

which was the object of their search, is incontestably the most primitive.

It was then explained to the new Chevalier that the *Rose*, *Flaming Star*, *Jehovah*, and a pelican upon a cross, are but so many emblems of the vivifying light which incessantly renews itself, of the inextinguishable benevolence of the Divine Source, which from the centre of the Universe gives laws, rules the course of the stars, spreads fecundity upon the earth, and is prodigal of ornament that His children may be happy. The *Rose* by its union with the *Cross* expresses the mixed joys and pains of life: the symbol indicates to us that our pleasures to be lasting should have delicacy, and that they are of short duration when delivered over to excess. The *Pelican* is the emblem of the death and perpetual renewal of nature; it is a symbol of the earth which nourishes its children, of a mother who fulfils her sacred duties, of a good father to his family, charity towards our Brothers. The *Flaming Star* symbolizes the sun, emblem of divinity; and the *Armillary Sphere* is the emblem of the exact sciences which are the objects of study of the *Roses-Croix*.

If you wish to pursue gloriously your Masonic career, disengage yourselves of all material ideas; study our symbols: allegory is the voice of wisdom; purify your hearts; sow in the world the word of life; teach mankind to perfect the useful arts, to love one another, and to lead those who wander from virtuous feelings; instruct the ignorant, and assuage the pangs of those who suffer.

Such, my Brethren and Knights, are the sublime teachings of our Rite, and I will now explain to you this Tracing-board or Cubic Stone before us.

(To be concluded with Illustration in our next.)

THE ANCIENT CRAFT AT NEWCASTLE-ON-TYNE.

I make the following interesting Craft extract from "Richardson's Borders' Table Book," vol. 1, p. 219:—

"1581. The ordinary of the Company of Masons of Newcastle-upon-Tyne, dated the 1st of September of this year, constituted them a body incorporated of themselves with perpetual succession, enjoyed them to meet yearly to choose Wardens, &c. That whenever the general plays of the town anciently called *Corpus Christi* plays should be played they should play—'The Burial of our Lady St. Mary the Virgin;' every absent brother to forfeit 2/6, and that at all the marriages and burials of brethren and their wives the Company should attend to the church such persons to be married or buried. May 19th, 1742. This Fraternity on their petition obtained of the Corporation of Newcastle a grant of the Cutter's Tower in Carliol Croft (now Croft-st.) which they afterwards repaired in a handsome manner."

The engraved arms attached to this notice is, upon a chevron between three towers a pair of compasses. Crest, a tower. Motto, "In the Lord is all our trust."

JOHN YARKER.

Should the overt acts of the Grand Lodge of Massachusetts, and possibly a few other States where belligerent branches of the Scottish Rite predominate, force the Egyptian Masonic Rite of Memphis to work the first degrees of Masonry in this or those States, it would possibly be well for the Egyptian Rite to introduce the modern improvements of other fraternities, such as the

payment of weekly benefits to its sick members, a benefit of 1,000 or 2,000 dollars in case of total disability, and a benefit of a few thousand dollars to the family of a deceased member. This would undoubtedly be considered an innovation on the part of some, nevertheless, it would be entirely legitimate and successful.—*Masonic World*.

We may remark upon above that in Ireland the Orders of Memphis and Mizraim are registered as a benefit Society under the "Friendly Societies Act," and each Irish member becomes a member of the "Primitive Pilgrims Society," which is the name under which the Rites are registered with the Registrar-General in Dublin. The funds are available for objects such as those referred to. [ED. KNEPH.]

We understand that the Grand Master and Grand Secretary of the Grand Lodge of Quebec have been arrested for criminal libel by Br. William Rose, whose good name it was sought to injure by means of some notice of suspension or expulsion. This might be a caution to other Grand Dignities not quite so far off as the other side of the Atlantic, who during the last twelve months have sent out similar documents reflecting upon the characters of the Brethren as far as such documents are capable of doing.

We understand that the Grand Lodge of Victoria, Australia, to which we alluded last month as having formed itself into an independent Grand Lodge, has ninety-five subordinate Lodges upon its roll.

Reports of Masonic Bodies.

GRAND MYSTIC TEMPLE OF ERI.

