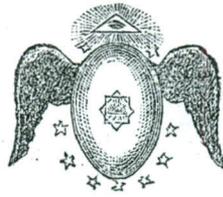


PEACE, TOLERANCE, TRUTH.

# 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. 7.

JULY, 1883.

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

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“FINIS CORONAT OPUS.”

THE work of Masonry is of supreme dignity and importance. It is hallowed by the memories of the past, and is glorious in both history and story. The lectures of the Craft trace their origin to King Solomon, but there are traditions to refer them to a period far anterior to that of the building of the Temple. Like human history, that of Masonry is lost in antiquity. But we have our monuments, which are landmarks indicating to us the progress of the Craft.

We were born of a race of builders—Temple builders. Our forefathers in the Craft were members of the mediæval and oriental building fraternities, or operative guilds. Among the landmarks that monument our history, are the magnificent Abbeys and Cathedrals of mediæval Europe, the Temples of Greece, Rome and the Orient. King Solomon's Temple, the Great Pyramids of Egypt, and the massive constructions of Assyria, Babylon, and other Oriental Empires. The work of Masonry is a legacy from the remotest past.

Concerning the early origin of Masonry there can be but one opinion among intelligent investigators; but, however the Craft may be dignified with years, after all, *finis coronat opus*—it is the end that crowns the work. Freemasonry must be respected for what it is, rather than for what it was. It has its roots in the past, but those roots are under ground. Its past is dead and buried, and now only a remembrance, and sometimes merely a tradition, while its present is seen, and felt, and known—the Freemasonry that confronts us, and is visible, tangible, material. It is with us and for us. It made us Masons, and not we ourselves. We are a part of it. It breathed into us the breath of Masonic life, and flashed upon us the meridian splendour of Masonic light. It owes nothing to profane hands, or human laws. No act of incorporation can lend it stability or honor. Its work is by itself, and for itself. It does not make a public spectacle of itself. Its principles are not secret, but ITS WORK IS, and how it initiates none but Craftsmen may know. At its elections the profane may neither vote, nor gaze upon the voters from the gallery. With its installation of officers “the public” have nothing to do. It exists for itself, and by itself. *The work of the Lodge is all esoteric.* There are occasions when its

is seen in the outer world, but these are all distinct from the work of the Lodge. When the Masonic dead are buried, or the corner-stones of public edifices are laid, or a notable Masonic anniversary calls the brethren to appear in procession, then Freemasons come in their persons and profession before the world, but only then. They never, rightly, Masonically invite the world to come and observe them perform in their Temples their esoteric ceremonies. Such an end would mar, and ultimately destroy, not crown their work.

Pessimists see nothing beautiful or noble in the natural, social, political or moral world. The earth is built upon volcanoes, and must eventually “go up.” Governments are all temporary human constructions, and must in their turn “go down.” The ground is seeded to weeds, and thorns and thistles, and requires intense *persuasion* to produce anything else. Everything is for the worse, say these unhappy, wilful, blind prognosticators. But they are premature in their judgments. It is *the end* that crowns the work. Men are not now as bad as they seem. The earth is rich in its fruits when diligently cultivated. And there comes a time when both the earth and man shall be regenerated. There shall be a new earth, and a new man upon it—both new, and yet *both old*. Both will be crowned with glory and honour. The end will justify the works of the Grand Architect of the Universe from the very beginning. If any one be inclined to despond concerning the present or the past, let him call to mind the future. Wait till the end. In the evening there shall be light.

A new Lodge is constituted. It starts out under the happiest auspices. Its roll of members is unusually full, its treasury replenished with funds, and its doors echo with the knocks of applicants for admission. Will it always continue so? If the wisdom that originated continues to build, but not otherwise. Stone must be laid upon stone skilfully and well. Truth, prudence, justice and charity must actuate the membership. The ashlers must be perfect, so that the sides and corners of the Temple may be polished. Who can tell whether this Lodge will go on, prospering and to prosper, or go out in darkness, its warrant surrendered, or sequestered, or do. It exists for itself, and by itself. *The work of the Lodge is all esoteric.* An applicant is made a mason. He is elected to many



stations of honour in the gift of the Craft. Will he continue steadfast? Or, when he approaches the horizon of death, will his sun set in a murky cloud? No one can surely tell till the end comes. It becomes every one, therefore, to be watchful and beware. We have seen more than one life gilded with Masonic honour, ruined by a misguided step at the close. Look always to the end, for *finis coronat opus*. Freemasons' Lodges and Grand Lodges, are all the work of human hands; but there comes a time, and a place, wherein all the mistakes of earth shall be rectified. Bad men are sometimes, through the ignorance of a section of the Craft, made Masons, but they shall not continue in "good standing" for ever. In the Celestial Lodge only the true Mason will find admittance. His work upon earth must have been square work. He must have been a Mason in heart and in life, as well as in name. Hence, to every individual Freemason the assertion is startlingly true—  
THE END CROWNS THE WORK.

### A LODGE OF PERFECTION.

FROM THE KEystone.

