Autumn, the three Winter months being omitted, as by the ancients they were given over to the powers of darkness.

(N.B.—To adapt or rectify this Stone to the SENATE, the first face would contain the secret cyphers of the Senate and Areopagus; the second face, the words of the second series; the third face, the Hermetic Cross; the fourth face, the Mystic Ladder. To adapt it for the COUNCIL, the first face would contain the secret cyphers of a Consistory and Council; the second, the words of the third series; the third, three interlaced circles; the fourth, a pyramid surmounted by a sun.)

ANCIENT EGYPT.

(Continued from No. 10, page 79.)

Menes, according to the best authorities, began to reign about 3620 B. C.—Tradition tells us that he diverted the course of the Nile in order to protect the site of the future Memphis from the overflowings of the river. He also acquired glory in war; but his best and greatest claim to immortal renown consists in having liberated his country from the enthrallment of the priests, improved the laws, and instructed his people in the useful arts of life.

Under his descendants, to whom the royal power was handed down in the regular line, it became gradually still milder and more enlightened. Thebes, "The City of the hundred gates," had been the sole capital of the kingdom, till Memphis, whose foundations had been laid by Menes, was completed by his son and became the second capital of the now flourishing Egyptian kingdom.

Of the succeeding kings who belonged to the dynasty founded by Menes, tradition says nothing, but the careful list given by Mr. Oxley is perhaps at the present the most reliable that has appeared.* We are, however, confronted with this difficulty, the kings who have given ancestral tablets have used different dynastic lines of descent, as their vanity, or political or religious bias inclined.

This is plainly seen by comparing Sethi's table with that of his predecessor Thothmes III, who reigned only about 140 years before Sethi. This tablet is on one of the walls of the Great Temple of Karnak. It originally contained the names of 64 kings his predecessors, but 21 have been since erased and others so mutilated that they cannot be deciphered. In their ancestral lists both omit the kings of the 7th and 8th dynasties, which is accounted for by the fact that these were Memphite kings, and rivals of the lines adopted by Thothmes and Sethi. Thothmes ignores all the names of the kings of 9th and 10th, which are mentioned by Sethi, but gives the same names in 12th, and again supplies many of the names of 13th, 14th, and 16th, which are ignored by Sethi, and which help to fill up the chasm in Sethi's list between the 12th and 18th dynasties.

* See Appendix.

Mr. Oxley accounts for this by pointing out that whereas Thothmes was an outandout Ammon worshipper, Sethi had much stronger leanings to the Osirian worship. About the year 2400 B.C. the Hycsos or Shepherd Kings, accompanied by a fierce people, poured into Egypt from the east and drove from the throne the native sovereign. Under their rule, which lasted about two centuries and a half, the progress of civilization was completely suspended. According to Manetho, an Egyptian priest, who lived in the reign of Ptolemy Philadelphus, they were at length driven from the country by Amosis Ahmes, a chief of Upper Egypt, and crossing the desert entered Syria; but fearing the Assyrians, who were a warlike and powerful people, they entered what was afterwards called Judea, and settling there built Jebus or Jerusalem.

After the expulsion of the Shepherd kings Amenoph I succeeded his father on the throne. His entire reign and those of his three successors Thothmes 1st, 2nd, and 3rd, was devoted to the object of re-establishing a regular government and raising up the nation which had been crushed by many years of servitude under a foreign yoke.

The cities and temples which had been destroyed were rebuilt, the canals were repaired; agriculture and the arts fostered and protected by the sovereigns soon brought back abundance: edifices consecrated to religion appeared on all sides, and many of the monuments which yet excite the wonder and admiration of travellers belong to this interesting epoch.

Egypt thus advancing in civilization and internal prosperity, presented a tempting field for the encroachments of several nations of Asia who had extended their power to the borders of the Red Sea: but Thothmes III, and his successors, although continuously drawn into wars in resisting these encroachments, eventually derived therefrom considerable advantages to the Egyptian nation.

