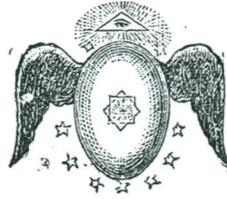


PEACE, TOLERANCE, TRUTH.

THE KNEPH



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PER ANNUM.]

RECAPITULATION OF ALL MASONRY :

OR A DESCRIPTION AND EXPLANATION OF

THE UNIVERSAL HIEROGLYPH OF THE MASTER OF MASTERS.

(Eas qui Dia apellantur rerum naturas esse, non figuras Deorum, Cicero.)

ORIENT OF MEMPHIS XXXVIII MDCLXXXII.

From the Press of Nouzon, Rue de Clerg, No. 9.

(TRANSLATED FROM THE FRENCH BY JOHN YARKER, 33—96°.)

NOTICE.

The reader will find the undermentioned plates painted in gold and in the colours which are proper to them, and mounted in triangular frames at the P. Pint, Gallery of the Palais Royal, 97.*

ADVERTISEMENT.

Freemasonry resembles the ancient Initiations. The true origin of this Association is constantly exposed to the researches of the historian, and the veil by which the mysteries of the Order is carefully concealed, leaves to the speculations of the curious a great latitude, so that each embodies from the Royal Art a special idea:—Morality, Physical Astronomy, Theosophy, Cabalism, Hermetic Philosophy, Medicine, Animal Magnetism, are all seen in Freemasonry, without forgetting the elevated system which has been so many times reproduced for the regeneration of the human species. We think that amateurs in this kind of research will see with pleasure the Universal Hieroglyph which we present to them, and which appertains to a Grade unknown in France. They will find conjoined all the suppositious hypotheses to explain the Masonic Symbols, and the study of the

* M. Illustrious Bro. Jacques Et. Marconis, 33—97°, in his correspondence with Bro. Leon Hyneman, in 1858, several times mentions the name of the E. Ill. F. Piot, as possessed of valuable Masonic works.

N.B.—The title page of the book from which this is translated bears the signature of "P. Sadler, 1815," and the water-mark of the paper is 1815.

different figures which compose it will not be fruitless as regards the ancient Mysteries.†

DESCRIPTION of the UNIVERSAL HIEROGLYPH.

This Hieroglyph has the form of an equilateral triangle, the first and most simple of the regular rectilinear figures, and which we know to have been employed by all ancient people to designate the generator—Fire.

If we divide each side of the triangle into three equal parts and continue all the lines of intersection, it will be found divided into nine smaller triangles: three only of these equilaterals are distinguished in this design; they occupy the three angles of the large triangle.

The space which is found between them forms a regular hexagon, in the angles of which are traced the emblems of the six planets, the sun being considered as occupying the centre of the hexagon.

In this hexagon is inscribed (circularly) the cord (vinculum commune) knotted in eighty-one knots, a number which expresses the last of the Masonic computations.

In the interior of this circle, which is our emblem of perfection, is traced the Grand Hieroglyph of Nature (a double triangle, with a head from which proceeds three branches), which formed the base of all mysteries, of all initiations, and which is found in all Theogonies, the hieroglyph on which rests the Grade of M.—the first, the most important of all, and the only one by which the Royal Art is attached to the doctrine of the ancients.

We next perceive at its sides the two columns J. and B. with all the details indicated in the Bible, their capitals and the globes which surmount them; on these two globes, extending from one to the other, is placed a level; the exterior outlines of the columns and the base of the pyramid (*triangle*) of which I am going to speak, form a perfect square inscribed in the circle; thus, the series of geometrical figures present an equilateral triangle

† Our readers will notice the date—1815—and will discover that this book is one explication of the Ritual of our Antient and Primitive Masonry. J. Y.

NOTE.—All the numbers employed in this Hieroglyph are symbolical and the meaning of them will be clearly seen by those who are initiated into the Mysteries of Freemasonry.

designating the three principles of all beings, a circle indicating their union, formed by mixture, and its quadrature, or the reduction of the mixtures into their four elements, to originate a new creation.

Between the two columns stand a pyramid whose height is equal to the base, there it is inscribed in a square. Like the great pyramid of Egypt, it has as its model, 108 degrees: this pyramid, upright and white, is the emblem of life, and at its apex is an inscription (in Hebrew characters) Arets Lachaiim (Terra viventium).

It is shaded contrarywise, that is to say, at its lower part, shewing more feebly at the top to indicate that the gross and terrestrial emanations are purified in rising to the higher regions.

In front of this pyramid, reaching half-way up, that is to say from the line which indicates the middle of the square, is another pyramid, black and reversed, which want of space has obliged us to shorten. It forms a tomb. It is in effect the image of death, and upon it is inscribed (in Hebrew) Arets Scheol (Terra sepulchri).*

This pyramid is placed over the first to proclaim that death is the gate of life; that the destruction of beings, that is, the disintegration of their constituent parts, their fermentation, their dissolution, can alone bring about the generation of new entities, and that without these there cannot be any reproduction—*Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert.*

It was this important truth which formed the basis of all Symbolic Cosmogonies, which again in themselves are nothing but an allegorical picture of the universal and perpetual generation of beings. [NOTE 1.]

It was to consecrate this for ever that the Mysteries were introduced into their funereal rites. *Accessi confinium mortis*—said Apuleius, et, *calcato Proserpinæ limine, per omnia vectus elementa, remeavi*; it is yet again that to this physical truth is due the moral or symbolic system of regeneration, the fundamental aim of the initiations of all ages. [NOTE 2.]

The space which the knotted cord separates from the hexagon is white; the border of the hexagon is blue in its three superior sides, and red in its inferior ones (alluding to red and blue Masonry); the knotted cord is of its natural colour; the circumference of the circle is green, which is the colour of a Perfect Master and is the symbol of life. The level is of wood, the columns are of bronze, the upright pyramid of white marble, the other (reversed) of black marble.

(To be continued.)

INSTALLATION OF THE DUKE OF CONNAUGHT AS GRAND WARDEN OF EGYPT.

AN extraordinary meeting of the National Grand Lodge of Egypt was held at the Lodge-room in the Masonic Hall at Cairo, at half-past five o'clock in the evening of the 24th October last.

