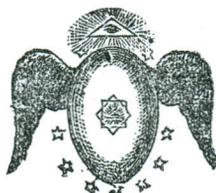


THE KNEPH.



A Masonic Journal devoted to the Literature and Philosophy of the Craft.

VOLS. III AND IV.

1883-4.

London :

PUBLISHED FOR THE SOVEREIGN SANCTUARY OF THE ANTIENT AND PRIMITIVE RITE OF
MASONRY, IN AND FOR GREAT BRITAIN AND IRELAND, AT 6, LITTLE BRITAIN.

CONTENTS OF VOL. III.

CORRESPONDENCE.

| | PAGE |
|---|------|
| On the Issue of Irish Craft Warrants | 12 |
| Proclamation of Bro. W. B. Lord | 19 |
| Illegal Acts of the Irish Grand Lodge | 20 |
| History. Antient and Primitive Rite | 71 |
| The Irish Grand Lodge and Antient and Primitive Masonry | 86 |

EDITORIALS.

| | |
|---|--------|
| 1. Address to the Reader | 5 |
| 2, 5. The Grand Lodge of Ireland | 18, 37 |
| 3. Boards of General Purposes | 21 |
| 4. Continuous Re-election of Grand Officers | 29 |
| 4. Outrageous Conduct of P. G. L. North Munster | 29 |
| 6. The Grand Orient of Egypt | 45 |
| 7. Revision of the English Grand Lodge Constitutions | 53 |
| 8. The Rite of Memphis in Egypt | 61 |
| 9. Confederation of Rites of Memphis and Mizraim | 69 |
| 10. The G. L. of Ireland and Gd. Mystic Temple of Eri | 77 |
| 11. do. do. do. | 87 |
| 12. Closing Address for the Year | 95 |

ESSAYS.

| | |
|---|------------------------|
| Ancient and Accepted Rite Difficulties | 1, 47 |
| Antient and Primitive Rite of Masonry | 2 |
| One United Sov. Sanc. for Canada (Bro. R. Ramsay) | 2 |
| Templar Tolerance of the Egyptian Rite in Canada | 7 |
| The Solar Myth in Siam | 9 |
| Irish Grand Lodge Intolerance | 13 |
| Brief Chronological Sketch of the Knights Templars (Bro. Thomas Dunckerley, G.M., 1794) | 15 |
| Biblical Discovery in Egypt | 16 |
| Temperance Masonic Lodges | 16 |
| Recapitulation of All Masonry (Translated by Bro. John Yarker). Engraving | 17, 26, 33, 43, 50, 68 |
| Thoughtless Words (Keystone) | 19 |
| Secrecy in the Masonic Institution (Repository) | 20 |
| Masonic Antiquarian Notes in Durham (1794) | 22 |
| Primitive and Original Rite of Freemasonry | 24 |
| The Philosophical Cross—with woodcut. (Translated by Bro. John Yarker) | 25 |
| Ancient Masonic Square at Limerick (Bro. C. M. Wilson) | 28 |
| The Bible and The Mysteries | 34, 41 |
| The Grand Orient of Egypt and Rite of Memphis | 37, 45, 51, 58 |
| Hiram Abiff | 39 |
| Eli Perkins on Women Masons | 44 |
| Finis Coronat Opus | 49 |
| A Lodge of Perfection (Keystone) | 50 |
| Precious Secrets (Pierson's Traditions) | 53 |
| Under the Tongue of Good Report. (Masonic Tablet) | 55 |
| Antiquity and Universality of Masonry | 55 |
| Avouchment (Loomis) | 56 |
| Social Features of Freemasonry (Voice) | 57 |
| East and West (American Masonic Mag.) | 65 |
| Fools hate Knowledge (Voice) | 65 |
| Avarice (Bro. G. M. Tweddell) | 67 |
| At Dagger's Point.—Ancient and Accepted Rite | 69 |
| Light | 54, 72 |
| Cubic Stone of the Philosophical Rose Croix. Engraving | 73, 81 |
| Masonry and Religion | 77 |
| Ancient Egypt | 79, 83, 89 |
| Members, but not Brethren | 80 |
| Antique Origin of the Antient and Primitive Decorations | 88 |
| Ethnographical Table of Noah's Descendants (Bro. Hill) | 93 |

IN MEMORIAM.

| | |
|-------------------------------------|----|
| James A. Miller (Glasgow) | 8 |
| Harry J. Seymour (U.S.A.) | 60 |

MASONIC NOTES.

| | PAGE |
|--|------|
| Eloi ! Eloi ! Lama Sabac-ta-ni ? | 4 |
| The Cross Mark | 72 |
| Ancient Newcastle Craft—1581 | 65 |
| A Manchester Freemason—1603 | 62 |

POETRY.

| | |
|--|----|
| Freemasonry (Voice) | 56 |
| The All-seeing Eye (Bro. G. M. Tweddell) | 72 |
| Volume of the Sacred Law do. | 42 |
| Promotion by Merit do. | 42 |
| Masonic Psalm (Bro. J. S. Peake) | 96 |

REPORTS.

| | |
|---|------------------|
| SOV. SANC.—Great Britain and Ireland | 62 |
| " " Grand Chancery | 3, 35, 45, 56 |
| " —Canada | 2, 3, 16, 32, 36 |
| " —America | 32, 86 |
| GD. MYS. TEMPLES.—Eri | 31, 75 |
| Scotland | 86 |
| London | 64 |
| COUNCILS.—Palatine, No. 2 | 40 |
| Sphinx, No. 4-8 | 36 |
| St. Andrew's, No. 6-9 | 60, 88 |
| SENATES.—Palatine and Jerusalem, No. 2 | 40 |
| Primitive Pilgrims, No. 5 | 5, 16 |
| Rose of Sharon, No. 6 | 48 |
| Sphinx, No. 7-8 | 31 |
| St. Andrew, No. 5-9 | 60 |
| CHAPTERS.—Palatine and Jerusalem, No. 2 | 16, 37, 40 |
| Primitive Pilgrims, No. 5 | 16, 48 |
| Rose of Sharon, No. 6 | 7, 48, 64, 96 |
| Lily of the Valley, No. 7 | 31 |
| Sphinx, No. 8 | 31, 76 |
| St. Andrew's, No. 9 | 4, 31, 60, 96 |
| Aberdeen, Bournemouth, India (U.D.) | 60, 64, 48 |
| ARCH.—St. Andrew's (Scotland) | 36 |
| ARK.—Mariners and Red Cross (Glasgow) | 76 |
| MARK.—Duke of Connaught (E.C.) | 30 |
| P. GD. LODGES.—North Munster | 3 |
| GD. LODGES.—Ireland | 5 |
| Greece | 8 |
| Egypt (Duke of Connaught G.W.) | 18 |
| Victoria (New G. Lodge) | 75 |
| Roumania | 96 |
| LODGES.—Irregulars in Roumania | 4 |
| Italy—Cira Menotti; La Verita | 4, 39 |

REVIEWS.

| | |
|--|----|
| Masonic Directories, by Bro. Mackenzie | 80 |
| History of Sussex Freemasonry, by Bro. Thomas Francis | 64 |
| Modern Thought; American Notes and Queries; Masonic World; Lybic Chain; Chaîne d'Union | 96 |
| International Standard | 48 |

VARIOUS.

| | |
|---|---|
| Notice to Correspondents | 4, 12, 20, 28, 36, 44, 52, 60, 67, 76, 85, 95 |
| " Subscribers | 4, 12, 67, 76, 95 |
| " Secretaries | 20, 28, 36, 44, 56, 67, 76, 80, 88, 96 |
| Thirteen Club of America | 39 |
| Royal Masonic Institution for Boys | 53 |
| Earthquake in Ischia | 67 |
| Quebec.—Arrest of Grand Master and Gd. Sec. for Libel | 75 |

CONTENTS OF VOL. IV.

