

PEACE, TOLERANCE, TRUTH.

THE KNEPH



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

Published by the Authority of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland.

EDITED BY THE GRAND INSPECTOR-GENERAL.

VOL. III. No. 6.

JUNE, 1883.

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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 Giuseppe 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 will be bound together and will be issued at cost price. Address to the Publisher of "*Kneph*," 6, Little Britain, London, E.C,

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.

IRELAND.

Our readers, who reside in Ireland will please forward their subscriptions and orders for "*Kneph*" to Bro. MAURICE L. DAVIES, 10, Lower Sackville Street, Dublin.

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THE BIBLE AND THE MYSTERIES.

(Continued from Page 34.)

Again, in the orgies there was a doctrine of union, or identification with the Great Father. After various transmigrating revolutions, the perfected were to be absorbed into the person of the God, thence again to reissue into other worlds in new bodies, and St. Paul evidently seizes on this doctrine to enforce the doctrine of the autonomy of the elect with God, "That He might gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in Him."

At this period the germ of hidden truth which might be latent in the mysteries, had been so buried under the accumulation of ages of corrupt teaching, and tainted with licentious practices, that the attempt to purify them by engrafting upon them the pure doctrines of the new revelation, met with stern opposition from the Apostles, for although the doctrines of Jesus were in the main identical with the primeval truths concealed under the ancient mysteries, and were indeed a full revelation of the esoteric teaching of the priests of On, yet to such a depth of degradation had the mysteries fallen, and more especially those practised by the Greeks, that St. Paul in referring to the abominable obscenities of the worship of Diana (the Isis of the Egyptians), is moved to say "It is a shame even to speak of those things, which they do in secret." The Ephesians who embraced Christianity, doubtless desired not so much an entire change of their religious belief, as they desired a further manifestation of the truths concealed under the mysteries, and thus many attempts were made to engraft Christianity on the rotten stock of paganism; for great was Diana of the Ephesians, and a Christianity that allied itself with the Great Father and Diana would have been readily received by the novelty loving Ephesians. Paul surely alludes to such attempts in the very opening of his Epistle to Timothy, "Charge them that they teach no other doctrine, neither give heed to fables (mythological tales), and endless genealogies (of the gods), and he also warns them to "refrain from vain babblings." But the internal evidence is strong through- out both Epistles, of reference to the mysteries.

In the second Epistle, in allusion to the heresies of Hymenaeus and Philetus, the Apostle exclaims "This is a faithful saying (logos)—not a vain mythology of a

fabled resurrection—"if we be dead with Him, we shall also live with Him." These men had "erred concerning the truth," saying the "Resurrection was past already." The doctrine taught in the mysteries being that the Great Father had already become incarnate, several times, had been slain, and been raised from the dead at each of his manifestations to other worlds.

We now come to a most important passage, in which St. Paul speaks of the mysteries of godliness.

In the course of his charge to Timothy the apostle mentions "The House of God," and in the Epistle to the Galatians, Paul speaks of the Church as the Mother of us all. Now the Goddess who was adored in the mysteries, was celebrated as the Great Mother, both of mortals and immortals, and she was also denominated the "House of God," and the pillar and firm foundation of the immortal world.

St. Paul appropriates all these attributes of the Heathen goddess to illustrate the position of the Church of the living God, the pillar and firm foundation of the truth, and we shall readily recognize the strict application of the phrase immediately following—"for without controversy great is the mystery of godliness."

We pass now to another subject, the mystery of iniquity, drawn, it would appear, by way of contrast to the mystery of Godliness. The opening Chapter of the book of Revelations shews us the mystery which we have just been considering under another aspect, symbolized by stars and candlesticks; while the latter chapters of the same apocalyptic book announced the mystery of iniquity as the harlot Babylon. We are able thus the better to recognize the same intended contrast elsewhere, and nowhere more clearly than in the passage which refers to the great Apostacy of the Man of Sin. In considering the prophecy of this in the second Epistle to the Thessalonians, the process of the initiation to the mysteries should be borne in mind. Lying phantoms and portentous apparitions flitted before the eyes of the aspirant; their forms were strangely monstrous; thunder and lightning marked their appearance; loud howlings of beasts were heard. At length when the aspirant attained the Elysium, the God himself, illuminated with the most brilliant light was revealed, sitting in the very adytum of the temple.

The phraseology of Paul's prophecy is borrowed from the orgies, "That that day (the day of the Lord) shall not come except there first come an Apostacy, and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God, showing himself that he is God."

Let the reader now glance his eye along the dark centuries of Papal power, and note the pageant of the adoration of the Pope by the Cardinals: *Quem creant adorant*.

When all is duly prepared, according to the gorgeous ceremonial of a Papal inauguration—when the imagination of the spectators has been fired with the brilliant lights, with fumes of incense, with voluptuous music, a curtain is withdrawn, and behold the God! the Pope sitting in the very adytum of the Temple, making the Lord's table his footstool. Here he receives the adoration of the Cardinals, as God! *Quem creant adorant*—"Whom they create they adore." The good Shepherd, the Lion of Judah—the one who has the keys of Heaven and Hell—the Vicar of Christ, the Viceroy of God on earth—OUR LORD GOD THE POPE. Awful blasphemy both in word and deed, and stereotyped on the very medals struck on the coronation of Martin V, and from whence these titles are taken.

Type and anti-type the same. The God of a perverted Solar myth corresponds exactly with the God of papal Apostacy, the Man of Sin indeed sits in the very adytum of the Temple.