R. W. Bro. Ralph Borg, Grand Master of Egypt, presided; R. W. Bro. S. A. Zola assisted as Past Grand Master. The other Grand Officers were:—R. W. B.

Zala, Sen. G. Warden; R. W. Bro. Zamboroglou, Jun. G. Warden; R. W. Bro. Glimenopoulo, Gd. Treasurer; R. W. Bro. Hazan, Gd. Secretary; R. W. Bro. Steinschneider, Sen. Gd. Deacon; R. W. Bro. Abdel Rasak Effendi, Jun. Gd. Deacon; R. W. Bro. Barnard, Grand Master of Ceremonies; R. W. Bro. Macchi, Gd. Sword Bearer; R. W. Bro. Juppa, Gd. Organist, and other officers and members of the Craft of various nationalities to the number of eighty or upwards.

As soon as the Grand Lodge was opened, his Royal Highness the Duke of Connaught was introduced by the Grand Master of the Ceremonies, and took his place at the right of the Grand Master's Throne.

The Grand Master then addressed H. R. Highness in the name of the Grand National Lodge of Egypt, and bade him welcome to their Grand Lodge, and H. R. Highness responded in a few words.

H. R. Highness was then unanimously elected a Grand Warden of the Grand National Lodge of Egypt, and asked if he would honour the Brethren by accepting that distinction, and it was then duly conferred upon him, and H. R. H., in thanking the Brethren for the title conferred upon him, assured them that he would always take the greatest interest in anything that concerned Freemasonry in Egypt.

It was then, upon the proposition of the Grand Master, unanimously resolved that a subscription should be opened for the purpose of erecting a Masonic Temple worthy of the Order in Egypt, to commemorate the occasion of their preservation by the Grand Architect of the Universe during the trying times through which all had just passed in safety. Many of the Brethren spoke upon the subject. R. W. Bro. Broadley, D. Gd. Master, and Prov. G. M. of Malta, in an eloquent and interesting speech in support of the proposition, pointed out that while both Tunis and Malta afforded excellent fields for the study of Masonic Archæology, Egypt could beat them all, and the student could there expect a rich recompense for his labours, as in Egypt it was a Royal Art. He wished, therefore, their Grand Lodge to undertake that great work as soon as possible.

After the business of the Grand Lodge terminated all the members and visitors retired to dinner, and most of the Brethren present were presented in turn to H. R. Highness by the R. W. the Grand Master.

R. W. Bro. Borg proposed the health of H. R. H. the Duke of Connaught, who in return stated he would always look back to the entertainment with pleasure, and invited those present to drink to the prosperity and success of the Grand National Lodge of Egypt.

R. W. Bro. Borg then gave the health of the Prince of Wales and the rest of the English Royal Family, and remarked that H. R. H. the Prince of Wales was always a most zealous and active Mason, and one to whom the Grand Lodge of Egypt owed special obligation. The health was drunk with enthusiasm.

H. R. Highness the Duke of Connaught then proposed the health of His Excellency the Khedive.

His Royal Highness then took leave of the Grand Master and Brethren present, and thus terminated a meeting which will prove memorable in the history of Freemasonry in Egypt.

* It is worthy of remark that the common primitive tomb presents to the eye the figure of a reversed pyramid.

THE FOLLOWING PROCLAMATION

HAS BEEN ISSUED BY

RIGHT ILLUSTRIOUS BROTHER W. B. LORD,
33°.95°.90° in the United States.TO THE GLORY OF THE SUBLIME ARCHITECT OF THE
UNIVERSE,

Ancient and Primitive Oriental Rite of Mizraim,

SALUTATION ON ALL POINTS OF THE TRIANGLE, RESPECT TO THE
ORDER. PEACE, TOLERANCE, AND TRUTH.

Utica, New York, 1882.

To all Master Masons throughout the World, GREETING :

WHEREAS, I did on the 18th day of April, 1881, obtain a warrant empowering me to establish a Supreme Grand Council General for the Oriental Rite of Mizraim 90° for the United States of America from the Sovereign Sanctuary of Canada, presided over by M. Ill. Bro. Geo. C. Longley, 33°.96°.90°.

Whereas, M. Ill. Bro. Geo. C. Longley, 33°.96°.90°. received his authority with regard to the Rite of Mizraim direct from the Sovereign Sanctuary of Great Britain and Ireland, presided over by M. Ill. Bro. John Yarker, 33°.96°.90°. August 1st, 1876, and

Whereas, on the 5th of April, 1882, the Grand Orient of Italy, the All Powerful and Mother Supreme Power of the World, its Constitution bearing date 1747, approved and confirmed my Warrant, and]

Whereas, on the 31st day of December, 1882, my Sovereign Sanctuary was admitted, received, and acknowledged as a Legal Constitutional Supreme organization within the Bosom of the League and Confederation of the Legitimate and Recognised Sovereign Sanctuaries of the World, and

Whereas, the Grand Orient of Italy, the All Powerful, the Mother Supreme Power of the World, has granted me a further Warrant empowering me and my Grand Officers to confer the Degrees of the Egyptian Reformed Rite 33°, and

Whereas, I have at great labour and expense had the Original Rituals of the Mother Supreme Power translated from the Latin and Italian into English, and

Whereas, the Rite is now worked in Italy, Egypt, Africa, India, Belgium, Roumania, France, Spain, Great Britain and Ireland, and Canada, and

Whereas, the Oriental Rite of Mizraim is without doubt the Most Ancient of all the High Grades of Masonry and its Teachings, Symbolism, Ritual, and Philosophy, the most *Sublime* because it is the *Purest* :

Therefore, know ye, that in order to advance the true interests of Pure Masonry, it is decreed by this Sovereign Sanctuary (1st) That all Master Masons in good standing are eligible for these Degrees. (2.) That suspension or expulsion in the Lodge shall cause the same in the Bodies of these Rites. (3.) That there shall be no annual dues. (4.) That all Presiding Officers of Regular Grand Masonic Bodies, shall, if they so desire, upon the payment of a nominal fee, become, after receiving the Degrees, ex-Officio Members of the Executive Committee : and lastly, that all Fees received from Dispensation and Charters, shall, after paying actual expenses and reserv-

ing 10 per cent. for a Charity Fund to be devoted exclusively to Distressed Masons, their widows and orphans, be employed for the purpose of spreading more light and the propagation of True and Ancient Masonry. Our Sovereign Sanctuary therefore issues this manifesto in the hope and with the firm belief that Master Masons, knowing the Anarchy, confusion, jealousy, and bickerings that exist in other so-called High Grade Bodies will rally around the Banner of the Oriental Rite of Mizraim, a Masonic organization which, from its conception to the present day, has been conservative in its Masonic principles and the advocate of that Pristine Purity in the Craft, which was in former days its *brightest Jewel*.