Amenoph II rendered tributary Syria and the ancient kingdom of Babylon: Thothmes IV invaded Abyssinia and Sennaar; and Amenoph III made successful expeditions into other parts of Asia. This king built the temple of Sohleb in Upper Nubia, the magnificent palace of Luxor, and all that part south of the grand palace of Karnak at Thebes. It is conjectured that it was under one of the princes of this dynasty that Joseph became prime minister of Egypt. The history of the 19th dynasty commences with the reign of Rameses the Great or Sesostris. The exploits of this mighty warrior are the first that are recorded with any degree of clearness.

Some chronologers are of opinion that he is identical with the Shishak who plundered Jerusalem in the reign of Rehoboam, 968 B. C.; others contend that he was the Pharaoh who pursued the Israelites and was drowned in the Red Sea, 1639 B. C.; others again with more probability assume the commencement of his reign to have been about the beginning of the 13th century B. C.

It is said that his father being told in a dream by the god Ptha, that his newly born son should be lord over the whole, earth collected all the males in Egypt who were born on the same day with Rameses, and had them brought up with him as companions: being persuaded that the friends of his youth would prove the most faithful ministers and soldiers in his riper years.

Inured to laborious exercises, trained to perform long

journeys fasting, and skilled in martial exercises, these chosen troops were placed under the command of Rameses, in an expedition against the Arabians.

These, unconquered before, fled before the prowess of Rameses and his companions. The conqueror pursued his way westward, subduing a large part of Africa, and was only stopped in his career of victory by the Atlantic Ocean. Whilst engaged on this expedition his father died; and Rameses then resolved to fulfil the prediction of the god Ptha and become the conqueror of the world. With this view he divided his kingdom into thirty-six provinces, and endeavoured to secure the loyalty of his subjects by lavish gifts of money and acts of clemency. He appointed his brother Armais regent of the kingdom, forbidding him however to wear the kingly diadem.

With an army of 600,000 infantry, 24,000 cavalry, and 27,000 chariots; with a fleet on the Mediterranean for conquests in the west, and another on the Red Sea for operations in the east, Rameses successively subdued Cyprus, the coast of Phœnicia, the Cyclades, and the coasts of the Red Sea, and his further progress in that direction being stopped by shoals, marched with the land forces against the Troglodytes (an ancient people of Ethiopia) and compelled them to pay him a tribute in gold, ebony, and ivory. Proceeding to Dira near the Straits of Babelmandeb he set up a pillar with an hieroglyphic inscription. Pursuing his conquest on the continent of Asia, he crossed the Ganges, and erected pillars likewise on its banks; marching northwards he ascended the plateau of Central Asia, subduing the Assyrians and the Medes, and afterwards directing his course towards the Caspian, invaded Scythia and Thrace. This seems to have been the limit of his conquests, for beyond it his pillars were nowhere seen. The abandonment of his project of universal conquest seems to have been occasioned by news of the treachery of his brother, who had assumed the diadem and violated his queen. Thus after an absence of nine years Rameses returned attended by vast multitudes of captives, and laden with the spoils of Asia. His brother met him at Pelusium and it is said invited him to an entertainment at which Rameses drank deeply and when all had retired to rest, Armais fired a quantity of reeds which he had caused to be laid round the apartment where they were to sleep. Rameses, however, roused from his slumbers by the flames, succeeded in making his escape, and also rescued his queen and children. Armais driven out of Egypt withdrew into Greece, where under the name of Danaus, he acquired great renown.

The illustrious hero of these romantic details is generally supposed to have been one of the best of princes as well as the bravest of warriors. During his reign the star of the Pharaohs reached its zenith. He founded new cities, dug canals, and reared those magnificent structures the remains of which still bear witness to their founder's glories. Ibsambul, Derri, Guirchah-Hassan, and Wady-Essebouah in Nubia; Kournah, El Medineh, a portion of Luxor, and the great hall of the palace of Karnac, (the most magnificent structure ever reared by the hand of man) yet attest the genius and the grandeur of his mind. Desirous to promote the real welfare of his people, he published a code of new laws, the most impor-

tant of which gave to all classes of his subjects the right of property in its fullest extent.

