

PEACE, TOLERANCE, TRUTH.

THE KNEPH



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

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

EDITED BY THE GRAND INSPECTOR-GENERAL.

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SOCIAL FEATURES OF FREEMASONRY.

FROM THE VOICE OF MASONRY.

FREEMASONS are apt to neglect the social characteristics of our Institution. Great attention is often paid to the *work*, and the business transactions of the Lodge and Chapter are carried out with perfect exactitude, but beyond this the members of these bodies apparently care little or naught. Some Masonic bodies even go as far as to elaborate the ritual into a species of melodrama or tragedy, with all the adjuncts of stage scenery, including the play thunder and dissolving views and lights. Of course this, in a large city, attracts—"draws houses," but it is not the Masonry that our fathers taught, nor is it the Masonry that is likely to produce a permanent or beneficial effect upon the mind of the neophyte. Scenic effect and gorgeous paraphernalia are all very well in their way, but they are of secondary importance. In such Lodges and Chapters the true spirit of the Institution is lost sight of, and the spurious coin passes as the pure metal. Of course, the work should always be done properly, impressively, and even with solemnity, but the philosophy and science of the Institution should never be slurred over.

In order to carry out the idea of "The Tie of Brotherhood" that we boast as a principal feature in the basis of our Institution, it is imperative that we cultivate, far more than we do, its social features, both inside and outside the Lodge room. It is not sufficient to formally receive a visitor and tell him to "be seated among the brethren," and then allow him, after Lodge, to grope down stairs alone, and find his way, as best he can, to his hotel.

Masons naturally desire to form Masonic friendships, and gain Masonic knowledge, when travelling in foreign jurisdictions, but, too often, they speedily find that the members of a vast majority of Lodges, at least on this Continent, are so engrossed with ritual and paraphernalia that they ignore those courtesies that render the Lodge room attractive to the visiting brother.

And if we neglect the pleasing amenities of life in the Lodge room, how much more are we apt to do so towards each other in the social every-day course of affairs? A brother comes to a strange place, and imbued with the

cherished idea of the universality of Freemasonry, at once calls upon Mr. So and So, and Doctor This or That, because they are brethren of the Mystic Tie. Too often these gentlemen ignore the silken cord that binds the Brotherhood together, and after formally wishing their visitor success in his business, bow him out and leave him to battle for himself in his undertaking in a strange place. Yet, in all probability, these men are Masters of Lodges, or High Priests of Chapters, and nightly tell the neophyte that in every land he will find a brother. Is this the Masonry that wins for itself the love and enthusiasm of the young—the esteem, admiration and faith of the old? A few such practical illustrations of brotherly love soon dispel from the mind of the visiting brother the charm that once shed such a halo of light upon his Masonic lore. A cloud, dark, misty and gruesome, has spread itself like a pall over his Masonic enthusiasm, and it is often a long and weary time before either the brilliant rays of the noon-day or the pale fitting effulgence of Luna's borrowed light disperses the blackened gloom and darkened shadow that has overspread his former love for Freemasonry. Why should Freemasons thus receive a brother?

But there is another class besides the visiting that is chilled and disgusted by this neglect of the social features of Freemasonry, viz.: our younger brethren. Who has not witnessed the initiation of a candidate performed with much pomp and ceremonial but cold and inanimate? Again, who has not seen the work slurred over and abbreviated, and, *the actual work being finished*, known the newly pledged Mason to be allowed to sit down amongst the brethren and to leave the Lodge room without even a personal introduction to a single brother? Now, what can the young Mason think of such a reception? If the ceremonial is very fine, he views the Institution as a sort of Ritualistic Association; if it is slovenly, he thinks it a bore and a humbug. In either case he is disappointed, and as first impressions are really most important, we should make every effort not only to impress the mind of the neophyte with the solemnity of the ceremonial through which he is passing, but we should, in addition to this, cause him to understand that in future the Lodge room is his Masonic home, and that wherever he goes he is to welcome a Mason as



a brother and in return to expect a brother's greeting. This is what should be taught the candidate the night of his initiation, and if he is then properly welcomed into the Masonic fold, he will, in all probability, at a future time, be glad to greet a brother from a distant jurisdiction in that Masonic spirit which is the essence of true Freemasonry.