Pass we now to the Revelation—that Divine legacy to the Church—where the predicted return of paganism is more fully shown forth, and where the imagery employed is studiously borrowed from an initiation into the old mysteries.

In the prologue of this divinely drawn drama, the very language of the orgies meets our eye, for the wonderful apparition, personating an ancient Hierophant, claims to himself the keys of Hades, and of death, speaks of a mystery of seven stars, alludes to the opening and shutting of a sacred door, and is exhibited as the first begotten of the dead. At the close of the prologue, when the drama itself begins (in the fourth chapter), a door is opened in heaven and a characteristic invitation given to come and hear.

Passing over the various pageants unfolded to the Apostles under the opening of the seals—we come to the sealing of the saints, who had been perfected or initiated into the mysteries of the gospel. Here again, the allusion is manifest to the custom of sealing the foreheads of the initiated with a peculiar mark of the God to whose services they had devoted themselves.

The silence in Heaven had its counterpart in the mysteries. The book which is delivered to John, after the angel has fixed a time for the perfecting of God's mystery, and which tastes like honey, recalls the medicated preparation of honey, which the Hierophant presented to the initiate; but it is to the more terrific visions that we must now direct our attention.

It has been noticed that the ordeal of the mysteries, involved a passage through darkness, lightened only by ghostly bestial apparitions—animals of horrid shape seemed to rise out of the earth, and with yells to

spring upon the aspirant, and impede his progress. The chief of these phantoms was a form of the deity Hades himself. This Great Father was indeed said to be the child of the sea, and to have floated on dry land; he was likewise said to have been slain, to have lain dead for a certain space, and then to have been restored to life. To have been, to have ceased to be, and yet again be. Another figure of the Great Father was the serpent, sometimes with a bull's head, sometimes with seven heads. He was also designated by a number deduced from the arithmetical letters of which his name was composed (thus, Thouth—1218).

The Great Mother was commonly depicted as riding upon a bull, a lion, or a tiger, and was also celebrated as the Goddess of the sea. The attributes and rites of her worship were precisely such as might rightly indicate to her the title of Grand Harlot. In connexion with the infernal regions she was as Hecate, the offspring of Hell and Tartarus. Who then with the Key of Mystery can fail to trace the imagery of Revelation! Who will not admit a constantly intensifying contrast between truth and falsehood, between godliness and iniquity, between the mystery of the Bride of Christ and the mystery of the Harlot of Babylon. The whole picture of the apocalyptic Harlot on the beast has been taken from the mysteries, and accordingly the very name of mystery was written on her forehead.

The fabled lake of Tartarus is not forgotten by the inspired writer. Still denominating it (as in the mysteries) the lake of hell, he exhibits it as a terrific lake of fire, into which (after the manner of the heathen rites, when the images of the Great Father and Mother were plunged into the lake) the wild beast, the false prophet, and at length the serpent, are cast for ever. The Apocalyptic Hierophant, still faithful to his illustration, finally exhibits the new heaven, and the new earth as the counterpart of the fabled Elysium, into which the aspirant stepped after his doleful struggle through the infernal regions. No longer the gate shut, but twelve gates always open; not the Oriental Amrita mock water of immortality, but a river of water of life; not the heathen Hierophant, addressing the initiated, but the *Alpha* and *Omega* himself, pronouncing blessing upon those who enter in through the gates into the City, and passing judgment upon dogs and sorcerers, and the profane who remain without for ever.

Coux ompa, in the Eleusinian mysteries, were the closing words of dismissal, and the meaning is nearly similar to those employed in the Revelation, "Amen, even so come." So that in the conclusion as well as in the prologue of this divine drama, the contrast with the mysteries is strictly continued.

The moral we would deduce from this short series of papers on the mysteries, is simply this—

It has been often objected (and that by learned Brethren who ought to have known better) that the study of high grade philosophy has no practical use; that the three symbolic grades of craft masonry contain all that a mason requires to know, and much more to the like effect. Well, be it so. We admit that craft masonry may contain latent within it much of the philosophy afterwards more effectually brought out in the high grades; but of the few writers on masonic science that we have had for a

hundred years, how many, or rather how few have lifted the veil from the beautiful allegories and sublime symbols it is said to conceal. To the craft mason they remain veiled allegories still, and it is the special design of the antient and primitive rite to examine, analyse, and expound this veiled allegory, and to trace its origin step by step backward to the fountain-head of all masonry and symbolic teaching—to Egypt, the cradle of science—the birth place of the arts.

But beyond this, as an aid to Biblical research, we attach the very highest importance to the vast collection of ancient dogmas and religious symbols, treated on throughout the various sections of the rite.

How far these antient teachings agree with the mysteries we have been describing, the members of that Rite holding its Council degrees can determine for themselves. It is sufficient here to remark that, whereas in the Eleusinian mysteries, as before described, we see them in a debased and most corrupt form, we have, by means of the Antient and Primitive Rite the privilege of contrasting them with the pure morality and elevated philosophy taught in the temples of Thebes and Memphis, when Moses lisped his childish lessons before the priests of On.

If the present paper will induce the reader to examine more curiously the mine of unexplored wealth lying in our Council degrees ever ready to his hand, and armed with this key to search again for himself the Book of all books, he will find, we promise him, an ever increasing interest in the sublime imagery of the inspired writings, and he will no longer be open to the implied censure in the question put by Philip to the Eunuch, "Understandest thou what thou readest?"

CHRISTIAN ROST 

DESCRIPTION OF UNIVERSAL HIEROGLYPH.

(Continued from page 34).