All of which on behalf of the Sovereign Sanctuary of the Oriental Rite of the Mizraim for the United States of America is Respectfully and Fraternaly submitted.

By Order,

W. B. LORD : 33°.95°.90°.

Sovereign Grand Master General of the Oriental Rite of Mizraim and Egyptian Reformed Rite for the United States of America and Member of the Confederation of Rites of all Nations over which the late Gen. Guiseppe Garibaldi presided.

THOUGHTLESS WORDS.

FROM THE KEystone.

THE neophyte is taught that he must exercise "caution," and guard well his lips so that he shall neither divulge the secrets of the Craft nor injure the feelings of a brother. Thoughtless words are like the seed of weeds, rapid in their development, quick in growth, difficult to extirpate. A Mason should ever remember the good old adage, that "speech is silver, and silence is gold." The younger brother should be very careful, especially before strangers, when the subject of Masonry is introduced, it is not a topic for every day conversation, and yet we find people discussing in public questions relative to the Craft, that should only, properly speaking, be mentioned within the tyled doors of the Lodge-room. But whilst we advise our younger brethren to be careful in this particular, we cannot too stoutly condemn the "garrulousness" of some of our older friends, who at times, in such places as railway cars and steamboats, become quite warm in their views upon this and that decision of this and that Grand Master; indeed we have at times heard these gentlemen explaining to a profane (who in all probability thought them both idiots,) the mooted point under discussion. Surely such conversation is composed of "thoughtless words."

But whilst we strongly protest against thus ruthlessly dragging Masonry into all ordinary conversations in a "promiscuous" gathering, there are yet other "thoughtless words," of far greater import, and of a deeper character—words that years afterwards perchance may burn like a coal of fire in the secret recesses of a brave man's heart, and may cause the pang of sorrow for a lifetime to exist in the bosom of the erring brother.

Oh! how guarded Masons should be over their lips, how carefully should we note our utterances. The true Freemason will never give offence to a worthy brother, if he can possibly avoid it. If his duty forces him to speak possibly harshly to a Hiramite, there is a certain way in which it can be done—without unnecessarily wounding his feelings. A Mason may have erred—he may have gone astray, he may have fallen, but harsh treatment will not redeem, cruel criticism will not recall him to his right sense of duty; thoughtless words will only anger and embitter him—kindness may save him. Jeer at the drunkard, thoughtlessly laugh at his failing, make a jest of his fall, and you damn him. Take him by the hand and gently strive to lead him back to the paths of virtue, and you may save a soul, over whom the angels will rejoice at the final day. A Mason cannot too carefully weigh his words. It is

his duty to be courteous, kind, faithful and true. The man that is ever ready to gossip, and know all about his neighbour's business, is never a very reliable person.

The giddy *quid nunc* that "hangs around" the village post-office and loiters at the town corners, rattles on with a mass of nonsense, caring little whose sensibilities he wounds with his silly sallies and senseless witticisms—he is always a brainless coxcomb; but he is, at the same time, a dangerous man—not intentionally dangerous, but nevertheless an unfit guide for the young, a bad companion for those of his own age, and unfortunate associate for those of maturer years. The trifler has no place in Masonry. He who by thoughtless words wounds a brother's feelings, as a rule, deserves censure. A man may and does occasionally give a stab, quite unintentionally, but that of course, is an unforeseen mistake. We allude to those brethren who rattle on about anything and everything, retailing every "titbit" of scandal, dilating with glee upon the slips and falls of a neighbour, and gossiping and tattling upon all the small talk of the hour. Such men (if men they can be called) should never be admitted within the pale of Freemasonry. We want only earnest men, good men, thoughtful men. The miserable rattle-brained retailer of "small talk" is first-cousin once removed from "the liar," and the liar is a brother of the murderer and seducer; for he who would take away the character of a brother by loose and careless talk is very close to him who willfully lies, and he who would blacken the character of a Mason by thoughtless words, would only hesitate *through cowardice* to rob the innocent maiden of her virtue, and stab her father in the dark, if he thought it would save him from detection.

Thoughtless words do great harm, and cause much misery; brethren, therefore, should be very careful in all their expressions as well as actions. It is a duty they owe to the Craft and to themselves. We cannot tell how much unhappiness we may cause in a family by a word lightly and thoughtlessly spoken. Wounds are often thus made that take years to heal, and even then leave ugly scars, and at times sores, that will ever and again break out in all their original virulence. We cannot be too guarded in our expressions, too careful in not hurting the feelings of others. Some are so sensitive, that the least whisper cuts them like a surgeon's knife, but, like it, does not cut to heal, but becomes a deadly taint in the system like the jagged wound from the poisoned arrow. A thoughtless word, a senseless, meaningless expression, may ruin the character of the man we call "brother," or destroy the fair name of a pure and virtuous woman. How careful then should we be to guard that unruly member, the tongue. Hiramites are bound by every sacred tie to be very guarded, to be very particular in this respect; they should weigh well every expression they use, and never by a single word blacken the name of any man, woman, or child. Freemasonry teaches this, the God of Freemasonry has declared it, and we as followers of the Widow's Son are bound by every tie of honour and truth to obey. Brethren, never indulge in "THOUGHTLESS WORDS."

THE ELEMENTS OF SECRECY IN THE MASONIC INSTITUTION.