A MEETING of this Grand Mystic Temple was held according to notice in the City of Limerick, upon Wednesday evening, the 12th September. The Grand Master of Light presided. There was a good attendance, only five of those brethren entitled to seats were absent, and they were detained by special and urgent business. The Grand Master of Light explained that he had thought it advisable not to call the Grand Mystic Temple together at the usual time in July, as his doing so might have raised a question of the legality of the meeting, under article 22, sec. 7 and 8 of the Constitution, several of the members having been suspended from their right of sitting in the Grand Lodge of Ireland; but the publication of the notice issued by the Sovereign Sanctuary of Great Britain and Ireland from Glasgow on the 2nd July last, declaring that those suspended members were in no manner affected by the illegal and un-masonic action of the Grand Lodge of Ireland, made the present meeting now quite regular and constitutional.

The first business transacted was the admission of three brethren to the official 32-94°, Princes of Memphis, one being the new Most Wise Sovereign of a Dublin Chapter, and the other being the Sublime Dai and Inspector-General of a Council and Senate elsewhere in Ireland. The vacancies in the several offices in the Grand Mystic Temple were then filled up. These vacancies had been caused by the illegal action of the Grand

Lodge of Ireland and of individual members of the Irish Craft, who had brought private pressure to bear upon several of the officers, and persuaded them to resign their position in the Rite. An Assistant Grand Annalist was appointed. The Grand Annalist was directed to communicate with the Grand Secretary-General, and request him to bring formally before the Grand Bodies in Egypt, the statements made by the Grand Lodge of Ireland against the Antient and Primitive Rite, with a view of procuring from Egypt a letter to the Irish Grand Lodge, regarding the Treaties between the Craft Grand Lodge of Egypt and the Order of Memphis, and [repairing the damage done to the Order in Ireland by the misrepresentations made about the Order by the Egyptian Representative in Dublin. The following resolution was then unanimously agreed to, and ordered to be inserted in the "Irish Times" and the "Belfast News-Letter."—

"The Grand Mystic Temple of Eri, assembled in Convocation at Limerick, Wednesday, September the 12th, 1883, hereby solemnly declare—That the action of the Craft Grand Lodge of Ireland in suspending some of the Members of the Antient and Primitive Rite of Masonry is illegal, unconstitutional, and in express violation of the universal laws of Craft Masonry. This Grand Mystic Temple further solemnly declares that the Vote of Suspension by the Grand Lodge was carried through means of the suppression of important Resolutions adopted by Irish Provincial Grand Lodges, whose sympathy with the members of the Antient and Primitive Rite was consequently concealed from Grand Lodge; and this vote was likewise further secured by false statements made to the Grand Lodge of Ireland to the effect that no recognition or treaty whatever existed between the Grand Lodge of Egypt and the Egyptian Rite of Memphis, when a Treaty was at the time and is still in existence between these two Grand bodies; and, furthermore, when the National Grand Lodge of Egypt (duly recognised by the Craft Grand Lodge of Ireland), was itself founded and created by the Memphis Rite. This Grand Mystic Temple holds that this recognition of the Craft Grand Lodge of Egypt by the Craft Grand Lodge of Ireland is amply sufficient in itself to establish the legality in Ireland of the Antient and Primitive Rite, under Article 28 of the Irish Constitutions; and the members of the Grand Mystic Temple of Eri solemnly call upon their brethren in the Craft, in the name both of Freemasonry and Justice, to investigate these un-Masonic Acts, and through their Representatives in the Grand Lodge of Ireland to insist upon the restoration of the status of their Brethren, whose Masonic rights have been outraged by falsehood and deception. "Given under the Seal of the Grand Mystic Temple of Eri, this 12th day of September, 1883."

There was also held at the same place a General Meeting of the "Primitive Pilgrims," being the Body of the Order duly registered under the Friendly Societies Act.

Our Brethren will understand the reason why we omit the names of the Brethren who attended these meetings in Ireland.

GLASGOW.

SPHYNX ROSE CROIX CHAPTER, No. 8, S. S., and No. 1 for Scotland.

The regular meeting of this Chapter, (after a hiatus of three months during the summer season) was held in the Chapter Rooms, 30, Hope Street, on Thursday, 20th September. Ill. Sir Knight James Shiva, 32-90°, presiding as M.W., assisted by Ill. Sir Knight W. L. Shaw, 32-91°, as S.W., and Ill. Sir Knight John Walker, 30-91°, as J.W., together with a competent muster of other Sir Knights of the Chapter.