THE Brother who seeks a Lodge of Perfection does well; the Brother who finds it does better; the Brother who is admitted a member of it does best of all. Chesterfield said, "Aim at perfection in everything—though in most things it is unattainable." What if it be? That is something every one should discover for himself. The quest for perfection is valuable, even if it be unsuccessful, for it is its own reward. But is perfection impossible of attainment?

The first question an applicant for the degrees of Masonry should propound to the brother whom he intends to ask to propose him should be:—"Is this a Lodge of Perfection? Let me see the printed list of your members, if you have one, for that is the only means I have of determining this question in advance." In like manner every brother demitting, before connecting himself with another Lodge should start a similar inquiry. But suppose there be no Lodge of Perfection, at least some one is preferable to all others, and this is one manner of determining the fact.

The reader has discovered, ere this, that when we use the term, "Lodge of Perfection," we use it in no technical sense—we mean precisely what it unconventionally means. We have no reference to a secret vault, or the Ineffable Word, or the rite of Perfection, that originated on the Continent, and was perfected in Great Britain. The French have a saying, *Les Francais inventent, mais les Anglais perfectionnent*—"the French invent things, but the English bring them to perfection"—and the rite referred to may be an example.

The great oracle of the English law, Sir Edward Coke, claims, in his First Institute, that law is the perfection of human reason. From our observation of the administration of law, we may well doubt whether there is any more perfection in law than there is in a hundred less vaunted subjects, and whether there is not more in Masonry. Goldsmith, in "She Stoops to Conquer," styles one of his characters "the very pink of perfection," but that was out of compliment. We are inclined to

think that there is nothing exactly perfect. "Lodge of Perfection" is an excellent name—none better, nor so good, but all the facts scarcely justify it. Let us look into this matter a little.

Humanity is essentially imperfect. The First Great Light in Masonry teaches this, and human experience corroborates it. St. Paul antagonized Lord Coke and Bishop Hooker, when he wrote, "The law made nothing perfect." Chateaubriand was in error when he taught the perfectibility of man, that is, in this life. Here he can be improved but not perfected. The foundation reason is that humanity is finite, and therefore necessarily imperfect. We cannot understand or discern perfection, much less attain unto it. Three thousand years ago Job asked, Canst thou find out the Almighty to perfection? The finite cannot comprehend that which it cannot apprehend, and hence the futility of endeavouring to bring the Grand Architect of the Universe down to the compass of our understanding, or to measure His infinite work with the yardstick of our reason.

There is one excellent feature about man's imperfect mental and moral power, and that is, that he conceives of a state of perfection far beyond his ability here to attain. Imperfection is, in itself, a prophecy of change, and in connection with the revelations of the First Great Light, prophetic of a progressive change. The Grand Lodge above will be a Lodge of Perfection. There, no impostor will ever successfully seek relief, nor any unworthy applicant find entrance, nor any worthy applicant be turned away. Here we may be deceived, there never. Here we may have unaffiliated, suspended, and expelled Masons; there all will be good men and true. Here the bars are occasionally let down, the Landmarks are sometimes covered out of sight, but there we shall know even as we are known. No one can be deceived, or will deceive others. In other words, if there, we shall have attained perfection, and all be members of a Lodge of Perfection.

If we cannot be perfect here, we can at least be on the road to perfection; we can make a point which was invisible yesterday our goal to-day, and in turn our starting point to-morrow. And we can always have charity for the imperfection of others. Just as no one will say, let me be

"Sent to my account

With all my imperfections on my head,"

so he will not desire that his brother should meet with such a fate. The more earnestly we seek to act out the lessons of the Plumb, the Level, and the Square, the Twenty-four-inch Gauge, and the common Gavel, the more surely will we truly enjoy life here, and prepare ourselves for admission to the Lodge of Perfection hereafter.

### DESCRIPTION OF UNIVERSAL HIEROGLYPH.

(Continued from page 43).

#### ESSENTIAL NOTE.

The Masons of the *Régime*, or French Rite, profess, to some extent, the same dogmas as those of the Rite of the East, but they vary entirely in their mode of teaching, in their ceremonies, and in their classification or grades.

The Knights Rose Croix of the French Rite can, however, be strictly considered as Candidates for the Order of the East; but to

obtain promotion to the Higher Degrees of Masonry, the Candidates are supposed to receive additional instruction in the Grade of Rose Croix, in order that they may be in conformity with the system of the Oriental Rite.

Moreover, it is very much to be desired that this last mentioned Oriental Rite should be the only one adopted by the various Masonic Lodges and Chapters, as it is the true Primitive Rite, the Rite *par excellence*, which has come down to us without any alteration, and it is therefore the only Rite which is not a Schismatic Association.

All the Grades called Superior, whether in the past, present, or future, except those which emanate from the Oriental Rite, or Order of the East, which is, exclusive of every other Rite, the Sovereign Dispensator,—are apocryphal grades, and deserve no confidence.

The true Superior Grades are immutable. All the Superior Knowledge of the Oriental Rite has always and invariably been enclosed in the Sanctuary, and never yet has a Brother, who is unworthy of the name, penetrated it.