That Masons frequently grossly neglect this paramount duty, both in the case of the neophyte and the visitor, in the Lodge room and out of the Lodge room, cannot be satisfactorily refuted. The effect is highly disastrous to the best interests of the Fraternity, and the result is evident from the fact that "the vast army of the unaffiliated" is daily on the increase, and brethren, losing interest in cold formalities and formal ceremonials, neglect the Lodge-room and Chapter, and either seek diversion in the asylum of the Commandery or of the Consistory, where a more cordial reception generally greets them. Thus, *les hautes grades*, the offshoots, the dream vagaries of the Institution, often usurp the place that ancient Craft Masonry should ever hold in the heart of every true son of Light. But worse than this, good men who care naught for the tinsel and glitter of quasi and pseudo Masonry, drop out, when they find neither philosophy, science, nor sociability cultivated in the Lodge room or the Chapter, and many, alas! thoroughly wearied of the monotony, forget and neglect their Lodge, and allow themselves to be suspended for non-payment of dues. It is lamentable to think that such is frequently the case, but it is, and Masons should make a great effort to change the current of Masonic thought in this particular. Man is innately a social being, and if we neglect this feature of our Fraternity, we are committing a gross outrage in the name of Masonry. Gentlemen join us because they have heard of the *universality* of Freemasonry; of the brotherly love that exists amongst its members, &c., and when they find these things only exist in theory, they become disgusted and disappointed and leave the Craft.

How easy all this difficulty might be avoided if Masters of Lodges and others high in authority would only make a united effort to cultivate a more social spirit. Every night the brethren should be called off for refreshment. Men thaw round the social board: visitors and younger members form friendships there in a few minutes that it would take a lifetime to make amidst the formalities of the Lodge room. There is no necessity for much expense; in fact, that should always be avoided, but a pretty little *r  cherch   dejeuner* is what is required. Fun, wit, repartee, toast, song and sentiment ever accompany a pleasant reunion of this kind, and, although we may laugh at the "knife and fork degree," and "the roast beef of Old England," the truth is that our old country brethren are a-head of us in this particular. The genial reception accorded to the visitor in an English Lodge is generally far warmer and pleasanter than the formal and precise greeting accorded to strangers by Lodges on this Continent. We should not therefore neglect "the social features of Freemasonry," either in the Lodge room or outside its sacred precincts. In both instances we are equally bound as gentlemen, as Masons, and as brethren, to accord to the neophyte and the visitor such a reception

as shall at once make him feel *at home*. The duty of the Mason, so far as sociability is concerned, is twofold, and if he neglects it he is actually guilty of a high misdemeanour towards the code of ethics of Masonry universal.

1. He should, by precept and practice, strive by every legitimate means to make every Mason that visits his Lodge or Chapter *feel himself at home*; his manner should be warm, his greeting cordial, the grasp of his hand fraternal.

2. Outside the Lodge he should exert his influence and use every effort to forward the interests of a brother, and to make him feel that the bond of brotherly love is a magic tie and mystic spell that binds all true Freemasons within its silken triple network of friendship, love and truth. This is what we require more in Freemasonry, and if we only strive to attain and practice it, we shall soon find that the warm and lasting friendships formed through the cultivation of "the social features of Freemasonry" will be amongst the most precious treasures harvested after many years of labour within the golden receptacle of the granary of Honour, Virtue and Truth.

OFFICIAL BULLETIN.

(Egypt—continued from page 52—July.)

The 19th of April of the same year, the Order became more than ever consolidated by the protectorship of the August Sovereign of this historic land.

The August Ruler Ismail determined further to extend his powerful protection, and promised unbounded adherence to the development of our peaceful works, provided the Order did not contemplate a policy inimical to the progress of Egypt. We have pledged our word of honour never to meddle with politics without being asked by the Chief of the State, and that if ever the Order, or its Members, were to be invited to co-operate with the aims of the Chief of the State, they would willingly do so, provided such aims were conducive to the welfare of the people and to the progress of Egypt. The August Sovereign, who was a century in advance of his people, well understood our language and declared himself satisfied. Thus was established the compact between Masonic Egypt and the Ruler of Civil Egypt.

At the same time that we, assisted by the Patriarchs Grand Conservators of the Order, were engaged with the reorganization of the Rite, our August Protector invited us to join him, in order to smooth the road and the difficulties which stood in his way in laying the foundation of the Judiciary Reform in Egypt. We, on behalf of the Order, and with its consent, have accepted the heavy and difficult task, but honorable under whatever aspect it assumes. It is to the National Grand Orient that Egypt owes the greatest part of the result obtained by the foundation of the Institution of the Tribunals of Reform, which, however, costs us over twenty thousand lire. Still struggling against all kinds of difficulties for nearly two years, we must conscientiously allow that we have had as our fellow-labourers the most learned Masons of our Power, without whom we would never have succeeded in the enterprise.