| CORRESPONDENCE. | | PAGE | | PAGE |
|--|----------------|------|--|-------------------------|
| Bro. W. B. Lord and Rite of Mizraim | | 154 | 15. The <i>Freemason</i> and Antient and Primitive History | 154 |
| EDITORIALS. | | | 16. Grand Mastership of Duke of Richmond | 154 |
| 1. Address to the Reader | | 105 | 17. Arms of William of Wykeham | 154 |
| 2. Existing Bodies of the Rite | | 124 | 18. Sulieman v. Solomon | 154 |
| 3. On Spurious Bodies of the Rite | | 136 | POETRY. | |
| 4. On the Sov. Sanc. of this Country | | 153 | Seeking the Word (Bro. G. M. Tweddell) | 127 |
| ESSAYS. | | | Prince Leopold do. | 127 |
| The Initiation of Platon. (Translated by Bro. John Yarker) | | 99 | Anthem. Grace before and after Meat | 136 |
| On Death (Bro. G. M. Tweddell) | | 106 | Lodge Libraries (Bro. G. M. Tweddell) | 152 |
| An Inscription of Nebuchadnezzar in Lebanon (Bro. Hill) | | 107 | Success to the Craft | 152 |
| A Buried City of Nimrod do. | | 109 | REPORTS. | |
| Records and Documents Relating to Freemasonry as a Speculative Society. (Bro. John Yarker) | 115, 133, | 145 | SOV. SANC.—Grand Chancery | 142 |
| The Pope and Freemasonry. (Bro. J. Hill) | | 127 | Roumania | 109, 160 |
| Ancient Egypt—with woodcuts do. | | 131 | Egypt | 160 |
| The Two Black Sheep | | 132 | COUNCILS.—Sphinx, No. 4-8 | 130 |
| Names of the First Three Kings of Israel | | 137 | Do. Mizraim | 130 |
| Music and the Masonic Ritual (Bro. M. Cooke) | | 138 | St. Andrew, No. 6-9 | 141 |
| — Interpretive Power of | 139, | 156 | Rose of Sharon (U.D.) | 130 |
| Egyptian Antiquities (Bro. J. Hill) | | 158 | SENATES.—Primitive Pilgrim, No. 4-5 | 110 |
| Brotherhood of Man (Bro. G. M. Tweddell) | | 136 | Rose of Sharon, No. 6 | 130 |
| GENERAL NOTES. | | | St. Andrew, No. 5-9 | 141 |
| Facts and Occurrences | 106, 128, 140, | 156 | Sphinx, No. 7-8 | 130 |
| IN MEMORIAM. | | | CHAPTERS.—Palatine and Jerusalem, No. 2 | 109, 129, 160 |
| Fred. Adolphus de Roepstorff | | 105 | Primitive Pilgrims, No. 5 | 109, 140 |
| H. R. H. The Duke of Albany | | 127 | Rose of Sharon, No. 6 | 109, 129 |
| Thomas Chinery | | 127 | Lily of the Valley, No. 7 | 160 |
| Allen Cameron | | 127 | Sphinx, No. 8 | 129 |
| A. D. Lowenstark, 33-95° | | 127 | St. Andrew, No. 9 | 140 |
| NOTES, QUERIES, ANSWERS. | | | Scotia, No. 11 | 110 |
| 1. Martinez Paschalis | | 105 | Osiris, No. 12 | 141, 158 |
| 2. Hindus and the Cross | | 106 | REVIEWS. | |
| 3. Roses and Freemasonry | | 106 | The Imperishable Jew (Bro. Hill) | 107 |
| 4. Craft Masonry | | 106 | Anno Domini do. | 129 |
| 4. Mizraim in Ireland | | 128 | Indian Lecture on Freemasonry (Bro. John Yarker) | 129 |
| 5. The Ballot | | 128 | Peckham's A. and A. Rite from 1801 to 1883. (Bro. John Yarker) | 140 |
| 6. Jurisprudence of Masonry | | 128 | Dean's Templar Report, U.S.A. (Bro. John Yarker) | 140 |
| 7. Sleepless Eye and Council Jewel | | 128 | Elwin's Pamphlet do. | 140 |
| 8. Athirsata, or Cupbearer | | 128 | Sundry Masonic Journals do. | 158, 159 |
| 9. Startling Statements | | 137 | George Fort's Conventual Builders do. | 158 |
| 10. The Talmud and Craft Guilds | | 137 | Oxley's Egypt do. | 158 |
| 11. Egyptian Architects | | 137 | M. S. Slane's Masonic Hints (Bro. Wilson) | 158 |
| 12. Masonry amongst Arabs | | 137 | VARIOUS. | |
| 13. Discovery in Roman Catacombs | | 137 | Notices to Correspondents | 105, 126, 136, 140, 153 |
| 14. Good Effects of Masonry | | 137 | „ Subscribers | 127 |
| | | | Order of Merit | 130 |
| | | | Ancient and Accepted Rite (Cerneau) | 142, 160 |
| | | | Bees and Men (Bro. Tweddell) | 152 |

PEACE, TOLERANCE, TRUTH.

THE KNEPH



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ANCIENT AND ACCEPTED RITE.

SCOTTISH RITE DIFFICULTIES.

WE make the following extracts from the "Canadian Craftsman" of November 15th, in reference to the position of the so-called Scottish Rite in America. Our Irish Brethren will be pleased to see that they have the sympathy of the Craftsmen in Canada. The position of the Craft Masons of Ireland is unique amongst the English Speaking races, as no Grand Lodge meddling with the High Grades exists elsewhere.

The Ancient and Accepted Scottish Rite seems as if it were absolutely necessary for it always to be in turmoil. We have recently received a Manifesto from the Supreme Grand Council of the Northern Jurisdiction, in which we find that Ill. Brother Folger, 33°, (the eminent Scottish Rite historian, second only to Albert Pike, and by many considered his equal), is expelled, also Ill. Bro. Thompson Hopkins, 33°, formerly Lieut.-Grand Commander; and Ill. Bro. Woodruff, 33°, P.G. High Priest of the Grand Chapter of New York, and one of the most prominent Masons in the Empire State. Naturally the reader inquires into the cause of these arbitrary proceedings. The answer is very clear and simple. These brethren—all, let it be noted, well-read Craftsmen and leaders in the Fraternity—became convinced that the Supreme Council for the A. and A. Rite for the United States of America, founded by Joseph Corneau, 1807, was the legitimate and legal Masonic authority of the Scottish Rite for that country, and consequently allied themselves with it. For thus exercising the right of private judgment these men have been branded as traitors to the Craft, by a set of self-elected and self-appointed rulers in Scottish Rite Masonry.

We regard this system of expelling men, and, by so doing, injuring the fair name of a brother, as a most high-handed and unwarrantable proceeding, and we regret to notice that the same system of tactics has been followed by the Supreme Grand Council of the A. and A. Rite of Canada. At the present moment

we are not aware how many brethren have been thus branded, but we understand this august assembly ventured to expel Bro. Geo. C. Longley, 33°, of Prescott, although we know, that from conscientious motives he withdrew some time ago from the Rite, as he believed it to be a spurious and illegitimate body. Now, surely, it stands to reason that a man having separated all connection with a Rite, is at liberty to unite himself with any other, if he conscientiously believes that that other is legitimate.

In this article we do not propose to enter into the legitimacy or illegitimacy of any of the three Supreme Grand Councils of the A. and A. Rite, 33°, now claiming Sovereign Masonic Jurisdiction over the Dominion of Canada. The subject is one that we may hereafter discuss, but at the present time we wish to protest against these expulsions and the system of publishing the names of honored Craftsmen in the public newspapers as "expelled," thus casting a slur upon their Masonic character and integrity.

We are convinced that such men as Brother L. H. Henderson, 33°, Sovereign Grand Commander of the Supreme Grand Council of the A. and A. Rite for the Dominion of Canada and Province of Newfoundland, would not have allied himself with this organization unless he believed it to be a genuine branch of the Corneau Supreme Grand Council, whose legitimacy was never questioned until late years; nor do we believe for a moment that Bro. Geo. C. Longley, the Sovereign Grand Commander of the S.G.C. of the A. and A. Rite for British North America, would have severed his connection with the S.G.C. of the A. and A. Rite, 33° for Canada, if he had not, after due research, felt that that body had no legitimate standing. For any one of these Sovereign Scottish Bodies to "set up" in the "expulsion business" is, to say the least of it impolitic. The history of the Scottish Rite is not one that will stand the glare of the mid-day sun, and it is unwise to raise the dead or reveal the past. It is now very generally acknowledged, and there are many good men in its ranks, but we all know that a few years ago its degrees were peddled about the country by impecunious, and, in many instances unscrupulous



Masons. It is, therefore, most unwise to tear open the gaping wound that was almost ready to heal. We trust we have heard the last of this ridiculous, childish, expulsion business.

