

PEACE, TOLERANCE, TRUTH.

THE KNEPH



Official Journal of the Antient and Primitive Rite of Masonry.

Published under the Authority of the Sovereign Sanctuary for Great Britain and Ireland.

EDITED BY THE GRAND SECRETARY-GENERAL.

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THE OLD ENGLISH OR YORK RITE.

SINCE the establishment of the United Grand Lodge, by the union of the "Antients" with the "Moderns," the name of York Mason or York Rite has gradually fallen into disuse. It will, therefore, be news to many of our readers to learn that there are still in existence several Chapters working the Antient York Rite of seven degrees, as practised in England from time immemorial. At any rate, when Grand Lodge was established in 1717, the Moderns repudiated the degrees above 3°, the Antients retaining them as an integral part of the Antient York Rite (and were thence called York Masons). The arrangement and number of the degrees of the York Rite appear to be as follows:—Symbolic, 3°; Master Architect (P.M.), 1°; Royal Arch, 1°; Rosae Crucis, or Triple Cross, 1°; H.R.O.M. or T.P. 1° (Kadosh). On the union, the Moderns, as a sort of compromise, consented to admit the P.M. and Royal Arch, without, however, giving them any status beyond that of the completion of 3°, which the Royal Arch clearly is not. Why English Masonry should be different to that of every other system under the sun, or why the Venerable Templar system should have been disassociated with the Craft degrees after possibly centuries of companionship, will probably never be known. The most curious thing is, that even the Royal Arch, as worked under the Supreme Chapter of England, is totally unlike that of the Supreme Chapter of Ireland or that of Scotland. There is abundant evidence to prove that between 1721 and 1782 the old Templar Rite of seven degrees was regularly practised in England; and that eminent Mason, Bro. Dunckerly, states that the following Chapters of the Rite had existed time

out of mind:—*Observance*, London; *Redemption*, York (whence *Jerusalem* Conclave, Manchester, 1786); *Baldwyn*, Bristol; *Antiquity*, Bath.

The official reports of Bro. Dunckerly, between 1790 and 1795, place the Rosae Crucis degree *before* or *after* the Templar degree indifferently. In 1811 the Duke of Sussex became Grand Commander, and in 1817 ceased all interest in, and called no meeting of Grand Conclave. This want of government led the Antient Premier Conclaves to range themselves under a Royal Grand Council of Antient Rites, time immemorial; and under this body was, and we believe still is, practised all the degrees; and at Bath, as far back as 1822, the 90° of the Order of Mizraim.

This was the state of affairs when, in 1846, Drs. Goss (Crucifex), Leeson, Nash, and Oliver applied to the irregular Bro. Gourgas to establish his Rite in this country (how it became a Rite and how it became his to sell are matters which the curious may learn of the authorities of the A. and A. Rite); but certain it is that all these four learned doctors had received the Templar degree from Antient Conclaves—Goss and Leeson from the *Cross of Christ* Conclave, London; Oliver from the *Redemption*, Hull; and Nash from the *Baldwyn*, Bristol; and we are afraid we cannot get over the fact that in the introduction of the spurious Rite of Gourgas they committed a breach of their O.B. as Templars; and when we remember what that O.B. is, we can have but little respect for men who, for ambitious ends, could plot such base treason. Dr. Nash, however, who appears to have had compunctions, clung fondly to the *Antient Baldwyn* Chapter (which, with some other Premier Conclaves, still turned a deaf ear to the voice of the charmer, and refused to be absorbed into the brand new



Rite), and was expelled by his new confreres of the 33°. It was some years after that the Antient Premier Conclaves united themselves with the newly revived Grand Conclave, and then with the express reservation of all their antient rights and privileges. The Jerusalem Chapter of Antiquity joined its fortunes with the Palatine Chapter of the Antient and Primitive Rite some years ago, some of its officers now holding high rank in the Sov. Sanctuary.

That any of these Chapters, possessing a time-honoured history and an exalted position in Old English Masonry, should have ever consented to merge their autonomy in the body resuscitated under the auspices of Gourgas, Crucifex, and Co. can never sufficiently be regretted. And we should welcome any endeavour on the part of the still existing Chapters under the Royal Grand Council of Antient Rites to resume the position to which they are clearly entitled as the only legitimate Templar bodies in existence in England. In Ireland the York Rite is still worked as a Templar body; and the Antiquity of Bath and Baldwyn of Bristol, to their honour, retain independence, but we should be glad to see a little more life thrown into their proceedings.

THE ANTIENT AND PRIMITIVE RITE.

SOVEREIGN SANCTUARY.

A CONVOCATION under summons, addressed to all P.P. Grand Conservators, 33°, Grand Officers, &c., was held at the office of the Grand Chancellor General, Manchester, by Ill. Bros. John Yarker, 33—96°; S. P. Leather, 33—95°; B. B. Labrey, 33—95°, on the twenty-fifth day of July, 000,000,881. A Sovereign Sanctuary having been opened, the minutes and proceedings of the previous meeting were read and confirmed. The Grand Master read a report of the present state of the Order, and congratulated the Rite on the exchange of representatives recently made with the Antient and Primitive Rite of Memphis in Egypt. The financial statement of June 30th having been passed, the other business of the meeting was proceeded with.

The following Illustrious Brethren were passed as candidates for the 33°—95°, at the fee of £5 5s., these to be the last admitted at that fee except *ex officio*, in accordance with the Constitutions of the Rite.