In the minds of some persons it is enough to condemn any organization that the elements of secrecy enters into its system and proceedings. Such persons make no discrimination between one secret society and another; for to their inconsiderate or prejudiced thought all associations that exclude the world at large from a full knowledge of their doings are unworthy and dangerous. The assumption is that wherever there is anything concealed there is evil; and, therefore, the very moment that any number of men unite together in a secret association it is held to be the natural inference that they are engaged in some work which will not bear the light of day. Thus it is argued that the element of secrecy in any organization is quite sufficient to justify an unfavourable opinion of its purposes and work.

That there is neither logic nor fairness in such judgment is frequently shown. There is always some danger of reaching a false conclusion when a person generalizes from particular and special cases, yet it is by such a process of reasoning that all secret societies are frequently included under a sweeping case of condemnation. The Jacobin Clubs that afflicted France in the last century were composed of disloyal and designing men who plotted the overthrow of the government. They made use of secrecy to cover their base purposes. The Communists and Nihilists of the

present day are supposed to be united for political purposes by a strong bond of secrecy, and it is assumed that they are thus associated because of certain objects which they have in view—objects against the peace and good order of society. But because there have been and are such organizations enveloped in mystery, it by no means follows that all secret societies are engaged in plotting treason and are alike dangerous to the community. A discrimination should be made and every organization should be judged on its merits. Most certainly it will not do to assume that secrecy is always a cloak for baseness and wrongdoing. In the home, in business relations and enterprises, in many matters pertaining to the church and the state, there is action taken of which the world at large may not be informed. Secrecy of itself, within proper and well defined limits, ought not to excite hostility. It is only when such secrecy passes the lines of propriety, and becomes a means to unworthy ends, that it deserves to be treated as a dangerous element.

In this line of thought we may come to the enquiry—In what sense is Masonry a secret society? There is no mystery about its objects and purposes. Its moral and benevolent character has been signified to the world by manifold declarations and by practical deeds. Masonry affects no concealment of the objects it has in view and the work it is trying to do. It publishes the times of its various meetings, its general transactions, the full list of its members; and whoever is curious enough to read or enquire may ascertain what Masonry stands for and what it is doing. Let it be remembered that the Masonic Institution, in English-speaking nations at least, is not surrounded by any such impenetrable veil of mystery as has been made use of to shroud from the eye those associations and combinations already alluded to. The secrecy of Masonry is legitimate and harmless. It holds its rights and ceremonies to itself. It cherishes the means of recognition, by which members of the Brotherhood can make themselves known to each other, and does not impart these signs and tokens to the world; but these secrets, let it be kept in mind, are within the reach of any man of intelligence and good moral character who desires to obtain them, and who will conform to the ancient and well defined way of procedure. Secrecy is an element of the Masonic Institution; but it is only that secrecy which we believe to be honourable and justifiable. The general character and work of Masonry may be known and read of all men.—*Repository.*

Notices to Correspondents.

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

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

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

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

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, MARCH, 1883.

BOARDS OF GENERAL PURPOSES.

WHEN we first hear of Freemasons in these Kingdoms, we find them as bodies of men scattered over the country without anything resembling a warrant or charter authorizing them to meet. In several centres there seem to have been almost permanent bodies meeting more or less regularly, but the only Lodges, properly so called, seem to have been those workmen who were employed on large buildings, which took several years to construct; those met regularly during the course of the particular job of work, and admitted apprentices, regulated their wages, and consulted together for the general good of the company gathered together upon the spot, and without doubt refreshment and meals, board and lodging, occupied their attention, in common with building and other important matters. There does not seem to have been in the times we refer to, any such trade or calling or profession as that of architect, but the Head of the Building Company or Lodge, seems to have been the best skilled and most experienced workman and draftsman, and, as far as can be now ascertained, all the Great Historical Buildings of Antiquity were constructed under the direction of what we should now call a working craftsman, and at the construction of none of them do we find an architect pure and simple—a man who draws figures on paper, and who could no more turn out a cubical stone out of a lump of granite, with a hammer, chisel, and square, than he could make the conventional silk purse out of the old sow's ear. We find, consequently, one of the most celebrated architects of antiquity employed in cutting a peculiar shaped stone, the fashion of which was apparently unknown to any other workman employed at the building under construction. We find that at stated intervals, more or less regular, there was held one large convention, or meeting, or assembly of Freemasons in some central place in the Kingdom, and although the mode of his selection is now a matter of great uncertainty, there was always apparently one craftsman well recognised as the Grand Master Mason of the Kingdom, who presided over this large General Meeting, and

before him and the assembly were brought forward all matters concerning the general or individual good. At this great assembly all Freemasons, including apprentices, were at liberty to attend, and every craftsman had a right to speak and vote, or if unable to do so in person to direct his representative. Upon these lines our present Grand Lodges were formed, but in the United Kingdom the fellow-crafts and apprentices have by degrees lost the privilege of attendance, and can therefore now exercise the right of direct representation by their votes for election of Master of their Lodge only. After the establishment of the three Grand Lodges of the United Kingdom, it was found that the business of the craft grew to such proportions that the members could not afford leisure time to remain together to complete it, and this led to the formation of Committees for the purpose of arranging correspondence and other matters of general interest, and of putting them in form and order for the saving of the time of the Grand Lodges, and these Committees are now known as Boards of General Purposes, and are most useful bodies to the craft as long so they carry out their duties honestly, fairly, and independently. Their duty is, or ought to be, to receive and inspect all correspondence from the Provincial Grand Bodies and individual members of the Craft, and lay the same before the Grand Lodge for the information of the members attending that assembly, and to have all references bearing upon the various subjects to be discussed, ready prepared for the assembly's use. If a Board confines itself strictly to this duty it does a good work, but it is always liable, like other similar committees or boards in the profane world, to usurp or abuse powers it was never given, and to look upon itself as a body appointed to directly control and govern and direct the Grand Lodge and the Craft at large. All Freemasons, as we said before, are entitled to have their opinions and their grievances heard by the Grand Lodge itself, and when any documents are forwarded from individuals or the Masonic Provinces it is an absolute and fundamental landmark of the Order that these opinions and documents should be in every case submitted to, or reach in some way, the Grand Lodge itself; otherwise this ancient and fundamental right of speech and representation of the Craft at Grand Lodge is an absolute farce, delusion and sham,—nay! it is worse—it is a snare into which Freemasons have quietly been slipped, and by means of which themselves and their liberties are led about under the control of an arbitrary and despotic oligarchy—like old maids' waddling poodles. If we are correctly in-

