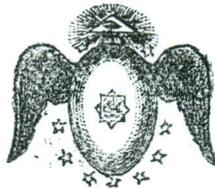


PEACE, TOLERANCE, TRUTH.

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.

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EAST AND WEST.

THE frequent combination of the term West with the term East, would suggest it next in importance without its special consideration. The earliest inhabitants of the earth, no doubt, watched with eager eye and enraptured heart, the "greater light" as it ascended the sky, and admired his mellow splendour spread over the West at the close of the day. As the sun rises to open the day in the East he sets to close it in the West. Though there is a resurrection to life eternal in the Celestial Lodge above, yet we must sink to repose in the grave, typified by the West. The same architect that at the Building of the Temple used to turn to the East at the dawn of day, to ask God's blessing upon his labours, at the close of the day, turned his face to the West and thanked God for blessing them. A rectangle drawn so that one end confronts the East, the other will be to the West. Hence we say due East and due West. The point immediately before the light of the East is the West. If we would observe the glories of the East, we observe them from the West. No institution is worthy our patronage that is not for good. An institution formed for the good of man should be firmly established, and with strength, to withstand the machinations of enemies so avowed or pretended friends. Masonry is established for such a glorious purpose, and, that we may not forget her immortality, the symbol of her strength is placed in the West. "If all the sciences rose in the East, they are spreading to the West, leading civilization and happiness in their train." HUTCH. LEC. XIV. The altar of the Universe may metaphorically be said to be situated in a line between the East and the West. How appropriate this would be; in the morning, when about to enter on the active duties of life, it is certainly fit for us to bow before the altar, towards the great light, typical of the greater and hallowed splendours of eternity. Equally so it is our duty in the evening, to bow in adoration towards the same type, now gorgeous in the West. The altar of Masonry is so located in theory and in practice. It is well-known that in spirit the Masonic lodge is as long as the distance from the East to the West, as far as practicable; and in the Lodge-room, the altar at which we worship is placed

in a direct line between the East and the West. That Masonic charity, which makes the chief round in the glorious ladder, is as extensive as the East is from the West. It urges us to bestow our love and chief meed of our affections upon the great giver in the East, and not forget to love our neighbours as ourselves, till love and praise shall arise and make happiness and heavenly melody abounding in the West. Peace and harmony are enjoined in the West. No institution can withstand the assaults of anti-philanthropists and wicked men, that is not founded in concord and harmony and maintained upon such a basis. The enemies of Masonry are becoming envious of her progress and praise from good men. They are threatening another crusade against the peace and inherent rights of men of whatever land or clime. Such onslaughts have been futile, and ever will be, until the West is removed and Masonry is not what it is.

The sandstorms of centuries beat upon the firm pyramids of Egypt, but they are not moved; the mad waves of ocean, in wrathful fury driven, strike harmlessly on Gibraltar's rocky coast—that impregnable key is not broken. Yet when Cheops shall have bowed its defiant head beneath the drifting sands, and men forget it ever was; when Gibraltar shall have yielded to the waves, and the Mediterranean meets the Atlantic over it unrestrained, this single point of Masonry will remain, and the lofty, proud pillar of power and strength will endure and continue to ornament the West. The purposes and machinations of devils cannot thwart the counsels and decrees of God, no more can schemes of bigotry, insolence, and ignorance prevail against an institution He has for ages smiled upon and blessed. "The Lord demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope. . . . Look well to the West."—*American Masonic Magazine.*

"FOOLS HATE KNOWLEDGE."

From the Voice of Masonry.

"FOOLS hate knowledge," said Solomon of old, but let us interpolate the words *fear and*, and then the sentence will read, "Fools *fear and hate* knowledge." If Solomon, in his wisdom, could with justice speak such plain truths to the men of that age, cannot they be applied with an equal force to the men of the present age? "Fools hate knowledge!" How terse the sentence! Analyse it



as you will—it remains the same, while its truth is displayed in our everyday experiences.

If one will but turn his attention toward the lower ranks of mankind, where ignorance and her co-worker superstition predominate, he cannot fail of seeing it forcibly illustrated in their various actions. The ignorant *fear* as well as *hate* the infusion of knowledge into their absurd brains; they seemingly strenuously avoid all attempts towards knowledge, and why? Because new ideas would be shown them which would change the whole tenor of their lives. *Superstition is the outgrowth of ignorance; both the fool's abiding place.*

Webster defines FOOL as "one destitute of reason; an idiot; one who acts absurdly." The epithet FOOL is one we are loth to apply to any one, especially those who are "*destitute of reason*;" yet when we take the meaning of the word as it is given, we find that there is a class to which it can be applied without detracting from its meaning, and that class is that portion of humanity whose name as yet, fortunately, is not legion, but whose every action illustrates the whole meaning of the sentence, especially the first word of it.