The "Liberal Freemason" says:—During the session of the Supreme Grand Council A. and A. Rite, Northern Jurisdiction, one Emeritus and four honorary members of the thirty-third and last degree were declared to be expelled from all the rights, powers, and privileges of Sovereign Grand Inspectors General. The names of these brethren, together with those of two others, ranking as of the 32°, and similarly dealt with, were Ill. Bro. C. E. Pierce, whose report for the Boston "Journal," was published by that paper in its daily issues, including the preamble and resolutions. Seeing that the so-called expelled brethren are men holding high positions in other branches of Masonry, we should deem it rather an honour to be red-lettered by men who have so far forgotten that Masons have a right to private opinions and private judgment on all Masonic questions, and if some believe conscientiously that the Corneau branch of the Scottish Rite is the legitimate one, how dare any others injure their characters by publishing so-called expulsions through the public press. These remarks refer to the Canadian Scottish Rite as well as the American."

ANTIEN AND PRIMITIVE RITE OF MASONRY.

"Some Irish brethren are anxious to crush out the Memphis Rite in that country. We predict the effort will be futile. Grand Lodges in Europe are based upon truly liberal and Masonic principles, and not by iron-clad bigotry and intolerant prejudice as Massachusetts. What good did the edict of the Grand Lodge of Massachusetts do? It gave impetus to the Memphis Rite and established a branch of the Corneau Scottish Rite under the very shadow of the Masonic Temple in which said Grand Lodge met. The Masonry of Garibaldi should be good enough for Masons in Canada and the United States.

"The Sov. Sanct. of the A. & P. Rite, 33-96°, presided over by the M. W. Bro. Geo. C. Longley, 33°, 96°, 90°, has been formally recognized by the Sov. Sanct. of Italy, presided over by M. Ill. Bro. Pessina, 33°, 96°, 90°."

M. W. Bro. Jas. Seymour, 33°, 96°, Past Grand Master of the Grand Lodge, and P. G. Z. Grand Chapter of Canada, has affiliated with the S. S. of the A. & A. Egyptian Rite of Memphis, of which M. Ill. Ramsay is G. M.

ONE UNITED SOVEREIGN SANCTUARY FOR CANADA.

BY VIELA MEA.

Most of your readers are doubtless aware that for some time past there have been two sovereign sanctuaries in Canada, claiming supremacy over what is here presided over by M. W. Bro. C. Longley, not only

had jurisdiction over the Supreme Rite of Memphis, but also the Ancient and Primitive, and Oriental Order of Mizraim—the other, of which M. W. Bro. Robert Ramsay, of Orillia, was Grand Master, merely claimed sovereignty over the Rite of Memphis, which it termed the Ancient and Accepted Rite of Memphis 96°. Fortunately both bodies had at their helm men of unquestioned Masonic ability and standing, and both these Brethren exerted every effort to induce their followers to agree to an amalgamation or union. Both Sovereign Sanctuaries held special convocations on December 22nd and 23rd. That presided over by Bro. Ramsay met in Toronto, and was very largely attended, and Bro. Longley's met at Prescott, solely for the purpose of either ratifying or rejecting the propositions for amalgamation.

Grand Master Ramsay, in a very able address, pointed out the advantage of union, and proposed that Bro. Longley, as the senior officer, should be elected Grand Master *ad vitam* of the united body. After considerable discussion, this was agreed to unanimously by a standing vote, and word to that effect telegraphed to the Sovereign Sanctuary at Prescott. A reply came back in due time, when the following Grand Officers were unanimously elected—

M. W. Bro. George C. Longley, 33°, 96°, 90°, Prescott, Grand Master, *ad vitam*.

M. W. Bro. Robert Ramsay, M. D., LL. D., 33° 96°, 90°, Orillia, P. G. M., and Substitute Grand Master.

Rt. Wor. Bro. E. H. D. Hall, 33°, 95°, 90°, Peterborough, Deputy Grand Master.

" " " D. Rose, 33°, 95°, 90°, Toronto, Grand representative.

" " " W. R. Hamilton, 33°, 95°, 90°, Ottawa, Grand Orator.

" " " Rev. A. M. Brown, 33°, 95°, 90°, St. Thomas, Grand Prelate.

" " " W. R. Steel, M. D., 33°, 95°, 90°, London, Grand Sen. Warden.

" " " J. B. Traves, 33°, 95°, 90°, Craftsman, Port Hope, P. D. G. M., and Grand J. W.

" " " M. D. Dawson, 33°, 95°, 90°, London, Grand Secretary.

" " " J. Easton, M. D., 33°, 95°, 90°, Brockville, P. D. G. M., and G. T.

The rank of Past Grand Master was also conferred upon the following distinguished Brethren:—M. Ill. Bro. W. C. Wilkinson, 33°, 96°, 90°, Gr. Registrar of the Gr. L. of Canada; M. Ill. Bro. the Rev. W. C. Clarke, LL. D., Ph. D., 33°, 96°, 90°, P. G. M. of the Gr. L. of Manitoba; M. Ill. Bro. C. D. Macdonald, 33°, 96°, 90°, P. Gr. T. of the Gr. Chapter of Canada, and K. C. T.; M. Ill. Bro. L. H. Henderson, 33°, 96°, 90°, P. Gr. T. of the Gr. Chapter of Canada, and K. C. T.

The other P. Grand Masters of the Sovereign Sanct. of Canada, are M. Ill. Bro. John Dumbraille, 33, 96, 90, of Maitland; Oronkyalikha, M. A., M. D., 33°, 96°, 90°, of London, who was also in consideration of his active service in the Rite unanimously elected Grand termed Egyptian Masonry. The one at Maitland Lecturer of the Order; M. Ill. Bro. James Seymour,

33°, 96°, 90°, of St. Catherine's, P.G.M. of the Gr. L. of Canada; and P. Gr. T. of the Gr. Ch. of Canada; and M. Ill. Bro. Sam. Beswick, 33°, 96°, 90°, of Strathroy, P.G.M. of Gr. Lodge and Temple of the Swedenborgian Rite of the U. S. A.

The rank of Past Deputy Grand Master was also conferred upon Right Illustrious Brothers, Hooenden, Jarvis, Hervey, and Hambly.

A Committee was appointed to audit the accounts, and Bros. Ramsay, Hall, and M' Murrich, were elected a Committee, with plenary powers to proceed to Prescott, and, in conjunction with the Grand Master, revise the Constitution, arrange past rank, and decorations, &c.

At the close of the first day's proceedings, Osiris Rose Croix Chapter, No. 8, of Toronto, tendered a banquet to the officers and members of the Sovereign Sanctuary, at the National Club. Some eighty gentlemen sat down to supper, the chair being occupied by Major M' Murrich, M. W. of Osiris Chapter, Speeches, songs, and sentiment were the order of the night, and apparently the Brethren enjoyed themselves at refreshment as well as at labor.

Before separating on the second day, M. Ill. Bro. Wilkinson, with Rt. Ill. Bros. Hall and Webb, presented M. Ill. Bro. Ramsay, on behalf of the Sovereign Sanctuary, with a magnificent gold watch and chain as a mark of the high esteem in which he is held by the Brethren of the Rite. Bro. Ramsay suitably acknowledged the gift. This closed the most important meeting, so far as high grade Masonry is concerned, that ever was held in the Dominion. There is little doubt now of the ultimate success of the Rite. Men well known to the craft as Hermites of standing, talent, and energy, being at the helm. Already the Order numbers about three hundred, with fourteen chapters on its roll. The appointed offices will be filled as soon as the Committee waits upon Grand Master Longley, probably the first week in February.

RESOLUTION ADOPTED JANUARY 26, 1883, BY PROV. G. L. NORTH MUNSTER.