But the Masonic Temples which have been open to the Disciples have, unhappily, not enjoyed the same privilege. Indiscreet Masons instructed therein have unveiled a portion of the classical documents. They have caused the *essence* of the dogma to become known, and no doubt the various revelations which have been made upon the subject have afforded the first materials of the Columns, or the Symbolic and Capitular Grades of the French Rite,—no matter in what number of degrees or under what denominations.

These French Grades have not always been so uniformly distributed as is the case with the present practice. They have changed very often, and are perhaps still threatened with further changes, it may be in the number of degrees, or it may be in the ceremonies, &c., &c., &c., as must necessarily happen in all institutions which have no understood or legitimate origin, and cannot consequently have any precise notions as to the aim and object of their existence. In expectation of new changes, the French Grades are designated by the following titles,—Apprentice; Companion; Master; Elect; Grand Scotch Elect; Knight of the East; Knight Mason; Sovereign Prince Rose Croix; Knight of the Eagle and Pelican. They have been fixed at the number of seven for some years by the Grand Orient of France.

The true Scotch Rite only gives the classical degrees. These degrees do not go beyond that of Rose Croix. They amount to five degrees.

The self-styled Scottish Rite has thirty three degrees and more; but it does not hold its constitution from the Grand Lodge of Edinburgh.

Neither of these last Rites has any conformity as to dogma with the Order of the East.

We think it useless to remind our readers that the Institution of the Orient is the only one which can prove its origin, and a constant exercise of its rights, by Constitutions whose authenticity it is impossible to question; by an uninterrupted series of facts preserved in the Archives of the institution, and in several public acts deposited in the national archives; and by its particular history and that of the Thrice Eminent Princes, Supreme and Sovereign Chiefs of the Order, who have held the reins from its foundation to the present day.

All these facts will be published in Chronological order, in a general history of the Institution, for which different learned men are now working.

#### MEMORANDA BY TRANSLATOR.

In concluding the reproduction of this valuable little work, I would point out some little details which may not strike the eye of our ordinary readers.

It claims for the name of the Rite which the book advocates, and especially in this last note, the title of Primitive Rite, and Oriental Rite, and its Craft Members are termed Disciples. It states that this Rite has an uninterrupted and pure history from early times, and that the Grand Orient of France when it established the Modern French Rite (A.D. 1786), had surreptitiously obtained a knowledge of its dogmas; and had corrected the Seven Grades, to which they then limited the Grand Orient, upon what the Oriental Rite had taught them. It claims also to be the Sovereign Dispensator of all High Grade Masonry. Lastly, this little work went to press in 1815.—ORIENT OF HELIOPOLIS.

Now it is a literal fact that the Oriental Rites, properly so called, were known in France from the very beginning of French Masonry,

and that several branches of it successively united with the Grand Lodge and Grand Orient. Again it was at the very period, 1815, when this work was issuing from the press, that several Initiates of the old Oriental Rites of France, and of Egypt (G. M. Marconis de Negre, the Baron Dumas, the Marquis de Laroque, Hyp. Labrunie, I. Pettit, Sam. Honis of Cairo, &c.), revived the same under the title of Primitive or Oriental Rite, and Disciples of Memphis. It advances the same dogmas in its ceremonials as this book, and in its history, word for word, the same claims for its value as a Rite. Hence one of two things is evident, either this work is one of their publications, or, if issued by an independent branch, it proves the claims of our Rite and this Book to be ancient and identical. After the introduction of French Masonry into Egypt by the first Napoleon, and its amalgamation with the native occult Masonry, Mehemet Ali patronised the Lodges, and they kept up a correspondence in cypher, yet known to us, with their European confreres.

The Grand Lodge of France was chartered as a Craft Lodge by England in 1725; in 1736, if not before, it had obtained the Seven degree Rite of Heredom, or that alluded to in the "Essential Note" as the true Scotch Rite of 5°. About 1756 it had collected the Rite of Perfection of 25°, which it reduced again to 7° in A.D. 1786. At a still later period it accepted the Ancient and Accepted Scottish Rite. In 1862 it ratified and accepted our Rite.

JOHN YARKER.

#### OFFICIAL BULLETIN.

(*Egypt, Continued from page 46, for June.*)

The 7th March, 1816, that Grand Lodge declared itself in abeyance, and its Archives were entrusted to Bro. G. M. de Negre, Grand Master, who had been elected to that Office at the Meeting of the Grand Lodge, and elevated to the Grand Hierophantship by the decision of the same Lodge, the 21st January, 1816.

The 21st March, 1838, the Rite of Memphis, after an abeyance of twenty-two years, recommenced its interrupted work, and the 29th of the same month its three Supreme Councils were constituted, and on the 3rd of April of the same year was founded the Grand Lodge of Osiris by the Illustrious Bro. Gia. Stefano Marconis, son of the deceased Grand Hierophant, depository of the traditions of the Archives of the Order.

The 21st May, 1839, was constituted the Capitular Lodge of Filadelphus at the Orient of Paris.

The 24th December, 1839, was constituted at the Orient of Marseilles, the Lodge of the Knights of Palestine, and on the 30th December, 1839, the said Lodge was elevated to the rank of Provincial Grand Lodge, 90°, Sublime Master of the Great Work.