The class to which I refer is that bigoted, fanatical, foolish one who, calling themselves a "National Christian Association," *alias* anti-Masons, who, in their limited vision, see all the evils of which human nature is heir developed in the members of the Masonic Institution. In their extreme selfishness they are not willing to so see, much less appreciate, any of the good things of which Masonry is so replete. The question arises, what has Masonry done that it should merit such denunciations as it has received from its traducers? We have often attempted to answer the question in our own mind, but so far unsatisfactorily, yet we have found the exact reverse of what they assert. What they claim as *facts*, we have found to be devoid of even a semblance of truth.

Among the absurd accusations brought against us is the one of being opposed to Christianity, coupled with that of attempting to overthrow free government. To any one who lays any claim towards intellectuality, such assertions are the very height of absurdity. In what respect does Freemasonry oppose Christianity? Will some "crank" please enlighten me? I never yet have seen one that is satisfactory, or even one which the facts do not directly refute.

While the most ardent admirers of the Masonic Institution will not for a moment claim that it is a religious institution, in the sense of attempting regeneration of the soul, yet we do claim that it is a co-worker with Religion in its attempts to rescue fallen humanity from the degradation of sin. The foundation of Christianity is *love of Deity* and peace towards men. The Fatherhood of God and Brotherhood of Man produces *Charity*, or Love, and "a due reverence for the Deity and his works."

One of the fundamental laws of Masonry, which cannot be revoked or laid aside by the seeker after light, is an unequivocal belief in the Deity. He must so declare or for ever remain in darkness as to the beauties of Freemasonry. *He can stand afar off and view it, but never approach it.* If Masonry is thus strenuous in causing its members to declare their belief in Deity, does it not at once show the absurdity of the charge that it is unchristian? It would seem that it would to any one with an unbiassed mind.

"But," says my anti-Masonic friend, "that is not so; you cannot mention an instance." Wait a moment and I will prove that it is. The Grand Orient of France said, a few years since, that belief in Deity is not essential to Masonry. She promulgated that doctrine, and what is her Masonic status to-day? Any well-informed Mason will say that she has none. She stands alone and unrecognized by the Masonic Fraternity over the whole world; cut off from her fellows and declared unworthy of the name of Mason. In denying the essentiality of Deity she divested herself of all vestige of Masonry. In this instance the ban of non-intercourse was righteously enforced. Does not that prove that Masonry is *not* opposed to Christianity? If it were would the Masonic world condemn the acts of the Grand Orient of France as it does? Most assuredly not.

The mission of Masonry is *peace* towards all. Man in his fierce struggles for power, or in the advocacy of some issue, resorts to the use of the sword as the arbitrator of his disputes. Even the Church has not been slow to use it; but, has Masonry ever called upon the sword as the arbitrator of its disputes? Its members have suffered untold persecutions by its fanatical enemies; what is the result of those attacks? Freemasonry is only the more firmly planted in the hearts of its friends, and stands to-day as an institution unequalled by any, save the Church of God. Its members follow *silence and circumspection*. It advocates brotherly love and in its every act abides by that law. If its mission is peace, if its members must profess

faith in Deity, if morality is its aim, can there be the least justice in the assertion that it is unchristian? It seems to me that there ought to be but one answer, viz., *that it is not opposed to Christianity in any form, word or act.*

Again, Masonry is accused of attempting to destroy free government, which is equally as absurd an accusation as the others. One of the charges to the neophyte says: "In the State you are to be a peaceful subject, true to your government and just to your country," and, "to conform with cheerfulness to the government of the country in which you live." What more is wanted? I defy any one to point to any instance where the Masonic Fraternity, as such, has ever attempted to meddle with political affairs. Very true many of its members hold high office under government, but was it Masonry that gave them that office? No; it was *their own personal worth*. Masonry, as such, had nothing to do with it. Because I am a Mason, and the Government give me the honours and emoluments of office, does it by any means go to show that Masonry gave me that office? Yet, fanatics say that Masons held all the high offices in this free government of ours. We know that they hold many of them, but it was the intellectual ability of the man, *not* his standing as a Mason, that gave him that office. Perhaps we can make this boast, viz., that in intellectuality we stand above our friends (?) the antis; such being the case it would only be natural that men of intellect should fill positions of honour and trust.

Let me give a few facts, in the shape of statistics, for unbelievers to digest, if for no other reason than to prove how foolish and suicidal we would be to even attempt to destroy free government. According to the census of 1880, we have in the United States a population of 50,152,866. While the Masonic statistics for the same year show a membership of only 545,887. According to these figures we find that there is *one Mason to ninety-two* inhabitants of the United States. Now, that one Mason, against ninety-two who are not Masons, is to be the means of revolutionizing the country—overthrowing the government and destroying Christianity. They must think that the Masonic Institution is invested with superhuman power to perform such miracles, and as the days of miracles are passed, they can safely set it down that "*it can't be done.*"

At the presidential election in 1880 there were 9,219,945 votes cast for all the candidates (Phelps included), which would be a ratio of about *one Masonic vote to seventeen* who are not Masons, yet that one Masonic vote is to be the means of counterbalancing seventeen. Was ever such folly heard of? Candidly, now, are not such statements, as overthrowing the government, absurd in the extreme? Fools fear knowledge as well as hate it.