NOTE 1.

Osiris is slain by Typhon, who seizes him from an ambush; Adonis through a sanguinary jealousy; Eliou by ferocious beasts; Sommona Codon by a hog. Ormuzd is vanquished by Ahriman; Nehemiah by Armilius, and he by the second Messiah. Abel is assassinated by Cain; Balder by Hoder the Blind. Allyrotius is slain by Mars; Bacchus is torn to pieces by the giants. The Assyrians weep the death of Tammuz; the Scythians, the Phœnicians, that of Acmon; all nature that of the great Pan. Zohak is vanquished by Pheridoun; Soura Parpma by Soura Manier; Morasour by Dourga; Pra Souane by Sommon a codon, against whom his son Thevatah revolts. Saturn mutilates and dethrones Uranus; Jupiter does the same with respect to Saturn; Agdestis, Atys, mutilate themselves; Chib dies in fecundating his wife. Saturn immolates his son Jahud; Indra, Thevatah. Jesus dies on the cross. The Turks themselves celebrate the tragic (however necessary) end of Hossein. The Manichaens that of Manes, &c. In one word, in all cosmogonies, the principal legend turns on the death of an important personage, whose death gives birth to the Creator or Regenerator of the human race.

NOTE 2.

Apulieus, who was initiated into the Egyptian Mysteries, makes Psyche to descend into Hades; she succumbs to evil fate and dies—*Jacebat immobilis et nihil aliud quam dormiens cadaver.* Love resuscitates her and gives her immortality—*Sume, inquit, et immortalis esto.* We see that this was the formal system of regeneration; but all regeneration supposes an anterior death, moral or physical, and one is the emblem of the other. Christian religion presents to us the same ideas under the symbols of original sin, of the universal

deluge, and of the last judgment, as destructive principles; of the Ark of Noah, of the sacrifice of Abraham, of baptism, of the passion of Christ, and of the Eucharist, as regenerative principles.

NOTE 3.

We have repeated for some time that the word M—c is not Hebrew; it is an error derived from another error. Besides, we ought not to write it in one word, but in two words, MBh or MBa.

The first two words, MBh, are formed (in Hebrew) and signify Aedificantis putredo—or filius putrefactionis, from (two Hebrew roots). The latter two words, MBa, are formed (in Hebrew), and signify—Percussio interfectio aedificantis, from (two Hebrew roots).

The first interpretation much resembles that which we commonly give to the word, and it conforms in a striking manner to the Masonic legend. The second will not appear less natural to those who know the truth concealed under the Masonic emblems. For, under all the known legends of the "Children of the Widow," the Master may be termed the Son of death, of which putrefaction is the emblem and the resultant, as it is, at the same time, the principle of life and the necessary condition to the development of all beings. Finally, the third interpretation to which we think preference ought to be given, is in perfect accord with the tragic end of Hiram, and it is that which has been adopted by the Rose Croix of Herodim of Kilwinning.

But we repeat, M—a is so far Hebrew that this word is found employed as a man's proper name in the *Paralipomenes* (liv. 1, 62, v. 49); in Chapter 12, v. 13, we find also M—aj as another name of man, which has the same roots and the same signification.

The letters M.B., as we know, receive several other interpretations according to the grade.

THE VOLUME OF THE SACRED LAW.

FROM A FORTHCOMING VOLUME ENTITLED "A HUNDRED
MASONIC SONNETS," BY BRO. GEORGE MARKHAM TWEDDELL.

Thanks for this record of the Sacred Laws,
To teach us two-fold duties to fulfil—
To bow ourselves obedient to the will
Of Him we worship as the Great First Cause,
At Whose creative fiat all things sprung :
Our first great duty. Next, to love our Brother,—
To teach and raise and cherish one another,
Whate'er our creed or clime. When Earth was young,
These duties were the same, and will remain,
Binding on all, till Time shall be no more.
Then let our thoughts and words be pure, before
They bourgeon into actions—sorrow, pain,
Will then be little known, and Earth will be
A Paradise of joy and purity.
Unto the Volume of the Sacred Law
Tack not thy fancies, nor thy church's creed,
To force on other minds ; for much we need
Freedom of thought, in order to lay low
Those foolish hatreds which have kept apart
Men who should love as Brothers ! Strike a blow
At Bigotry, if we would ever know
True Brotherhood,—its deathblow ; for the heart
Of Man was formed to love, not hate, his kind.

Adam, who was the first Mason, and created for him the finest lodge in the world, and called it Paradise No. 1. He then called all the beasts of the field and fowls of the air to pass before Adam, for him to name them, which was a piece of work he had to do alone, that no confusion might thereafter arise from Eve, who He knew would make trouble was she allowed to participate in it, if He created her beforehand. Adam being fatigued with his first task fell asleep, and when he awoke found Eve in the lodge with him. Adam, being senior warden, placed Eve as the pillar of beauty in the south, and they received their instructions from the Grand Master in the east, and when finished, she immediately called the craft from labour to refreshment. Instead of attending to the duties of her office as she ought, she left her station, violated her obligation, and let in an expelled Mason who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge, with several others, some time before. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let one in whom he had expelled, the Grand Master closed the lodge and turned them out, setting a faithful tyler to guard the door with a flaming sword. Adam repented of his folly and went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve ! She got angry about it, and commenced rising Cain, and did it again when she got Abel. Adam, on account of his reformation, was permitted to establish lodges and work in the degrees, and while Eve was allowed to join him in his works of charity on the outside, she was never again permitted to assist in the regular work of the craft. Hence the reason why a woman cannot become an inside Mason.