The 21st May, 1841, the Grand Hierophant put the Rite in abeyance. The 5th March, 1848, recommenced work. The 21st May was constituted the Chapter of Menes at the Orient of Paris.

The 27th July, 1850, was founded the Capitular Lodge and Areopagus of the Disciples of Memphis.

The Council of the Sublime Master of the Great Work was installed in Paris, the 15th April, 1851. The Rite of Memphis was again put in abeyance by order of the Grand Hierophant. It was not therefore Brother Giacomo Stefano Marconis who introduced the Rite of Memphis into Europe, as many believe.

The Ill. Bro. G. S. Marconis was the true restorer of the Rite, and it is to his knowledge that we owe the boast about its *reformation*, and the different attempts at its propagation.

The Ill. Bro. G. S. Marconis, after having kept up a serious contest for twenty-four years against the Gr. Or. of France, tired out by the labour, or perhaps for the peace of Masonry, thought it well to abdicate his dignity as Grand Universal Hierophant in favour of the Gr. Or. of France, transmitting at the same time the Rite, as appears by his letters of 15th May, 1862; and confirming his retirement by that of 1st September, 1863; 2nd March, 1864; 26th September, 1865, and 15th March, 1866.

Long before the Ill. G. S. Marconis treated for the transmission of the Rite to Gr. Or. of France he legally and regularly constituted in Cairo the Lodge Menes, in Alexandria he founded a Supreme Council of the Order, with the distinctive title of Grand Orient of Egypt, and formed of seven Patriarchs Grand Conservators of the Order, Grand Elects of the Mystic and Traditional Section of Memphis, with authority to confer from the *first* to the *ninetieth* degree—Sublime Master of the Great Work, and to found Lodges, Chapters, Areopagi, Senates, and Consistories.

In 1856 he granted to the Gr. Or. of Egypt a Patent of a Sovereign Council General Administrator of the Order, 94°, and Government of the Order, 95° (Sanctuary of Memphis), giving them full faculty and power to constitute all the Bodies of the Rite, and to govern them as a free and independent power—see Patents No. I, II, III—with Patent No. II.

The Grand Hierophant invested the Ill. Brother the Marquis Giuseppe de Beauregard with the office of Grand Master of the Supreme Council (President) of the ninetieth, with the Patent No. III.

The Grand Orient of Egypt was, as we have already stated, elevated to an administrative and governing (Sanctuary) Sovereign Council General of the Order, composed of a Grand Master, six Patriarchs, Sixty-five Grand Conservators of the Order, appointed for five years—Article seven of Chapter 3, and article four of Chapter I of the fundamental Statutes of the Rite.

As Br. G. S. Marconis was not Master of the Rite, but, was only successor to the deceased Grand Hierophant, and consequently conservator only, (See Statutes and Regulations of the Rite, published 11th January, 1833, Chapter I, articles 1, 4, and 5; Chapter III, article 2nd; by which act of abdication in favour of the Gr. Or. of France made by Bro. Marconis not having been countersigned by the Grand Chancellor of the Rite, as prescribed by article 4, Chapter I, and by article 26, Chapter III, which requires the Counter-signature of the Grand Chancellor under a penalty of nullity, that act is null and as if it never had existed.

Seeing that the course adopted by Ill. Bro. Marconis is not legal, therefore, as he cannot cede the Rite which did not belong to him, but which was entrusted to him only as a sacred deposit to be preserved, and that towards the Order, such an act is void, inasmuch as it tends to dissolve the Supreme Power of the Rite of Memphis; considering that the admission of a right to a title-holder to discharge functions cannot dissolve that body which has entrusted that title to him.

Seeing that in France the Mystic Temple has been dissolved, the Sanctuary of Memphis, the Sovereign United General Council, united to the three inferior Councils, 93, 92, and 91 degrees, by the fact of the abdication of the Grand Hierophant.

Seeing that the Provincial Grand Lodge of the Order of Memphis, constituted in the Valley of Marseilles, rose up and unanimously protested against such act: The Grand Orient of Egypt in accordance with the powers conferred by Patent No. III convoked all the Patriarchs, 95 residing in Egypt (created such by the same Bro. Marconis), in a session of the Sanctuary, and it is only in 1867 that they reunited, and that, by virtue of the legal and regular patent, No. III, they founded the first Sanctuary of Memphis in Egypt, in substitution of the demolished Sanctuary in Paris.

Egypt being the possessor of the sole and only existent Patent of such Grades, and of such authority, and which had been legally granted by the Bro. Giacomo Stefano Marconis, Grand Hierophant of the Supreme administrating and governing power of the Order of Memphis, almost with a foreboding of what he himself was going to do, and in order that the Rite should have in Egypt, its ancient cradle, what the circumstances of the times perhaps prevented him from retaining any longer in Paris, the general See of the Order.

At the Election for the founding of the Sanctuary there was elected His Highness Prince Halim Pasha to the Office of Grand Master of the Order, son of the Great Mehemet Ali. The first care of the Sanctuary was to constitute Lodges, Chapters, Councils, &c. The enthusiasm which in Egypt caused the foundation of the Sanctuary of Memphis is easy to comprehend when in a few weeks its adepts amounted to many hundreds.