Again, it is estimated that there are 92,011 churches; 76,242 ministers and 15,136,198 members of all denominations professing Christianity in the United States alone, which would be about the ratio of *one Mason to every twenty-eight church members, six Masons to every church, and five Masons to every minister*. O my! that one solitary Mason to twenty-eight church members is capable of overthrowing Christianity; six Masons to every church are to turn that church into a den of iniquity; and five Masons to every minister have the power to destroy that minister's faith in his God. Verily the Masonic power must be something fearful to behold. Why that one poor lonely Mason must have his power delegated from "the prince of darkness himself;" no substitutes there.

The above comparisons are given simply to show how perfectly absurd anti-masonic statements are; how devoid of truth, and how nonsensical they must appear when brought down to their real meaning! Come now, you fanatical "cranks," acknowledge that "*fools hate knowledge*," for any one is a downright fool that will advocate such absurd doctrines as that Masons are destroyers of governments, or strive to overthrow Christianity. Were they for a moment to attempt such a course their defeat would be as instantaneous as it would be overwhelming, and a just one it would be, too; but such is not the intent or design of Masonry, *nor will it ever be.*

We find many instances where our opponents are guilty of the same actions of which they accuse us; or to use a slang expression, where they attempt to "run the machine." What was the crusade of 1826 but an attempt by political shysters to get into power by the means of that bugbear, anti-masonry. Sometimes they have succeeded; but supposing that they have, who cares? That we do not is certain. Masonry, as such, makes no issue on political questions any more than it does on strictly religious ones. It is not its creed; we do not believe in it; but we do oppose it by strictly forbidding such discussion in our Lodge-rooms.

The tenets of Masonry are Brotherly Love, Relief and Truth; not



LONDON, SEPTEMBER, 1883.

WE publish a curious article in another column which gives a graphic description of the various governing bodies of the "Ancient and Accepted Rite" on the other side of the Atlantic. It is a matter of deep regret that Masons should so far forget the duty they owe to others, and the respect they owe to themselves, as to excommunicate their brethren and fellow-countrymen, and hold them up to public opprobrium with the object of simply endeavouring to establish the superiority over all others of some one or other Grand Body with which they themselves happen to have become connected, utterly unmindful of the injury they do to the good name of "Freemasonry," as well as of the sorry figure they all present to outsiders in the Craft, many of whom form their own judgment upon the conflicting claims of the several Bodies engaged in this unseemly conflict, and from the jealousies evinced by the members engaged in the strife, draw conclusions adverse to the claims of all High Grade Masonry upon their sympathies and masonic knowledge. The Grand Liberal Confederation of the Order known as the "IMPERIAL GRAND COUNCIL GENERAL," formed under the late Illustrious Brother General Garibaldi, was projected with the view of allowing all the various High Grade Bodies to coalesce with each other on equal terms, no matter under what Rite or Charter the Bodies held warrant. Several Grand Bodies in both hemispheres have already come into the Confederation, and we strongly urge all the various "Memphis and Mizraim" Grand Bodies to sink their differences and see if they cannot all join together under the Confederation for the common good and advancement of Freemasonry all over the world. The little differences still existing between our Grand Bodies both in Europe and America are only differences between individuals and small conflicting claims between Grand Bodies deriving authority from different independent sources, the heads of whom have granted warrants conferring jurisdiction over conterminous areas. It would be better no matter at what present personal and corporate inconvenience to allow all these claims in both new and old worlds to be adjusted sooner than that the joint Orders of "Memphis and Mizraim" should ever run the

risk of presenting such a sorry spectacle before all men as that held up to our view by our American cotemporary when describing the state of brotherly love and charity in which our "Ancient and Accepted" brethren live in his portion of the globe.

WE publish an engraving of the "Universal Hieroglyph" which has been undergoing description in several of our back numbers. This engraving may be considered in the light of a tracing-board or picture put together with the view of reminding a lecturer of the various subjects which he has in succession to lecture upon to his hearers, and also to put individual Masons in mind of the various subjects they have been taught in these lectures so delivered to them. From this point of view all such old engravings or masonic designs are valuable, as they explain clearly to the initiated the extent to which masonic knowledge or teaching had advanced at the date of the picture in the part of the world where it was produced.

AT DAGGERS' POINTS.

THERE are six Consistories of Ineffable "Masonic Princes" in these United States, each presided over by a "Most Puissant Sovereign Grand Commander." These are:

First—The Supreme Grand Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite of Masonry for the United States of America, as organized by T. I. Joseph Cerneau.