Our proceedings, and the results obtained, were highly appreciated by the August Sovereign, who in return was also pleased to bestow on us His Sovereign Protection. And it is to this Sovereign Protection that the Grand Orient of Egypt owes its development, because, without the adhesion of the Khedive, as its foundation, and without his protectorate, the Order would have been torn to pieces by religious strife and by the persecution of the Civil government; whereas, under the patronage of the Khedive himself, the most eminent personages sought initiation in or affiliation by our Venerated Rite. The same Chiefs of Islamism have morally given a strong aid in dispelling the prejudices of the Egyptian people; and some of them requested and obtained initiation. The 27th June, 1873, the Supreme Council of the Order granted us full and unlimited power, accompanied by an unanimous vote of confidence; On the 15th August the Constituent Assembly approved and confirmed the decision of the Supreme Council; the 1st November of the

same year we were raised to the 96th. degree ; and on the 11th January, 1874, we were, by an unanimous vote, authorized to assume to ourselves the title of Grand Hierophant in substitution for the resigned Grand Hierophant Giacomo Stefano Marconis.

As soon as we obtained the Supreme Office of the Rite, our first thought was to raise six Patriarchs 95th. degree to the degree of Sublime Magi, 96th., and with them rebuild at once the crumbled Mystic Temple. The Mystic Temple was rebuilt in the bosom of the Grand College of the Rites, by us formerly founded for the complete dogmatical independence and liberty of every Rite. The 8th of May, 1876, by our decree No. 77 we have again, a second time, reorganized the Grand Orient, and have constituted it a Confederate Diet of Egyptian Masonry.

We have founded the Grand Symbolical Lodge under the title of Grand National Lodge of Egypt, and proclaimed it free and independent of any other Body whatsoever for dogma as well as for administration. We have transferred all the powers, administrative as well as dogmatical, to the Supreme Councils, Scotch and Memphis, declaring and proclaiming them free and independent of each other, each to be governed according to their Organic Statutes, only united by the fraternal bond to the Confederate Diet of the Masonry of the Valley of the Nile.

In September, 1877, we enacted the transfer of the Seat of the Grand National Lodge to Cairo ; and on the 5th May, 1878, it held its first sitting there. The 28th May, 1879, the Grand National Lodge of Egypt separated from the Diet and proclaimed itself free, Sovereign, and wholly independent of the Federal Diet.

The National Grand Orient of Egypt, Supreme Council of the Patriarchs Grand Conservators of the Order, re-established this relationship by virtue of our Decree, 8th of May, and a Concordat was entered into with the Grand National Lodge, by which reciprocal relations and duties are established between them (See Concordat). In 1880 we put in abeyance the Sanctuary, and we have decided to limit the work to the Mystic Temple, working together with our Sublime Magicians for the maintenance of the Order and of the Rite. By our Decree of the 17th April, 1881, we have transferred the Seat of the Sanctuary to the Orient of Cairo, and by the Decree of the 27th of the same month, we have forwarded to Brother F. F. Oddi the Patent of Constitution of the Sanctuary of the Patriarchs Grand Conservators and Administrators of the Order, under the distinctive title of Grand National Orient of Egypt, Sanctuary of Memphis, with the power to join with him six other Patriarchs residing there.

By our Decree No. 164 of the 20th July, 1881, we have transferred the Seat of the Mystic Temple and of the Confederate Diet to Cairo. In the years 1881-2 the Federate Diet was called upon to render the greatest and most remarkable services to Egypt.

In the struggle which desolated the country in 1882, and which horrified the world, Masonry, through its own Members, took the most active part in the business of the State, and served as adviser to the Illustrious and August Brother Teuffick, Khedive of Egypt, and in the moment of extreme danger for the Dynasty of Mohamet-Ali, we and the Grand Master of the Grand National Lodge, the Illustrious Brother Raphael Borg, with a force of a thousand men, were found at the post of danger (in the garden of Ismailia), in order to defend and protect the life of our Brother Teuffick. We shall not depict here the history of those facts ; we shall do so at its proper time ; it is enough at present that you know, that even in those circumstances we were compelled to spend of our own over 3,383 Egyptian lire, and not having been authorized by the Diet to meet such an expense, it is just that we should bear it alone.

On the 31st of May, 1875, we were already creditors for 5,623 Egyptian lire (see Official Bulletin, part 45-48, August and September, 1876).

The 25th of May, 1879, we were creditors for 6,892 Egyptian lire. The foundation of the Masonic Order in this Valley cost us eleven years of uneasiness, of toil, of privations of every kind, and of sufferings the most cruel.

Now that we have drawn up this historical abridgment, we declare openly, that notwithstanding all our good will, the great sacrifices endured by us, and our health enfeebled by so many years of continued labour and suffering, we cannot any longer fulfil the heavy obligations which devolve upon such a dignity ; and we believe it to be indispensable, that, for the interest of the Rite and of the Order in general, such Supreme Authority shall pass into other hands more able than ours to conduct our Mission to the goal set before it.