The election of Ill. Sir Knight W. J. Donaldson, 30-90°, as Secretary having been duly confirmed, a petition for reception was read from Bro. William Scougall, Master Mason of Lodge Shamrock Thistle, No. 275, G.L., Scotland; and being cordially agreed to, the neophyte was introduced and ably instructed in the mysteries belonging to the 11th degree by the M.W., and thereafter proclaimed a Knight of the Eagle and Pelican, Perfect Mason of Herydim, and Knight of the Rose Croix in due form.

There being no further business, the box of fraternal charity was passed round, and the meeting closed in Antient and Primitive form.

ROYAL ARK MARINERS AND RED CROSS KNIGHTS, No. 69.—

The Quarterly convocation of these bodies, holding under St. Andrew's Chapter, was held in the Lodge Rooms, 30, Hope Street, on Friday, 28th September, under the presidency of Bro. T. M. Campbell. This being the Annual Meeting for election, the business was accordingly proceeded with, when the following Brethren were duly nominated as office-bearers of the R.A.M. Lodge.

Bro. T. M. Campbell, 33-95°, 90°, as F.N.
 ,, D. Chalmers, 32-94°, 87°, as J.
 ,, W. J. Donaldson, 30-90°, as S.
 ,, H. W. Adamson, as Secretary and Treasurer.
 ,, John Priddy, as Conductor.

No other nominations having been made, these Brethren were declared elected and duly installed in their respective offices.

Thereafter a Council of the Red Cross Knights was opened, when the following appointments were made by acclamation.

Sir Knight T. M. Campbell, 33-95°, 90°, as K.C., K.D., M.E.C.
 ,, D. Chalmers, 32-94°, 87°, as S.G.
 ,, W. J. Donaldson, 30-90°, as J.G.
 ,, H. W. Adamson, as Secretary and Treasurer.
 ,, John Priddy, as Conductor.

The other subordinate offices having been duly filled, installation followed, Sir Knight Campbell officiating with great acceptance. Sir Knight Donaldson having made the annual financial statement, it was agreed to bring up the same for formal acceptance at the next regular meeting in December, after which the Council was duly closed.

Notices to Correspondents.

SUBSCRIBERS TO KNEPH.—Treasurers of Chapters and individual Subscribers are requested to remit their Yearly or Half-Yearly Subscriptions to the Grand Treasurer-General, Bro. J. H. Southwood, 98 Houndsditch, London, E.

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

- In Manchester, of the Sov. Gd. Master Genl., Bro. John Yarker, 33°, 96, the "Poplars," Burton-road, Withington, Manchester.
- In London, of the Grand Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch.
- In Dublin, of the Gd. Expert Genl., Bro. Dr. Davies, 33°, 10, Lr. Sackville-street.
- In Liverpool, of the Gd. Chancellor Gen. B. Joseph Hawkins, 33°, Sunnyside, Roby.
- In Limerick, of the Gd. Inspector Genl. Bro. C. Monck Wilson, 33°, Rose Villa, North Strand.
- In Glasgow, of the Gd. Master of Light, Bro. Clyde Duncan, 146, Trongate, and the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.
- In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.
- In Bournemouth, Hants, of Ill. Bro. Frederick Holland, 30° Inglewood, Westbourne.
- In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.
- In Aberdeen, of Bro. T. L. Shaw, 33°, College Bounds.
- In Bingley, Yorkshire, of Bro. Jordan Ashworth, 30°, Market-place.
- In Paris, of Bro. A. O. Munro, 32°, 5, Rue Clairault.
- In Calcutta, E.I., of Ill. Bro. P. C. Dutt, 32°, 14, Seeteram Ghose's-street.
- In Bombay, of Ill. Bro. D. M. Kapadia, P.M. 30°.

NOTICE TO SECRETARIES.

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

THE KNEPH



LONDON, OCTOBER, 1883.