Thomas Mackell Campbell, 32—94°—Past M.W.—Recommended by the Sphynx Chapter, No. 8, Glasgow, with the office of Grand Inspector General, if the same is vacant on his reception as 33°. J. H. Southwood, 32—94°, of Chapter No. 5, Dublin, with the office of Grand Treasurer General, in place of Ill. Bro. S. P. Leather, 33—95°, promoted to the office of Gd. Administrator General. Henry Meyer, 32—94°—Past Most Wise—Recommended by Rose of Sharon Chapter, No. 6, London; and to have the office of Grand Master of Ceremonies in place of Ill. Bro. J. N. Hillman, promoted to the office of Grand Keeper General of the Golden Book, vacated by the late Ill. Bro. J. P. Graham, 33—95°—M.A., LL.D.

The decoration for the year, the Grand Star of Sirius, was conferred on Ill. Bro. James Hill, Gd. Sec., 33—95°—he having earned the same as the most energetic Member of the Sov. Sanc. in promoting the Rite.

A proposal having been received from the Illustrious Brother,

Giambattista Pessina, 33—96°—Chevalier Commander, Naples, to confederate our Rite throughout the world by Treaty, under the Illustrious Brother General Guiseppe Garibaldi, Premier Mason of the Grand Lodge of Italy, 33—97°, as Honorary Supreme Grand Master and Hierophant, the same was approved for this Sovereign Sanctuary, and for proposition to other friendly powers; and the following Illustrious Brethren gave in their assent to the same, viz.:—John Yarker, 33—96°; S. P. Leather, 33—95°; B. B. Labrey, 33—95°; M. L. Davies, 33—95°; James Hill, 33—95°; J. N. Hillman, 33—95°; A. D. Loewenstark, 33—95°; also Charles James, 33° Elect; T. M. Campbell, 33° Elect, &c., &c.

The question of our official publication, the *Kneph*, was then brought under consideration. The greater part of the present members of the Sovereign Sanctuary considered that its issue as a quarterly publication was quite sufficient for the needs of the Order. But Illustrious Brother James Hill, Gd. Secretary Genl., having stated that the newly elected members (as also Ill. Bro. M. L. Davies, 33° Grand Export), were much in favour of a monthly publication, and undertaking that if a committee was appointed that the charge or cost to the Sovereign Sanctuary should not exceed 250 copies at 1d. each, and having given this undertaking in writing to limit the liability of the Sovereign Sanctuary on account of the *Kneph* to £12 10s. per annum, the following committee for the management of the paper was appointed, viz.:—Ill. Bros. James Hill, 33°, M. L. Davies, 33°, J. H. Southwood, Hy. Meyer (both 33° Elect), K. R. H. Mackenzie, 32°, J. H. Peach, 30°, Greenhill, 30°.

The only remaining printing of a Ritualistic nature being the "Lectures" of the Rite, the same was ordered to be proceeded with.

The Convocation then closed.

REPORT OF THE GRAND MASTER.

ILLUSTRIOUS BRETHREN,

I have the pleasure to inform you that our Antient and Primitive Rite of Masonry is in a healthy and satisfactory condition, and since we last met has made good progress in its development; at peace within itself and with all constitutional Masonic bodies; the aim of our Rite, as an educational system, is to provide the most ample Masonic instruction to our Neophytes. It is, therefore, hoped that all our members will redouble their exertions to extend the Rite on these lines.

We have this year exchanged Representatives with Roumania and Egypt; this last Masonic power has preserved faithfully the old Rite of Memphis in 96 degrees, and our friendly arrangement is a good reason that our Chapters, Senates, and Councils should extend the communication of the grades of Memphis and Mizraim conjointly. We are also on the point of a satisfactory confederation of our Rite throughout the world.

The five Chapters (Nos. 5 to 9) constituted last year are all working in a satisfactory manner; some of them have gone to great expense in furnishing for the due and complete celebration of our Rites and Ceremonies, as No. 6, London, and the two Glasgow Chapters have maintained their leading position. We should be glad to see No. 1, London, No. 2, Manchester, No. 3, Havant, and No. 4, Burnley, in more energetic hands, and are willing to give all available aid to provide an impetus to these lethargic bodies.

We have still to print the "Lectures" of the Rite, which are a system of question and answer omitted from the Ritual in order to give the Presiding Officer a discretionary power for a more or less extended examination of Neophytes. The cash in hand for this purpose has been absorbed in the publication of the *Kneph*, which has also to be provided for in the future. Our members have sent in their subscriptions freely for the *Kneph*, but as a large quantity are distributed gratuitously amongst Lodges and brethren, the first six numbers leaves us with a nett loss of about £17; and this state of things will be similar for the remaining six months of this year. The future management of the paper will rest with a Committee, who will limit the risk of the Sovereign Sanctuary, trusting that as the Rite exacts no dues from Chapters, they will cheerfully con-

tribute subscriptions for a liberal quantity for their own Members and for gratuitous circulation.

I am happy to say that the Sovereign Sanctuary is out of debt, and a statement is appended of the receipts and disbursements for the past half-year.

With best wishes for the prosperity of the Rite and all its Members,

I remain,
Faithfully and fraternally,
JOHN YARKER, 33—96°.

Withington, Manchester,
July 21st, 1881.

REPORT OF ACTING GRAND TREASURER-GENERAL

CASH RECEIPTS.