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Fourth—The Supreme Grand Council, thirty-third, etc., etc., for the habitable world generally, organized after the Cerneau-De la Motta-Gourgas-Councils.

Fifth—The Supreme Grand Council, thirty-third, etc., etc., also for the world at large, founded by the Duke of Medina and Sidonia, Commander of the Spanish Armada, and

Sixth—The Most Supreme Most Grand Circum-Ambient, thirty-third, for colored folks of the planetary system, founded unanimously by Ham.

THESE SIX SUPREME GRAND COUNCILS

represent six armies of fire-eating pundits, who, led on by their Most Puissant Sovereign Grand Commanders, wage with each other an eternal warfare. The Cerneau Ineffables in chronic order of battle against the Southern and Northern Jurisdiction Consistories, who have pooled interests. The De La Motta-Gourgas-Clam-Chowder Ineffables form a small irregular army of camp followers that scoop in the drummed out, the deserters and the maimed from the belligerent armies. The Spanish Armada troop fights on the Donnybrook Fair principles, smashing a head whenever a chance is offered. The Circum-Ambients stand, in awful dignity, severely aloof from the bush-whacking fray.

THE CAUSE OF THE UNSEEMLY STRIFE

may be explained in a word: It is a question of authority. Which of the consistories inherits jurisdiction? Which is "the original Jacobs?" At present the con-

test promises to last as long as the Wars of the Roses or the Punic misunderstandings. One supreme council speaks of its rival as "utterly illegitimate and spurious." The other elevates the index finger of scorn and points to "a monument of Masonic shame." You peddle degrees for gain!" yells one Most Puissant Grand Commander. You utter "a vapid and diaphanous libel!" shrieks his most illustrious brother and opponent. "You are fraudulent, illegal, and clandestine bodies, illegitimately kept up for the purpose of deceiving the craft and obtaining money under false pretences," cries another consistory. "The calumny, misrepresentation and libel," of our opponents, cries one. "The perfidy, sophistries and quibbles of the profane," howls another.

Let us try to tell the story of the strife in as few words as possible.

What are known as the higher degrees of Masonry, up to the twenty-fifth degree, were invented by the Jesuits, the Red Cross degree being a sort of mystic epitome of the Romish religion. The signs and words of some of the other degrees were instituted in the time of the Stuart pretenders, and enabled Bonnie Prince Charlie and his descendants in safe exile to maintain secret communications with their adherents in the British Islands. These scattered "Ineffable Degrees" were gradually unified into the Rite of Perfection or Scottish Rite, the Grand Master was Count of Clermont of the Blood Royal of France, and the regular communications of the order used to be held in the Jesuit College at Clermont.

IN 1761 A CERTAIN STEPHEN MORIN

left France for America with suggestions from the Grand Orient to increase and multiply sublime Masonry wherever he listed. In 1769 Morin was in Kingston, Jamaica; the new Masonic light had been hoisted, and he was deputizing other emissaries to increase and multiply other consistories. One of these so-called Deputy Grand Inspectors General, Joseph Cerneau, by name, arrived in New York from Cuba in August, 1806, and founded "A Most Puissant Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry," of which he was the Most Puissant Sovereign Grand Commander. Among those attracted were De Witt Clinton, Cadwallader D. Colden, Martin Hoffman and other New York notables. During the remainder of his life Cerneau kept zealously at work founding consistories. Other missionaries went forth into the renumeration field. De La Motta established an independent Sovereign Grand Consistory. Even in those days the ineffables of the Cerneau and De La Motta rival factions were in the habit of hurling anathemas and excommunications at each other. In 1827 the anti-Masonic Morgan excitement broke out, when lodges ceased working and

BECAME EXTINCT,

chapters and encampments followed suit. Hence in 1828 the "Most Puissant Sovereign Grand Consistory" followed suit and shut up shop, *sine die*. When De La Motta instituted what he called his Supreme Grand Lodge, one John James Joseph Gourgas was his Grand Secretary General. This body had become extinct in 1818, but Gourgas was an enterprising man with a memory. He saw that the Cerneau Consistory had locked

its doors and gone peacefully to sleep. He knew that it had been recognized by the Grand Orient of France; he was cognizant of the doctrine that "a Supreme Council of the 33rd, once formed and constitutionally established, is always considered in existence while a single member of that body remains alive, and that a lawful Sovereign Grand Inspector General of the 33d degree, once appointed, is so for life," and he resolved to despoil the Cerneauts while they peacefully slumbered. So he played his little game, and "got the Grand Orient of France into an acknowledgment of his own particularly inherited Supreme Council." Hence it came to pass that in 1829 the Gourgas Council appeared in the annual report of the Grand Orient and the Charleston Council in the year 1830. When the Cerneau men awoke from their slumber