THE attention of our readers will doubtless be arrested by the Resolution adopted by the Grand Mystic Temple of Eri, at their meeting in September. Nothing but the necessity of the case would justify such a strongly-worded document, and in justification of their action we think that our readers should bear in mind the treatment of which they complain. In 1882 all the members of the Antient and Primitive Rite whose names were published in this journal as having attended the meetings in Ireland, were called upon by the Board of General Purposes of the Grand Lodge of Ireland, to show cause why they should not be suspended, for having joined or become members of a body calling itself the Antient and Primitive Rite of Masonry. This letter was sent to members of the Grand Lodge of England, who did not subscribe to any Irish Lodge, as well as to some other members who were only affiliated to the Grand Lodge of Ireland from the English Grand Lodge. The Brethren, as advised, refused to "show cause" to a Committee who acted in the matter of the citation without the express direction of the Grand Lodge of Ireland, and several Members of the Rite attended in their places in the Grand Lodge of Ireland, and claimed to have their cause heard by the Grand Lodge itself, this being the constitutional right of every Master Mason in the world. The Grand Lodge of Ireland refused to hear them, and threatened that if the members present did not there and then promise to appear before the Board of General Purposes, they would suspend them right off without any trial whatever. The Antient and Primitive Brethren, therefore, agreed to make their case before the subordinate body. They did appear before this Board at the close of the year, and the Board simply reported to the Grand Lodge that they recommended it to suspend the brethren, for having become members of the Antient and Primitive Rite of Masonry. The resolution of the Board alleged no other crime or fault against the Brethren, and gave no further reasons for their recommendation. In the meantime a strong resolution had been adopted by the Provincial Grand Lodge of North Munster, in which it was stated that the Masons who were working the warrants in that Province

"are good and true Masons, whom it would be an irreparable loss to the Order here to have suspended, and we request the Grand Lodge of Ireland not to act on the recommendation of the Board of General Purposes, but on the contrary to recognise the working of the Rite, as they do so many other Rites in connection with the Order." When the report of the Board of General Purposes was brought up to the Grand Lodge of Ireland for consideration, this most important document from North Munster was not only kept back from the knowledge of the Irish Grand Lodge, although at the time in the Lodge-room, but the Provincial Grand Master of North Munster actually stated that his Province had no sympathy with the brethren or the warrants which they worked. This statement, made by a well-known Mason of official position and member of Irish high degrees, particularly when backed up by the Representative from Egypt, who stated that the Grand Lodge of Egypt had no connection by Treaty or otherwise, with the Orders of Memphis or of Mizraim, induced the Members of the Grand Lodge of Ireland then present, to pass a vote of suspension upon such of the Primitive Brethren as had not made their peace with the Board of General Purposes by resignation of the Rite. The Grand Lodge of Ireland, therefore, has acted both unconstitutionally and un-masonically, inasmuch as it refused Master Masons a formal hearing, and then passed sentence upon them unheard. Masons all the world over know in what position any Master Mason, who attended the Irish Grand Lodge in February last now occupies, who gave his vote for the suspension of his Brother unheard and untried, and our Irish brethren are quite justified in adopting the Resolution which we publish to-day, and giving it the wings of the Press, in order that their brethren in Ireland and elsewhere may be informed of what injustice has been inflicted in their name. We understand that one of our Brethren who has been treated with very much scantier justice by some of the other Higher Irish Grand Bodies, having done all in his power to settle the matter through friends, intends most reluctantly to bring the members of those degrees before the Judicial Civil Tribunals of Ireland.

MASONRY AND RELIGION.

By an article on "Masonry and the Bible," I endeavoured to show the relationship which the Word and the Craft bear to each other, and the views therein expressed are incidental to and intimately connected with the consideration of the present theme. It is not at all improbable that the relationship of Masonry to religion is but imperfectly understood by the profane world, and also by

many of the Craft. I have sometimes been pained to hear—and I presume others have also heard—Masons declare that Masonry was “good enough a religion for them,” that “if a man lived according to its teachings he need not trouble himself about religion or church affairs.”

The Mason who has studied Masonic philosophy knows this to be erroneous and mischievous in its results, as tending to prejudice Christian men against an Order which never, even passively, arrays itself against or seeks to usurp or exercise the functions and character of Religion.

The brother who holds or utters such views may be a zealous Mason, and may be a strictly moral man, but his zeal is greater than his knowledge, and his professions can only result in injury to the Institution which he attempts to magnify.

It is, in fact, an ignorant perversion of Masonic teaching which, if even tacitly tolerated as Masonic doctrine, would drive from among us all conscientious Christians.