		£	s.	d.
1880.	Dec. 30. Balance in hand	30	6	2
1881.	Jan. 1. Ill. Bro. Brown, Sale of Constitutions, &c.	0	8	0
	" 1. " Davies, Registration Fees, &c., No. 5.		13	0
	May 12. " Campbell ditto No. 8.	4	3	6
	" 17. " Longley, Sale of Rituals, &c. ..	4	2	3
	June 8. " Colin Mackenzie, Fees, &c., No. 9.	8	7	8
		<hr/>		
	June 30. " Hill, No. 7, Fees ..	£45	6	6
	" 30. " " Kneph Subs. ..	8	1	1
	" 30. " " One 33° fee (Ill. Bro. Meyer)	5	5	0
		<hr/>		
		58	12	7
Total Income		£106	13	2

CASH PAYMENTS.

		£	s.	d.	£	s.	d.
1881.	Jan. 6. New Chancellor and Secretary's Seals, Carriage to London, &c. ..	2	13	4			
	April 27. Petty's Bill for Binding ..	12	16	0			
	June 4. A. Thomson, Printing ..	0	10	0			
	" 4. Wooden Packing Box ..	0	1	10			
	" 4. Six Months' Postage, Letters, Knephs and Rituals ..	1	16	2			
	" 30. Cash remitted Bro. Hill for Kneph &c., &c. ..	17	0	1			
	" 30. Petty, Binding 3,000 Rituals ..	8	6	6			
	" 30. " Stereo for Kneph (two blocks), &c. ..	1	5	0			
	Aug. 17. Hill, No. 8 Kneph (three months' subscription) ..	3	2	6			
		<hr/>			47	11	5
	" 17. Ill. Bro. Hill, for Little ..	£52	14	6			
	Less J. Y. 12 0 0				40	4	6
	" 17. " for Meek ..	10	17	0			
	" 17. " Rent, No. 6 Kneph and Postage ..	£12	11	1			
	Less J. Y. 5 0 0				7	11	1
		<hr/>			58	12	7
Total Disbursements		£106	4	0			
Balance in the hands of Ill. Bro. Yarker			0	9	2		
		<hr/>			£106	13	2

ROSE OF SHARON SENATE K.H. No. 6.

AN Emergency Meeting of this Senate was held at the Moorgate, Finsbury Pavement, on Wednesday, 27th July, principally to consider a proposal to remove the future meetings to the Moorgate, and the rooms being found suitable it was agreed to *uem. con.*

DERVISH LODGES IN EGYPT.

THE correspondent of the *New York Herald* sends the following statement, on the authority of Ill. Bro. Ralph Borg, 33-95°. We know that such secret associations do exist in all Eastern countries, and confirm the traditions of our Rite, but we cannot pledge ourselves to the truth of the following, and we should feel obliged if our Egyptian brethren would report to us on this interesting subject.

Bro. Ralph Borg is reported to say:—"In 1864 I was present in Cairo at a working Masonic Lodge composed of Egyptian Dervishes, whose traditions purport to emanate from the most remote period of Egyptian antiquity. The traditions are, however, unfortunately oral—they have been handed down by word of mouth from generation to generation—for Dervishes know of no other form of record or tradition. I obtained admission to this Lodge in the following manner:—One of these Dervishes was an intimate friend of an English Freemason, resident at the time in Alexandria. The Dervish one day, much to the Englishman's surprise, invited him to visit his Lodge. The Englishman, who was perfectly familiar with the Arabic language, made three visits to the Lodge, but solemnly pledged himself never to reveal anything about it to anybody, because the other Dervishes were not at all pleased that one of their number had spoken upon the subject to the Englishman. Subsequently the Englishman asked permission to bring one of his countrymen to the Lodge. This permission was at length granted most reluctantly, and upon condition that the new comer should be blindfolded coming and going. The Englishman invited me to accompany him. I was most carefully blindfolded. After proceeding on foot for over an hour and a half, the Lodge was reached. It seemed to be in a sort of stone cave or underground temple. From the nature of the ground passed over, I should judge that it was situated in the desert near Mount Mokattom. The rites employed were similar to those employed in European Lodges. The Dervishes said that this was only a branch of their Grand Lodge, and that their traditions related back to time beyond memory. Upon my suggestion that they might have originated from some one of the numerous Masonic Lodges established in Egypt by the French in 1798, the Dervishes said that they were entirely independent of those Lodges, and that we were the first Europeans who had ever been admitted to their Lodge."

Notices to Correspondents.

Communications for the Editor and all information respecting the degrees of the Rite, and applications for Charters for New Chapters, Senates, and Councils, should be addressed to the Grand Secretary General, 77½, Bishopgate-street Within E.C.



LONDON, AUGUST 1, 1881.

THE STATUS OF CRAFT PROVINCIAL GRAND OFFICERS.