formed, there were in Ireland, during last summer, two formal resolutions adopted by two Southern Masonic Provinces, in Provincial Grand Lodge assembled, forwarded for the information and guidance of the Grand Lodge of Ireland. They were duly received by the Irish Board of General purposes, but were never laid before or mentioned to the Grand Lodge; and now, again, another more important document from one of the two Provinces referred to, adopted after a session of the Provincial Grand Lodge lasting two days, and which bore directly upon a vote asked for by the Irish Board of General Purposes, against the liberties of Brethren, members of Grand Lodge, was never read to the Grand Lodge in February, although two copies of it were in the Grand Lodge-room when the vote was given, and no mention was once made there, of said important resolution, nor was it ever communicated to the Grand Lodge itself either then or since. This course of procedure, and the suppression of important documents from the knowledge of the members of the Grand Lodge of Ireland has had the effect of practically disfranchising two Irish Provinces, and all Freemasons in them, cuts directly at the root of all the ancient privileges of the order, and the privileges and liberty of every single member of the Craft in Ireland, and sets up an oligarchy of the very worst possible description to rule arbitrarily throughout the length and breadth of Ireland. This arbitrary rule, though now applied to the South *only*, where such a transaction may prove comparatively safe, may at any future period be extended to the North, East, and West, and Irish Freemasons towards all points of the compass will find themselves enslaved by the precedent now established.

MASONIC ANTIQUARIAN NOTES OF 1794.

DURHAM.

OF the ancient state of Masonry in this part of the island as in the rest of the kingdom, we have few documents; but as in those times the practice of Operative Masonry was generally united with that of Free and Accepted, the venerable fabrics erected by the former may give us sufficient grounds to suppose that the institutions of the latter were well understood in this opulent and religious district.

Since the renovation of our order, Durham has, in a particular manner, been favourable to the diffusion of Masonic principles. A proof of an early communication with the Grand Lodge may be derived from the seniority in 1794 of some lodges in this county, one being in the list No. 19, and another 44. In the year 1794 it was honoured with a Provincial Grand Lodge, three splendid Chapters of the Royal Arch, possessed the sublime degree of the Harodim, and several respectable and well attended lodges. Here in 1883 we may remark upon the evidence which Durham possessed in 1794 of the practice of the high degrees, as we find mention of bodies of Heredom, Knights Templar, Knights of Babylon, and at Gateshead, in 1746, there is a minute of the practice of a branch of Masonry misspelled "Highrodiam."

CITY OF DURHAM.

PROVINCIAL GRAND LODGE.—In consequence of a petition signed by the Masters and Wardens of the respective lodges of this province, to His Royal Highness William Duke of Cumberland, Grand Master, praying to have a Provincial Grand Lodge, William Henry Lambton, Esq., M.P., was on the 6th of October, 1787, by patent under the hand and seal of His Royal Highness, appointed to that office.

May 1, 1788.—The P. G. Master appointed Brother Alderman George Finch his deputy, and the Craft through all its various gradations, secret as well as obvious, is considerably indebted to his skill and industry. Brother Robert Bone, P. G. Secretary.

September 9.—Brother Lambton was installed Provincial Grand Master in the presence of upwards of 150 brethren. He then appointed the Grand Officers for the ensuing year, and the day was spent with a splendour and festivity that did honour to those who conducted the arrangement.

October 14.—Laws and regulations for governing the P. G. L. were agreed to.

August 15, 1791.—The Grand Lodge walked in procession, and laid the foundation stone of a new theatre in the city of Durham.

September 24, 1793.—A Grand Lodge was held in the Phoenix Hall, Sunderland, when a procession of about 200 brethren took place. After hearing divine service in the parish church, they proceeded across the River Wear, and assisted Brother Robert Burdon, M.P., in laying, with the usual form, the first stone of an intended bridge. In the procession were Bros. Siddal, Charltons, Hills, Stoot, Horsley, Pt. Wardens; Balmer, Word, Ebdon, Wilson, Bone, Pennington, Wright, P. M., Brewster, Stanfield, Martin, Rivington, Smith and Hutchinson. Grand Officers in 1794:—W. H. Lambton, P.G.M., George Finch, D.P.G.M., T. Brown, M.D., S.G.W., Michael Scarth, J.G.W., Rev. W. Nesfield, (Chaplain to the Prince of Wales), G.W., Lewis Pennington, G.T., Robert Bone, C. S., C. Ebdon, G.A., J. Nicholson, G.S.B., T. Ebdon, Pt.S.G.W., G. Woods, Pt. S.G.W., J. R. Rowntree, Pt. S.G.W., J. Mowbray, Pt. S.G.W., J. Balmer, Pt. S.G.W., John Taylor, Pt. S.G.W., Grand Stewards—Rev. J. Heskett, J. Horseley, W. Stott, A. Hedley, S. Nicholson, J. Wilson.

August 12, 1794.—The P.G.M., Bro. Lambton, and his officers and the Masters and Wardens of the several Lodges in the County, assembled in the Granby Lodge Room. From the Lodge, the Brethren adjourned to the Town-hall, where a sumptuous entertainment was provided by Brother Fairest, of the City Tavern.

ROYAL ARCH CHAPTER OF CONCORD was constituted by the Grand Royal Arch Chapter of England.

August 5, 1787.—Companions—Finch, Z., Sample, H., Bright, J., Bone, E., Pennington, Castle, Stott, C. Sojourners—Nicholson, Jaintor.

GRANBY LODGE, No. 166.—Private Rooms in OLD ELVET, DURHAM. Meet every month. Master's Lodge during the winter, on the third Tuesday. In 1791 the Lodge-room was rebuilt by Brother Richardby, and furnished and beautified by a voluntary subscription of the members. In these secret mysteries Brother Finch has been a prime mover. Much has been derived from the knowledge of our deceased and worthy Brother, G. Nicholson, P. Grand Architect, under whose intelligent eye commenced, and from whose plans are proceeding the masterly repairs and improvements of our venerable Cathedral, and Brother Word, the present R. W.M., has, with a becoming zeal, followed the steps of his worthy predecessors, and takes the lead in Masonic operations, with a skill that does honour to his application and understanding. Officers, 1794.—George Word, W.M., Sam. Castle, S.W., Capt. Siddon, J.W., Rev. Edward Parker, C. L. Pennington, T., R. Bone, S., Wordifield, Steward, J. Nicholson, T.