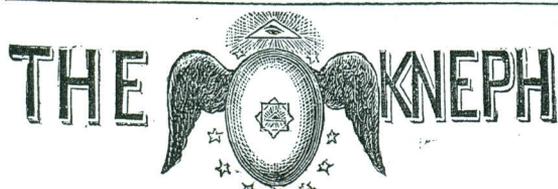
Notices to Correspondents.

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 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.
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In Calcutta, E. I., of Ill. Bro. P. C. Dutt, 32°, 14, Seeteram Ghose's-street.

NOTICE TO SECRETARIES.

To lessen the trouble attending the issue of certificates, all of which undergo their 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.

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.



LONDON, JUNE, 1883.

WE publish this month the first portion of an Official Pamphlet issued by the late Grand Hierophant of the Order in Egypt. It is of importance in many ways, as will appear when the document is completed in our columns. It is also of great importance to our Irish brethren, as in it is contained the concordat between the Order of Memphis and the Grand National Lode of Egypt, and we publish this concordat along with the last of the Egyptian Treaties made between the various bodies of Masons in that country, for their sake in their controversy between the Grand Lodge of Ireland. It will be remarked that although the Order of Memphis in Egypt worked all the degrees, it has out of good will and friendship yielded up its jurisdiction over Craft Masonry in favour of the Grand National Lodge of Egypt, which it has thereby founded. It will be evident from this transaction that the Order of Memphis, Antient and Primitive Rite of Masonry, has no wish to exercise jurisdiction over Craft Masons, and in this it differs from the High Grades of Masonry in Ireland who have been the means of compelling or persuading the Grand Lodge of Ireland to commit very great and grave masonic crimes. In England the Craft Grand Lodge never interfere with the working of High Grades, nor does the Craft Grand Lodge of Scotland. It is well, however, that all Craft Masons in Great Britain should keep their eyes open and see that Grand Lodges in this kingdom are not manipulated in a mode similar to that in Ireland. It is already a well known fact that Masons in England have been informed that they never can hope to be appointed Provincial Grand Officers unless they resign connection with the Antient and Primitive Rite, and unless tolerant Craft Masons look well in time to their liberties, they may find themselves in leading strings before long, similar to our Irish brethren. We are not, however, without hope that when the members of the Grand Lodge of Ireland, the vast majority of whom are tolerant and charitable Masons, learn from the Egyptian Treaties how they have been deceived by interested persons, that they will make honourable amends to all our Irish Primitive brethren who have been subjected to such un-masonic persecution.

OFFICIAL BULLETIN OF THE NATIONAL GRAND ORIENT OF EGYPT.

HISTORICAL ABRIDGMENT OF THE GRAND NATIONAL ORIENT OF EGYPT, AND ABDICATION OF GRAND HIEROPHANT, G.M., S. A. ZOLA, 6th APRIL, 1883.

WE, Salvatore Avventore ZOLA, Grand Hierophant; Grand Master of Light, founder of the National Grand Orient of Egypt, &c., solemnly declare:—

Having for more than eleven years been obliged to contend against the greatest difficulties for the purpose of founding, consolidating, and reorganizing the Antient and Venerated Oriental Rite of Memphis, and propagating it anew in the Valley of the Nile, its ancient cradle; after having been legally and regularly elected to the post of Grand Master of the Sanctuary; and then to the Sublime Dignity of Grand Hierophant, a dignity which was until that time vacant by the abdication of the Ill. Bro. Giacomo Stefano Marconis, an abdication which carried with it the dismemberment of the Mystic Temple and Sanctuary of the Rite, which existed in Paris to the very end of 1866, as appears from the present following historical abridgment confirmed by documents deposited in our Archives.

HISTORICAL ABRIDGMENT.

As we all know, it is supposed that the order of Memphis was introduced into Europe by an Egyptian Sage named Ormus, converted by the Philosopher, Mark (called The Saint) to the School of Christian Philosophy. The Essenes almost at the same time founded the School of Solomonic Science, and held their meetings in Ormus. Its Disciples until 1118 remained the sole depositaries of the Ancient Wisdom of Egypt, but at this epoch, it is presumed that it was communicated in part to several Knights of Palestine, who in 1150 arrived in Edinburgh, where there was by those Knights erected a Grand Lodge, and they adopted in their initiations those formula given to them. The Disciples of Ormus, it is believed, remained faithful to the ancient traditions. Others founded a new Rite.

What is more certain is that in 1798, August, Napoleon the Great, and Kleber, although Masons, received initiation and affiliation to the Rite of Memphis from a man venerable by age, and wise in doctrine and habits, who, it was said was a descendent of the Antient Sages of Egypt. The initiation took place at the Pyramid of Cheops, and had a ring as its sole investiture, as a characteristic sign of their dignity. Napoleon, Kleber, and several officers of his army, founded here the first Memphis Lodge, 1798-99. Napoleon as well as his Brethren had to be convinced that Masonry (that is the School of the Sages) had never been extinct in this land—cradle of mystery, and of human knowledge. It permeated the different classes of the Egyptian people, and under various denominations and formularies has always worked, and this very day work their Antient Mysteries, which are also ours, namely of modern Masonry. Napoleon found a fruitful soil, and in it he caused to grow the germ of ancient wisdom, enriched with all the knowledge of the modern world, and reinvigorated by all the inspirations of a splendid future.

Brother Samuele Houis of Cairo, having been initiated in the said Lodge, received in charge the Archives, then by political events placed in abeyance. About 1814 Brother Samuele Houis introduced the Rite of Memphis into France.