THEY PROCLAIMED THEMSELVES

"the only legitimate Supreme Grand Council in the United States." The Gourgas men pursued the even tenor of their way, dividing the United States into two sections of jurisdiction and creating historians and genealogists as they went along. The Grand Puissant pundit, historian, and Joseph Smith, of the De La Motta-Gourgas factions is Albert Pike; that of the Cerneauts, Illustrious Brother Folger, who in latter and more degenerate days, with Illustrious Brother Thompson, has organized an Independent Most Puissant Sovereign Grand Council, to whose fold all disaffected Cave of Medullah Ineffables are welcome. Contemporaneously there has arisen the Most Puissant Sovereign Grand Council at the Hotel St. Omer, Boston, bearing date Feb. 19, 1883, and having for Most Puissant Sovereign Grand Commander, E. de la Granja, of La Mancha, in Spain. The encyclicals from this new Ineffable Sec are lively reading. "To all Brethren, of whatever degree, of the Accepted Scottish Rite, wherever and whenever found upon the face of the Earth," the Most Puissant D. de la Granja proclaims

THE FOLLOWING PROPOSITIONS:

First—That the constitution of 1762 for the government of Sovereign Grand Consistories is a mythical and spurious document; that it was never ratified at Berlin, as Albert Pike avers, and that its alleged ratification there is a mere pretence and a gross attempt to deceive confiding Masons.

Second—That all three documents—"New Secret Institutes and Bases," the Grand Constitution of 1786 and the Appendix—to use Granja's own language, are "false, spurious, and forged documents which were never signed, issued, or approved by Frederick the Great of Prussia, as pretended; that Frederick the Great was only a Master Mason and took no interest in Free Masonry for many years before his death."

Third—That the first Supreme Council ever known was established in 1801 at Charleston, in the State of South Carolina, "by a few unauthorized peddling Jews; that the said first Supreme Council and all others emanating from it, and particularly the so-called Supreme Councils for the southern and northern jurisdictions of the United States, are fraudulent, illegal, and clandestine bodies."

SOME TIME SINCE,

Most Puissant Sovereign Grand Commander issued an encycle to members of the Ancient and Accepted Scottish Rite in which he said: "The persistency in wrong doing of certain persons in several States, to peddle for gain degrees which they alleged to be the regular A. A. Scottish Rite, induces the Supreme Council of the

Northern Masonic Jurisdiction to issue this warning and declaration," etc. This was aimed at the Cerneau Section, under the Grand Command of Most Puissant Sovereign William H. Peckham. "I cannot too urgently require," says Most Puissant Sovereign Palmer, of the Northern Jurisdiction,

"That no loophole may be left open in our defences by which these people may find access to our assemblies. The fact that men who occupy or have occupied high stations in other branches of the fraternity have allowed their names to be connected with these illicit combinations, should be no warrant to you for the admission of their proteges. Bar and bolt your doors, and, counting a stain as worse than a wound, see to it, every one of you, that the portcullis be only raised when the trumpet summons outside has the true ring of legality. Indifference on this point is our only danger, and it will depend upon ourselves whether we keep watch and ward against the enemy, or by our own carelessness allow our sanctuaries to be invaded by the profane."

HERE DE LA GRANJA

steps in and asks: "By what right, title, or privilege do you claim the monopoly of peddling for gain the degrees of the Rite in several States? Is there anything more regular, more ancient, or more Scottish in your peddling than in the peddling of the other brethren?" Without entering into any controversy in favour of either the Cerneau Council, organized Oct. 27, 1807, or the De La Motta Council, Aug. 5, 1813, he pronounces both illegal.

AS TO THE ORIGINAL

of the now famous Pike-Palmer Constitutions, with the "New Secret Institutes and Bases," and an appendix, all bearing the same date, May 1, 1876, alleged to have been granted or approved at Berlin by Frederick the Great, Most Puissant Sovereign De La Granja avers that "They have never been seen by the mortal eye, excepting, it may be, the maternal and loving eye of Albert Pike, at the time of their translation, if, indeed, even he had them in sight at the time, because I should not be at all surprised should I ever learn that Pike translated them from memory or imagination."

Be that as it may, these documents are in perfect order, without a sentence, word, or letter being missed—all but the signatures; perfect in every part except in those portions where it was most important that they should have been perfect. This misfortune Albert Pike explains in the following note:

"The asterisks mark the place of certain signatures that have become illegible or been effaced by attrition, or by the effect of sea-water, to which the original duplicate of these documents, written on parchment, has several times been accidentally exposed."