WE are induced to allude to this subject in consequence of an agitation which is in progress amongst Provincials to extend their prerogatives. We take it that the aim of the theory is gradually to usurp the functions of Officers of Grand Lodge, and bring about a state of things similar to that in America, where each Province has its State Grand Lodge. The desirability of the change is a subject upon which much may be said on both sides. Bro. Newmarch's contention is that a Provincial Grand Officer of any rank is a Grand Officer, whose precedence would be secondary only to an officer of Grand Lodge. It is needless to say that this proposition cannot for a moment be sustained by the Book of Constitutions, indeed we could name some hard-working Provincial Masons who have invariably declined Provincial Grand Office, on the ground that a Provincial Grand Lodge is a sham to which they would not lend themselves, and the rank of one of its officers a hollow pretence, not worth the cost of the apron. This was so previous to the time when His Royal Highness the Prince of Wales accepted the Grand Mastership, since which English Masonry has made gigantic strides. But this only makes the matter worse for Provincial Brethren, for there is far less chance of obtaining Grand Office than before, and often the selections for the Purple elicit very decided and unfavourable criticism, and with good and valid reasons. Under these circumstances it becomes worth while for Grand Lodge to consider whether the just aspirations of the provinces may not be granted. A very easy mode of doing this would be by giving Provincial Officers a recognised official status as Grand Officers, and by making the Provincial Grand Master a matter of election every three years, in the same way that the Grand Master of Light of our Ancient and Primitive Rite is elected to rule over his Mystic Temple or Provincial Grand Lodge of the 32°. The present dissatisfaction in the Provinces is more keen than the Grand Lodge wots of, and unless it

takes the initiative the brethren may hap to do so themselves, by forming independent Grand Lodges. In making these remarks we write only in the interests of Masonry in general, and without feeling either one way or the other. It is a question worth consideration.

THE MORGAN MYSTERY.

The American papers have been lately much exercised by the alleged discovery of the remains of one William Morgan, who is said to have been kidnapped by Masons and murdered in Canada in 1826. Morgan, it would seem, never was a Mason, but was refused admission to the Masonic body on the evil report concerning him, which was heard on all sides. In revenge, or in the hope of making money, he published a pretended exposure of Masonry, which led some zealous Brethren to take the rather strong measure of carrying him off bodily into Canada from New York, and, it is said, threw him into the falls of Niagara at dead of night.

At any rate he was never heard of afterwards, except by rumour, one story being that he accepted a purse of money and settled in Australia on the condition that he never returned to America on peril of his life.

The venerable Thurlow Weed is said to have received the particulars of the murder from one of the murderers, not to be published until after his death, and a year afterwards a body supposed to be Morgan's was found and identified, but unfortunately it was identified by more than one bereaved widow as the remains of her long-lost husband, although ultimately buried as the remains of Morgan. If this last story of the discovery of Morgan's remains in a stone quarry near Batavia, New York, is correct—as the alleged evidence of a ring bearing Morgan's initials, a tobacco box, and paper would seem to imply—it is evident that the story of the midnight trial in a hastily summoned Templar encampment near Fort Niagara, and subsequent murder by drowning at the point where Niagara River empties itself into Lake Ontario, may be relegated to the land of myths. And it would seem equally unlikely that one of the murderers should take the precaution to leave a paper with the body of such an incriminatory character as that said to be now discovered, and that man a lawyer!

We notice in connection with the foregoing a statement to the effect that this year a monument had been proposed to be erected to Morgan at Batavia. It is just possible that the alleged discovery of the body may be in the relation of effect to cause. Possibly subscriptions did not come in very quickly, and the expectant participators in a good "job" were afraid the thing might not come off. Our American brethren have been long credited with especial smartness in business matters, and we cannot help suspecting that this long-delayed discovery may not have been quite so fortuitous as set forth.

YE LEGENDE OF YE ANTIENTE FRATERNITIE OF RAHERE ALMONERS.

A black letter pamphlet with this quaint heading was recently placed in our hands by our energetic Bro. James Stevens, who, with his usual good nature, appears to have thrown himself heart and soul into the scheme for the resuscitation of this truly antient and praiseworthy fraternity.

"Ye Legende" relates how one Rahere, minstrel and jester to King Henry the First, having sickened of the gaities and frivolities of the Court, by way of penance undertook a journey to Rome, and there received absolution. Before, however, he could return home he fell sick, and in his extremity vowed that if he recovered he would build an Hospital for poor men. In pursuance of this vow, we find it recorded that he founded the Church and Hospital dedicated to St. Bartholomew in Smithfield, on a piece of land granted by the King for that purpose. The Church and Priory were consecrated by Richard de Belmèse, Bishop of London, A.D. 1123, in which year also the priory alms were instituted. Prior Rahere died in the odour of Sanctity, and was buried in the North Chancel of his own Church, where his monument may still be seen. He left thirteen Canons to carry on the beneficent work he had initiated, and these, with their successors, continued to distribute the alms to all sick and needy persons who laid claim thereto down to the reign of King Henry the Eighth, when this pious son of the Church thought fit to confiscate the revenues of the Priory, leaving little more than the buildings to testify to the piety and charity of Prior Rahere.

The unusually inclement winter of 1880-1 seems to have awakened in the breasts of some benevolent parishioners of St. Bartholomew's the urgent need of a fund wherefrom, as in olden time, distressed folk could at once find relief without suffering the indignity of going on the parish, or submitting to the circumlocutory process adopted by the Charity Organization Society—the sole principle adopted being that "Necessity commands relief." One of the churchwardens, Mr. Thomas Sangster, who had, in former years, made himself well acquainted with the antient records of the Priory, determined then to appeal to his friends to revive the relief fund, formerly existing as the RIGHT of the poor, but which royal rapacity had not spared. This praiseworthy intention was accordingly carried into effect at a meeting held under the presidency of Mr. Churchwarden Hollinghurst, in February of this year, and this is the reason to be of "Ye Rahere Almoners," their object, the carrying out in its entirety the will of the founder; their means, the enrolment fees of the members (drawn from the charitable public at large), fixed at 10s., beyond which no further subscription is required, but the member is entitled to the full privilege of attending Chapter meetings and voting in all matters concerning "Ye fraternity." Although it commences operations in the parish with which its history is associated, it is, we believe, intended to extend it to other parts of the Great Metropolis, where as abject misery and hopeless suffering is to be met in close proximity to the homes