The first Lodge was founded in Montaubon the 30th April, 1815 by Brother S. Houis, Gabrealle Matteo

Marconis de Negre, Baron Dumas, Marquis de Laroque, and Ippolite Labrime. Said Lodge is constituted under the distinct Title of Disciples of Memphis, the 23rd of May of that year.

To be continued.

(Continued from page 89, Vol. I., No. 12.)

CONSTITUTION OF THE MOST SERENE GRAND ORIENT OF EGYPT.—SUPREME COUNCIL FOR EGYPT AND DEPENDENCIES.

I.—LEGISLATIVE, ADMINISTRATIVE, AND EXECUTIVE DEPARTMENT.

The Most Potent Grand Master, Supreme Head of the Order.
The Most Potent First Grand Master Assistant.
The Most Potent Second Grand Master Assistant.
The Grand Council of the Most Potent Grand Master, composed of thirty members.

II.—DOGMATIC DEPARTMENT.—Independent Rites.

The Most Potent Grand Master, Supreme Head of the Order, in his capacity as Sovereign Grand Commander ("ad vitam") of the Ancient and Accepted Scottish Rite, and as Grand Hierophant of the Primitive Rite of Memphis, President, by right over the Sections of each of the two Rites, and can delegate to preside over each Section the Most Potent Grand Masters Assistant as his *locum tenens*.

The Most Serene Grand Orient of Egypt, professing the Ancient and Accepted Scottish Rite and the Primitive Rite of Memphis, is constituted as follows :—

I.—The Supreme Council of the 33° of the Ancient and Accepted Scottish Rite, by virtue of a Patent of Constitution which emanated from the Supreme Council of the Grand Orient of Naples, since the 4th September, 1864, E.V., with the Seal of Re-organization of 7th September, 1864, No. 24, as well as a Patent of Constitution granted by the Most Serene G. O. of Spain.

II.—The Mystic Temple, the Sanctuary of Memphis, and the Sovereign Grand Council of the Grand Patriarchs Conservators of the Order, by virtue of a Patent of Constitution granted in 1863, No. 2005, from the Mystic Temple of Paris, authorized by the Grand Master of Light.

The two above-mentioned Rites, independent of each other as regards dogmatic departments, possess two distinct Sections composed as follows :—

FOR THE ANCIENT AND ACCEPTED SCOTTISH RITE.

Supreme Head, the Most Potent Sovereign Grand Commander.
The Grand Dignitaries.

- 1st—The Illustrious Lieutenant Grand Commander.
- 2nd " " Secretary, Guardian of the Seals of the Holy Empire.
- 3rd " " Treasurer of the Holy Empire.
- 4th " " Minister of State, Grand Orator of the Holy Empire.
- 5th " " Grand Master of Ceremonies of the Holy Empire.
- 6th " " Grand Captain of the Guards of the Holy Empire.
- 7th " " Standard Bearer of the Guards of the Holy Empire.
- 8th " " Sword Bearer of the Holy Empire.
- 9th " " Grand Almoner of the Holy Empire.

FOR THE PRIMITIVE RITE OF MEMPHIS.

A. The Dignitaries of the Mystic Temple.

- 1st—Illustrious Grand Hierophant, Sacred Depository of the Traditions.
- 2nd The Sublime Grand Chancellor.
- 3rd The Sublime Magnus The Head of the Scientific Section.
- 4th " " The Great Interpreter of the Traditions.
- 5th " " The Grand Conservator of the Rite.
- 6th " " The Master of the Mystic Section.
- 7th " " The Grand Inspector General of the Examiners of the Order.

B. Dignitaries of the Sanctuary of Memphis.

- 1st—Illustrious Grand Master, Head of the Government of the Order.
- 2nd—Illustrious Patriarch Sublime (Odos) Orator.
- 3rd " " (Edda) Secretary.
- 4th " " (Zacoris) Treasurer.
- 5th " " Legislator.
- 6th " " Custodian of the Seal.
- 7th " " Imperial Controller-General.

C. Sovereign Grand Administrative Council General of the Order of the 94°.

D. Grand College of the Sublime Examiners of the Order 93°.

E. Illustrious Supreme Tribunal of Grand Defender of the Order 92°.

F. Grand Areopagus of the Grand Inspector of the Order 91°.

Besides the two Rites professed, the Most Serene Grand O. of Egypt tolerates all recognised Rites, which by their programmes, respect its independence.

The works of the Grand Orient of Egypt at present are limited to the first three Symbolic Degrees which have Lodges working under the Rite of Memphis and of the Ancient and Accepted Scottish Rite.

The Illustrious Grand Hierophant Grand Master,
S. A. ZOLA,
33..96°.

The Illustrious Second Grand Master Assistant,
President of the Section of the Ancient and Accepted Scottish Rite,
DOMENICO SIARRONE, 33°.

The First Grand Master Assistant, President of the Section of the P.R. of Memphis,
I. DE BAURGARD, 33..96°.

The Grand Secretary,
F. F. ODDI, 33..95°.

N.B.—This completes the treaties of 1875.

TREATY

BETWEEN THE EGYPTIAN RITE OF MEMPHIS AND GRAND LODGE OF EGYPT,

Which was in force on 1st February, 1883, the day the Grand Lodge of Ireland were officially informed no such document existed.