The perfect ideal of Masonic character is never attained by even the highest type of morality. Masonry teaches that no man should ever enter upon any great or important undertaking without first invoking the blessing of Deity. It is not the purpose of this paper to inquire into or discuss the question as to how far a man must be religious in order to be eligible or qualified to pray, but it is clearly evident that he must have faith in God, as a prerequisite to praying, and it is logically presumable that if he has faith in God it is through the teachings of the Bible, and hence that he is a Christian. The religious teachings of Masonry are as definite as they can be made without placing the Craft on a higher and more distinctive plane, and making it what it is not, and never was intended to be, a strictly religious organisation; a character which it seeks to avoid. It imposes on its members no peculiar religious creed or test further than faith in God, and personal responsibility to His laws, and herein lies the great bulwark of its strength, whereby it unites in its fraternal embrace men of every country, who meet its requirements. But while it grants liberal latitude as to creed, it does not encourage the idea that a Mason needs no creed, no religious belief, or that Masonry is in any respect a substitute for Religion. It does, however, place in his hand the book of divine revelation, which contains the fundamental truths on which Religion is based, and he cannot accord to that book the respect and veneration which Masonry demands at his hands without being governed by its teachings in forming his religious views.

There is a vast difference between the mission of Masonry and that of the Church, a marked difference in their philosophies, as acting upon and affecting the human family. Religion claims to be *regenerative*. The Church professes to regenerate man through the power of Revealed Religion, to radically change his habits and actions, and to sustain and uphold him in his revolutionised and Christianised moral and spiritual manhood. Its inceptive and developed principle of action may be expressed in the single word, *regeneration*. It is, in its propagandism, active and aggressive. It goes out into all the highways and byways, and by invitation and argument seeks to win all classes of men to its fold. Its primary and fundamental object is to win and prepare souls for eternity, and

a celestial inheritance beyond the grave, and the morality which it enjoins is necessarily a concomitant effect connected with the first great object. Masonry, on the contrary, differing in all these characteristics, makes no claim and entertains no idea of regenerating degenerate man. It seeks not to propagate its system by solicitation, or open invitation to all men.

It employs no direct instruments or agencies to induce men to enter its portals. Calmly and quietly it awaits the advances of those who seek to penetrate its mysteries, and subjects them to rigid inquiry and crucial test as to moral fitness and character, before proceeding even to vote upon their eligibility for admission. Masonry does not assume to regenerate or change man's nature. It seeks by every means to avoid the necessity of such an effort, knowing that it could only result disastrously. It admits, or means to admit nothing but good, sound, moral material. It aims to make good men better, but never to make bad men good. That it succeeds grandly in its aims none can deny. There can be no practical limit to human and moral improvement, and the advantages and opportunities of moral development are strengthened and increased by association and co-operation. To the young man who enters the Masonic family these advantages are of inestimable value. He is brought not only under the influences of salutary laws, which restrain the natural tendencies toward immorality, and the formation or indulgence of mischievous habits, but by daily contact and association with men of high moral character he gradually and unconsciously assimilates with their habits and thoughts, and thus, develops those nobler qualities of his nature which fit him for the esteem of man, and usefulness to society. But he is never taught that this is the acme of Masonry. If he has studied its philosophy and comprehended its symbolism he has learned that “it is not all of life to live,” even though that life be morally faultless, but in the sublime symbolism of the third degree he must have learned that which implies a future state of existence, and of preparation in this life for that eventful period.

Masonry is ever the handmaid of Religion, the monitor of the necessity of religious life and conduct, but never assumes to offer itself as a substitute for Religion.

While these statements are undeniable facts, it is also true, paradoxical as it may seem, that the bitterest, most malignant opposition to Masonry, amounting, were it possible, to persecution, is found in some so-called Christian Churches. But when we reflect that these churches have, on account of difference in petty doctrinal points, persecuted one another even to attempted physical extermination, we cease to wonder that Masonry should become the objective point of their malignity, and it is, perhaps, fortunate for Religion that such an object exists, on which they may train their quaker guns, and discharge their blank broadsides, as, were it not so, they would be forced to find victims or subjects of persecution among their own ranks. Masonry is not only invulnerable to these puerile attacks, but, secure in her armour of eternal truth, can calmly pray, “FATHER, forgive them, for they know not what they do.”

The true relations of Religion and Masonry may be symbolised by two rivers having a common parent foun-

tain, and flowing in courses nearly parallel to each other.