MEANTIME THE CERNEAU MEN

are making it exceedingly lively for the "sea-water" Constitution brethren. Most Puissant Sovereign Grand Commander Peckham, a year since, founded a Supreme Grand Council for the Dominion of Canada and Province of Newfoundland. Members are continually deserting from the "sea-water" side to the Cerneau Council, and Most Puissant Sovereign Pike and Palmer are kept busy anthemizing and excommunicating the skeddaddlers from their ranks. The Cerneauts have 800 paying ineffable members in New York alone, and are represented at the Grand Orient of Paris by Ill. Bro. James Stickney, the secretary of James Gordon Bennett, and another ambassador, Claudius F. Beatty, is on his way across to the Grand Orient to help Stickney to get up a big Cerneau boom. Moreover, on the 6th day of September next, Most Puissant Sovereign Grand Commander Peckham and his army of 800 will array themselves in gorgeous

regalia and proceed in a body with the various French societies in the city to decorate the statue of Lafayette, one of the Cerneau Most Puissant Past Grand Commanders. Consequently, the "sea-water" crowd feel green and uneasy, and Albert Pike, it is said, proposes to come to Gotham, for the purpose of trying to restore peace, harmony, and, if possible, unity.—*Sunday Mercury (N. Y., July 29, 1883).*

"Can such things be and overcome us like a summer's cloud without our special wonder."—*Leiley Chain.*

We see that Australia is about to set up in the Masonic World upon its own independence as a Grand Lodge, and has just declared herself free from the control of England, Ireland, and Scotland, to which jurisdiction she has hitherto been a provincial Grand Body.

HISTORY.

DEAR SIR AND ILLUSTRIOUS BROTHER,

I should like to venture a few remarks upon the pamphlet now appearing in "*Kneph*," being an abridgment of the history of the Rite of Memphis in Egypt. Owing to the Masonic documents of Egypt being chiefly in Italian, Masonic students hitherto have had very little opportunity of posting themselves up in this branch of Masonry. As it is the special business of "*Kneph*" to collect all the historical information that can be gathered in all countries, and thus found a solid base for the Rite, our members would necessarily be much pleased if the Memphis Grand Orient in Egypt would forward us any information that they can collect from their archives. Most Ill. Bro. F. F. Oddi, 33-97°, is an accomplished English scholar, and it is to be hoped that he will aid "*Kneph*" in this work. In this light, copies of Patents No. 1, No. 2, and No. 3, mentioned at page 52 (vol. iii, No. 7), would be especially interesting and useful.

In the Egyptian pamphlet now in course of publication, in translation under date 1838, it is implied that the father of J. E. Marconis was then dead. This supposition does not seem to be accurate, as "Gabriel Mathieu Marconis de Megre, Rentier," is said to be a member of "Lodge de Osiris," at Paris, June 21, 1838, (*vide* the history attached to our own Constitutions).

Again, under date 1862-1866, it is asserted in the Egyptian pamphlet that Marconis had resigned the office of Grand Hierophant to the Grand Orient. This seems scarcely consistent with facts. He resigned the Grand Mastership of the Craft to the Grand Orient, but retained the office of Grand Hierophant until his death. The strongest proof of this is the fact that he continued to sign documents of the Rite, and on the 5th Dec. 1868, a circular was issued informing all bodies in the Universe of "the death of our Most Illustrious Grand Hierophant Marconis de Megre. . . Ill. Bro. Joubert is charged with the duty of informing you of the steps taken in regard to the death of the Grand Hierophant." It is clear, therefore, that Marconis retained the Grand Hierophantship until 1868. It would be interesting to know the date of the Patent of the Marquis de Bauregard, as a G. M. 96°, as in the peculiar circumstances of the case the Grand Hierophantship would be supposed to devolve on the senior 96°, or the actual Gd. Master of a *League*.

The respective Patents of America and Egypt stand thus:—

AMERICA.		EGYPT.	
90°	chartered, May 7, 1856.	90°	chartered, ? Pat. I.
94°	" Oct. 7, 1857.	94°	" ? Pat. II. 1856.
95°	" Sept. 3, 1862.	95°	" ? Pat. III.

It is a pity our Egyptian frater does not give his dates and Patents, instead of entering into a disquisition of the legality of Marconis resigning, an office which he never did resign. When the Grand Orient of France gave up the Rite on the death of the Grand Hierophant in 1868, only two powers had the Rite regularly, namely America and Egypt; and if the Patent of Bauregard is of earlier date than Seymour's in 1862, he (Bauregard) clearly became Grand Hierophant. Will Frater Oddi let us know about this?

We have also a member in Paris, Ill. Bro. A. O. Munro, 5, Rue Clairant, who takes an interest in us, and he might probably be able to procure us interesting information from the Secretary of the Grand Orient, if he would kindly give his valued attention to the point.

It is noteworthy that whoever was the leading spirit in reducing the Rite to 33°, he has not met with unqualified success. Egypt has remained faithful to the old nomenclature. Americans, like ourselves, have given their bodies the option of either working the 30° or 90° system. This is very easy, as it simply gives certain grades of the 30° ritual the power of conferring by name and secrets the missing degrees to make up the 90°. It seems probable that in the end the 90° system will predominate, and it might be useful to publish in your pages, for the assistance of Chapters, Senates, and Councils, the particular degrees which each of the 30° rituals have the power to add.

HISTORICUS.

THE ALLSEEING EYE.

From a forthcoming Volume, entitled "A Hundred Masonic Sonnets," by Bro. George Markham Tweddell.