By this he divested himself of that absolute power, which his ancestors had reserved to themselves after the overthrow of the Shepherd Kings, and Egypt thus politically free and commercially prosperous attained its highest pitch of internal splendour and external power. When we consider that either as sovereign or as receiver of tribute Rameses reigned over Egypt, Nubia, Abyssinia, Sennar, several countries in the south of Asia, all the wandering tribes of the desert, east and west of the Nile, Syria, Arabia, the kingdoms of Babylon, and Nineveh, a great part of Asia Minor, Cyprus, the Archipelago, and a large part of Persia: that regular intercourse was carried on with these countries, and also with India whose productions have been found in the tombs of Thebes: and that Thebes and Memphis were the first central depots of this commerce ages before Babylon, Tyre, Sidon, Alexandria, Palmyra, or Bagdad were founded, we can form some conception of the immense wealth which must have flowed into Egypt, and how it became the centre of the arts and sciences as well as of commerce.

Its internal administration was perfect: its code of written laws, just, liberal, and enlightened, were dispensed with impartiality and respected by all.

Of the six millions of people thus happily situated, a part specially devoted to the study of the sciences, and the advancement of the arts, was charged besides with the ceremonies of religion, the administration of justice, the assessment and collection of the taxes, and with all the branches of civil government. This was called the Sacerdotal Caste in which were included members of the Royal family. A second portion of the people formed the Military Caste, from which the soldiers were exclusively drawn. The third portion formed the Agricultural Caste, which had the sole cultivation of the soil; the fourth and last, was the Industrial Caste, which included artisans of all kinds, traders and merchants.

Great as were the exploits of Rameses, it does not appear, however, that he took any special precaution to retain the vast empire which he had made subject to his arms.

Egypt was never a conquering power, nor the Egyptians a warlike people. Their conquests were never of a solid and permanent nature. As often as they took the field, so often did they experience the most vigorous resistance, and the very nations which they conquered, in many instances, successfully carried arms against them and subjected Egypt to their power.

The industrious habits of the people, and the vast increase of wealth, and the cultivation of the Arts and Sciences, which was the ruling passion of the Egyptian intellect, doubtless indisposed them to lengthened campaigns with the hardships and vicissitudes of military life. The intellectual eminence they achieved induced them to penetrate into all the secrets of nature—even into its most hidden recesses.

In the natural sciences—in Mathematics, Astronomy, and even in Medicine, they were the masters of all nations, and in what are called the occult sciences, there is little doubt but they attained a proficiency, which even now excites the wonder and admiration of modern scientists.



LONDON, NOVEMBER, 1883.

SOME of our readers may recollect that a meeting of the Provincial Grand Lodge of North Munster, in Ireland, was called specially for the purpose of considering the situation of Craft Masonry in that Province with regard to the action taken against the members of the Antient and Primitive Rite, and the suppression of a Resolution from that Province by the Provincial Grand Master, and his having kept back the document from the knowledge of the Grand Lodge of Ireland. Before the Provincial Grand Lodge was opened, the Deputy Provincial Grand Master, who was going to preside, asked if there were any members of the Antient and Primitive Rite present, and, when two brethren honestly stated they were members of our Order, the Provincial Grand Master ordered them to leave the Lodge-room, otherwise he would not open the Provincial Grand Lodge, and sooner than bring business to a standstill, the two members foolishly withdrew. Now this transaction was manifestly illegal, and an exercise of arbitrary power, for as long as the Lodge remained unopened, so long the Deputy Provincial Grand Master had no power as Master, and he therefore had no authority to turn any member of the Provincial Grand Lodge out of the room. He also could not legally refuse to open a Lodge to which members had been duly summoned, provided the necessary quorum of duly qualified Past Masters were present in compliance with that summons, and the hour named had arrived. This arbitrary and unconstitutional act had not only the effect of personally disfranchising the two members so unjustly treated, but it deprived the Provincial Grand Lodge of the presence of the only persons who could authoritatively furnish information about the Body, the persecution of which formed the matter for discussion at the Special Assembly. The two members referred to belonged to two different Lodges: to one of these Lodges the Provincial Grand Master subscribed, and he apologized afterwards to it for the illegal act of his Deputy. The second Lodge appealed to the Grand Lodge of Ireland, and the Board of General Purposes of the Grand Lodge of Ireland have now had the hardihood to endorse the action of the Deputy Provincial

Grand Master of North Munster in his illegal and arbitrary act. We rather think that this barefaced endorsement of such a manifestly unconstitutional proceeding, more particularly on the part of anyone when exercising the office of Master, will have the effect of arousing some independent members of the Irish Grand Lodge to a sense of the slavish and dependent position to which they are reduced by the illegal and unasonic conduct of the Board to which they have confided their liberties and their honour as men and Freemasons.