THAT the Secretary of the Prov. G. L. North Munster, be directed to inform the Grand Lodge of Ireland, that it is the opinion of the Prov. G. L. of North Munster, that the Brethren who are working the Chapter, Senate, and Council of the A. & P. Rite of Memphis and Mizraim in Limerick are good and true Masons, whom it would be an irreparable loss to the Order here to have suspended, and that we request the G. L. of Ireland not to act on the recommendation of the Board of G. P., but on the contrary to recognize the working of that Rite as they do so many other Rites in connexion with the Order. Further that the P. G. L. of North Munster regrets that the Brethren who are working the Rite should have done so, without having first obtained the sanction of the Grand Lodge, but that we feel quite sure there was no intention on their part of defying the authority of the G. L., nor had they the slightest idea of doing anything contrary to the Constitutions or outside the spirit of them, but were actuated solely by zeal for the good of Masonry.

We further request the R. W. Provincial Grand Master and his Deputy to use all their influence with the Grand Lodge to see that the working of the Rite is recognized.

That a copy of above resolution be at once forwarded to the Gd. Secretary of the G. L. of Ireland, and that the Prov. Grand Master be also furnished with a copy, to be produced by him in Gd. Lodge of Ireland at its meeting in February.

Reports of Masonic Bodies.

ANTIEN AND PRIMITIVE RITE.

GRAND CHANCERY.—The Quarterly Meeting of the Grand Chancery was held at the Grosvenor Hotel, Manchester, on Monday, the 22nd day of January, 1883. The following were present either personally or by proxy:—Ill. Bros. John Yarker, 33°; S. P. Leather, 33°; Jabez N. Hillman, 33°; Joseph Hawkins, 33°; James Hill, 33°; J. H. Southwood, 33°; Henry Meyer, 33°; M. L. Davies, 33°; T. M. Campbell, 33°; C. M. Wilson, 33°. The opinions of the various Grand Conservators were all but unanimous, and the following business was transacted:—

1. The Quarterly Bills of the Treasurer-General were countersigned by the proper officer for payment.

2. An amended programme for the five decorations belonging to the Grand Chancery was adopted.

3. The whole of the Patriarch Grand Conservators having been consulted and signified their assent, it was directed that the Treasurer-General assume the liability of the future publication of *Kneph*, on account of the Sov. Sanctuary, provided it is issued with punctuality at the beginning of each month. That the same be edited by Ill. Bro. C. M. Wilson, 33°, and that Ill. Bro. Hill be requested to continue to act as publisher.

4. A memorial was read from the St. Andrews, No. 9, requesting that Ill. Bro. Robert Morrison, 32°, M. W. be received a member of the Sov. Sanc. 33° as their representative, the said memorial being signed by Ill. Bros. Clyde Duncan, 32°, S.D.; Andrew Holmes, 32°, S. G. C.; T. W. Brownlee, 32°, P. M. W.; Colin MacKenzie, 32°, P. M. W. In reference to the proposed Grand Mystic Temple of Scotland, a letter was read from Ill. Bro. T. M. Campbell, 33°, suggesting that the same should remain in abeyance until after the March elections. It was therefore resolved that three months from to-day be given for all members of the 32° Princes of Memphis in Scotland, to agree upon the election of a G. M. of Light, and failing such election within the time stated, the Sov. G. M. should exercise his prerogative of appointment.

Ill. Bro. M. L. Davies, of Dublin, 33°, having given notice that he purposed to move some alteration in the Constitutions, the Grand Chancellor was directed to write him, requesting that within three months he would furnish the particulars thereof to the Grand Chancery, to be passed for the circular of the next meeting of the Sov. Sanctuary.

It was suggested for the consideration of the Sov. Sanctuary, that an annual subscription be paid by each 33°, towards the expenses of the Sov. Sanctuary.

CANADA.

As the Sovereign Sanctuary of the Dominion of Canada is now upon a firm basis, it may interest our readers to know the degrees of Masonry which are worked under its jurisdiction.

The following are a list of the various Rites and Orders possessed under Charters duly issued:—

I.—The Ancient and Primitive Rite. Charters up to 32° were obtained from Dr. Mott, Sovereign Gr. Master General of the Sovereign Sanctuary of America in 1871. Charter for Sovereign Sanctuary for Canada 33°, was issued 6th December, 1877, by G. C. Longley, 33°, I. Dumbrille, 33°, and A. G. Hervey, 33°, in pursuance of an unanimous vote of a Convention of Masons of the Rite held on that day.

II.—The Supreme Rite of Memphis. Charter up to 95° from Sovereign Sanctuary of Great Britain and Ireland, dated 1st August, 1876.

III.—The Reformed Egyptian Rite. Charter to 33° from Sov. Sanctuary of Great Britain and Ireland, dated 1st Aug., 1876.

IV.—The Oriental Rite of Mizraim. Same Charter as No. III., they being the same Rite. No. III working 33°, No. 1V 90°.

V.—The Primitive and Original Swedenborgian Rite. Charter from S. Beswick, Supreme Grand Master of the United States of America, dated 3rd June, 1872.

VI.—The Royal Oriental Order of Sikha or Sat B'hai. Sponsorial Warrant to G. C. Longley for Dominion of Canada, from Apex, the Supreme Mundane in 1881, through Brother Yarker, of Manchester, England.

- VII.—The Capitular order of High Priesthood. Authorized by the Grand Council of Indiana, in 1875, the late T. D. Harrington being G. H. P. G. C. Longley, Deputy G. H. P., who succeeded to the vacancy in 1881.
- VIII.—The Masonic Order of St. Lawrence. Charter from late Brother Blackie, of Tennessee, in 1876.
- IX.—The Red Branch Knights of Erin. Authorized for Canada by Brother Yarker, who succeeded Brother Capt. Irwin, in 1881.
- X.—Various Side Degrees of Freemasonry, brought under one governing body by Charter.

We are pleased to report that on the 21st December, a union was effected between the two Sovereign Sanctuaries of Canada. M. Ill. Bro. George Canning Longley, 33-96°, being elected Grand Master, *ad vitam*, and M. Ill. Bro. Robert Ramsay, 33-96°, substitute Grand Master. It is now the strongest High Grade body in the Dominion, and has about twenty subordinate bodies under its obedience. It is recognized by the Sovereign Sanctuaries of Italy and Roumaniv, and we see no reason why it should not also be recognized by the Sovereign Sanctuaries of America and of Great Britain and Ireland.

ROUMANIA.

We have received the following notice from M. Ill. Bro. Morion, 33-96° G.M., General of the National Grand Lodge and Sov. Sanc. of Roumania, with the request that it should be published in *Kneph* :—

OR. BUCHAREST,
3 January, 1883.

“By decisions of 29th and 30th November and 30th December, 1882, conformably with provisions of Art. 214, the Lodges concurred Or. ., Roman, and Steava Dunarej Or. . Bucharest, and the Chapter Steava Moldorer Val. Roman, have been declared irregular until they have complied with Art. 218 of the Constitution.”

GLASGOW.

ST. ANDREWS ROSE CROSS CHAPTER, No. 9.—The postponed meeting of this Chapter was held in St. Mark's Hall, 213 Buchanan Street, on Friday, the 22nd December. Illustrious Sir Knt. Robert Morrison, 33°, M. W. presided, supported by the following Illustrious Brethren, viz. :—John M. Campbell, 30°, S. W.; James Jardine, 31°, Acting J. W.; Charles Marshall, 31°, Orator; S. W. Brownlee, 32°, P. M. W., Acting Secretary; Robert Jamieson 30°, Capt. of the Gd.; Colin M'Kenzie, 33°, As. Conductor; James Baird, 31°, Gd. of the Tower; Stephen Robertson, Most Wise of Sphynx, Chapter No. 8; Clyde Duncan, 32°, Sub. Dai.; Andrew Holmes, 32°, S. G. C.; William Brown, 31°, M. L. S. K. I.; Joseph MacAnlay, 30°. After the usual preliminaries, the candidate Bro. Andrew Browne, S. W., Lodge Caledonian Railway, No. 354, was admitted, created and installed a Knt. of the Rose Croix. The M. W. announced, with regret, that since the last meeting of the Chapter, we had been bereft by death of the services of two promising members, viz.—Illustrious Bros. James Simpson, 30°, and James A. Miller 11°, and in the brief eulogy given the members concurred, and arranged that letters of condolence be sent to the widows of our highly esteemed brethren. The Chapter was then closed in A. and P. form.