SUNDERLAND.

To any one who has given the subject the least attention, it will readily occur, that in our principal seaports the science of Freemasonry has been, in general, received with ardour and cultivated with diligence. The sublime nature of the objects by which seafaring men are continually surrounded, may dispose them to scenes of congenial solemnity and grandeur; the magnificence and splendour of the Lodges on the Continent may give a sentiment of exultation; or their experience of the general benevolence which this institution has disseminated among the sons of all nations—often softening the horrors of war, and bringing comfort and fraternal assistance into the gloom of dungeons and the recesses of

misery, may, perhaps, lead them to a higher state of admiration and attachment. To whatever circumstance the effect may be ascribed, those who are conversant with Masonic seamen, or who have visited the Lodges at Hull, Liverpool, Bristol, Plymouth, Yarmouth, &c., will, at any rate, pronounce the fact to be obvious. Sunderland, with some few remissions incident to every human process, may very fairly be added to the list. The first Constitution was granted by the Marquis of Cameron. The date is October 7, 1755. It is directed to James Smithson, Provincial, who constituted the Lodge, then No. 207, in 1794, 121. The first officers we find upon record are John Thornhill, J.P., Master; Jacob Trotter, S.W.; John Row, J.W.; and the first D.M. who carried on the business of the Craft for many years was George Ogilvie. The Lodge was held at the house of Adam Turner, Church Lane. The Masters who succeeded were Dr. Isaac Brown (father to the present W.M.); William Gooch, Comptroller of Customs; Robert Inman, and many others of equal consequence. After many fluctuations and some changes of place, the Lodge fell under the guidance of Capt. George Thompson, who held the chair above seven years. He built an elegant Hall for them, and on the laying of the foundation stone the Brethren named their Lodge the "King George." The building being finished in due time was solemnly dedicated on the 16th July, 1778, on which occasion an animated Oration was delivered by our learned Brother, William Hutchinson, of Barnard Castle, author of the Spirit of Masonry, History of Durham, New History of Cumberland, &c., and 144 Masons dined together.

At the close of the year 1781 Bro. Thompson resigned the chair, and received a unanimous and affecting vote of thanks for the important services he had rendered the Lodge, and Tipping Brown, M.D., was chosen Master. Dr. Brown held the chair three years and under his direction the Lodge flourished with increasing splendours and advantages. On the 19th November, 1783, after having held a Master's Lodge, the Hall by some accident took fire; some of the furniture, papers, &c., were saved, but much was lost and injured, especially some valuable paintings, and the hall was entirely destroyed.

The meetings were then held at Brother Jowsey's, where a subscription was entered into, ground was purchased, and on the 5th of April, 1784, Bro. Brown laid the first stone of the Phoenix Hall, attended by a numerous and splendid appearance of Brethren, clothed in the different regalia of their offices and orders. The Architect was Brother John Bouner, who in twelve months' time completed one of the most beautiful edifices in England for Masonic purposes. On Tuesday, the 5th April, 1785, the dedication took place, when an ode written by the R.M. Dr. Brown was performed with the whole strength of Durham Cathedral and the surrounding neighbourhood. An Oratorio was given in Church and an Oration by the Rev. Thomas Hall, Chaplain to the Lodge; 176 Brethren attended. The Lodge continued to meet in this elegant Hall. Bro. Robert Ferguson for three years held the chair with credit to himself and the Society. Officers of the Phoenix Lodge in 1794:—T Brown, M.D., W.M.; J. I. Stanfield, S.W.; J. Wilson, J.W.; Rev. J. Heskitt, C.; W. Ferguson, P.M.; R. Wright, D.M.; R. Markham, I.; W. Robinson, S.; T. Wake, and C. Vaux, Deacons.

SEA-CAPTAINS' LODGES.

On the petition of a number of Brethren the warrant for this Lodge was granted on the 14th January, 1757, by the Marquis of Carnarvon. They were constituted as the "Sea Captains' Lodge" by Bro. John Thornhill, Master of the Old Lodge, and his assistant officers.

Their first Master was William Scolley and the Wardens were Joseph Greenwell and Micah Wardell. The early meetings seem to have been well attended; numbers were initiated; and the Masonic business—chiefly conducted by Bro. Wm. Allison—appears to have been carried on with dignity and intelligence. Bro. John Biss was chosen Master in the year 1765 and continued in that office until the end of the year 1784. During his administration Masonry was cultivated with ardour and diligence; order was enforced; conviviality was enjoyed; and the finances of the Lodge advanced to such a pitch of affluence as to supply in the most ample manner the conveniences or decorations of the institution, or be ready to answer the more interesting calls of general charity.

In the year 1791, Michael Scarth, Esq., became a member of the Lodge. To a mind well informed and sound judgment Bro. Scarth brought a faculty of application and perseverance that will

not easily abandon a design whilst any advantage could be procured to it. He revised the laws, and under his exertions the Lodge flourished and Masonry was promoted and respected.

On the 27th December, 1791, Rowland Burdon, M.P., was elected Master; the respectability of his name, and above all, the virtuous lustre of his character, gave new vigour and dignity to his proceedings.

In 1792, the Brethren shewed the high sense of the benefits they had received by appointing Bro. Scarth to be their Master. During his government Bro. Burdon laid the first stone of Wear Bridge; Bro. Scarth was honoured by the P.G.M. with a blue apron; and in the course of that year he planned and brought into execution a charitable scheme of giving education to twelve poor children. The Lodge formed and set apart a fund for that purpose; and the benevolent society of Quakers allowed them the use of their school and admitted these children to be incorporated with those of their own charity. The Sea Captains' Lodge, No. 129, meets at Bro. Jowsey's—the Golden Lion. Officers 1794, Rowland Burdon, M.P. W.M.; Michael Scarth, Acting M.; T. Stout, S.W.; R. Wright, D.M.; G. Parker, T.; J. Carter and J. Hewit, Deacons.