WE republish a correspondence which has appeared in "The Freemason," relative to the manifesto issued by the Grand Mystic Temple of Eri. It must be remembered that this document was advertised in the Irish papers for the purpose of attracting the attention of Irish Freemasons. Through the mode of procedure adopted by the Board of General Purposes of the Grand Lodge of Ireland, the members of the Antient and Primitive Rite had no other course open to them for laying their case before the Craft in Ireland. The Grand Lodge, or rather, those members of it who met in the beginning of the year, and most of whom had been called up to Dublin by a "whip" issued by those who manipulated the wires, absolutely refused a hearing to the Antient and Primitive Brethren who appeared before them, and refused to take anything into consideration but a simple vote of suspension or otherwise. It must be remembered that in England any brother subscribing a small sum annually can obtain a printed copy of the proceedings of each meeting of the Grand Lodge of England, and so can keep a watch over his own liberties; but in Ireland no such report is obtainable, and it is almost impossible for country members to ascertain what business is transacted in Dublin, and their liberties are liable to be frittered away accordingly without their knowledge or consent.

THE "ANCIENT AND PRIMITIVE RITE OF MASONRY—MEMPHIS AND MIZRAIM."

The following Correspondence has appeared in "THE FREEMASON" with regard to the Resolution which was adopted by the "Grand Mystic Temple of Eri," and published in our last number:—

TO THE EDITOR OF "THE FREEMASON."

DEAR SIR AND BROTHER,—The following amazing advertisement appears in the *Irish Times* of Wednesday last: "Ancient and Primitive Rite of Masonry—Memphis and Mizraim.—The Grand Mystic Temple of Eri, assembled in Convocation at Limerick, Wednesday, September the 12th, 1883, hereby solemnly declare—That the action of the Craft Grand Lodge of Ireland in suspending some of the Members of the Ancient and Primitive Rite of Masonry is illegal, unconstitutional, and in express violation of the universal laws of Craft Masonry. This Grand Mystic Temple further

solemnly declares that the Vote of Suspension by the Grand Lodge was carried through means of the suppression of important Resolutions adopted by Irish Provincial Grand Lodges, whose sympathy with the Members of the Ancient and Primitive Rite was consequently concealed from Grand Lodge; and this vote was likewise further secured by false statements made to the Grand Lodge of Ireland, to the effect that no recognition or treaty whatever existed between the Grand Lodge of Egypt and the Egyptian Rite of Memphis, when a Treaty was at the time and is still in existence between these two Grand bodies; and, furthermore, that the National Grand Lodge of Egypt (duly recognised by the Craft Grand Lodge of Ireland) was itself founded and created by the Memphis Rite. This Grand Mystic Temple holds that this recognition of the Craft Grand Lodge of Egypt by the Craft Grand Lodge of Ireland is amply sufficient in itself to establish the legality in Ireland of the Ancient and Primitive Rite, under Article 28 of the Irish Constitutions; and the Members of the Grand Mystic Temple of Eri solemnly call upon their brethren in the Craft, in the name both of Freemasonry and Justice, to investigate these un-Masonic Acts, and through their Representatives in the Grand Lodge of Ireland to insist upon the restoration of the status of their Brethren, whose Masonic rights have been outraged by falsehood and deception. Given under the Seal of the Grand Mystic Temple of Eri, this 12th day of September, 1883. By Order, W. STEELE STUDDART, 32°, 94°, Grand Annalist."

I will not ask you whether this style of advertisement in a public print is in good form, because I perfectly well know what your reply would be, but I will ask your readers whether a body of Masons who wash their dirty linen before the world in this manner are entitled to the support of the Craft or not.