The first, a broad, deep and tranquil stream, whose waters are clear and pure, a great highway free to all countries, and to every people, bearing on its placid current the vessels of every denomination, sect and creed, freighted with cargoes of precious souls, bound to the port of the Eternal Kingdom. It is, perhaps, unfortunate that all cannot be subject to the same general laws of navigation, that rivalry and strife should exist, that collisions should occur, and that emissaries should cajole or drive the passengers of one vessel to embark on another, bearing a different denominational flag, but it is in no sense the fault of the stream that this should occur. Nor yet is it through any superiority of water or channel that these rival contentions are never suffered to exist on the sister stream. The waters of the first are an invigorating alterative, strengthening the spiritual nature, and qualifying it for eternal life; of the other, a stimulative moral tonic, acting upon the heart, quickening the impulses of charity, and developing the highest, noblest aspirations of the soul, in the Brotherhood of man, and the perfection of human character in this life.

On the rippling current of the second, but one flag is ever seen, its only motto being the Fatherhood of God and the Brotherhood of Man. A stream bordered by groves of ever verdant foliage, resplendent with the brilliant hues of blooming flowers, and fragrant with their delicious aroma, among whose branches birds of bright plumage flit to and fro, in the happy freedom of their natures, their merry chirpings and gleesome songs pealing forth in happy strains, and borne on the gentle breezes from side to side of the rippling stream. A stream whose channel flows and meanders through the valleys and deserts of human life, yet ever bordered by trees, foliage, and flowers, flowing on and on, until, sweeping beneath the ever verdant acacia, it passes into and merges with the dark waters of the sea of eternity.

How beautifully do the teachings of Masonry blend with those of Religion in subduing the passions of men, and in elevating their thoughts and aspirations from the lower levels of sensual desires, sordid pursuits and earthly hopes, to the more sublime aspirations for exalted character, moral rectitude, and hopes of a bright immortality beyond the grave, above the mists and shadows of human life, that ever hover, like a dark pall, along our pathway!

And how strong, how sustaining, is that confidence and hope, springing ever from a consciousness of rectitude; and of trusting, cheerful obedience to the Divine law.

Dangers may menace; misfortunes may gather, malice may threaten and assail, and calumny may secretly hurl her venomous barb, but the just and upright Mason neither fears nor heeds them. Clad in the armour of Truth and Virtue, he moves, invulnerable to all their attacks; yet the true Christian has greater and still stronger panoply, for he can look beyond and above all the cares and trials that confront him here; hopeful, strong and strengthening in a future life of perfect happiness, in "that house not made with hands, eternal in the heavens."

ANCIENT EGYPT.

IN former numbers of this journal we have given articles on the pyramids, Heliopolis, Rameses, Amasis

and other fragmentary notices concerning this wonderful country, its ancient magnificence and modern desolation, but as these unconnected articles are apt to be unnoticed by the general reader or forgotten from the want of sequence, it has occurred to us that a brief account of the colonization, dynasties, wars, GLORY, and decline of this ancient nation, would be of sufficient interest to warrant us in occupying a few pages of successive numbers of Kneph until the end of the year, and by the courteous permission of Mr. Oxley, to whom on a former occasion we were indebted for the materials for articles on the Great Pyramid, pp. 65, 73, 84, 161, we are enabled not only to avail ourselves of the latest discoveries in that land of wonders, but also to present our readers with engravings illustrative of Egyptian history and antiquities which otherwise would have been impossible.

These comprise some half-dozen wood cuts and were prepared expressly for an admirable series of articles appearing in the *Medium and Day Break* (BURNS SOUTH-AMPTON ROW) and which we believe it is the intention of Bro. Burns to reproduce in book form. Our present intention however is not to interfere in any way with Mr. Oxley's articles, but in the course of the narrative we propose to give, we shall utilize such of the blocks as may be of service in illustration of the scenes we are describing, Mr. Oxley having most kindly placed the same at our disposal.

We think we cannot do better at starting than to present an ethnographical table, showing the descent of the various nations of the earth from the sons of Noah: it will be found useful to supply the want of the earth's history of nations, being founded on the account given in Gen. 10, which is esteemed the most ancient and most valuable historical document in the world.

The three principal nations of Antiquity which challenge our attention at the point where profane history may be said to begin are the Egyptians, the Assyrians, and the Persians, of these three the first is considered as the most ancient, and we therefore commence with the colonization of Egypt by the Nomadic tribes who came in all probability from Abyssinia or Sennaar.