On the same evening the St Andrew's members of the Rite of Mizraim held a meeting, admitted and obligated Illustrious Bros. Clyde Duncan, 32°, Sub. Dai., and Andrew Holmes, 32°, S. G. C. into the duties of Mizraim, 89°.

ITALY.

The respectable Lodge *Ciro Menotti*, working in the Ancient and Accepted Scottish Rite, at the Orient of Borgo a Mozzano, met on 22nd November, under its Venerable Brother Giacomo Simon 18° with Brother Tebaldo Buccelli, 3°, Secretary, and upon the proposition of the Illustrious Grand Inspector-General Oreste G. Cecchi, 33°, (Venerable and founder of several Lodges, Delegate of the National Grand Lodge of Egypt, Roumanian Representative at the Grand Orient of Italy, and Member of the Supreme Council of the Grand Orient of Italy, and the A. & A. Rite), the said respectable Lodge, *Ciro Menotti*, constituted the Most Illustrious Brother John Yarker, 33-90-96°, an Honorary Member with acclamation.

Notices to Correspondents.

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

- In Manchester, of the Sov. Gd. Master Genl., Bro. John Yarker, 33°, 96, the “Poplars,” Burton-road, Withington, Manchester.
- In London, of the Gd. Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; or of the Gd. Sec. Genl., Bro. James Hill, 33°, 9, Charnock Road, Clapton.
- In Dublin, of the Gd. Expert Genl., Bro. Dr. Davies, 33°, 10, Lr. Sackville-street.
- In Limerick, of the Gd. Inspector Genl. Bro. C. Monck Wilson, 33°, Rose Villa, North Strand.
- In Glasgow, of the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.
- In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.
- In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.
- In Paris, of Bro. A. O. Munro, 32°, 77, Rue de Rivoli.
- In Calcutta, E. I., of Ill. Bro. P. C. Dutt, 32°, 14, Seeteram Ghose's-street.

FORMS for the return of members are supplied to each body gratuitously on application. Declaration forms in Books of 50, 2/6 each.

Journals, &c., received with thanks :—*Modern Thought*—*Chaine d'Union*—*Triumf*—*Notes and Queries (Boston)*—*Republique Maçonnique (Paris)*

Index and Title for Vols. I. and II., for binding together as one volume, or separately, as desired, are now ready. Subscribers will please notify to the Publisher how many copies they may require, as only a limited number have been printed, price 1d. each.

SUBSCRIPTION.—The low price at which *KNEPH* has hitherto been published being insufficient to cover cost of production, it is hoped that Subscribers will not object to a slight increase, considering also the improved character of the journal. The future subscription will be at the rate of 2s. per copy per annum, with postage added.

The rate of postage for inland and countries in the Postal Union A, 3d. for two copies; for countries marked B, the lowest charge is 1d., which, however, will carry two numbers—this last includes British India and the West India Islands. The postal rate must, in each case, be added to the subscription, and remitted in advance.

For small amounts, stamps may be sent; but for sums of 5s. and upwards Postal Cheques will be more convenient. From America, Dollar Notes, representing 4s. each in English currency, will be received.

* * * All Orders and Remittances should be sent to the PUBLISHER 6, LITTLE BRITAIN, LONDON, E. C.

ELOI! ELOI! LAMA SABACH-TA-NI.—These words will be recognized by members of one of the old Knightly Orders. A very peculiar thing in regard thereto has been published by Dr. Plongeon, who finds the sentence pure *Maya* vocables in common use at the present day. Eloi, Eloi, Lama Sabach-ta-ni—Now, now, I am sinking! Now, now, it is finished, darkness covers my face. Dr. Plongeon wonders how these Indian words came to have been uttered by the Crucified One, and suggests that they may have been preserved in Egypt, and obtained from a knowledge of the ancient Coptic.

NOTICE TO SUBSCRIBERS.

OWING to the change of Editorship and Printer, and other unavoidable contingencies, it was found impracticable to publish the January number in time. A double number for February and March, will, it is hoped, appear nearly up to time, and it is the intention to publish in future each succeeding number, so as to reach Subscribers the first day in each month regularly.

LONDON, JANUARY 1883.

“**K**NEPH” in entering upon this the third year of his existence, salutes his readers in all parts of the Globe, and upon all points of the Triangle, and prays that the Great Architect of the Universe will send each and all of them health and happiness. As his readers will have observed in the “KNEPH” which closed the old year, the former Editor has resigned and a new Editor has taken his place. The new Editor now addresses his readers and hopes they will overlook any defects in his apprentice work. Living as he does away from the great centres of Masonry, as well as from Masonic books of reference, he has only undertaken the task on the strength of promises held out to him by more experienced Craftsmen, that they will furnish him with subjects upon which information is required. The Editor, therefore, hopes that each and every reader will send him some contribution or suggestion, no matter how apparently trifling, as it is only through the interest in small matters taken by the many, that such a journal as the “KNEPH” can hope to thrive. Contributors will please to recollect that the Ancient and Primitive Rite of Masonry, of which “KNEPH” is the organ, takes as its motto “Peace, Tolerance, and Truth,” and the Rite’s only hope of success rests in always, and under all circumstances, strictly adhering to these precepts. “KNEPH” hopes, therefore, never to be led away through attacks made upon the Rite by other Bodies to depart from these principles, or to allow anything to be written in its pages which may hurt the feelings of one single Brother. Many of the Members of the Rite in Ireland during the year just closed, have been threatened by their Brothers and treated in a manner that should bring a blush upon the cheek of every honest and true Mason; it is however a matter of certainty that this unmasonic treatment will only recoil upon their persecutors, unless our Brethren are so far led astray as to resort to similar weapons in defence. The Antient and Primitive Rite in this Kingdom uniting as it does under its Charters all recognized systems of Masonic Teaching must be necessarily tolerant to all, and being a teaching body, for the diffusion of Masonic knowledge, the body seeks to impart such knowledge to those who willingly and voluntarily come to attend its lectures. Other Rites may look upon the recipients of their Degrees as persons upon whom a dignity or honour has been conferred, and be jealous of all others who may have obtained these honours except at their own hands. The Members of our

Rite never can entertain such jealousy. As a rule there are two classes of Mason in the world, one who delights to teach others and admires and profits by the teaching communicated; the other who has joined the Craft for fashion’s sake, or to obtain some social advantage. Members of the former class are both learned and tolerant members of Society; the latter intolerant, masonically unlearned, and only regarding Masonic honours as steps on the social ladder of life. As a rule the contest raised in Ireland and elsewhere among Masons is a contest between these two classes of individuals, for no brother who has attended and profited by the precepts of the Orders of Freemasonry could possibly seek to excommunicate those, to whom he had promised to extend in all things brotherly love, assistance, and truth. We may therefore safely conclude that knowledge and truth being upon our side, we may confidently go forward upon our way diffusing good and wholesome teaching and principles, and showing forth in ourselves and in all our actions, the results of our own principles, “Peace, Tolerance, and Truth.”

The Grand Lodge of Ireland and the Ancient and Primitive Rite.

[The following is the text of the Reply of the Members of our Rite in Ireland to the absurd Accusation formulated against them. It needs no comment; it is simply unanswerable.]

RIGHT WORSHIPFUL DEPUTY GRAND MASTER AND THE MEMBERS OF THE BOARD OF GENERAL PURPOSES.

Whilst we believe and declare that it is without the jurisdiction of the Grand Lodge of Ireland, being the governing body of the Worshipful Fraternity of Antient Free and Accepted Masons in this Country, to entertain any question not pertaining to Craft Masonry, yet as we are desirous at the present as in the past, to observe the same attitude of affectionate regard towards our beloved Mother in Masonry, we cheerfully accede to her request, and appear before your Honorable Board.