of the wealthy, as well as in less favoured districts. Now, brethren of the mystic chain, here is a good work doing. Can you do better than to help it? It is true, as Masons, we have noble charities for Masons, and nobly they are supported. But here is something which we can do in concert with the outer world, to aid by small gifts of money, or clothing, or provisions, in the most inclement season of the year, those whose unhappy fate renders them fit objects of our compassion; we need not stay to enquire if the afflicted or distressed person has claims on our charity as Masons—it is sufficient if he appeals to us on the ground of a common humanity, and we hope, therefore, that although "Ye fraternity" make no claim to be considered a Masonic Society, Masons will be found in abundance to swell its ranks; remembering that to tend the sick, to feed the hungry, and to clothe the naked, is peculiarly Masons' work.

EGYPTIAN ANTIQUITIES.

MR. EMILE BRUGSCH, the learned and indefatigable assistant curator of the Boulak Museum, has just returned from an expedition to Thebes, bringing with him an immense number of objects of the highest archaeological importance, which, when properly classified, will raise this museum quite to the foremost rank among collections of Egyptian antiquities. The place where these precious relics were found is an almost inaccessible cave in the face of the perpendicular mountain, in another part of which the royal cemetery, known as Bab-el-Melouk, is excavated, and not far from Deir-el-Bahri. The most remarkable of the 4,000 objects are 36 royal sarcophagi, with their inner cases and mummies intact, belonging to Pharaohs, queens, princes, princesses, and high priests of the 17th, 18th, 19th, and 21st dynasties, so that we are actually in possession of the lifeless bodies of many heroes, who, upwards of 3,000 years ago, ruled over this country and adorned it with temples and obelisks which are the wonder and admiration of the whole civilised world. Among them is that of Seti I., whose tomb in the Bab-el-Melouk was discovered by Belzoni, but that explorer found neither coffin nor mummy, only the large alabaster sarcophagus now in the Soane Museum, which was made to contain and preserve them. Next in importance we have the plain but highly polished wooden coffin of Ramses II., the Sesostris of the Greeks, with the mummy intact, the royal cartouche distinctly legible on the coffin lid and on the mummy cloths enveloping the body. The mummy cases of Amosis, of his son Amousa, of Totmes I., II., and III., of Queen Ra-ma-ka, and her daughter Mout-em-hat, of King Ras-ken-en, of Ahmes-nofert-ari, of Aah Hotep, of Ramses I., and of Amenonphis are also in the collection, with the mummies in perfect preservation. The majority of these mummies are enclosed in two coffins, both elaborately ornamented with paintings and gilding, some of them having also certain ornaments inlaid with coloured glass, and many of the faces have glass eyes, which give them a most lifelike appearance. Another remarkable object is a royal tent made of coloured leather in a chequered pattern of red and green. The inner side of the dome is of blue leather with yellow stars and the hieroglyphic inscriptions are perforated in the coloured leather with a backing of yellow. Fifteen royal wigs for state occasions are also in the collection. Besides the human mummies we find one of a gazelle, which was probably a favourite playmate of one of the Egyptian princes or princesses. We have also four scrolls of papyrus of great size, on which is inscribed the ritual of the dead, elaborately illuminated, and containing the cartouches of the Royal persons for whom they were written, one of whom is Queen Hatason, sister of Totmes III. Moreover, we have several sets of canopic vases in alabaster, with royal names engraved on the outer surface, 3,700 funeral statuettes, and many other objects of interest. The position of the cave is an almost inaccessible part of the mountain, the well 36ft. deep, communicating by a gallery of 250ft. long, with a rough hewn

chamber, and the confused state in which all these objects of veneration were found, heaped one on another, and strewn about on the ground, lead Mr. Brugsch to the very plausible inference that they had been by friendly hands collected from the various tombs, and concealed in this place of safety at the time of some threatened foreign invasion. We thus give only a meagre account of this wonderful addition to the Boulak collection, but have no doubt that ere long either M. Maspero, the learned director of the museum, or Mr. Brugsch, his coadjutor, will publish a detailed and descriptive catalogue.

Reports of Masonic Bodies.

CRAFT MASONRY.

PROVINCIAL GRAND LODGE OF KENT.

This body met on the 13th of July, at Rochester. A piece of plate of the value of 500 guineas was presented to Viscount Holmesdale, who has filled the chair twenty-one years, and a valuable gold bracelet was presented to Lady Holmesdale. Several hundred pounds were voted to the Charities.

ALDERSGATE LODGE, No. 1657.

BRO. GEO. KENNING gave an entertainment to the brethren, wives, and friends of this Lodge, at the Royal Crown Hotel, Sevenoaks, on the 13th July. We think these instances of brotherly hospitality are worthy of note.

MARK MASONRY.