I was in Dublin last week and heard something of the doings of this so-called "Rite." I met several active and prominent brethren and was informed by them that its promoters were asserting that their system had the support of some of the best Masons in England as opposed to the Ancient and Accepted Rite. It afforded me great pleasure to disabuse my informants of the erroneous impression that had been given them, and I hope that this latest extraordinary procedure on the part of the "Primitives" will open the eyes of Freemasons to the real character of their movement.—I am, &c.,

T. B. WHYTEHEAD.

York, 30th Sept., 1883.

TO THE EDITOR OF "THE FREEMASON."

DEAR SIR AND BROTHER.—I have read Bro. Whytehead's letter in your last, and I think we shall all concur in his condemnation of such public incriminations, such printing of resolutions attacking a Craft Grand Lodge in a non-Masonic journal. It is, to say the least of it, very "bad form," and I, for one, quite agree with Bro. Whytehead that such "bodies," and all "bodies," ought to "wash their dirty linen at home," and not promulgate to the world difficulties and debates which it does not in the least interest the world to hear about. But the best remedy is probably to leave all such matters to find their own level. If good, they will hold their own; if worthless, they will sooner or later "come to grief." It is always the wisest and best course for Freemasons to look at matters of the kind philosophically, without heat and without fidgetiness. To this, as to many other subjects of querulous lamentation or abnormal excitement, "the gods in good time bring an end," and there let them rest.

But it is impossible not to see that this last manifestation is after all but the "outcome" of a combat which has been going on for some time, and has recently been felt in America. There one or two Craft Grand Bodies have unwisely meddled in the matter, and left "confusion worse confounded," and have even added intensity to the struggle, and bitterness to the warfare.

As we survey the growth of "high," "chivalric," "mystical," "exalted," "hermetic" grades to-day, we see now that since 1754, at any rate, they have increased a hundredfold, and all apparently the result of Ramsay's fanciful oration in 1736-37. The "Rite de Bouillon," Rit Ecossais, the Strict Observance, the Lax Observance, the Council of the Emperors of the East and the West, the Heredom Kilwinning, and numerous other formations of curious nomenclature, have all in turn flourished and passed away, and are almost forgotten except by the Masonic Antiquary or Masonic student. At the beginning of this century few existed, except the

"Rit Ecossais," which may justly claim to be the "Patriarch" of all existing Chivalric Rites. Indeed it may be questioned if its true date has yet been correctly ascertained. All the nonsense of Cagliostro and other impostors had long since happily ended; very few comparatively had survived "decay's effacing fingers." Before the second decade of this century the Rites of Mizraim and Memphis appeared, some think a revival of Cagliostro's Egyptian Masonry, some contend "pure nonsense," some assert ancient and Hermetic.

America has witnessed of recent years "Cryptic Masonry," and within a generation we have seen ourselves the "revival" of the Mark, the Red Cross of Constantine, the Rosicrucian Confraternity, and more than one "Side Degree." It seems to me, then, that in this intense multiplication of grades there is nothing for us all but "Toleration" within due bounds and proper limits. People will have them; let them. We may not like them nor affect them, but our "vanities" are not other people's "vanities," our "doxies" do not suit our neighbours' views.

Surely the "world is wide enough for us all" and though I naturally adhere to the superior claims of Craft Masonry on the one hand, and the A. and A. Scottish Rite on the other, I yet, for one, do not feel inclined to condemn those who for good and valid reasons of their own cling to some chivalric or mystic form of quasi Masonic association which touches their idiosyncrasies or accords with their sympathies. I entirely reprobate, as properly does Bro. Whytehead, the publication of "childish censures" and "ultra vires excerpta" from minute books, as always a reprehensible course, but I equally think it but right to remind your readers that toleration of others is a great Masonic virtue, and ought always to be the "badge of all our tribe."

Yours fraternally,

A STUDENT OF MASONIC HISTORY.

TO THE EDITOR OF "THE FREEMASON."

DEAR SIR AND BROTHER,—The members of this Rite are much indebted to Brother Whytehead and the *Freemason* for republishing in your valuable medium their solemn protest against (what they conscientiously believe to be) the illegal action of the Grand Lodge of Ireland in suspending several good Masons from their Craft Lodges for no other offence than that of joining a Chivalric Order outside the jurisdiction of that Grand Lodge. Unfortunately for Craftsmen in Ireland, no Masonic journal is permitted by the Grand Lodge of Ireland to be published, and in Masonry, as in the outside world, many unwise and even unjust things are done which would never be attempted were their authors subjected to the criticisms of an intelligent press. In the absence of a Masonic journal, the persecuted brethren had no alternative but to publish their grievance in a representative paper, such as the *Irish Times*, or stand condemned before their brethren by such falsehood and deception as is alleged in the solemn protest in question.