Considering besides, that we hold also the Office of Sovereign

Grand Commander of the Ancient and Accepted Scotch Rite, we could not by any means give our attention with all that untiring activity which the two Rites demanded from us, and which, on due consideration, we find distinct from each other, and consequently that it is incompatible that the powers over the two different Rites should be kept any longer in our hands, and therefore we are determined to resign.

Our Illustrious and beloved brother Ferdinando Francesco Oddi, Sublime Magi, 96°, who for ten years holds the Office of Grand Chancellor of the Order and of the Rite, and who two years since was by us nominated Grand Master of the Sanctuary, has enjoyed our entire confidence. Inasmuch as he has always given proofs of his disinterestedness, by working with us for the restoration and foundation of the Rite in this Valley, and at all times has shown forth a great devotion to the Rite ; seeing that his enlightened mind has greatly contributed to found, consolidate, and reorganize the Order, which is the best guarantee for the future of our ancient and venerated Rite ; we have enacted and enact :—

ARTICLE FIRST.

We have abdicated and by these presents we abdicate the Grand Hierophantship in favour of the Illustrious Brother Ferdinando Francesco Oddi, with which he becomes by us regularly and legally invested in presence of the Sublime Magi 96°, and the Patriarchs 95° Grand Councillors of the Order.

We hand over to him all the confirmatory documents in order that they may be deposited after perusal in the Archives of the Mystic Temple as soon as it shall be reopened by him.

To the new Grand Hierophant we shall also consign all the Patents, Briefs, Blank Diplomas, which properly belong to the Rite, as well as our Stamp and Seal, together with our Patent of Grand Hierophant.

For the Archives a selection will be made of what concerns the Rite, and shall be also assigned to him. We will hand him also the Lithographic Stones of the Briefs and Diplomas together with the furniture belonging to the Sanctuary of the Grand Orient of Egypt. The new Grand Hierophant in his capacity will acknowledge regularly and legally our credit which the Order owes to us.

ARTICLE SECOND.

We invite all the allies of the Order and all the Masonic Powers scattered over the surface of the globe to recognize from this day forward as Grand Universal Hierophant of the Oriental Rite of Memphis the Illustrious and Beloved Brother Ferdinando Francesco Oddi.

ARTICLE THIRD.

The present decree is by ourselves executed in virtue of Article 4 of the Organic Statutes of the Rite, and countersigned by the Grand Chancellor, and shall be published in extenso, with the "Historical Abridgment," and forwarded to all the Masonic Powers.

Given by the Orient of Cairo this day, 6th April, one thousand eight hundred and eighty-three (1883).

The Grand Hierophant G. M. .

S. A. ZOLA, 97.

The Grand Chancellor,
D. DIONISIO ICONOMOPULO, 96.

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|----------------------------|----------------------------------|---------------------------------------|
| Seal of Rite of Memphis | Seal of Grand Orient of Egypt | Seal of Grand Hierophant of Egypt. |
|----------------------------|----------------------------------|---------------------------------------|

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The following are the Signatures of the S. S. Magi and of the Patriarchs :—

Dr. Elia Rossi, 96.
Dr. Alfredo, Comte de Romano, 95.
Avo. Teofilo Rossi, 96.
A. E. Zamburoglu, 95.
Mohamet Mactard, 96.
Selim Latif, 96.
Dr. Ahmed Hamdi, 95.
Ab-del-Razah Nazmi, 95.
Ab-del-Razah Mouron, 95.
Mohamed Ramzi, 95.
Hamed Medhi, 95.

¶ [After this follows the Concordat with Grand Lodge of Egypt, published in ΚΝΕΦΗ (page 46-47) for June.]

WE, F. F. Oddi, 97°, Grand Master of Light, and Universal Hierophant of the Universal Rite of the Orient of Memphis, raised to this dignity by the abdication of the Illustrious and Powerful Brother S. A. Zola, and by consent of the M. and Powerful Sublime Magi, 96° Grand Patriarchs Conservators of the Order 95°, with the view of reorganizing upon solid foundation the Antient and Venerated Oriental Egyptian Rite of Memphis :

By virtue of the Powers with which we are vested, and in accordance with the provisions of the General Statutes, and having ascertained the opinion of those who compose the Universal Mystic Temple,

We decree and have decreed :

Article 1—We confirm in his office of Grand Chancellor of the Rite our Illustrious and Meritorious Brother Dr. D. Iconomopulo, 96°.

Article 2—We raise to the office of Grand Master of the Sanctuary of the Grand Orient of Egypt and its dependencies Illustrious Brother Dr. Elia Rossi Bey, 96, to whom we grant the Patent of Constitution in union with the Illustrious Great Patriarchs Conservators whose names were communicated to him ; which Grand Mastership including all the dignities of the Sanctuary shall have a duration of five years, after which term the Members of that Body can proceed to the free election of their dignitaries.