The general state of Masonry in Sunderland is on the whole favourable and flourishing. The most cordial harmony subsists between the two Lodges, and this fraternal disposition is more intimately cemented by a judicious plan, formed by the two Masters and ratified by their respective Lodges, which enacts that the two Masters and four Wardens, for the time being, are to be considered as members of both Lodges, and as such to share in all the privileges, and be subject to all the penalties of each society. They are in future to meet alternately in their different Halls, and the Brethren of both Lodges, on each meeting night, are to be summoned without distinction. The scientific and occult operations of the Craft are applied with skill, diligence, and reverential decorum; and in these internal proceedings both Lodges are highly indebted to the intelligence and industry of Brother Richard Wright, a man who adds unassuming modesty to very extensive Masonic knowledge; and at the same time conducts the great work with a becoming firmness worthy the importance of the occasion. The exalted Order of the Harodim is attended to and practised by both Lodges—and a very ancient and mysterious degree of Masonry, *The Passage of the Bridge*, is here known and cultivated.

STOCKTON-UPON-TEES.

LODGE OF PHILANTHROPY, No. 19.—The constitution under which this Lodge is formed is dated so far back as the year 1725. It was originally held at the "Swan and Rummer," Pinch Lane, London. Lord Paisley was then Grand Master; and the Lodge was solemnly consecrated on the 2nd day of February, 1725, by Dr. Desaguliers, Deputy G.M. The first officers were Martin O'Connor, M.; Richard Shergold and Samuel Berrington, S. and J.W.'s. The Lodge continued in a flourishing state for many years. Lord Kinsale was initiated, and other names of title and respectability are to be found on the list of members and visitors. Frequent official visitations were made by the Grand Lodge, particularly by the Earl of Inchiquin and Lord Kingston, when Grand Masters; and so soon after their constitution as the year 1727 we find the number of members amounting to thirty-five. Samuel Berrington was the second Master, and in 1728 Mr. O'Connor was appointed Junior Grand Warden by Lord Kingston, which office Mr. Berrington also filled some time after; and members of this Lodge were frequently found in the list of Grand Stewards. On February the 24th, 1730-1, Captain Peter Cheslup being Master, the Lodge was removed to the Swan Tavern in Exchange Alley, where it was well attended, but returned to Pinch Lane in the November following. During this time and down to the latter end of the year 1784, the Lodge appears to have been much beholden to the services and constant attendance of Bro. Samuel Berrington, who was Grand Warden in the year 1742.

From this period we have little account of proceedings till the latter end of 1756, when the constitution and Lodge was transferred to Stockton in the County of Durham, and the Lodge was accordingly opened in due form at the Queen's Head Tavern on the 2nd of December—Thomas Burdon, M., Thomas Rudd, and Thomas Whorlton, S. and J.W. The Lodge appears to have flourished—several exemplary charities were distributed both to distressed Masons and to the poor at large; the operations of Masonry were duly carried on, and the old charges and regulations were enforced with dignity and decorum. Among those of

the original members who by their exertions and perseverance contributed to the stability of the institution, we find a pleasure in recording the names of Brothers Burdon, Rudd, and Hunt.

On Thursday, August 23, 1764, after a solemn procession from the Lodge-room, the foundation stone of a bridge then intended to be built over the river Tees was laid by Bro. Nelson, one of the undertakers of the building, assisted by Bro. Henry Dixon, W.M., and the Brethren of the Lodge, No. 23, amidst an infinite number of spectators, who unanimously wished success to an undertaking which, when completed, must prove of the greatest utility to the neighbouring counties. It is now (1794) the Lodge of Philanthropy, No. 19, and meets every First and third Friday at the Black Lion. Officers—R. Christopher, W.M.; James Crowe, P.M.; M. Crow, S.W.; M. Wadeson, J.W.; J. Peacock, Treas.; Richardson Farron, Secretary.

SWALWELL.

LODGE OF INDUSTRY, No. 44.—In some ancient records we find that Masonry was carried on in this town in the year 1725, but the first regular nomination of officers is in 1733—Joseph Clark, M.; John Robinson, S.W.; Edward Alpost, J.W.

March 21, 1735.—Joseph Laycock, a member of this Lodge, was appointed by the Earl of Crauford, G.M., Prov. Grand Master for the County of Durham, and the Provincial Grand Lodge was held in this town for many years after. Officers at that time were:—K. Jones, M.; W. Hawdon, S.W.; J. Armstrong, I.W.

The constitution being lost or mislaid, a new one was granted by the Duke of Beaufort, G.M., Oct. 1, 1771, the Lodge being then No. 61, and the officers T. Chambers, M.; W. Daglish, S.W.; W. Hall, J.W. This ancient Lodge has flourished very much both in the principles and practice of Royal Science. The Mysteries of the Harodim were exercised and carried out at Winton, the residence of P.G.M. Laycock, and numbers of Brethren from the surrounding country repaired to this Lodge for intelligence and instruction.

1794, LODGE OF INDUSTRY, No. 44, meets first Monday. John Taylor, W.M. (and P.G.J.W. for the county); Michael Shield, S.W.; Henry Marshal, I.W.; Abraham Shield, S.D.; Robert Wilson, J.D.; Thomas Carr, Treasurer; William Newton, Secretary. And the internal rites conducted by Ralph Arthur, D.M.

GATESHEAD.

LODGE OF UNION, No. 295.—The first constitution was granted by the Earl of Crauford, March 8, 1735, and was consecrated by the P.G.M. from Swalwell, attended by the P.G. Lodge, the Lodge of Swalwell, and Brethren from the neighborhood, who formed themselves into a grand procession, preceded by a band of Music, and clothed in the different jewels and badges of their respective orders. The code of bye-laws which was adopted was founded in judgment, and seemed admirably calculated to promote harmony and secure the principles of the institution. The first officers on record are T. Jackson, M.; T. Leadbetter, S.W.; J. Bulman, J.W.; and the place of meeting the Fountain in Pipewell Gate. It is supposed that the unsettled state of that part of the country during the disturbances of 1745 broke up the regularity of the meetings, till the Lodge fell into decay and crumbled to pieces.