The grave offence upon which your citation was based, consists in our having become and continued members of a Society, known as the Antient and Primitive Rite of Freemasonry. This proposition we allow to be true. But to the question, “Have we by so doing violated any custom, rule, or regulation of the Worshipful Fraternity of Freemasons or of the Grand Lodge of Ireland? we desire to give an emphatic and unwavering denial.

We would have thought that a body of Masons, exercising an office of such importance in the Craft as the Board of General Purposes, would have possessed a closer intimacy with the principles and Constitution of the Antient and Primitive Rite. Were it so, the present proceedings could never have been initiated. For they would have known, that, whilst the Rite presumed to impart instruction upon many Theosophic speculations hitherto the property of the Antients, but all extraneous to Craft Masonry, *nothing could be found therein which might place it in conflict with the Authority of Grand Lodge.* They would have known, that by the provisions of our Constitution, (and upon this point we desire to refer you to the “Constitution of the Antient and Primitive Rite of Freemasonry,” page 15, article 6),* we are for ever debarred from practising the first three degrees: the only ground upon which the Grand Lodge of Ireland might with justice and common sense interfere.

Assuming, then, that the present anxiety of the Board of General Purposes is due to an imperfect acquaintance with the constitution and principles of our Order, we deem it expedient to afford you

some information thereon, before proceeding to the consideration of our position under Rule 28.

The Antient and Primitive—as the Antient and Accepted Scottish Rite, to which, Right Worshipful Deputy Grand Master, we have reason to suppose you and the greater number of the Board of General Purposes belong—is one of the many Rites of High Grade Masonry formed in the latter half of the past Century, and the earlier part of this. Having its genesis from a feeling widely prevalent amongst the Brethren of that period, that the principles and doctrines inculcated in the first three degrees were capable of a greater expansion than the constitution of Craft Masonry would itself admit of—that any development of these principles, themselves eminently Philosophic, should be on a basis at once Philosophic and Catholic, and *that promotion to the higher grades is the just privilege of every Master Mason in good standing with the Fraternity, without distinction of Creed, or the un-Masonic qualifications of high professional or social status*; differing in this latter view from the Antient and Accepted Rite, which requires a high social status as a necessary qualification for advancement to the Higher Grades.

Bearing these features well in view, our Order was arranged as a system of 96° under the title of the Antient and Primitive Rite of Freemasonry, Disciples of Memphis.

It was not to be expected, however, that a system depending on its intrinsic merits merely, for recognition, could long escape the notice of interested parties. Owing to the hostile attitude assumed by certain rival systems in the Higher Grades, amongst whom the Antient and Accepted Brethren took a prominent part, the progress of our Order for many years was necessarily slow. Disdaining the friendly rivalry which legitimately subsists between different systems operating on the same ground, attempts were made to induce the interference of the Civil power: but, as might with confidence be predicted, without success. After a lengthy investigation into its teaching and organization, and we know how efficient is the machinery at the disposal of the French Government for such a purpose, it was conclusively shown, that an adherence to the Antient and Primitive Rite is compatible with the fullest obedience to the Civil Authority, even within the interpretation of a hostile witness.

However, notwithstanding this unmerited opposition, the Rite made steady progress, being successfully introduced to many European countries; to our American Brethren, May 5th, 1850; and to ourselves, June 3rd, 1872.

Associated with the Antient and Primitive Rite in the bosom of the Sovereign Sanctuary of England, is the Order of Mizraim, an Order in the enjoyment of a well defined organization, dating from the second quarter of last Century, a period long anterior to the birth of our rival, the Antient and Accepted Scottish Rite. Identical in every essential feature, though differing slightly in organization, the two Rites have become so closely interwoven in the bosom of the Sovereign Sanctuary, that the Sovereign Sanctuary itself has been long accustomed to promulgate the doctrines and practise the degrees without distinction of Rite. The one patent, in fact, entitling the possessor to communicate all the privileges of the Sovereign Sanctuary, though not disclosing on its face references to any particular system, with the result that the Antient and Primitive Rite really are, and are known indifferently as members of the Order of Mizraim and of Memphis.

To the foregoing succinct view of its history and development we would gladly add an exposition of the views peculiar to the Antient and Primitive Rite, but find ourselves debarred by the very stringent character of the obligations taken on our advancement. So we must content ourselves with saying generally that they constitute a graduated system of instruction upon the duties man owes to the Eternal and Uncreate Author of his being, to his fellow-man, and to himself.

* *Extract from Constitution.*

“Whereas, the Antient and Primitive Rite considers the Blue Lodge the beloved institution, and the foundation and fundamental basis to which the Masonic allegiance of all its members are due, and from which there can be no deviation; therefore no Mason can be allowed to join the Antient and Primitive Rite unless he is a member of a Lodge in good standing, working under a Grand Lodge of Free and Accepted Masons, and has received the following degrees:—

SYMBOLICAL MASONRY.—CLASS I.

1.—Entered Apprentice. 2.—Fellow Craft. 3.—Master Mason.”

We conclude this paragraph in the earnest hope that the Board will construe it to be a sufficiently clear indication of the character of the Rite to free it from the imputation so unjustly placed upon it. Should, however, the Board for whatever reason refuse to receive it as such, we believe we are in a sound position to shew the 28th Article of the Constitution is not susceptible of the tortuous construction sought to be placed upon it.

Recalling the allegation made in the former part of our defence, viz:—that in becoming Members of the Antient and Primitive Rite of Freemasonry, we believe we have violated no custom, rule, or regulation of the Grand Lodge of Ireland, let us enquire does the 28th Article of the Constitution disclose anything inconsistent with its truth.

Under this Article “the Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic Grand Bodies recognized by, and acting in Masonic Union with it.” Now as all Craft Grand Bodies throughout the Globe have consistently ignored all the High Grade Rites, it is obvious this regulation could properly refer to clandestine Craft Lodges only, meeting in Ireland, and were this view to be taken by the Board of General Purposes, we would have little difficulty in rebutting the accusation. But as it is quite possible that a different construction may be suggested to serve certain motives, we desire to answer it also by anticipation.

Owing to an unfortunate but perhaps intentional obscurity, the Grand Bodies referred to in Article 28, may be construed to include all Grand Bodies justly constituted for the administration of the High Grades. Well, be it so, despite the harsh and unreasonable character of this construction, we believe we are still within our obedience to Grand Lodge.

By resolution of Grand Lodge under date October 4th, 1838, a recognition was given to certain High Grade Bodies, set forth in the constitution of the Grand Council of Rites, amongst these may be found the Order of Mizraim, to which we belong. Now this resolution being still on the books of Grand Lodge, and being in fact the only recognition afforded the High Grade Bodies in Ireland, *we boldly declare our relation to Grand Lodge is exactly the same with that occupied by the Antient and Accepted*, represented on the Board of General Purposes by you, Right Worshipful Deputy Grand Master, and many others. Could we desire a better testimony to our legality? Now, to prosecute us, while our hereditary rivals are allowed the fullest exercise of their ceremonial and principles, would be to afford grave doubt for apprehension that the Antient and Accepted plays a more important part in the administration of Grand Lodge than Grand Lodge itself suspects.

Further, our Brethren and Rite in Egypt are officially recognized by the National Grand Lodge of that country, with whom in turn the Grand Lodge of Ireland are on terms of the warmest fraternal intercourse. Now we submit that, though the Grand Lodge of Ireland should reject every other item of evidence offered by us, our acknowledgment by the National Grand Lodge of Egypt, standing by itself alone, is sufficient to establish our legality within the 28th Article of our Constitution.

Upon the grounds set forth above, and upon others necessarily within the knowledge of the Board of General Purposes, but too numerous to incorporate in a document already grown too long, we rest content, in the full assurance that in becoming Members of the Antient and Primitive Rite, we have violated no custom, rule, or regulation of our beloved Mother in Masonry, the G. L. of Ireland.

After the foregoing defence had been read before the Board of General Purposes, the further consideration of the subject was adjourned until the Monday following, on which date our Brethren again appeared before the Board, and supplemented their defence with the following document:—

RIGHT WORSHIPFUL DEPUTY GRAND MASTER AND MEMBERS OF
THE BOARD OF GENERAL PURPOSES.