The Grand Orient of Egypt, as the Supreme Power of the Order prospered to the end of 1868—in that year, jealous of the progress of Masonic Power in Egypt, the personal enemies of its Grand Master insinuated in the ears of the ex-Kedive, and of his Government, the sinister designs of the Prince, and of the Order, and succeeded in getting him exiled from Egypt. As soon as the Grand Master left, the Order felt a terrible shock, the Lodges and the Councils ceased to work. The Sanctuary worked in secret with a limited number of Patriarchs, who, together with the Patriarch and Sub Magnus, 96, the Marquis Giuseppe de Beauregard, who had been appointed to office by the Grand Master Assistant by mandate, received from the Grand Master himself, preserved the Rite for some time longer.

In 1869, it was prudently resolved to place it once more in abeyance, because it had aroused not a few suspicions in the Civil Government.

The Rite, from its foundation in 1798-99 to 1869, had to succumb many and many times, and, like a new phoenix, just as many times to rise again with its own proper "principles." In 1872, we were called to take part in the Rite of Memphis, which about a month before had commenced to give signs of life, and the 21st November of that year the Grand Orient of Egypt reunited all its Patriarchs in Session of the Sanctuary, and the 21st December it nominated us Grand Master, provisionally, in substitution for His Highness Prince Halim.

We having obtained the formal authorization of His Highness Ismail, Kedive of Egypt, to reopen the work of the Grand Orient of Egypt, an authorization which was accorded to us as a manifestation of his sovereign confidence and friendship which he always has designed to grant to us.

When taking up the reins of the governing and administrative power of the Order, we perceived the heavy and difficult burden which we undertook. The Order had lapsed into chaos; we were obliged to found it anew, to organize it, and consolidate it. We do not blame our predecessor, inasmuch as he had had no time to constitute it; nor even the time to arrange matters, so that his Grand Master assistant could not because only for a few days had he the pleasure of being with his brethren, having been exiled a few days after his nomination and installation to the Grand Mastership of the Order.

Shortly after, the Sanctuary was no longer in existence, and almost I should say it had never truly existed except in authentic titles, and the power and faculty to constitute itself as such, inasmuch as it was almost scarcely born when it placed itself, like its ancestor, again in abeyance, until the 21st November, 1872. From the 21st November 1872 to the 20th December, there were simply preparatory sessions; from the 21st of December to 20th March we were truly able to found the Order and reorganize it; on the 21st March, 1873, we became unanimously and definitely elected and proclaimed Grand Master of the Sanctuary of Memphis Grand National Orient of Egypt, and invested with the dignity, which was, until the 20th December, 1872, occupied by the Ill. Brother, His Highness Prince Halim Pasha.

As soon as we had taken definite possession of our charge and of its inherent prerogatives, we dedicated ourselves, with all our might, physical, as well as moral, to well consolidate the Masonic Power in Egypt, which was definitely proclaimed founded the 21st March, 1873.

(To be continued.)

## Notices to Correspondents.

To facilitate information as to the reception of Master Masons of 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 Liverpool, of the Gd. Chancellor Gen. B. Joseph Hawkins, 33° Sunnyside, Roby.
- In Limerick, of the Gd. Inspector Genl. Bro. C. Monck Wilson, 33°, Rose Villa, North Strand.
- In Glasgow, of the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.
- In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.
- In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.
- In Paris, of Bro. A. O. Munro, 32°, 77, Rue de Rivoli.
- In Calcutta, E. I., of Ill. Bro. P. C. Dutt, 32°, 14, Seeteram Ghose's-street.



WE observe that the Grand Lodge of England is about to revise its Laws and Constitutions, and that a special Grand Lodge is to assemble on the last Friday in June, to consider certain recommendations and suggestions relative thereto. It is to be hoped that great vigilance will be exercised to prevent the possibility of the powers inherent in the Grand Lodge itself from being transferred in any way from that great assembly of Masons to any subordinate Committee or Body whatsoever. It should be well borne in mind that the Grand Lodge is only a great assembly of Freemasons, all members of whom are equal, no matter what their social rank may be, and each individual member has the inherent privilege of bringing before it any resolution that is not manifestly improper. The members of the Grand Lodge of England cannot be too careful in scrutinizing the wording of any change in the rules calculated to transfer their own individual masonic rights, or the rights of the Grand Lodge itself to any other body whatsoever. We have only to turn our eyes across the Irish Channel to see the evil that has resulted from conferring any power whatsoever upon the Board of General Purposes, beyond that of arranging the correspondence for Grand Lodge in such a manner as to economise time. Under no circumstances should the Board of General Purposes be permitted to suppress, alter, or keep back from the knowledge of the Grand Lodge any correspondence, complaints, or communications whatsoever addressed to it. We do not suppose that such a number of recommendations as appear on the notice paper can possibly be duly considered at one session, and we therefore give this note of warning, in order that the members of the Grand Lodge of England may not be led into a mistake similar to that committed by the members of the Grand Lodge of Ireland at their last revision of laws, in which, by an oversight, the individual liberties of every member of the Craft in Ireland were allowed to be filched from them, and, by skillful manipulation of words, transferred to the control of a subordinate body or individual.