A VERY imposing ceremony in connection with the consecration of The High Cross Lodge, No. 284, took place at the Seven Sisters Hotel, Tottenham, on the 18th ult., Bro. W. J. Meek, P.M.M., G.S., W.M., designate. The consecrating officers were V.W. Bro. D. M. Dewar, P.G.M.O.; V.W. Bro. F. Davison, D.P.G.M.M.; V.W. Bro. Poore, P.G.I.G.; and V.W. Bro. James Stevens, P.G.J.O.; who took the entire direction of the proceedings, which, it is needless to state, in such able hands passed without a hitch. The ceremonial, which was of a very elaborate character, was rendered more than usually effective by the lavish employment of choral effects, anthems, &c., Bro. Greenhill, of 199 Lodge, kindly presiding at the harmonium. At the close of the ceremony, Lodge was opened and four Brethren received their Mark at the hands of the W.M. Lodge being closed the Brethren assembled at the hospitable board of Bro. Oddy, and after passing a very enjoyable evening separated at an early hour. Bro. T. Farquarson is the Hon. Sec.

PROVINCIAL GRAND MARK LODGE OF MIDDLESEX AND SURREY.

A MEETING of this body was held at the Star and Garter Hotel, Richmond, on the 2nd July. In the absence of the Prov. Gnd. Master, Sir Francis Burdett, the chair was occupied by Bro. Davison, the Deputy, and the usual appointment of officers took place.

ROYAL ARCH.

PANMURE CHAPTER, No. 720.

A REGULAR convocation of this Chapter was held at the Horns Tavern, Kennington, on the 8th inst. Chapter was opened by the M.E.Z., R. N. Field; S. Poynter, H.; J. Terry, Acting J.; James Stevens, P.Z., Scribe E.; and Henry Smith, P.Z. and Treasurer; and amongst others present during business were Comps. B. R. Bryant, N.; J. W. Watts, P.S.; H. Baldwin, A.S.; M. S. Larlham, P.Z.; W. Wilkins, J. Gilbert, &c., and visitors Comps. J. Keith Grosjean, P.Z., and G. Archer, P.H., of Zetland Chapter, 1157; Geo. Wale, Dobie, 857; and T. S. Watts, P.Z., 916. The members of the Chapter appeared in deep Masonic mourning, and the furniture was draped with crape, in token of sad respect for the late Ex-Companion Thomas Meggy, the recently installed J. of the Chapter, whose loss was greatly deplored by the members generally. In the course of the evening Ex-Companion James Stevens addressed the Companions on the subject, and bore testimony to the many good qualities of the departed Companion, as well in the relation of friendship outside Freemasonry as in connection with Lodges and Chapter, and proposed a vote of sympathy and condolence with the widow and family, which was unanimously recorded. Four candidates for exaltation were approved of, and two being in attendance—viz., Bros. F. C.

Taylor and Alfred Boon, both of the Burgoyne Lodge, No. 902—were introduced and exalted with full ceremony and lectures. The work was very ably carried out, and gave great satisfaction to the visitors and newly exalted Companions.

MEETINGS OF BODIES UNDER A. AND P. RITE.—As we have received no notices of meetings for this month, we presume our brethren are taking holiday, and therewith we wish them a happy season.

SCOTLAND.

SIR GEORGE CATHCART Lodge (No. 617), at the ordinary Monthly Meeting in June, voted a fraternal address to Bro. the Rt. Rev. Dr. James Smith Cathcart, on the attainment by him of his jubilee as a member of the Craft.

The mother Lodge Kilwinning has issued a circular inviting the co-operation of the Brethren in the work of raising a fund for the rebuilding of their hall, which, having stood for upwards of a century, is now not only dilapidated but too small for their requirements. The sum required being but £2,000, we trust it will be forthcoming. Kilwinning has too long been venerated as the cradle of Scottish Masonry to be suffered to appeal to the Craft in vain.

ROUMANIA.

WE are pleased to report that the Sovereign Sanctuary have effected an exchange of Representatives with the "Suprem Consilium Masoneri Romane," practising the Scotch, French, and Egyptian Rite. Our Grand Master has appointed the Most Ill. Bro. Capt. Constantin Moroiu, 33—96°, Gd. Master, whilst the latter has appointed our Ill. Bro. Maurice L. Davies 33—95°. This extension of amicable relations is very pleasing and encouraging.

We gather the following information from the *Triunghiul*, the Official Journal of Roumanian Masonry, edited by Ill. Bro. C. Moroiu, 33°, Grand Master:—

At a meeting of the Grand Lodge, held 2/14 July, the following Brethren were elected Honorary Members of the Grand Lodge:—General Albert Pike, 33°, A. and A. Supreme Council of the United States; W. M. Ireland; H. M. King Kalakua, of Hawaii; Giambattista Pessina, 33°, G. M. of the A. and P. Egyptian Rite Italy; John Yarker, 33—96°, A. and P., Withington, Manchester; Juliu Messina, of Belgium; Juan Utor v. Fernandez, Spain; Hunyady, S.C. of Hungary; Edward della Barra, Chili. On the same date our Illustrious and Worthy Grand Representative Chev. Com. Giamb. Pessina, 33—96°, was invested with the Cross of Merit of the Roumanian Grand Lodge. We tender our own fraternal thanks for the honour conferred upon our Sovereign Sanctuary.

OFFICERS OF THE ROUMANIAN NATIONAL GRAND LODGE.
Grand Master, Hon. Sov., Antoine Costiesco, 33°, Colonel d'Artilerie.

Do. Sov. Gd. Com., Constantin Moroiu, 33°, Capitaine d'Infanterie.

Do. Adjunct, Demètre Radulesco, 33°, Advocat.

1st Gr. Surv. P. Michasco, 31°, Pharmacien—Chimiste.

2nd do. Trajan Ciozan, 31°, Ancien Major, C.R.F.

Grand Orator. G. Michasco, 31°, Captain d'Infanterie.