Article 3—The Illustrious and Powerful S. A. Zola, 97, Ex-Grand Hierophant and our well-loved predecessor is by us proclaimed Honorary Grand Hierophant for life in recognition of all he did and suffered for the Order in General and for Egypt in particular.

Article 4—Our present decisions together with the Abdication and Historical Abridgment of the Illustrious and Powerful Ex-Grand Hierophant shall be printed and published and communicated to all the heads of the Obedience and to all the Masonic Alliances of every Rite and Jurisdiction scattered over the two hemispheres.

Article 5—The execution of the present Decree is by us entrusted to our Illustrious Grand Chancellor.

Given in the Mystical Temple of the Grand Orient of Cairo the day Chemilil of the month Paofi of the year of the True Light 000,000,000 commonly called 6th April, 1883.

The Grand Hierophant G.: M.:

F. F. ODDI, 97.

Illustrious Grand Chancellor,
D. ICONOMOPULO, 96.

Reports of Masonic Bodies.

ABERDEEN.

Under dispensation granted to R. Ill. Bro. S. L. Shaw, 33° he following Brethren have been lately received:—

John Milne, 30-20° Lodge St. George, 190, S. C.

George Wood, 30-90°

William Riddle, 30-90° " Bon Accord, 669 "

who has also been entrusted with a dispensation to receive brethren in Australia.

David Ritchie Hendry, 30-90°, Operative Lodge, 150, S. C.

We trust to hail shortly the establishment of a Chapter, &c., in Aberdeen, where we are assured the Rite will eventually take deep root.

BOURNEMOUTH.

A dispensation to receive Brethren has been granted to Ill. Bro. Frederick Holland, 30-90°, 86°, of Westbourne.

Brethren who are, or desire to become members of the Antient and Primitive Rite, and resident in the locality are requested to put themselves in communication with the above-named Illustrious Bro., with a view to the establishment of a Chapter of Knights of the Rose Croix, &c., in Bournemouth.

GLASGOW.

ST. ANDREW'S ROSE CROIX CHAPTER, No. IX., St. Mark's Hall, 213 Buchanan Street.

The regular meeting was held in the above Hall, on Friday, 20th April, at 7.30 o'clock, P.M.

Ill. Bro. Robert Morrison, 32°, M.W., presided, supported by Ill. Bro. Joseph MacAulay, 31°, S.W., James Jardine, 31°, acting J.W., and other Illustrious Brethren.

An application for admission was read from Bro. Alexander Main, of Lodge, Maryhill, No. 510. The neophyte was admitted

and instructed into the Mysteries of the Rose Croix, duly installed and proclaimed a Knight of the Eagle and Pelican, and cordially saluted as such by the assembled Sir Knights. The Chapter was then closed in Antient and Primitive form.

Immediately thereafter a council was formed of the Members of Mizraim Rite, when Ill. Bro. Joseph MacAulay, 31°, was duly obligated and admitted a Member of Mizraim, 87°.

On Friday, 22nd June, the Chapter was held in the above Hall, and opened on the 11-18°, Knight of the Rose Croix, Ill. Bro. Robert Morrison, 32°, M.W., presided, assisted by the following Ill. Sir Knights, T. W. Brownlee, 32°, P.M.W., acting S.W.; J. C. Rice, 31°, as J.W.; John G. Phillips, 30°, acting as Orator; William Johnston, 11°, Sec.; C. McKenzie, 32°, as Conductor; Frederick Neute, 32°, Capt. of the Grand; John McC. Buchanan, 30°, G. of the F.; A. Holmes, S.G.C., and others.

An applicant, Bro. John I. Cameron, of Lodge St. Bryde, No. 579, Uddingston, who had been proposed and accepted at a previous meeting, was admitted and instructed into the duties of a Knight Rose Croix. The Chapter was then closed.

St. Andrew's Senate, No. V., K.H.P.

The A. was opened in the above mentioned Hall, and on the same date, Ill. Bro. A. Holmes, 32°, S.G.C., presided. An Application for advancement was read from Ill. Bro. John I. Cameron, 11-18°, which was unanimously agreed to, as he had to leave this country for Cuba. He was then admitted, instructed, and obligated into the Mysteries of the 20-33°, Grand Inspector, and duly proclaimed. The A. was then closed.

St. Andrew's Grand Council, No. VI., held a meeting immediately afterwards, and opened on the 30-90°, P.M., S.M.O.T., G.W., Ill. Bro. C. McKenzie, 32°, presided; Ill. Bro. J. W. Brownlee, 32°, as 1st Myst.; Ill. Bro. A. Holmes, 32°, as 2nd Myst. When Ill. Bro. John I. Cameron, 20°, was admitted, obligated, and consecrated a S.M.O.T.W., the Council was then closed in Antient and Primitive form.