We are glad to hear that it is intended to inaugurate the Grand Mystic Temple of Scot-

land, at Glasgow, on Monday, 2nd July, and we take the opportunity of congratulating our Illustrious Brethren in Scotland upon their success, in establishing, upon so firm a basis, the Antient and Primitive Rite in that part of the kingdom. We need scarcely say we wish the new Grand Mystic Temple all possible prosperity.

We are glad to note that among the Stewards named at the Annual Festival of the Royal Masonic Institution for boys, Ill. Brother John Henry Southwood, Lodge 1260, appears upon the list for the respectable sum of £98 18s. The total amount received by the Institution was £22,444, being the largest amount ever received at any Masonic Festival, and scarcely exceeded at any other anniversary whatever.

#### PRECIOUS SECRETS.

SOCIETY is founded on the principle of mutual dependence and mutual aid. Each state, community, family, and individual, is possessed of secrets whose disclosure would be personally injurious without conveying a corresponding benefit to the public; and though private feelings or interests ought to yield if placed in competition with the general good, yet in all cases where the advantage is equivocal, it is the wisest and best policy to withhold the information. On this principle Freemasonry discriminates its benefits in the tyled recesses of the lodge. The Grand Architect of the Universe locks up gold in the earth and pearls in the ocean, not to conceal them from human use, but to reward human industry for its search after them. It seems to be His fixed decree, that the improvement of the material world should depend on the combined efforts of human genius and labour; and that philosophy should be invoked for the amelioration of the blessings of nature.

Why do men lock up precious things but to keep them from unhallowed hands. That secrecy is an important virtue, recommended in all ages of the world, and by the wisest and best of men, cannot be contradicted; nor can it be denied but that in all ages there have been societies who have had secrets which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. The secrets of Freemasonry are open to the ingenuous and candid inquirer if he seeks them by the legitimate process; while they are carefully concealed from those who might use them improperly or convert them to purposes which would prove injurious to the Society.

The good and worthy candidate is received with open arms; but to the vicious and dissolute the tyler is instructed to oppose the point of his naked sword.

The ancient mysteries were entirely founded on silence and secrecy; and no candidate could be admitted to participate in the privileges which it was supposed to convey, without first having given an unequivocal proof of his taciturnity by a long and severe probation. Tradition relates a terrible instance of the consequences which attended a violation of this principle, which has

been handed down to us in the story of Hipparchus, a Pythagorean, who, "having out of spleen and resentment violated and broken through the several engagements of the society, was held in the utmost detestation, expelled from the school as a most infamous and abandoned person; and as he was esteemed dead to the principles of virtue and philosophy, they had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which *his body was suffered to lie upon the sands of the sea-shore in the isle of Samos, to be devoured by rapacious animals.*"  
—*Pierson's Traditions.*

### LIGHT.

THE student of Masonry pursues his investigations and researches from degree to degree, to find light. It is not the natural light of day, the sun, or a lighted taper; but intellectual, moral, and spiritual light—the light of truth. This being the object, all readily acknowledge that it is commendable and worthy. In every advance that a Mason makes, he emerges from different degrees of darkness into more light, the objects of which have been but partially and dimly seen through the haze; but in the future are more clearly revealed, making impressions upon his mind that he is travelling the weary journey of life in search of truths which will make him free. When darkness is alluded to in the teachings of this symbolic art, it represents ignorance. The science of Freemasonry, in all its unfoldings and gradations, dispenses the light of truth, and whenever and wherever it is absent, we understand that it is the absence of knowledge: consequently the propriety of the rule being repeated to every initiate: That the eye should never be allowed to behold the sublime mysteries and truths of the Order until the heart be made to conceive and feel the true nature and design of Masonry. That its transcendent beauties and mysterious operations must mould our future lives into a harmonious brotherhood, teaching us to be trustworthy and confiding.

In the beginning, God said, "Let there be light;" and in all ages light has improved the condition of the world. It has bestowed rich blessings, and brought to the understanding of man truths and principles of science and art. So in relation to knowledge, it betters the surroundings of the ignorant, and changes the circumstances which will enhance happiness. Man coming to masonic light, not only discovers the faults of others, but the shortcomings of himself, and at the same time learns wisdom, that enables him to advance by regular gradations to a more upright life. The Egyptians, in primitive times, worshipped ON as their chief deity under the figure of light. But their wise leaders, as they were called by the common people, and even claimed this much for themselves, were wont to follow their fruitful imaginations, and multiplied the gods. They debased the worship of their god ON by superstitions, and plunged into darkness.