Do. Adj. P. Paltineano, C.R.C., Homme de lettres.

Grand Secretary, N. Theodoresco, 31°, Docteur en Médecine.

Do. Adj. Chr. Vassiesco, Officier d'Artilerie.

Grand Treasurer, J. Moesco, 33°, Major Chef du depot.

Do. Adj. D. Pleasia, Fonctionnaire.

Grand Hosp., P. Christesco, C.R.C., Grand Propriétaire.

1st Grand Expert, C. Georgesco, 31°, Docteur en Médecine.

2nd do. R. Demetresco, 30°, Officier.

do. Adj. Periel Paltinenu, C.R.C., Journaliste.

1st Master of Ceremonies, A. Barsesco, C.R.C., Telegraphiste Supérieur.

2nd do. A. Stancesco, 30°, Docteur en Médecine.

Grand Archivist, W. Jeremia, 18°, Major de Dorobanzen.

Grand Or. des Agapes, M. Protopopescu Cantacuzin, 30°, Medecin Militaire.

Gr. Gard. Int., Theodor Veleano, 22°, Officier de Chasseurs.

REPRESENTATIVES.

From our Sov. Sanc., Most Ill. Bro. Constantin Moroiu, 33°, G.M., Morfeu strada, 27, Bucharest.

To do. do. Maurice L. Davies, 33—95°, Gd. Ex., 10, Lower Sackville-street, Dublin.

TO THE GLORY OF THE SUBLIME ARCHITECT OF THE UNIVERSE,
ANTIEN & PRIMITIVE RITE OF MASONRY,
 IN AND FOR THE
UNITED KINGDOM OF GREAT BRITAIN AND IRELAND,
 AND ITS DEPENDENCIES.
SOVEREIGN SANCTUARY, 33°.

*To all Illustrious and Enlightened Masons throughout the World,
 Union, Prosperity, Friendship, Fraternity.*

The Antient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis, of Cairo; Baron Dumas, Hypolite Labrunie; Marquis de Laroque; J. Pettitt, and others, and is an incorporation of the various Primitive Rites worked in the preceding century, and notably the Primitive Rite of Philadelphes of Narbonne, to which the Antient and Primitive Rite refers for the origin of its principles and form of government. The seven classes into which its degrees are divided are really schools for the study of Masonic knowledge, physics and philosophy, and possessed originally ninety-five rituals, the production of more than a quarter of a century of assiduous labour and research, concerning all known Masonic Rites.

The Grand Lodge of the Disciples of Memphis, after an interval of sleep, recommenced work at Brussels, in 1838, and at Paris in 1839, when it published its statutes; but, in 1841, the Grand Master, Hierophant, the Illustrious and Enlightened Brother Jacques Etienne Marconis, 33-97°, was forced by an illiberal government to put all the Lodges in France asleep—first, however, establishing a Council, or Regency, of seven members, for the preservation of the Archives, and the revival of the Rite under a more liberal regime. In 1848 our Order revived its work at the Orient of Paris, and continued to prosper, establishing itself in America, Egypt, Roumania, and various other countries. America received it joyfully in 1856, and in 1860 the New York Council of the Rite included the number of 100 Past Masters, under the rule of the Illustrious Brother David MacClellan; Egypt accepted it in 1860.

In 1862 the Illustrious Grand Master, Hierophant, united our Antient and Primitive Rite with the Grand Orient of France, and the High Grades continued to be conferred by the recognized Grand Council of Rites of the Grand Orient, and a formal Concordat was promulgated by the said Grand Orient, and the Illustrious Grand Master, J. E. Marconis, 33-97°, which arranged the relative values of the degrees of our Rite with those of Mizraim, the Ancient and Accepted, and other Rites, recognized by the said Grand Council of Rites.

Upon this, in the same year, 1862, the Illustrious Grand Master, J. E. Marconis, 33-97°, acting in conjunction with Marshal Magnan, 33°, the Grand Master of the Grand Orient, formally constituted the Sovereign Sanctuary of America, 33-95°. Shortly after the degrees of the Rite were reduced from 95° to 33°, by simply eliminating those which were conferred only by name, but retaining all ceremonial grades. The Grand Orient of France continued to exchange Representatives with the Sovereign Sanctuary of America, and lists thereof will be found in the French Official Calendar, until 1869, when, in consequence of the invasion of American territory by the recognition of a spurious Council of the Ancient and Accepted Scottish Rite, the Americans withdrew from Representation.

In the year 1872 several Illustrious Brethren who had previously received the 33°-95°, obtained a Charter for the establishment of a Sovereign Sanctuary, in and for Great Britain and Ireland, with Illustrious Brother John Yarker as Grand Master General, 33-96°, and in the same year received many Brethren, members of the Royal Grand Council of Antient Rites, time immemorial, meeting since last century, and more recently under H.R.H. the Duke of Sussex, Grand Master; and in 1874 the Jerusalem Chapter of Antiquity, H.R.M.—K.D.S.H., was formally amalgamated with the Palatine Chapter, No. 2, and Senate No. 2, of the Antient and Primitive Rite of Masonry, thus giving the Rite the prestige of a time immemorial association in England.

One of the earliest resolutions passed by the new Sovereign Sanctuary was for the establishment of an Order of Merit, of three classes, 1st, for Saving Life; 2nd, Presence of Mind;

3rd, Literary and General Merit. The decoration is a bronze star, the three classes being distinguished by ribbons of different colours. Besides this, the Rite possesses five Decorations, 1st, the Grand Star of Sirius, or Hope; 2nd, the Cross of Alidee, or Truth; 3rd, the Cross of the Third Series; 4th, the Lybic Chain; 5th, the Golden Branch of Eleusis, or Charity. These decorations are exclusively the reward of Merit, and are conferred in a Grand Chancery, one in consecutive order every year.