“Observing on last Friday evening, when we had the pleasure of placing our defence before you, that certain features did not receive that prominence in your consideration, to which we believe they are justly entitled, and that many matters were conceived to have a bearing on the case, which a fuller enquiry would disclose to be without foundation, we deem it necessary to devote paragraph to this consideration.

- (a) "The Order of the Board of General Purposes under date October 30th, 1882, we submit should be set aside on the ground of error, the same declaring on its face that "it was founded on an extract from the Constitution of the Antient and Primitive Rite. Now, the Constitution of the Antient and Primitive Rite was not read before the Board, but only portions of a pamphlet written by "a member of the Rite on his own responsibility, and for which the General Body of the Rite are not responsible.
- (b) "We are informed by the Deputy Grand Master, that the "Grand Lodge of Ireland affords a Masonic recognition "to no High Grade Body in this Country. Were this "true, the Antient and Primitive Rite have good reason "to complain that they are prosecuted alone, and not in "company with the other High Grade Bodies. Whilst "on this point, we desire to be informed what are the "other Grand Bodies contemplated by the 28th article.
- (c) "The Antient and Primitive Rite has received an official "and Masonic recognition by the National Grand Lodge "of Egypt; upon the truth of this we desire most strongly "to insist, and the Board of General Purposes can satisfy "themselves by enquiry in the proper quarter."

NOTE.—The Deputy Grand Master declared he would not define the Grand Bodies contemplated by the 28th article.

TOLERANCE EXTENDED TO THE EGYPTIAN RITE IN CANADA BY THE KNIGHTS TEMPLARS.

You may as well try to "oppress" a Scotchman as a Canadian, the result will be similar in either case. Some years ago the English Supreme Grand Council, 33° A. & A. Rite, constituted a S.G.C., 33°, for Canada, and the Grand Priory of England likewise instituted a Grand Priory of Templars. Since then there has been introduced into Canada two bodies of the Cerneau Council 33°, A. & A., and two bodies of the A. & P. Rite, or Oriental Rite of Memphis. We believe that the S.G.C. 33° founded by England have expelled such of their members as have joined the Cerneau S.G.C., 33°, but hitherto in regard to the A. & P. Rite, they have contented themselves, as in London, Liverpool, &c., by indulging simply in underhand intrigue; in this they will probably bring the fate of Canada upon England and Ireland. Ill. Bros. G. C. Longley, and Robert Ramsay, the G.M.'s of the two A. & P. bodies, are working to bring about a union, and the same arrangement is proposed for the two Cerneau Councils, 33°. These remarks will enable our readers to understand the following extract from our excellent and valued contemporary, *The Canadian Craftsman*. Our English and Irish members of the S.G.C., 33°, would do well (as they will find out sooner or later), to imitate the tolerant language of that Masonic Bayard—Colonel W. J. Bury McLeod Moore, Grand Prior of the Temple in Canada, and English 33° A. & A. Rite.

THE ALLOCATION OF THE GRAND PRIOR.

"The Grand Prior, in the following terms, shews his true Masonic liberality, and his strict determination to adhere to the constitution of the Templar Order. We may add in presenting Sir Knight L. H. Henderson, the Sup. Com., of one of the Cerneau branches of the Scottish Rite in Canada, with the Knight Commander of the Temple, he also made reference to the fact that as a Templar he could not interfere with the different but honest views of Masons, regarding the so-called higher degrees, and in his address he thus clearly expresses his opinions upon the subject;—'I have also been called

upon to rule as to the eligibility of candidates for the Order, who, as Master Masons had joined other degrees of Masonry, known as the 'high grade' system. I allude to the Egyptian Rite (96°) lately introduced into Canada, which, it is asserted, is antagonistic to the Templar Order. I hold that every Master Mason has a perfect right to join any Rite, known to be of Masonic origin, that he may think proper; and, unless there is some other definite objection to his reception as a Templar, this cannot be considered as one. . . . In this particular Rite there are Canadian Templars of high standing, and it is not to be supposed they would countenance degrees antagonistic to the Templar Order. One of our presiding Preceptors in Ontario, carried away by his zeal to preserve the Order from innovation, introduced very improperly and without authority, a clause in the candidate's O.B., forbidding members of the 'Egyptian Rite' being accepted in his Preceptory; In this case I decided that the Fraters to whom the clause had been administered were absolved from that portion of their vow made under a false impression."

Some may even go a step beyond this and say that Col. Moore would have been justified if he had said that he absolved the said Knights from considering their Preceptor to be either a Mason or a Christian. We may add that Colonel Moore seems to regard with great sorrow the increasing desire of the members of the Great Priory of Canada to withdraw themselves from the rule of H. R. H. The Prince of Wales. We feel sure this step, if carried out, would be a general misfortune for the Templars. Sir Patrick Colquhoun ably carried out the Union, under H. R. H., of the Templars of England and Ireland, though Scotland remained aloof. The scheme of a united order under one Grand Master, was first suggested above twenty years ago in the "*Freemason's Magazine and Masonic Mirror*," by the present writer under his signature

△

LONDON ROSE OF SHARON ROSE CROIX CHAPTER No. 6.

An Emergency Meeting of this Chapter was held in December under the presidency of the Grand Master of Light; R. Ill. Bro. J. H. Southwood, 33°, assisted by R. Ill. Bros. Henry Mayer, 33° and James Hill, 33°; V. Ill. Bros. Louis Honig, 32°, Grand; Organist; Thomas Sims, 31°, and Ill. Bro. A. Mullord, 30°, when Bro. Joseph Pigot, R.M., and P. Sec., Lodge 1288, Chapter 1260; and Bro. J. M. Lucas, Lodge 780, were received into the Antient and Primitive Rite as far as 10°. The initial degrees of each section being worked fully, and these succeeding with a shortened Ritual.

The newly invested Sir Knights having been duly proclaimed and saluted, Chapter was closed.

The regular meeting of the same Chapter was held at Freemasons' Tavern, Great Queen Street, on Thursday, 11th inst.

A fair attendance of the Sir Knights, and the presence of several visitors gave considerable eclat to the meeting, which besides being the first meeting after the Christmas and New Year's festivals, was also that appointed for the ceremony of reception of Sir Knights Joseph Pigot, 10°, and J. M. Lucas, 10°, to the dignity of Knights of Rose Croix.

The beautiful ceremonial of reception was never better or more effectively given than on this occasion, the *coup d'œil* at the culminating point being especially striking.

The newly advanced Sir Knights having been proclaimed and installed were subsequently received into the chain of fraternal Union and the mystic point celebrated.

The Sir Knights and visitors afterwards supped together, and

the time honoured toasts of the Craft and Antient Primitive Masonry duly proposed and cordially received.

The health of the M. Ill. Bro. John Yarker was received with acclamation, and acknowledged by the Grand Sec. Gen. on his behalf.

The toast of M.W. was proposed by R. Ill. Bro. Henry Meyer in highly complimentary terms, and as cordially responded to by the Sir Knights. The Grand Master of Light (who is also M.W. of this Chapter) thanked the Brethren heartily for the reception given to his name, and congratulated the Chapter on the improved condition on which it entered on a New Year; he referred in graceful terms to the support afforded to him by the Officers and Members of the Chapter, and promised on his part to do all that lay in his power to advance the prosperity of the Chapter, and the interests of the Antient and Primitive Rite, and he could not refrain from saying that if our Brethren of the Craft degrees would only learn something of this beautiful and erudite system of Masonry before pronouncing an opinion as to its merits, we would hear less of the ignorant and ridiculous criticisms of those who having successfully mastered the A B C of Masonry thought themselves qualified to sit in judgment on their better instructed Brethren. This, however, was a fault that time would cure, another generation would see another class of Masons; Masons who would feel themselves bound to educate themselves in the history and teaching of Primitive Masonry, and who would laugh to scorn the wretched platitudes miscalled Masonic Science, with which the majority of the Masons of to-day were satisfied.