On the same evening a Supreme Council of the Rite of Mizraim held a meeting, admitted and obligated Ill. Bro. John I. Cameron, 30°, and John G. Phillips, 30°, into the duties of S.P. of the 86°. The Council was then closed.

Notices to Correspondents.

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

In Manchester, of the Sov. Gd. Master Genl., Bro. John Yarker, 33°, 96, the "Poplars," Burton-road, Withington, Manchester.

In London, of the Grand Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; 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.

In Glasgow, of the Gd. Master of Light, Bro. Clyde Duncan, and the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.

In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.

In Bournemouth, Hants, of Ill. Bro. Frederick Holland, 30° Inglewood, Westbourne.

In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.

In Aberdeen, of Bro. J. L. Shaw, 33°, College Bounds.

In Bingley, Yorkshire, of Bro. Jordan Ashworth, 30°, Market-place.

In Paris, of Bro. A. O. Munro, 32°, 5, Rue Clairault.

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

In Bombay of Ill. Bro. J. M. Kapadia.

In Memoriam.

We regret to learn the decease, on the 18th June last, of Ill. Bro. Harry J. Seymour, 33-96°, Past Grand Master of America. We have no particulars of his decease beyond that it was sudden, and it is believed was the result of heart disease.



LONDON, AUGUST, 1883.

WE conclude the publication of our translation of the "Historical Abridgment" issued by the Sovereign Sanctuary of Egypt; it is of considerable interest and value, and has been, we understand, compiled from written documents in possession of the Egyptian Masonic Powers. We hope at a future time to be able to give translations of some of the papers and other documents in possession of the Egyptian Grand Bodies. From the statement, officially published, it is shown that contrary to what has occurred in our own country, modern Masonry was established in Egypt by the action of the Higher Degrees of the Rite of Memphis. When other Higher Degree Bodies established themselves in Egypt under the shadow of the protection granted to the Rite of Memphis, this latter Rite with a true Masonic toleration worthy of imitation by other High Grade Bodies, established fraternal relations with them, and all these Masonic Bodies worked together for the common good of the cause in Egypt. As the Blue Lodge formed the first portion of the Rite of Memphis, inconvenience arose between it and the other imported Higher Rites, the Blue Lodges being as it were the peculiar property of the Rite of Memphis. Instead of the Rite of Memphis acting in the same unmasonic manner as the Irish High Grade Bodies have done, that Rite most fraternally consented to forego its claim upon the first three or Craft Degrees, and establish upon a self-governing basis a Grand Craft Lodge for Egypt. In this the Rite of Memphis showed its great disinterestedness, and that it was actuated by no narrow or selfish views, but worked alone for the good of the Order in general. Fortunately for our Irish Brethren the "Concordat" which we published in June, is in this "Historical Abridgment" set out in full, and is a Treaty and Act of Union between the Grand Lodge of Egypt and the Order of Memphis. It is quite beyond dispute, and forms the most complete Act of Mutual Recognition between the newly created Craft Body and the Higher Degrees of Memphis that it was possible to draw up, and connects the Grand Lodge of Egypt with the other High Grades of the Antient and Accepted Scottish Rite who had previously joined themselves in

mutual recognition to the Memphis Grand Body of Egypt. We may also learn from this pamphlet that the Rite of Memphis is a most tolerant Body, always ready to join in brotherly bonds of union with every legitimate Body of Masons, and work along with them for the diffusion of the light of truth. In this it contrasts favorably with some other Grand Bodies whose action has not always been quite so fraternal. We have great pleasure in congratulating our Illustrious Brother Ferdinando Francesco Oddi upon having succeeded to the Office of Head of such a tolerant and fraternal Institution as that of the Sovereign Sanctuary of Egypt, and we sincerely trust that under his leadership the Order of Memphis will flourish and extend its sphere of usefulness in the diffusion of Peace, Tolerance, and Truth.