I was in Dublin at the same time as Bro. Whytehead, and know that it was with painful regret the officers of the Grand Mystic Temple of Eri came to the resolution that as men of honour and brother Freemasons they were bound in self-vindication to publish this protest. Firstly, to place before their brethren indisputable facts not otherwise ascertainable by the majority; and secondly, as a reply to the insidious attacks (by inuendo) of Bro. Whytehead and his friends. It is really surprising that a clever writer like Bro. Whytehead was not sufficiently logical to see that it was the very much besmudged linen of his friends he was exposing by the attack. The letter by "A Student of Masonic History" is, however, a grateful relief. It strikes the true keynote of Masonic life—toleration. The members of the Antient and Primitive Rite are not an aggressive body—they attack no other community. They admit no one to membership who is not in good standing with a Craft lodge. They have no paid officer in their service, all the official work being voluntarily rendered that the whole of their surplus funds may be devoted to Masonic charity; and although not a large body, yet four of their chapters are Life Governors in perpetuity of the Royal Masonic Benevolent Institution, at whose festival last year the "Primitives," whose real character Bro. Whytehead is so anxious should be made known, did me the honour to entrust me a their Steward for the year with £116 odd. When the purifying fires of his beloved Rosicrucianism have purged our good Bro. Whytehead of misconception or bigotry, a patient study of our Antient and Primitive system will convince him, as it has others before him, that it is founded on Antient and Hermetic Philosophy, and worthy

to rank in good fellowship with the learned and beneficent societies of the nineteenth century.—With fraternal greeting, yours faithfully,

JOHN H. SOUTHWOOD,
P.M. and P.Z. 1260.

London.

TO THE EDITOR OF "THE FREEMASON."

DEAR SIR AND BROTHER,—By your kind permission I desire to say a few words in reply to Bro. Whytehead's letter in the *Freemason* of the 6th inst. respecting the Antient and Primitive Rite.

Bro. Whytehead does not seem to be aware that matters even in Masonry are different in Ireland from other countries. Ireland does not enjoy a Masonic publication. The policy of the inner circle who control the Grand Lodge is to shroud its proceedings in secrecy, so that the Craft in the provinces rarely know what the central body do, and for that reason, being without a Masonic journal, the publication of the resolution of the Grand Mystic Temple of Eri was an act of necessity, so as to bring their solemn protest as much as possible under the notice of their brethren. Bro. Whytehead has been careful to make no comment on the resolution, but it is one that appeals strongly to the sympathy of the English Craft body, for the reason that certain Irish Craft Masons are undergoing a persecution because they prefer to adopt a well known High Grade System which in no way affects the three first Degrees and in no way enters into rivalry with the Craft Body, but is itself a benevolent order, whose surplus funds are devoted to alleviate the wants of distressed members, widows, and orphans.

Again, Bro. Whytehead by his remarks wishes to cast a slur on the Antient and Primitive Rite. I do not expect him to say anything kind of it—it is rare to find an Ancient and Accepted man having the candour to do so. The fact cannot be contradicted, however, that the Memphis Rite is the senior body in Egypt, and that it actually formed the Craft Grand Lodge of that country out of its own members, which creation is recognized by the Grand Lodge of Ireland, and there can be no stronger evidence than this of its legality.

One word more. Bro. Whytehead wishes to open the eyes of Freemasons to the real character of the "Primitives." I do not know exactly what he wishes to infer, but I can tell him and others who have a desire to know that Antient and Primitive Masonry is a non-sectarian Rite, admitting all good Masons to its ranks who believe in the fatherhood of God and the brotherhood of man, and is a system of 33 learned degrees upon symbolic Masonry, and that we desire to be left in peace and quiet to practise our own system, with which we are quite satisfied.

MAURICE L. DAVIES, Ph.D., 33°.