On the petition of Alexander Stewart, a new constitution (then No. 456) was granted by Lord Petre, G.M., bearing date 16th October, 1773. The secret operations of the Craft were carried on by Samuel Wilson, as they are now by Bros. Davison and Crowe. The Lodge has been much beholden to the Rev. Mr. Falcon, who for two years held the chair with attention and dignity.

There is a Royal Arch Chapter held here, there are many Knights Templars, and most of the Brethren are initiated into the Secrets of the Harodim.

1794, LODGE OF UNION, No. 295, meets at the Blue Bell every second Monday. Bro. Littlefear, W.M.; Hill, S.W.; Arthur, J.W.; Reay, S.D.; Jackson, S.D.; Doncan, Treas.; Byers, Sec.

STORMDROP.

RABY LODGE, No. 372.—This constitution was granted by the Duke of Cumberland, G.M., and was solemnly consecrated by the Master, Past Master, Wardens, and Brethren of the Restoration Lodge, Darlington. The Master, Officers, and others of the Stockton Lodge; the Master, Officers, and Brethren of the Lodges of Concord, Barnard Castle; and several other Brethren assisting at the solemn ceremony. The Brethren went in procession to the church. An excellent sermon was delivered by Bro. Lawson, of West Witton in Yorkshire. The procession returned in due order

to the Lodge, where two able orations were given; the one by Bro. Cloudsly of Darlington, and the other by our learned Bro. Hutchinson. The Brethren, to the number of 57, dined together in the Lodge-room at the Raby Castle Inn, and the day was concluded in festivity and decorum. The officers were:—William Hutchinson, M.; David Bell, S.W.; William Alderson, J.W.; Stephen Alderson, S.D.; John Luck, J.D.; Thomas Waller, Treasurer; Thomas Wood, Secretary.

SOUTH SHIELDS.

St. HILDA'S LODGE, No. 343.—The constitution was granted on the 15th March, 1780. A Hall was built, and the Lodge constituted by Francis Peacocke, Master of St. John's Lodge, Newcastle, being No. 521. Richard Forrest, W.M.; James Pletts, and William Bolam, Wardens. The meetings and business were carried on with regularity for a few years, but declined gradually till the month of March, 1785, when the Brethren ceased to meet.

Since the 1st of June the Lodge has been held at the house of Bro. Richard Rain; and from the exertions, guidance, and knowledge of Joseph Bulmer, Esq., at that time elected Master, has advanced in numbers, science, and respectability. Bro. Bulmer has held the chair from that time to the present, excepting the intervention of one year, when Bro. Paul Lee presided.

1794, St. HILDA'S LODGE, No. 343, meets at the Golden Lion in the Market Place. Officers:—Joseph Bulmer, W.M.; Thomas Wilson, S.W.; John Sidal, J.W.; Paul Lee, Treasurer; Christopher Bambridge, Secretary.

(To be continued.)

PRIMITIVE AND ORIGINAL RITE OF FREEMASONRY.

It is evident to every thinking Freemason that if the Craft has any claim to antiquity it is not unlikely that the traditions of the Master Mason are substantially correct, but it is also evident from the information imparted to those who are admitted to the Craft that it contains only the information or history of Freemasonry which has descended to these countries from workmen employed upon the one Great Building, the history of which it tells about. In the very recital of the information imparted this is stated, and upon consideration it will be seen that a new system was there and then engrafted or substituted for an old. That there was some great system of imparting the Great Truths of Religion by means of Symbols is certainly true, and it meets the antiquarian at every turn of his research into the social and political doings of any great nation of antiquity, upon the examination of whose mode of life he may be engaged, and to the Master Mason, at all given to enquiry, it is evident that what he has been taught is not the primitive or original teaching of the now called Masonic Body. Most Masons having only joined the Craft from a general notion of the good character of the members, and from their social and convivial habits, rest satisfied with what the Craft chooses to teach them, and are satisfied with taking what is given to them as they take gifts from Providence, without thanks or question—these brethren will rest perfectly satisfied and happy in the possession of good things, and they are perhaps right, although Masonic secrets do not come to them free like Providence's other gifts. All Freemasons, however, are not quite so contented and happy, but want to find out something for themselves and increase their knowledge where they feel a want, and so, for such Brethren, there is plenty of scope in Freemasonry, all the great writings of antiquity being profusely strewn with symbols of early teachings by hieroglyphics and otherwise. The Primitive and Original Rite professes to show what was the one and original system out of which all other systems sprung, and it is a great and self-evident mistake to hold, as some do, that Craft Masonry, as now taught, is the oldest system of Masonry in the world; it says itself it is not, and it is quite patent that even upon its own chronology all the purely Egyptian degrees (so now called) must have had a far greater antiquity. The Primitive and Original Rite of Masonry, unhappily yclept Swedenborgian, is well worth investigation, and as our Italian Brethren would say, that Rite of Freemasonry, even if it does not contain too much "VERO" has without any doubt been skilfully "BEN TROVATO," and its Three Degrees worth the attention of every intelligent Master Mason.

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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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Defunctus.

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

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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.

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Chartered 16th June, 1872.

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- With its GRAND TRIBUNAL, &c. MEETING on the SUMMONS of the GRAND ANNALIST.

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 „ „ R. H. HOLT, 32°, S.G.C.
 „ „ RICHD. HIGHAM, 32°, Sub Dai.
 „ „ G. A. ROBINSON, 30°, Sec.

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

LIVERPOOL.

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- V. ILL. BRO. W. H. QUILLIAM, 32°, M.W.
 „ „ SAMUEL HOWARD, 30°, 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.

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

Gd. Judge ... V. ILL. BRO. R. PALMER THOMAS, 32°
 Gd. Defender ... " " " J. E. GREENHILL, 31°
 " 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.)

HAVANT.

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

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

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

No. 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.

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.—"Sphinx."—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 unasonic persecution of the Rite
 in Ireland it is deemed for the present inadvisable 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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 LECTURES**

OF A

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EMBODYING THE PRELIMINARY EXAMINATIONS
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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 Antiient
 and Primitive Masonry; Grand Master General
 of the Antiient and Primitive Rite, and the Swedenborgian
 Rite, in and for Great Britain and Ireland.*

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