OUR readers will see from our columns that according to notice the Sovereign Sanctuary of Great Britain and Ireland assembled in Glasgow last month. Nearly every member of the Sanctuary was present, and several matters of importance were discussed, more particularly the consideration of the illegal and unmasonic persecution excited against our Rite in Ireland, in all the Irish Governing Bodies, with the honorable exceptions of the Irish Royal Arch and Knights Templars. What rendered the visit of the Sovereign Sanctuary to Glasgow more remarkable was the consecration of the new Grand Mystic Temple for Scotland, and the Installation of its first Grand Master of Light, Illustrious Brother Clyde Duncan. The meeting for this purpose was held in St. Mark's Hall, which was entirely filled with the assembled Brethren. The ceremony was performed by the Thrice Illustrious the Grand Master of Great Britain and Ireland, and for the first time, and may we hope not for the last, he was supported by the Grand Masters of Light of the Metropolis, Lancashire, and of Ireland. We say we hope the meeting together of the Grand Master with the Grand Masters of all his Grand Mystic Temples may occur again, but, such a meeting in the usual vicissitudes of life is not again likely. The Lodge room in St. Mark's Hall is an exceedingly well fitted out and decorated apartment, and of large size, and although it does not contain an organ, possesses no less than two harmoniums, one of which was most skilfully manipulated by the Grand Organist, whose musical powers added considerably to the imposing effect of a Ritual already sufficiently striking even without such an adjunct. It is gratifying to us to have to record with satisfaction such tangible evidence

of prosperity and energy in our Rite, as was manifested by the number of Brethren in attendance at the consecration, and their evident attention and appreciation of the ceremony. Finally, we must not pass over the kindly attention to our creature comforts, nor the hospitality extended to their visiting Brethren, displayed by the Brethren in Glasgow, in their having provided a sumptuous entertainment in one of the largest and best appointed rooms we have ever occupied, and we have gone over a good portion of the habitable globe. We wish from our hearts every success to our newly installed Grand Master of Light for Scotland, and prosperity to the Grand Mystic Temple over which by Providence he has been called to preside.

WE are much gratified at learning from the reports presented to the Sovereign Sanctuary, that the Antient and Primitive Rite of Masonry, Memphis and Mizraim, is making sure and steady progress in various parts of the world. The very unmasonic action taken against our order here and there, has only served to stimulate enquiry, and to frighten out of the Order all that class of Masons who join Masonry for the purpose of working the Knife and Fork Degree only, and some Brethren Knights of the Corkscrew; these illustrious Brethren have left our ranks for the present, and though we regret them, we do not think it has been to the detriment of our Rite. Our Irish Brethren have been reduced in numbers by an attack most skilfully planned, and unscrupulously executed, but their numbers still exceed the total reached in Ireland for several years. Our members there are skilful and undaunted, and quite well able to hold their own against all odds that can be brought against them. To say more on this matter of Ireland would be injudicious, but we could not pass over it in silence, or omit to remark that when even in the face of this most powerful and skilful attack our Order has held out, we may safely conclude that where it meets with toleration and support our Rite will develop its usefulness, and enlarge its boundaries.

NOTES.

The *Canadian Craftsman* republishes an extract from the Register of the Parish Church, Manchester, in which it is stated that the name of Holland appears in the Register with the prefix "gentleman." "Humphrey, son of Edward Holland, freymason, Capt., christened on the 3rd February, 1603."

I have not the leisure to examine this myself, but some of our Manchester brethren may. The following copy was handed to me in 1873 :—

"Burial, 1610, Sept. 2^d, Edmond Holland, of Manchester, freemason."

JOHN YARKER.

ANTIEN T AND PRIMITIVE RITE OF MEMPHIS AND MIZRAIM.

SOVEREIGN SANCTUARY, 33-95°, IN AND FOR GREAT
BRITAIN AND IRELAND.

Assembled in Convocation at Glasgow, Monday, 2nd July, 1883.

The representative of the Sovereign Sanctuary from the Grand Mystic Temple of Eri having reported to this Convocation that it is considered in Ireland that the Brethren of our Rite who have been suspended by the Grand Lodge of Ireland for an alleged breach of Rule 28 of their Constitution, have by such suspension become *ipse facto* suspended from all their rights and privileges under the Antient and Primitive Rite. *It is hereby officially declared and published* by this Sovereign Sanctuary that Art. 22, Sec. 7 and 8 applies only to Brethren suspended or expelled from Craft Masonry for grave moral Masonic crimes; and this Sovereign Sanctuary issues this Decree, that Secs. 7 and 8 of Art. 22 shall in no manner affect the Masonic Status of their members, who have been or shall be suspended or expelled by the Grand Lodge of Ireland, or any other Grand Lodges, solely because of their membership in the Antient and Primitive Rite of Masonry.

This Sovereign Sanctuary solemnly declares the action of the Grand Lodge of Ireland illegal, and in violation of the universal Craft obligations, and the express terms of solemn treaties; and the Craft in Ireland have been misled, and their rights abused by falsehood and deceit.

Given under the Seal of our Sovereign Sanctuary, this 2nd day of July, 1883.

By Order,

JAMES HILL, 33-95°
Gd. Sec. Gen.

ANTIEN T AND PRIMITIVE RITE OF MASONRY.

MEMPHIS AND MIZRAIM.