In compliance with enactments of the Decree of the 8th of May, 1876, promulgated by the Authority of the Illustrious and Potent Grand Hierophant, Grand Master of the Grand Orient of Egypt, Supreme Council of the Most Potent Patriarchs, Grand Conservators of the Oriental Rite of Memphis, and to carry out the decisions repeatedly discussed and adopted by the Most Serene National Grand Lodge of Egypt : for the purpose of maintaining now and for ever firm, unalterable, and lasting, the fraternal union which shall regulate the vitality and connections between the two Masonic Powers called to rule by different Systems the destinies of Masonry in the Valley of the Nile: in order that the progress of the respective Rites may be equally secured, and this without in the least injuring the rights which the Confederate Powers may acquire abroad: and in order to show forth more openly their respect towards the homogenous Powers of the same Rite with which they are in corresponding relationship of Friendship and Alliance.

The Most Serene Grand Orient of Egypt, Supreme Council of Memphis, of the one part, and

The Most Serene Grand National Lodge of Egypt of the Rite of Ancient Free and Accepted Masons of the other part.

For the said Powers the Supreme Heads of the same, in their name and in their present capacities and for their legitimate successors, agree to formulate, establish, and accept as by these presents they have formulated, established, and accepted the following:—

CONCORDAT.

ARTICLE I.—The Most Serene Grand Orient of Egypt, Supreme Council of the Most Potent Patriarchs Grand Conservators of the Oriental Rite of Memphis and the Most Serene Grand National

Lodge of Egypt of the Ancient Rite of Free and Accepted Masons are mutually considered, acknowledged, and declared *Masonic Powers* independent and sovereign.

ARTICLE II.—The Most Serene Grand National Lodge of Egypt is the only Supreme Symbolical Authority not only for Dogma but for Administration: it governs and shall govern all the regular Symbolic Lodges which at present exist, or those that may in future arise in the Valley of the Nile, and to it exclusively appertain the Degrees of Apprentice, Fellow, and Master.

ARTICLE III.—The Grand Hierophant Supreme Head of the Oriental Rite of Memphis, here present and contracting, seeing that the Most Serene Grand Orient of Egypt, Supreme Conservators of the Most Potent Patriarchs Grand Conservators, had already surrendered in favour of the most Serene Grand National Lodge every single right over the first three Symbolical Degrees in Egypt, and being desirous to contribute the more to the consolidation and progress of the above-mentioned Grand National Lodge, declares for himself and for his legitimate successors to renounce, as by these presents he has renounced and renounces his inherent right to initiate profanes into the Symbolic Degrees, this to be for the Valley of the Nile only—that is, for Egypt and its dependencies.

ARTICLE IV.—This Most Serene Grand National Lodge of Egypt, in order to show forth its unbounded gratitude towards the Illustrious Brother, S. A. Zola, its founder and first Grand Master, seeing that he also occupies for life the sublime office of Grand Hierophant of the Rite of Memphis, granted to him personally during his life, the right to ask and to obtain, at any time he pleases, the immediate initiation to the Symbolic Degrees of any profane whatever who is supplied with his written order to that effect. Profanes proposed by the Grand Hierophant, S. A. Zola, shall not be submitted to the formality of scrutiny and vote. The Lodge where they shall be initiated may accept them or not as active members. In the case of another Grand Hierophant, the prerogative (which the Grand Lodge grants this day to the Illustrious and Potent Brother, S. A. Zola, "de facto et de jure") in Article Third, to be considered in force, in full vigour.

ARTICLE V.—Whatever dignity of the Grand Orient of Egypt, Supreme Council of Memphis, may be desirous of visiting the Grand Lodge or the Symbolic Lodge, shall be fraternally received with the same honours granted to the corresponding Symbolic offices; but those honours shall not confer upon him any right or prerogative with regard to Dogma or with regard to Administration. The members of the Grand Orient Supreme Council of Memphis, who are not dignitaries, shall be fraternally accepted as Past Masters.

ARTICLE VI.—A perfect reciprocity of fraternal kindness shall be scrupulously observed by the Grand Orient Supreme Council of Memphis in all the Symbolic Lodges that it may possess abroad, as well as in all those ceremonies and festivals accessible to the first three Degrees.

ARTICLE VII.—The present Concordat, signed by the Illustrious and Potent Grand Hierophant, and by the Illustrious Grand Chancellor of the one part, and by the Dignitaries of the Grand National Lodge of the other part, becomes definitely accepted in all its parts by the two contracting Powers.

ARTICLE VIII.—This document has been drawn up in duplicate, each of the Contracting Powers has retained one for its own Archives, and undertaken also the official publication of the same.

Proposed, read, drawn up, and approved in the Annual Session of the Most Serene Grand National Lodge of Egypt, the 25th day of the month of May of the vulgar year, 1879.

On behalf of the Grand Orient of Egypt Supreme Council of the Patriarchs Grand Conservators of the Oriental Rite of Memphis.

The Grand Master Grand Hierophant,
S. A. ZOLA, 97.

The Grand Chancellor,
F. F. ODDI, 96.

On behalf of the Grand National Lodge of Egypt.

On behalf of the Grand Master,
D. D. ICONOMOPULO,
Grand Master Assistant.

RALPH BORG,
Second Grand Master Assistant.

Acting as Grand Secretary,
LUIGI ZAJA.

THE ANCIENT AND ACCEPTED SCOTTISH RITE.

The following communication has reached the writer from America:—

As the Supreme Grand Council, 33°, of Ireland, is simply a branch of the one at Charleston, America, it is very important that the Irish Brethren should know the sort of people by whom they are led and deceived in Grand Lodge at Dublin, and I would suggest that you publish the circular as received, and send the number of Kneph in which it appears to all Irish Lodges. It was to obviate the effects of this fraud that the Antient and Primitive Rite was introduced into this country, and it may here therefore, similarly, call upon all just and upright Masons to leave the unclean thing and come as recruits to its banners—Truth and Justice.