The stream of population appears to have descended along the banks of the Nile and to have gradually overspread its fertile valley. The date of this first migration cannot now be fixed, but the settlers, after preserving for some ages their nomadic life, ultimately began to apply themselves to agriculture and to erect permanent dwelling places. Their government at this period was theocratic, the priests pretending to receive the laws direct from the gods, and as this afforded the widest opportunity for injustice and oppression, the progress of civilization was naturally retarded. The nation had been divided into three distinct castes; 1, the priests; 2, the military; 3, the people. The people alone laboured, and the first of their toil was devoured by the priests, who paid the military to keep the people in check. The military at last becoming weary of yielding a blind obedience to their priestly masters, a revolution ensued which changed forever the form of government. Theocracy was exchanged for monarchy, and the leader of the revolution and first king of Egypt was Menes.

To be continued.

MEMBERS, BUT NOT BRETHREN.

It may appear, at first sight, a bold assertion to make, that in our Fraternity all are members, but many unfortunately are not brethren. Such, however, is undoubtedly the case. Many ally themselves with us and wear the spotless lambskin, who are entirely ignorant of the real meaning of the endearing term, *Brother*. These are members, but not brethren. What, then, is the cause of this? Is it the fault of the teacher or the taught? It is sometimes the one, and at other times the other. We fear, however, if we write truthfully, that the blame lies principally at our own doors. We receive petitions, and the committee, upon whom rests the responsibility of investigating the character and habits of the applicant, too frequently without thoroughly enquiring into the moral, social, and intellectual qualifications of the neophyte, reports favorably, and the members of the Lodge, acting upon said report, cast in the white-ball, and Mr. — is declared elected. Here is where the first and great trouble lies.

The candidate is a jolly, rollicking young fellow, with money, and consequently hosts of friends. He looks upon the Masonic Institution as a sort of convivial and fashionable club, and when he subsequently discovers that Freemasonry is a science, requiring thought and study, and an association, teaching and inculcating the highest principles of morality and virtue, he loses all interest in it, and fails entirely to comprehend that the true, earnest worker in the quarries must be a brother as well as a member.

This class of members is really a detriment to the Fraternity. They are seldom seen in the Lodge-room, except on election nights or occasions of festivity, and never practically illustrate, in their every-day lives, a single lesson that has been taught to them within the portals of the Lodge. They are the butterflies of the Craft—pretty but useless; drones in the hive where none but the working-bee is required. These men constantly parade their Masonry before the world, and when talking to the profane are apt to boast of the numerous degrees they have taken, and with bombastic pride display their jewellery, stars, rings and regalia; yet they never take up a Masonic journal, and are ignorant of the very alphabet of the Order. Such men are never found at the midnight watch beside the bed of the sick brother, or cheering the widow by kindly words in the hour of her trial, or feeding and clothing the homeless, ragged orphan. These are members, but not brethren.

There is, however, another class widely different from the former—stern, earnest, good, thinking men, who have left the Masonic ship, and why? Because—it is sad to write it, but it is true—because they did not find in the Lodge-room that which they sought. They were disappointed. They probably were initiated in some “ritualistic” Lodge, where naught was ever taught or heard but cold ceremonialism and formal ritualism; where night after night the same steps were taken, the same verbiage uttered; where no discussions were ever heard regarding the history, the jurisprudence or the symbolism of the Craft; where night after night charity was *taught*, but from year’s end to year’s end was never practised; where the visitor was coldly welcomed and the initiate formally received. Such Lodges too frequently drive from our midst the earnest, honourable and good, who not having an opportunity to visit other Lodges, judge all by the one they attend, and in disgust and with sorrow part from us to return no more. They sought to become brethren and found themselves *only* members. The fault was not entirely theirs; they were sadly disappointed, and judging too hastily from first impressions, left us because they were merely taught “formalism” and “ceremonialism” instead of Masonry.

There are others again who, forgetting their pledges, have really united themselves with us for mercenary motives; who are ever ready to meet the stranger with mystic sign and secret grip, and parade a square and compass, or keystone, or cross on chain or lappel of collar. Such men never were brethren and never will be. They are a disgrace to any institution, and especially the Masonic. But it is very difficult to rid ourselves of them, when once they have passed the sacred portals. Their acts prove them to be worthless, but they are of such a character that it is impossible to lay hold of them and punish the offenders as we should. Unfortunately they too frequently entrap the unwary; and the young Mason, with his open generosity, too often suffers from the plausibility and cunning of these vampires of the Craft. Again the fault lies at our own doors, for such men should never have been permitted to pass between Jachin and Boaz.