The toast of the newly advanced Sir Knight was suitably acknowledged by Sir Knight J. M. Lucas, 11°, who expressed the great satisfaction he felt not only with the various ceremonials through which he had passed, but with the general intelligence that appeared to pervade the arrangements of the Chapter, he was delighted to be in a position to respond as a member of this Chapter, both for himself, and Sir Knight Joseph Pigot who had been obliged to leave early. The remaining toasts were the Visitors, humorously responded to by Sir Knight John Westby Gibson, LL.D., who expressed the pleasure which this, his first visit to a chapter under the Antient and Primitive Rite had afforded him, and he fully concurred with the M. W. in his description of the ceremonial and ritual as sublime. As one of the few Egyptologists living, he was considerably attracted towards the Antient and Primitive Rite, which appeared to him to be a valuable depository of Masonic Archæology and learning which they could not easily exhaust. He hoped on a future occasion to have the opportunity of gaining a further knowledge of the working and teaching of the Rite, and he could say that with the ceremonial of that evening he had been greatly delighted.

The vocal abilities displayed by several of the Sir Knights, was a matter of some surprise and much congratulation, Bros. Arthur Thomas, Louis Honig, A. Mullord, C. Mussard, J. W. Kennaly, and J. M. Lewis, each contributing their quota to the great delight of the Brethren; but our report has already exceeded the usual limit, and we must omit much that occurred to render this reunion one of the most happy that has taken place under the genial rule of Bro. Southwood.

MR. GLADSTONE'S POLITICAL JUBILEE—THE GRAND LODGE OF GREECE AND HIS IMPERIAL HIGHNESS COLONEL THE PRINCE RHODOCANAKIS OF SCIO.

THE Freemasons of Greece have forwarded a congratulatory address to the English Premier, through their Grand Master, His Imperial Highness, The Prince Rhodocanakis. We should have liked to have printed this in the original Greek, if the exigencies of our printing staff had allowed. As it is we append a translation of it.

Athens, December 1st, 1882.

TO HIS EXCELLENCY WILLIAM E. GLADSTONE,
Prime Minister of Her Britannic Majesty.

EXCELLENCY,

The Grand Orient and Supreme Council of Greece on behalf of the Freemasons in Greece, congratulate the eminent politician and man of letters on the Fiftieth anniversary of his political career, during which he has fought many battles for the freedom of the people, and for our own beloved country, and has

laboured in many other directions for the good government of our enslaved brethren, and who, more than any other man has elucidated Homer, and has brought to light the darkness of ancient times. May God protect and preserve your life for long years for the benefit of suffering humanity.

RHODOCANAKIS, 33° Grand Master,
and Supreme Grand Commander.

N. DAMASKINO, 33° Grand Master,
Adjunct and Commander of the
Masonic Order in Greece.

EMANUEL GALANES, 33° Grand Sec.

The following is Mr. Gladstone's reply:—

10, DOWNING STREET, WHITEHALL,
22nd December, 1882.

SIR,

I have the honour to acknowledge the receipt of your Imperial Highness' letter, and the address of congratulation with which the Grand Lodge of Greece have been so kind as to present me. I can assure your Imperial Highness that I am most grateful for the good wishes of the Grand Lodge, and I pray you to convey to them my best thanks.

I have the honour to be

Sir,

Your Highness's

Most faithful servant,

W. E. GLADSTONE.

To his Imperial Highness,
The Prince Rhodocanakis,
Athens.

[Those of our brethren who know the Prince Rhodocanakis, will be pleased to hear that he is now happily married to Despina, the grand-daughter of Admiral Canaris, the hero of Greek independence.—ED. *Kneph.*]

Obituary.

WE deeply regret to have to record the death of Sir Knt. James A. Miller, F.E.I.S., J.W. of Lodge No. 510, and Knight Rose Croix 11-18°, in the St. Andrews senate, No. 9 of Glasgow. His death occurred on the 18th of November last. The immediate cause was a fall from a tramcar, but as he was suffering from heart disease, that was, doubtless, the real cause of his death. Sir Knight Miller, who was much respected, was Head Master of the Public School, and a native of Evanton, Rosshire. Born in 1844, he was about 1872 Secretary of the Glasgow Branch of the Educational Institute of Scotland, in after years an important member of its Local Committees, and had taken a leading part in establishing the Public Library, and was also one of the Managers of the Parish Church. Although Sir Knight Miller had only a few months connection with our Rite, we have reason to know that he was favourably impressed with it, and proposed to assist it by active labour, hence his death is much felt by the St. Andrews members, and our sympathies are with them. Genial in his disposition, kind to all, ever ready to help when required, not sparing himself, no eulogy could be too strong in his memory. He leaves a widow and three young children to mourn for him, but they are receiving very great comfort from the many expressions of sympathy and affection shown them from all quarters.

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ANTIANT AND PRIMITIVE RITE OF MASONRY.

(INCLUSIVE OF MEMPHIS AND MIZRAIM.)

The degrees of this Rite are open to all Master Masons in good standing. It teaches the Fatherhood of God, the Brotherhood of Man, and the Immortality of the human Soul. Strictly unsectarian, it offers an intellectual treat of the highest order to the Masonic enquirer, whether he be a literal student of Masonic history, or a philosophical seeker of abstruse truth. It forms a pyramid whose base is that Universal Craft Masonry, which has covered the Globe, its time-worn ascents are the Masonic virtues, its apex the seat of eternal truth.

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Defunctus.

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LIBRARY.—As the formation of a library for the Antient and Primitive Rite is in progress, donations of Books will be thankfully received. Brethren are requested to address their communications to Bro JOHN YARKER, Withington, Manchester.

Grand Mystic Temples.
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ENGLAND.

METROPOLITAN.

HELD AT

FREEMASONS' TAVERN.
GREAT QUEEN STREET, W.C.

Quarterly communications in JANUARY, APRIL, JULY, OCTOBER.

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- R. ILL. BRO. J. HAWKINS, 33°, G.M.L.
- V. " " RICH. HIGHAM, 32°, Grand Annalist.

Grand Mystic Temple Eri (Ireland).

Meeting at DUBLIN or elsewhere in IRELAND on summons of Grand Annalist.

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Owing to the illegal and unmasonic persecution of the Rite in Ireland it is deemed for the present inadvisable to publish the names of any other Brethren or dependent Bodies in Ireland.

SCOTLAND.

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

This Grand Body is in course of formation.

Mystic Temple.

This Grand Body is in course of formation.

PROVINCE OF LANCASHIRE.

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| Guard of Council | JONATHAN GRESTY, 32-94° |

LONDON.

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

R. ILL. BRO. A. D. LOWENSTARK, 33°, SUB DAI (not working.)

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

R. ILL. BRO. J. H. SOUTHWOOD, 33°, M.W.
 V. " " BERNARD MEYER, 32°, S.G.C. (elect.)
 R. " " JAMES HILL, 33°. Sec. and Recorder.

MEETING at the FREEMASONS' TAVERN, on 2ND THURSDAY in each Month, August and September excepted.

MANCHESTER.

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

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

HAVANT.

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

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

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

No. 4.—Sirius.—Burnley.
 (Not working.)

DUBLIN.

No. 5.—"Primitive Pilgrims."—Chapter.

R. ILL. BRO. DR. M. L. DAVIES, 33°, Sec.

LIMERICK.

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

R. ILL. BRO. C. MONCK WILSON, 33°, Sub Dai.
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 " " W. F. SHAW, 32°, S.G.C.
 " " T. M. CAMPBELL, 33°, Sub Dai.
 " " DAVID CHALMERS, 30°, Secretary.

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

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

ILL. BRO. CLYDE DUNCAN, 32°, Sub Dai.
 " " ANDREW HOLMES, 32°, S.G.C.
 " " ROBERT MORRISON, 32°, M.W.
 V. " " JNO. MCC. BUCHANAN, 32°, Sec.

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

LIVERPOOL.

No. 7.—Lily of the Valley.—Chapter.

V. ILL. BRO. W. H. QUILLIAM, 32°, M.W.
 " " SAMUEL HOWARD, 30°, Sec.

MEETING on

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

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LECTURES

OF A

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ACCORDING TO THE FORMS OF THE

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

Translated from the French by

JOHN YARKER, 33-96°,

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

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