And as they became more and more ignorant, which was falling emblematically into darkness, they naturally grew into the worship of darkness, as the first-born, who, they declare, was the parent of day. But, in the progress of events, as the teachings of masonry became known and felt, honored and observed, her students have been taught to put darkness in its proper place. It is the state that the suppliant is in when knocking at the door of Masonry. If permitted to enter, with the required qualifications, he advances step by step, and in due time the light of truth bursts in upon his mental and moral perceptions. He is now being born again, or born anew; is being reconstructed; and blessed with new conditions; and comes from darkness to a new life; is unbound from the fetters of ignorance and set free in light: and as Masonry destroys the darkness that envelopes the mind, and beclouds the thoughts of the uninitiated, and brings him into the effulgent rays of masonic light, and conducts him onward and upward to the high twelve noon-tide glory of the sun of truth and love, therefore masons are called the "*Sons of Light,*" and are obligated to let their light shine before men, that the surrounding world may behold the good influences of Masonry. In this way every member can honor the Fraternity and bring credit to his own door. The light of truth and of knowledge should ever be in the pathway of every mason, as the light of the sun is in the pathway of this great luminary of day. We have no right, as members of this noble brotherhood, to secrete our light under a bushel. Let its rays penetrate all minds and hearts, and become benefited thereby.—*Mystic Star.*

### UNDER THE TONGUE OF GOOD REPORT.

EVERY Mason knows well what the above phrase signifies, and when we recollect how much it does really mean, how important is it that we should guard with great care the portals of the Lodge-room. "Guard well the outer door," is a maxim the Hiramite should never forget; it is his *sworn* duty to do so. Would he receive into his house, or take to his house as a friend, a man destitute of moral character, or introduce into his home circle the libertine and the profane? No. How dare he then permit one whom he knows to be a libertine, a gambler or a blasphemer, to cross the threshold of the Masonic Lodge. Accept not any candidate that does not come literally and truthfully under "the tongue of good report."

The object of every Mason should be to raise the standard of Freemasonry; to make the fraternity what it should be, a brotherhood in the highest sense of the word, of honourable, true and upright men. To be negligent in this respect shows a criminal carelessness that is deserving of the highest censure. The brother that is careless in this particular, and neglects the duties of his Lodge, will never make a good Hiramite or prove to be true to the principles of the Order. How can he? if he does not care sufficiently for the material of the *foundation* of the temple, what regard can he have for the quality of the superstructure? NONE, and such a Mason is not worthy to be called a follower of the Widow's son.

The importance of securing the best men for the first three degrees is all important. We cannot lay too much stress upon this. Generally speaking, the practical benefits of the Craft are distributed by the Blue Lodge, and it is the universal Masonry that is acknowledged wherever civilization has penetrated. It is Freemasonry that brethren of every degree must acknowledge, and that is known and practised in every part of the world; and it matters not to how many branches of the Order a brother may belong, his first allegiance is due to symbolic Masonry. Hence the great and paramount importance to be attached to regular duties. If bad men, or even careless men are accepted, the welfare of the Society is at stake, and every Mason should be sufficiently interested in the Brotherhood to examine well the character of those who seek admission to our mysteries.

We entirely fail to understand how any Hiramite can be so lost to his sense of duty, and so regardless as to his obligations, as not to pay strict attention to the nature of the material that is brought up for the building of the Temple. We are presumed to be engaged in a sacred work, and if we are derelict in our duties and careless with regard to our responsibilities, we have forgotten the principles that we promised to support, and negligent of those important lessons that it should be our pride to teach and our glory to practice. The Mason that will admit a candidate to our mysteries that he knows to be unworthy should be expelled from our Fraternity, for he is striking a deathblow to our Institute, and he has wofully perjured himself in the sight of God and in the eyes of his brethren.

The Lodge should be the *Masonic home* of every Hiramite, and, in order to keep it so, none must be admitted excepting those who are "under the tongue of good report." We are a great social and moral organization, professing certain fixed principles and advocating certain dogmas. To admit a man amongst us who openly violates these, and by his course of life shows his utter disregard for them is a heinous offence. We, by so doing destroy our Masonic home and drive from the Lodge those we love to honour. The swearing, cursing, blaspheming Mason is a hideous nightmare to those who understand our traits. The scoffer at religion and the *habitué* of the gambling hell are surely not fit companions for a band of men who have professed their belief in the Divine Godhead and acknowledge their faith in the brotherhood of man. That creatures so demoralised do at times gain admission within our portals cannot be denied; but if gentle admonition and kindly advice fail to reclaim them, it is our duty to drive them from our midst.

One foul-mouthed animal, in form of a man, in heart a loathsome creature, will do more in one year to demoralize a Lodge and disgrace Freemasonry than ten good men can do in the same length of time to purify and reclaim it. This is a stubborn fact; consequently, let every Mason ever guard well the outer door, and see that none are initiated into our mysteries who do not live a pure and moral life, and, believing in the Heaven-inspired doctrines of Freemasonry, are "under the tongue of good report."—*Masonic Tablet*.

## THE ANTIQUITY AND UNIVERSALITY OF MASONRY.

We recently had the good fortune to discover, in the pages of an old magazine, the following essay on the "Antiquity and Universality of Masonry." As it contains certain opinions to which we have more than once given utterance as explaining the true character of that antiquity on which we so justly pride ourselves, we have not hesitated to reproduce it in full. It does not strike us as containing anything very novel, but, though we may have done so, it does not occur to us that we have ever come across it in the course of our Masonic reading, though there are many essays in which the writers have adopted a similar line of argument. However, whether new or old, it cannot fail to prove interesting to our readers, especially at a time when there is so little Masonic news stirring.