From the East of the Supreme Council of Sov. Gr., Insp., Gen. of the 33rd and last degree of the Accepted Scottish Rite for the United States of America, under the C. C. of the Z. near the B. B. answering to the 42° 22' N.L., and 5° 30' 12" S.L.

Boston, Mass. the 12th day of the Hebrew Month, Adar, A.M. 5643, corresponding to the 19th day of February, 1883, V.G.

HEALTH, ABILITY, POWER.

To all Brethren of whatever degree of the Accepted Scottish Rite, wherever and whenever found upon the face of the earth.

Be it known that this Supreme Council, organized in strict conformity to the Constitution and Laws of the United States of America, and of the State of Massachusetts, and having its See in Boston the Capital of said State, taking into consideration the unmasonic conduct of some of the so-called Supreme Councils in deceiving the Craft, and obtaining money under false pretences, has, at a regular session, held in Boston on the 15th day of February, 1883, unanimously agreed to the following *Preamble and Resolutions*, to be issued as a *Declaration and Warning* for the protection of all Freemasons, and the establishment and maintenance of honesty, goodwill, and fraternal feeling among all the Brethren of the Rite.

Whereas the Members of this Supreme Council have long viewed with growing dissatisfaction the arbitrary, unjust and unmasonic conduct of the so-called Supreme Councils for the Southern and Northern Masonic Jurisdictions of the United States of America, presided over respectively, by Albert Pike, and Henry L. Palmer as M. P. Sov. Gr. Commanders, as well as the unfraternal and unmasonic spirit pervading said so-called Supreme Councils and their subordinate bodies, and have been led thereby to investigate the History of the Rite, and of its fundamental constitutions, and have become thoroughly convinced of the truth of the following propositions:—

First. That the Constitution of 1762 for the Government of the Sov. Gr. Consistories is a mythical and spurious document; that it was never ratified at Berlin, and that its alleged ratification there is a mere pretence and a fraud, and a gross attempt to deceive confiding Masons.

Second. That the "New Secret Institutes and Bases," the "Grand Constitutions of 1786," and the "Appendix" annexed thereto—all three documents bearing date the first of May, 1786—are false, spurious, and forged documents, which were never signed, issued, or approved of by Frederick the Great of Prussia, as pretended; that Frederick the Great was in fact nothing but a Master Mason, and had taken no interest in Freemasonry for many years before his death.

Third. That the pretended signatures falsely alleged to have been accidentally erased from said false and spurious documents, and represented thereon by asterisks, were, in fact, never attached thereto; and that the pretended signature of "Frederick" and others now appearing on said false documents are infamous forgeries, a disgrace to the Rite, and a dishonour to any Mason who, knowingly supports their genuineness and legality.

Fourth. That the first Supreme Council ever known was established in 1801, at Charleston, in the state of South Carolina, U. S. A. by a few unauthorized peddling Jews; that said first Supreme Council, and all others emanating from it, and organized

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.

OFFICERS OF THE SOVEREIGN SANCTUARY, 33-95°.

- M. Ill. G. Master-Gen., JOHN YARKER, F.S.Sc.; Chevalier of the Constantinian Order of St. George; 33-96°, 90°, P.M. of all Orders, Pt. Sen. G.W. of Greece; P. Gd. Constable of the Temple, &c., &c.; Hon. 33-96° in America, Egypt, Italy, Roumania and Canada; Withington, Manchester.
- T. Ill. Gd. Adm.-Gen., SAMUEL P. LEATHER, 33-95°, 90°, P.M., P.M. Mk., P.Z., P.E.C., &c.; Pt. Prov. G. Chancellor of the Temple; Burnley, Lancashire.
- T. Ill. Gd. Keeper of Golden Bk., JABEZ N. HILLMAN, F.S.Sc., 33-95° 90°, P.M., P.Z., &c.; Bedhampton, Havant.
- R. Ill. Gd. Expert-Gen., MAURICE L. DAVIES, Ph. D., D.D.S., F.S.Sc., 33-95°, 90°, P.M. P.Z. P.E.C.P.M.W., &c., Hon. 33° Roumania, 10, Lower Sackville Street, Dublin, Ireland.
- R. Ill. G.M. of Cer., HENRY MEYER, 33-95°, 90°, P.M.W., The Limes, Upper Clapton, London.
- R. Ill. Gd. Insp.-Gen., CHARLES MONCK WILSON, 33-95°, P.M., &c., Rose Villa, North Strand, Limerick, Ireland.
- R. Ill. Bro. THOMAS LAWRENCE SHAW, 33-95°, 90°, &c., &c., Pt. Gd. Inspec.-Gen., College Bounds, Aberdeen, N.B.
- R. Ill. Gd. Examiner-Gen., THOMAS MACKRELL CAMPBELL, 33-95°, 90°, P.M., P.Z., &c., 10, Carrick Street, Glasgow.
- R. Ill. Gd. Chanc.-Gen., JOSEPH HAWKINS, 33-95°, 90°, G.M.L., Roby, near Liverpool.
- R. Ill. Gd. Treas.-Gen., JOHN HENRY SOUTHWOOD, F.S.Sc., 33-95°, 90°, P.M., P.Z., &c.; 98, Houndsditch, London, E.C.
- R. Ill. Gd. Sec.-Gen., JAMES HILL, F.S.Sc., 33-95°, 90°, P.M.W., &c., Hon. 33° Roumania, 9, Charnock Road, Clapton, London, E.
- R. Ill. G. Keeper of Sanc. A. D. LOWENSTARK, 33-95°, P.M. &c.
- Honorary.*
- M. Ill. Bro. HARRY J. SEYMOUR, 33-96° P.G.M. of America, N.Y.
- M. Ill. Bro. ALEXANDER B. MOTT, M.D., 33-96° 90°, G.M. of America, 62, Madison Avenue, New York.
- M. Ill. Bro. FERDINAND FRANCIS ODDI, F.S.Sc. Prof., 33-96°, 90°, G.M., Sov. Sanc., Cairo, Egypt.