"God is all eyes," the wise old Roman* said ;
 And in all ages His unceasing care
 For all His creatures caused men ev'rywhere,
 By natural piety and wisdom led,
 To picture forth the Great Allseeing Eye
 As symbol meet of watchful Deity.
 'Twas used in Egypt's far antiquity ;
 Greece, Rome, and ev'ry antient Mystery
 Wisely preserved the emblem. From them, we
 Accepted it with gratitude. When sleep
 Doth on each toil-worn mind and body creep,
 To renovate our strength, our God on high
 Ever keeps wakeful watch : the darkest night
 Is to that Eye clear as the noontide light.

His laws pervade all space : if we obey,
 Then happiness is ours ; if we rebel,
 We bear in our own souls a burning hell
 Of misery to scorch us : we must pay
 The utmost penalty : He strikes in love,
 For anger is unknown to the Most High.
 Unchangeable His laws ; in vain we cry
 To be exempted. We have but to prove
 Ourselves fit for His mercies, to receive.
 That ever-watchful Eye, high over all,
 Sees thoughts as well as actions : if we fall
 From righteousness, then wantonly we leave
 The flowery paths of truest happiness—
 For Vice will curse, and Virtue ever bless.

* Pliny.

Rose Cottage, Stokesley, Yorkshire.



THE CROSS MARK.

THE mark persons who are unable to write are required to make instead of their signature is in the form of a cross, and this practice having formerly been followed by king and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariably, proof of such ignorance. Anciently, the use of this mark was not confined to illiterate persons, for among the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. In those times, if a man could write, or even read, his knowledge was considered proof positive or presumptive that he was in holy orders. The word *clericus*, or clerk, was synonymous with penman, and the laity, or people who were not clerks, did not feel any urgent necessity for the use of letters. The ancient use of the cross was therefore universal, alike by those who could and by those

who could not write. It was, indeed, the symbol of an oath from its holy associations, and generally the mark used. On this account Mr. Charles Knight, in his notes in the "Pictorial Shakespeare," explains the expression of "God save the mark!" as a form of ejaculation approaching to the character of an oath. This phrase occurs three or more times in the plays of Shakespeare, but for a long time was left by the commentator in its original obscurity.—*Examiner*.

LIGHT.

"And ELOHIM said! Light be; and Light was."

To the Modern Mason as to the Ancient Philosopher the phenomena of Light is a subject that engages his earliest attention, and continues to inspire him with wonder and interest as he prosecutes his travels through the mystic paths of Science towards the great manifestation of light which awaits him at the end.

It is, however, only in its connexion with its effect upon the animal and vegetable world that we propose to consider it in the present paper.

Light, the foremost of the great triad, (Light, Heat, Electricity) is among the most important of the vital energies. Without light the infusoria will not develop—without light the plant withers, and no amount of air, or heat, or moisture will cause it to grow—deprived of light it is deprived of food. It is in light and light alone that plants deoxidise Carbonic Acid, setting free the Oxygen which can then be breathed by animals, and releasing the carbon necessary for its own growth.

The leaves of plants become green during this process. Rear a plant in darkness and its leaves will be colourless; bring it into sun-light and the leaves instantly begin to decompose Carbonic Acid and become green.

From light the coal fields came and to light they return. From light came the prairies and meadow lands, the reedy swamps and heathery moors; the solemn forest and the smiling corn-fields and orchards.

And light affects the respiration of animals in the same way that it does plants.

In the day-time we expire much more Carbonic Acid than we do during the night. This is not the effect of sleep, for a man sleeping in the day-time will expire more Carbonic Acid than when awake.

So that if less is expired during the night, it must be attributed to the darkness. For this reason the dwellers in dingy and underground cellars, and narrow alleys, are stunted and sickly, and town-folk generally, are less strong and robust than those who live in the open country, for in bright sunlight, one fifth more Carbonic Acid is expired than in a feeble light.

Light passes off from a luminous body in all directions; decreasing in intensity as the square of the distance increases. It travels with a velocity of 185,170 English miles per second; and requires little more than a quarter of an hour to pass through the diameter of the Earth's orbit.

When light encounters an obstacle, some of it is reflected, and some absorbed, and if the obstructing body is not opaque, some of it is transmitted.

Two theories have been proposed regarding the nature of light—that of *emission*, adopted by Newton, and that of *undulation*, adopted by most modern philosophers.

The first supposes light to consist of exceedingly minute particles, thrown out by a luminous body, and this seems most in accordance with Chemical Science, for as we have seen in its relation to the vegetable world, light is actually combined with elementary substances and again set free. Thus, when Carbon and Oxygen are united so as to form Carbonic Acid, light is set free; but when Carbonic Acid is again decomposed by the vegetable, light is required, that it may enter in combination.