"It is an opinion prevalent amongst almost the whole of mankind that the greatest honours are due to antiquity. He who can trace back his line of ancestry to the most remote ages is considered superior to him whose origin lies buried with the bones of his forefathers in oblivion.

Nations as well as individuals have been equally anxious to deduce their origin from the earliest ages. Hence, the Chinese pride themselves upon their empire having existed thousands of years; hence Ireland boasts of her Milesians; and hence other countries, not content with their present opulence or grandeur alone, claim greater glory from the distant years of their first founders. If such a pride is, therefore, so universal as to appear almost a principle inherent in human nature, it is not to be wondered at that the wisest and best constituted societies are not devoid of it.

Thus the Mason glories in tracing the origin of the Masonic Institution from the commencement of the world, in pointing out, amidst the religious forms and mystic rites, the true source from whence the present ceremonies of his art arise.

It is well known that science first arose in the East, and in Egypt was carried to the highest degree of perfection. To the Colleges of Thebes and Memphis all those who wished to be instructed in deep learning resorted, where the priests, with whom alone the treasure was deposited, communicated to such as were found worthy, those intricacies of learning which they concealed from the generality of mankind; lest, by becoming too common, they should be turned to a bad use: this society was evidently of a Masonic nature, though under a different appellation. The priests employed a peculiar kind of writing, and their temples were ornamented with various mysterious symbols, which, to the initiated, were full of instruction, but totally inexplicable to the profane, as in the Freemasons' Lodges of the present day.

From Egypt these customs passed into Greece, where schools of learning were established, under various sages, who, although they openly professed a peculiar system, yet reserved for the instruction of their favourite disciples alone certain principles of knowledge, which they concealed from the rest. In all the Eastern nations the candidates for admission into the sacred mysteries were proved by repeated trials; their prudence, fortitude, courage, judgment, were all put severely to the test, and one failure for ever condemned them to remain amongst the common herd of mankind. Twenty-one years elapsed before they could attain to the knowledge of the higher mysteries. During the first seven they were commanded to listen, but not to speak; during the next seven they were permitted to inquire with prudence and diffidence; and during the last were gradually initiated, till being proved worthy of the trust, the veil was withdrawn, and they were admitted into the Sanctuary.

Many, however, never passed through the last seven years of probation, and others, having passed it, were not found qualified to have the great mysteries revealed to them; from this ancient custom it is probable that the Masons have borrowed their three degrees.

If we extend our views from the East to the Western or Northern regions, the same principle appears; the Druids confined the mysteries of religion, which were the mysteries of science, to themselves; they alone, of their whole nation, cultivated learning, and from the fear of its degenerating writing was prohibited, and all their traditions were preserved by oral communications only.

I flatter myself these observations, trifling as they are, prove, in some measure, the antiquity of Masonry; since whoever examines with attention the nature of the ancient sacerdotal institutions, or the manners of the Patriarchs, as recorded in sacred and profane history, and compares them with the Masonic Code, as far as the latter is permitted to be revealed, will find that they are all equally

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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.

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**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.

**MANCHESTER.**

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- „ „ G. A. ROBINSON, 30°, S.G.C.
- „ „ P. TOMLINSON, 30°, Sub Dai.
- „ „ RICH. HIGHAM, 32°, Sec.

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

No. 4.—Sirius.—Burnley.

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

**LIVERPOOL.**

No. 7.—Lily of the Valley.—Chapter.

- V. ILL. BRO. JOSEPH HAWKINS, 33°, M.W.
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**COUNCIL GENERAL, 32-94°**

*Chartered July, 1882.*

**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, 31-93°)

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MEETING ON SUMMONS FROM GRAND ANNALIST  
 ANNUAL MEETING—JULY.

**LONDON.**

No. 1.—Mount Sinai.—Chapter, Senate and Council.

R. ILL. BRO. A. D. LOWENSTARK, 33°, Sub Dai (not working.)

No. 6.—Rose of Sharon.—Chapter and Senate.

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 V. " " BERNARD MEYER, 32°, S.G.C. (elect.)  
 R. " " JAMES HILL, 33°. Sec. and Recorder.

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

**SCOTLAND.**

**Mystic Temple.**

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

*This Grand Body is in course of formation.*

**GLASGOW.**

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

ILL. BRO. JAMES SHIRRA, 32°, M.W.  
 " " W. F. SHAW, 32°, S.G.C.  
 " " DAVID CHALMERS, 33°, Sub Dai.  
 " " [VACANT] 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.  
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 " " JNO. MCC. BUCHANAN, 32°. Sec.

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**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 STUDDERT, 32°  
 " Representative ... " " " " M. L. DAVIES, M.D., 33°

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

**DUBLIN.**

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

*Also chartered to meet in Holyhead when advisable.*

**LIMERICK.**

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

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

*It is deemed advisable, owing to the persistent persecution of  
 our Brethren in Ireland, to discontinue the publication of officers'  
 names in these Chartered Doxies, 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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Translated from the French by  
**JOHN YARKER, 33-96°,**  
*Author of "Speculative Freemasonry," &c.; Past-Master of Craft,  
 Mark, Arch, Templar, Rose Croix, K-d-s-h, and Antient  
 and Primitive Masonry; Grand Master General  
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