Defunctus

- M. Ill. Bro. General GIUSEPPE GARIBALDI, 33-97°, Premier Mason of Italy, and M. Ill. Imp. G.M.G., and Grand Hierophant of the Confederation of the A. and P. Rite.

Representatives.

- To America—R. Ill. Bro. WM. YOUNGBLOOD, 33-95°, G.-Ex., 430 Notre Dame-st, Montreal, Canada.
- From America—,, J. H. SOUTHWOOD, 33-95°, Gd. Tr., 98, Houndsditch, London.
- To Tunis, Africa—,, N. S. CASSANELLO, M.D., 33°, G.M., Tunis
- From Tunis—,, JOHN YARKER, 33-96°, G.M., Withington.
- To Italy—,, Chev. Com. GIAM. PESSINA, F.S.Sc., 33-96°, G.M. via Zuroli, 43, Naples.
- From Italy—,, J. YARKER, 33-96°, Gd. M. Withington.
- To Egypt—,, Prof. F.F. ODDI, F.S.Sc. 33-96°, G.M. Cairo.
- From Egypt—,, JAMES HILL, 33-95°, Gd. S. G., London.
- To Roumania—,, Captain CONSTANTINE MORIOU, 33°, G.M. Strada Morfu, 27, Bucharest.
- From Roumania—,, MAURICE L. DAVIES, M.D., 33-95°, Gd. Expert, Dublin.
- To Canada—,, ROBT RAMSAY, M.D., LL.D., 33-96°, G.M., Orillia, Ontario.
- From Canada—,, JOSEPH HAWKINS, 33-95°, Gd. Chanc. Roby, near Liverpool.

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.

GREAT BRITAIN Grand Mystic Temple. COUNCIL GENERAL, 32-94° PROVINCE OF LANCASHIRE.

Chartered 16th June, 1872.

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| Gd. Master of Light | ILL. BRO. J. HAWKINS, 33-95° |
| „ Orator | „ CHAS. JAMES, 32-94° |
| „ Examiner | „ W. H. QUILLIAM, 32-94° |
| „ Annalist | „ RICHARD HIGHAM, 32-94° |
| „ Treasurer | „ OHANNES ANDREASIAN, 32-94° |
| „ Keeper of Rites | „ SQUIRE CHAPMAN, 32-94° |
| „ Ceryce or Expert | „ JOHN CROLL, 32-94° |
| „ Hydranos or M. of C. | „ RICHARD HOLT, 32-94° |
| „ Conductor | „ TOM BRADSHAW, 32 94° |
| „ Guard of Council | „ JONATHAN GRESTY, 32-94° |
| „ Deputy Repres. | „ F. R. MOTT, Sheffield. |
- With its GRAND TRIBUNAL, &c. MEETING on the SUMMONS of the GRAND ANNALIST.

MANCHESTER.

No. 2.—Palatine and Jerusalem.—Chapter, Senate and Council.

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| R. ILL. BRO. J. R. DOBSON, 30°, M.W. |
| „ „ G. A. ROBINSON, 30°, S.G.C. |
| „ „ P. TOMLINSON, 30°, Sub Dai. |
| „ „ RICH. HIGHAM, 32°, Sec. |

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

No. 4.—Sirius.—Burnley.

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

LIVERPOOL.

No. 7.—Lily of the Valley.—Chapter.

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| V. ILL. BRO. JOSEPH HAWKINS, 33°, M.W. |
| „ „ BOWER WOOD, 11°, Sec. |

Grand Mystic Temple. COUNCIL GENERAL, 32-94°

Chartered July, 1852.

METROPOLITAN.

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

Quarterly communications in JANUARY, APRIL, JULY, OCTOBER.

OFFICERS.

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|------------------------------|-------------------------------------|
| Gd. Mr. of Light ... | Rt. ILL. BRO. J. H. SOUTHWOOD, 33° |
| „ Orator | „ HENRY MEYER, 33° |
| „ Treasurer | „ J. N. HILLMAN, 33° |
| „ Examiner | „ V. „ „ BERNARD MEYER, 32° |
| „ Annalist | „ „ „ K. R. H. MACKENZIE LL.D., 32° |
| „ Keeper of Rites | Rt. „ „ JAMES HILL, 33° |
| „ Expert | „ V. „ „ THOMAS FRANCIS, 32° |
| „ Conductor | „ „ „ EDWARD HARRISON, 32° |
| „ Mr. of Cer. | „ „ „ JOHN HARRISON, 32° |
| „ Guard | „ „ „ HARRY TRIGG, 32° |
| „ Organist | „ „ „ LOUIS HONG, 32° |
| Dep. Representative at Paris | „ „ „ A. O. MUNRO, 32° |
| „ „ for South of England | „ „ „ COR. G. ADAMES, 32° |