The other theory supposes light to be the vibration of some ethereal medicine which prevades all space. Astronomy furnishes us with some reason for supposing the existence of such a medicine, but except that without this supposition we cannot well account for the phenomena of interference, we are inclined to think Newton's theory the most tenable of the two.

SCOTLAND.

Grand Mystic Temple.
COUNCIL GENERAL, 32-94°

OFFICERS.

Gd. Master of Light, V. Ill. Bro.	Clyde Duncan, 33-95°, 90°.
Orator	Thomas L. Shaw, 33°
Treasurer ... Ill. Bro.	D. Chalmers, 32°
Annalist ...	Colin McKenzie, 32°
Examiner ...	J. Shirra, 32°
Keeper of Rites	Thomas W. Brownlee, 32°
Expert ...	Vacant, 32°
Master of Ceremonies	Andrew Holmes, 32°
Conductor	Robert Morrison, 32°
Guard of the Council	Frkd. Neute, 32°
Repres. from Sov. Sanc. R. Ill. Bro.	Thos. M. Campbell, 33°
	Grand Tribunal, 31-93°
Judge	W. F. Shaw, 32°
Defender	William Brown, 31°
Arbitrator	John McInnes, 31°
Orator	James C. Rice, 31°
Treasurer	William Carruthers, 31°
Secretary	Charles Marshall, 31°
Overseer	James Finlay, 31°
Asst. Overseer	James Jardine, 31°
Marshal	J. Warker, 31°
Pursuivant	James Baird, 31°

IRELAND.

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

Meeting at DUBLIN or elsewhere in IRELAND.

Gd. Master of Light ... Rt. Ill. Bro.	C. MONCK WILSON, J.P., 33-95°, 90°
Annalist ...	W. STEELE STUDDERT, 32°
Representative ... R.	M. L. DAVIES, M.D., 33°

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

MEETING ON SUMMONS OF GRAND ANNALIST.

GRAND MYSTIC TEMPLE OF ERI.

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

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

LONDON.

No. 1.—Mount Sinai.—Chapter, Senate and Council.
SUBLIME DAI, R. ILL. BRO. A. D. LOWENSTARK, 33°.

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

SOUTHERN COUNTIES.

HAVANT, HANTS.

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

V. ILL. BRO. J. HARRISON, 32°, M.W.

" " J. CLAY, 32°, S.G.C.

R. " " J. N. HILLMAN, 33°, Sub Dai.

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

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

BOURNEMOUTH.

Dispensation to Ill. Bro. Frederick Holland, 30°

NORTHERN COUNTIES.

No. 4.—Sirius.—Burnley.

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

LIVERPOOL.

No. 7.—Lily of the Valley.—Chapter.

V. ILL. BRO. JOSEPH HAWKINS, 33°, M.W.

" " BOWER WOOD, 11°, Sec.

SCOTLAND.

GLASGOW.

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

ILL. BRO. JAMES SHIRRA, 32°, M.W.

" " W. F. SHAW, 32°, S.G.C.

" " DAVID CHALMERS, 32°, Sub Dai.

" " W. J. DONALDSON, Secretary.

MEETING on 3RD THURSDAY, at MASONIC HALL,
HOPE STREET.

No. 9.—St. Andrew's.—Chapter, Senate and Council.

ILL. BRO. CLYDE DUNCAN, 32°, Sub Dai.

" " ANDREW HOLMES, 32°, S.G.C.

" " ROBERT MORRISON, 32°, M.W.

V. " " JNO. McC. BUCHANAN, 32°, Sec.

MEETING at ST. MARK'S HALL, 3RD FRIDAY in each Month.

ABERDEEN.

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

I R E L A N D .

DUBLIN.

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

LIMERICK.

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

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

INDIA.

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

- To V. Ill. Bro. M. V. PORTMAN, 32°, Bengal.
- “ “ PROSONNO COOMAR DUTT, 32°, Calcutta.
- “ “ D. M. KAPADIA, 30°, Bombay.

BRITISH GUIANA.

Dispensation to Ill. Bro. E. H. G. Dalton, 32°
GEORGETOWN.

AUSTRALIA.

Dispensation to Ill. Bro. William Riddle, 30°.

PARIS.

Dispensation to V. Ill. Bro. A. O. Munro, 32°.

SPAIN.

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

**NOTICE TO SOVEREIGN SANCTUARIES,
&c., &c.**

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

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REQUIRED FOR ADVANCEMENT: THE SYMBOLICAL
EXPLANATIONS OF THE VARIOUS DEGREES,
FROM THE 1° TO THE 30° TOGETHER WITH THE
GRAND BOOK OF MAXIMS.

Translated from the French by

JOHN YARKER, 33—96°.

Author of “Speculative Freemasonry,” &c.; Past-Master of Craft, Mark, Arch, Templar, Rose Croix, K-d-s-h, and Antient and Primitive Masonry; Grand Master General of the Antient and Primitive Rite, and the Swedenborgian Rite, in and for Great Britain and Ireland.

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