Others again have by some means gained admission, who are

morally blind; who cannot discern or discriminate between right and wrong; who profess a belief in a Divine Being and pledge themselves never to mention His holy name except with that reverence due from the creature to Creator, and yet hourly pollute their lips with frightful oaths, obscene language and dreadful imprecations. We have such members amongst us, who not only thus attempt to degrade the name of GOD, but by their midnight orgies, drunken brawls, and disgusting revels, keep away from us many good and pure men, who, judging from these black sheep of the flock, smile scornfully or sorrowfully at our “peculiar system of morality veiled in allegory and illustrated by symbols.”

Members of this stamp never could of course be brethren, and it is the duty of officers and all true Hiramites to bring such men to trial and mete out to them evenhanded justice. The immoral man and irreligious libertine should find no place in the *sanctum sanctorum*; his example is pernicious to the young and his society baneful and unpleasant to the old. Can the scoffer at the Chief Corner Stone of the Fraternity be a suitable ashlar in the Temple of the Most High God? We are often forced to allow the negligent and careless to remain with us, but it is wrong, and worse than wrong, to allow him who debases himself and the Brotherhood by obscenity and profanity to remain one hour longer amongst us than is absolutely necessary. Warn and advise him; if that fail, drive him from amongst us as a leprous and unclean thing.

We have thus endeavoured to point out that many members of our Fraternity, practically, are *not brethren*, and we think if we carefully weigh the matter in our minds, we will be obliged to sorrowfully admit that the fault to a great extent is our own.

We are too careless in scrutinizing the character of those who seek admission to our mysteries, and many Lodges are too eager to accept material, in order to add to their numbers and increase their funds. Never was a greater mistake made in Masonry than this. Numbers are worse than useless to us unless we have the proper material. We cannot build our spiritual temple of rude and rough and broken ash-lars. All must be as nearly perfect as possible in that “spiritual building, that house not made with hands, eternal in the heavens.”

We make it our boast that ours is an institution founded upon morality and based upon a belief in the Great Architect of the Universe; how necessary is it then that we should guard our portals with a jealous care, and let none pass but those who respect man’s honour, glory in woman’s virtue, and appreciate God’s goodness and mercy. Such men as these become brethren as well as members, and, thank God, we have thousands and tens of thousands of such in our ranks—men steadfast, earnest, and true, but men who do right for the sake of right, and shun wrong because it is wrong. These are the Masons to be found every day at the bedside of the sick, in the garrets of the poor, and in hovels reeking with pestilence and disease.

The Masons that are brethren in heart as well as in name form a glorious contrast to those who have forgotten their vows and neglected their duties.

The former are the true Sons of Light, eager to practise charity, inculcate the God-giving principles of the God of Truth: the latter are the spots that soil and blacken the lambskin and degrade our noble institution. It is well to draw the veil of charity over their errors and misdemeanours, with the hope that by care on our part we shall prevent other unworthy ones gaining admission to our mysteries, and with the trust that He, who in His infinite wisdom saw the beauty of such a spiritual temple as man in his strength is endeavouring to erect to His honour and glory, may so fashion and hew these rough ash-lars as to yet make them fit stones for that Masonic edifice, that spiritual building, that house not made with hands, eternal in the heavens, which we, the followers of the Widow’s Son, are daily working at in His most holy name.

All Secretaries of the various Bodies under the Antient and Primitive Rite and other Rites working under the Sov. Sanctuary of Great Britain and Ireland, are particularly requested to send to the Editor of KNEPH notices of their various meetings if possible before the 20th of each month for publication the month following.

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

SCOTLAND.

Grand Mystic Temple.
COUNCIL GENERAL, 32-94°

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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.—"Sphynx".—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°

IRELAND.

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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Translated from the French by

JOHN YARKER, 33-96°,
*Author of “Speculative Freemasonry,” &c.; Past-Master of Craft,
Mark, Arch, Templar, Rose Croix, K-d-s-h, and Antient
and Primitive Masonry; Grand Master General
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London :

BRO. JOHN HOGG, 13, PATERNOSTER ROW, E.C.
1882.