A full history of the Rite, with the narrative of its early struggles, on its introduction to England, may be obtained from the Grand Secretary General, and as a contribution to Masonic history is well worth perusal. Few, indeed, could rise from the study of its straightforward narrative of events, easily proved by the references given, without the conviction that our Rite has not only a legitimate Masonic standing, second to none in the world, but that it has also the far higher claim to universal Masonic recognition. It is almost the only Rite which has had the courage to face for previous years, the privations and trials inseparable from the poverty attendant upon spending every penny of its limited funds in the completion of its Rituals, and the world wide extension of the Truth, resting content with the conviction that, sooner or later, its value must be recognised by every thoughtful Mason, as a means whereby Masonry may be restored to its pristine purity, and man to his intellectual birthright. To those who linger fondly over the attractions of a sumptuous banquet and grudge the time spent in labour as a theft from the precious hours given to indulgence of the senses, we offer nothing that will be prized, but to the intellectual Mason, the earnest searcher after truth, we offer a banquet that never satiates, a feast from which comes no repletion, a feast of reason, leaving an unfailling appetite, and no sad remembrances for the morrow.

In conclusion, a few words as to the practical principles of the Antient and Primitive Rite of Masonry:—

It is universal, and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and believes in the Fatherhood of God and the Brotherhood of Man.

The only other qualification which it requires from its Neophyte is probity and honour, and it esteems Masonic worth, ability, and learning, above social and personal distinctions, seeking by means of its comprehensive ceremonials to extend Masonic Knowledge, Morality, and Justice, and enforce all those great principles which distinguish true Masons of all time.

Its Rituals are thirty in number, and are based upon those of the craft universal; they explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and dealing fairly and truthfully with the historical features of symbolical Masonry. They contain nothing in their teaching but what Mahomedan, Christian, Jew, Buddhist, Brahmin, or Parsee may alike acknowledge.

The government of the Rite is elective in its character, and it extends the hand of brotherhood to all legitimate Rites. It is in cordial union with a number of grand bodies of its own or similar Rites, with whom it has representatives established, and its influence is silently extending over the face of the whole globe.

The ceremonials of the Rite are divided into three series, and the Masters of each section receive the 31 and 32°, and constitute the Judicial Tribunal, 31°, and the Mystic Temple, 32°, of which the Presiding Officer, or Grand Master of Light, receives the 33°, to enable him to represent his Province in the Sovereign Sanctuary, 33-95°.

It is ordered by the Sovereign Sanctuary:—

1. That Dispensations may be given to any individual Member of the Rite in any town, where no subordinate body exists, to receive a sufficient number of Brethren to form a Chapter, Senate, or Council.
2. That CHAPTERS of the Rose Croix, (11-18°); SENATES of Hermetic Philosophers, (20-33°); COUNCILS of Sublime Masters of the Great Work, (30-90°); and Mystic Temples, (32-94°), may be Chartered throughout our jurisdiction, in accordance with the General Statutes.
3. That Grand Mystic Temples—Councils General, may be constituted in any of the Colonies and possessions of the United Kingdom, subject to the General Statutes of the Order, with privileges similar to the Grand Mystic Temples—Councils General, of England, Ireland, and Scotland.
4. Applications to be made to the Grand Secretary General, (or to the Grand Chancellor General, or Grand Master General), who will furnish all information as to fees or the mode of proceeding.

In Memoriam.

By the death of Dean Stanley not only has the Church lost a devoted champion, but tolerant Christianity also its most shining light. If anything could reconcile a State-endowed Church, with its lordly hierarchy, its palatial livings, and its uncompromising creeds, to the tolerance of our modern Iconoclasts, it is the presence within its fold of men of such broad human sympathies as the late Dean of Westminster. We think we may fairly describe him to have been one of the most earnest, most *thorough* workers in the service of religion that it has been our lot to meet with. Religion, Literature, and Science, alike mourn the loss of a most zealous and accomplished friend.

FROM THE GERMAN OF SALLET.

Aye, let the torturers e'en blind me,
Will the sun therefore lose its light?
In deepest dungeon let them bind me,
Freedom will triumph in my night.

And if my hand's asunder smitten
Because it wielded pen as sword,
Blows will be struck and songs be written
While hearts still worship Freedom's lord.

What tho' my voice the tyrants stifle,
And still the echoes of my lyre;
One tone the less—'tis but a trifle
When myriad voices swell the quire.

Think ye to stay the springtide's glory
In budding grove and ringing dale,
Because with impious hands and gory
Ye murder one poor nightingale?

AD DEI GLORIAM ET MORTALIUM BENEFICIUM.

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CONSTITUTION, GENERAL STATUTES AND ORDINANCES, OF THE SOVEREIGN SANCTUARY OF THE Antient and Primitive Rite of Masonry, IN AND FOR THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, And its Dependencies, WITH THE PUBLIC CEREMONIALS, AND A SKETCH OF THE HISTORY OF THE RITE. Printed by authority of the Sovereign Sanctuary, in and for Great Britain and Ireland; and derived through the Charter of the Sovereign Sanctuary of America, from the Sovereign Sanctuary and Grand Lodge of France.

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