10, Lower Sackville Street, Dublin,
10th October, 1883.

ORIGIN OF THE "DECORATIONS" OF THE ANTIENT AND PRIMITIVE RITE OF MASONRY.

There is an Ancient Egyptian Papyrus which treats upon the Ceremonial of Investiture with the *Golden Chain* as a *Decoration* conferred by the Pharaohs upon those who had well deserved. This custom, which is of the most extreme antiquity in that Kingdom, is continued in our Rite by decoration with the *Lybic Chain*, of which one is conferred annually upon the most deserving of our members, with some of the various higher decorations attached to it. We give the account herewith without abridgment.

Extract from the Tablet of Newer-Hotep (translated by Paul Pierret) containing the Egyptian account of a Scene of Investiture with the Chain of Honour.—1

In the year 11 of His Holiness, King Horns,²
Behold, His Holiness appeared like unto the Sun,
In his palace of the placid life,
After having there consecrated loaves to his father Ammon.
As he left the Chamber of Gold³ cries of joy
And acclamations circulated all over the world,
And their clamour reached even to Heaven.
The Divine Father of Ammon,⁴ Newer-Hotep,
Was called to receive recompenses,
Coming from the King of millions of years,
And which consisted of all sorts of things,—
In silver, gold, perfumed garments, bread, beverages,

Meat, cakes, in virtue of the order of my Lord Ammon:
"Let them give my favours before witnesses to the *Kher-heb*⁵
"Repose-of-the-heart-of-Ammon, Newer-Hotep,
Who says [replies]: "Numerous are the things
"Which the God, who is the King of Gods,
"Giveth to him who knoweth Him,
"He doth recompense him who serveth Him,
"And He protecteth him who doth follow Him,
"(Him) of whom the Sun is the body,
"And whom the Solar Disk doth for ever accompany."

Underneath this legend Newer-Hotep is represented receiving the Chain of Gold, which is, however not mentioned in the text. This leads me to believe that the representation of the Investiture of the Chain has not the precise meaning attributed to it, but had oftentimes no other object than to picture to the eye, the totality of the favours by which exceptional services were rewarded.⁶

N.B.—The *Kher-heb* would seem to be the High Priest who read the panegyrics. That is, the brother whom in our Rite we should call Grand Eulogist. On a death two beautiful women were seated on the floor, on the shoulder of one was inscribed the name Isis, and on the other female Nephthys; each had a crystal vase full of water in the right hand, and a loaf of Memphis bread in the left. Then the *Kher-heb*, or High Priest of Panegyrics, and the *Sam* or High Priest who presided over the funeral ritual, recited at the third and eighth hour of the day, the lamentations calling upon the deceased to come to his abode, while his two sisters were protecting his funeral bed and calling him weeping.

J. Y.

1.—Compare Genesis xli, 41-42. This text has been published by I. Dümichen. *Hist. Inscr.* ii, 40 e., and partly by H. Brugsch, *Monum* pl. 37.

2.—King of the xviiith Dynasty.

3.—Epithet names of the Royal Palace.

4.—Sacerdotal Title.

5.—Idem.

6.—The xlii pl. of Dümichen, *Hist. Insc.* (2nd part), also represents an Investiture of the Chain which is not mentioned in the text which accompanies it.

Reports of Masonic Bodies.

ST. ANDREW'S GRAND COUNCIL, No. VI.—A Supreme Council of the Rite of Mizraim was held in St. Mark's Hall, 213 Buchanan-street, on Friday, the 21st ult.

Very Illus. Bro. Robert Morrison, 32° 94° 89°, as President assisted by other members of the Rite. The Council was opened on the 86°, when Ill. Bro. Duncan C. White, 32° A. and A. Rite 30° A. & P., was received and constituted a S.P. 86°, and obligated in the duties thereof.

There being no further business before the Supreme Council, it was closed in due form.

GLASGOW, Oct. 19, 1883.—The Regular Meeting of St. Andrew's Rose Croix Chapter No. 9 was held in St. Mark's Hall, on Friday, 19th inst. Sir Knight Morrison, 32°, M.W., presided, and was ably supported by Sir Knights Clyde Duncan, 33°, Colin M'Kenzie, 32°; Brownlee, 32°; Jardine, 31°; Jameson, 30°; also present, Bro. Duncan; C. White of America, 32° A. and A. and 30° A. and P., and others.

After the ordinary business of the Chapter was disposed of, the 8th or Degree of the Sword was conferred upon Bros. Jardine and Main by the M.W. in a very efficient manner. There being no further business, the Chapter was duly closed.

NOTICE TO SECRETARIES.

To lessen the trouble attending the issue of certificates, all of which undergo three separate registrations, the various Chapters, Senates, Councils, and Mystic Temples, are requested to make their Returns to the Grand Secretary General at the close of each month, so that all certificates required may be issued together on the 1st day of every month.

Printed for the Sov. Sanc. A. & P. Rite, by ROBERT CHAPMAN, Temple-lane, Dame-street, in the Parish of St. Andrew, Dublin, and Published by Bro. JAMES HILL, at 6 Little Britain, London, E.C.—November, 1883.



SCOTLAND.
Grand Mystic Temple.
COUNCIL GENERAL, 32-94°

OFFICERS.

Gd. Master of Light, V. Ill. Bro.	Clyde Duncan, 33-95°, 90°.
" 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 ...	" Vacant, 32°
" Master of Ceremonies.	" Andrew Holmes, 32°
" Conductor	" Robert Morrison, 32°
" Guard of the Council	" Frdk. Neute, 32°
" Repres. from Sov. Sanc. R. 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. Warker, 31°
" Pursuivant	" James Baird, 31°

IRELAND.
Grand Mystic Temple.
COUNCIL GENERAL OF ERI,
33-94°.

Meeting at DUBLIN or elsewhere in IRELAND.

Gd. Master of Light ... Rt. Ill. Bro. C. Monck Wilson, J.P.,	33-95°, 90°
" Annalist ... " " "	W. Steele Studdert, 32°
" Representative ... R. " " "	M. L. Davies, M.D., 33°

Grand Tribunal, 31-93°, with its Grand Liturgical Council, 31-92°.

MEETING ON SUMMONS OF GRAND ANNALIST.

GRAND MYSTIC TEMPLE OF ERI.

A meeting of the Grand Mystic Temple will be held at 36, George Street in the City of Limerick, on Wednesday, 12th September, at eight o'clock in the evening.

CHAPTERS, 11-18°, SENATES, 20-33°
 S. Gd. COUNCILS, 30-90°

LONDON.

No. 1.—Mount Sinai.—Chapter, Senate and Council.
 SUBLIME DAI, R. Ill. Bro. A. D. Lowenstark, 33°.

No. 6.—Rose of Sharon.—Chapter and Senate.
 V. Ill. Bro. EDWARD HARRISON, 32°, M.W.
 R. " " HENRY MEYER, 33°, S.G.C.
 " " " W. J. KENNABY, 30°, Sec. and Recorder.

SOUTHERN COUNTIES.

HAVANT, HANTS.

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

V. Ill. Bro. J. HARRISON, 32°, M.W.

" " J. CLAY, 32°, S.G.C.

R. " " J. N. HILLMAN, 33°, Sub Dai.

V. " " THOMAS FRANCIS, 32°, Sec. & Recorder.

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

BOURNEMOUTH.

Dispensation to Ill. Bro. Frederick Holland, 30°

NORTHERN COUNTIES.

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.

SCOTLAND.

GLASGOW.

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

Ill. Bro. JAMES SHIRRA, 32°, M.W.

" " W. F. SHAW, 32°, S.G.C.

" " DAVID CHALMERS, 32°, Sub Dai.

" " W. J. DONALDSON, 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.

ABERDEEN.

Dispensation to R. III. Bro. Thos. L. Shaw, 33°

I R E L A N D .

DUBLIN.

No. 5.—“Primitive Pilgrims.”—Chapter and Senate.
Also chartered to meet in Holyhead when advisable.

LIMERICK.

No. 10.—“Limerick.”—Chapter, Senate and Council.

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 legitimate uses, can apply to the Members of the Sov. Sanctuary with residences in Ireland.—G. MASTER OF LIGHT.

I N D I A .

Dispensation granted to receive Brethren, and to Establish Bodies of the Rite,

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