Sov. Sanc. 33° 95° 90°

The M. Ill. Sov. Gd. Master Genl. Bro. John Yarker 33° 95° 90° attended by R. Ill. Gd. Expert Genl. Bro. Maurice L. Davies, M.D. 33-95°, R. Ill. Gd. Inspector Genl. Bro. C. Monck-Wilson 33° 95° 90°, R. Ill. Gd. Exam. Genl. Bro. T. M. Campbell 33° 95° 90°, R. Ill. Gd. Chancell. Genl. Bro. Joseph Hawkins, 33° 95° 90°, R. Ill. Gd. Treasr. Genl. Bro. J. H. Southwood 33° 95° 90°, R. Ill. Gd. Sec. Genl. Bro. James Hill 33° 95° 90°, V. Ill. Clyde Duncan, 33° 95° 90° G. M. I. Gd. Mystic Temple, Scotland, opened the Twelfth Annual Session of the Sublime Patriarchs Grand Conservators of the Rite at McGregor's Hotel, Glasgow, on Monday, July 2nd, at 3 o'clock p.m. The minutes of last meeting at Manchester were read and confirmed.

The Grand Trea. Genl. presented his report, and on the motion of R. Ill. Bro. J. Hawkins, seconded by V. Ill. Bro. C. Duncan, the same was unanimously adopted.

The Gd. Sec. Genl. presented the reports from the various bodies of the Rite.

The position of the Rite in Ireland was then fully considered. The Grand Representative of the Rite in Ireland affording full information, and the Grand Sec. Genl. was instructed to communicate with the various Grand Bodies of the Confederation with a view to joint action, and also to notify to the Masonic world at large the decision arrived at by the Sov. Sanc. in respect to the illegal action of the Grand Lodge of Ireland against certain members of the Rite.

The M. Ill. Sov. G. M. Genl. appointed the V. Ill. G. M. of I. for Gd. Mystic Temple of Scotland to be Assistant Gd. Master

Genl. of Ceremonies. The M. Ill. Sov. G. M. G. then presented the decorations of the Order awarded last year as follows:—The Grand Star of Sirius to R. Ill. Bro. James Hill; The Grand Cross of the Alide to R. Ill. Bro. T. M. Campbell; The Grand Cross of Commander to R. Ill. Bro. J. H. Southwood.

On the motion of R. Ill. Bro. J. Hawkins, seconded by R. Ill. Bro. Jas. Hill, the Sov. Sanc. confirmed the recognition of the Sov. Sanc. of Canada as a Sovereign Power of the Rite, and M. Ill. Bro. Robert Ramsay, M.D., &c., 33-96° Sov. Gd. Master, and R. Ill. Bro. Joseph Hawkins 33-95° were approved and confirmed as Gd. Representatives from and to this Sov. Sanc. and Canada.

Several of the Sublime Patriarchs not being able to attend at this Session, sent letters of apology and their proxy votes.

The business of the Session being ended, the Sov. Sanc. was closed in ample form, and the members thereof attended the M. Ill. Sov. Gd. Master to St. Mark's Hall, where the Ceremony of Installing the Grand Officers of the Grand Mystic Temple of Scotland was performed.

GRAND MYSTIC TEMPLE OF SCOTLAND.

The imposing Ceremony of Installing the First Officers of this newly-chartered Grand Body was performed by the M. Ill. Sov. Gd. Master Genl. Bro. John Yarker, assisted by the several members of the Sov. Sanc. present at the Meeting of that August Body on Monday, 2nd July. Occasion was taken to unfurl for the first time one of two large banners manufactured by Messrs. E. Stillwell and Son, its bold emblazonry and richness of material making it a prominent object by the Throne, occupied by the M. Ill. Gd. M. in person, supported on either side by the Sublime Patriarchs, Members of the Sov. Sanc.

The effect of the mass of richly-embroidered Collars with the Jewels of the various Degrees and the magnificent Decorations of the Rite worn by several of its Members in honour of the occasion was extremely grand—the sombre coloring and time-worn appointments of the Hall rather setting off than detracting from the brilliant appearance of the Dais. The limited dimensions of St. Mark's Hall unfortunately precluded any attempt to adorn it for the occasion, but filled as it was with earnest spectators in the clothing of every Degree from 3° upwards, sufficient color was given to the sombre back-ground to make an animated and most effective picture.

Preluded by the solemn notes of the organ, the grand and impressive ceremony proceeded, followed with rapt attention by the spectators. The opening charge and address being given by the M. Ill. Gd. Master Genl., the acting Gd. M. of Cer. Bro. Jas. Hill presented successively the Gd. M. of Light Elect and his principal officers for Installation.

This being accomplished and the Grand Officers of the Grand Mystic Temple of Scotland duly proclaimed and saluted, the M. Ill. Sov. G. M. Genl. in place of the customary address, gave a most instructive and interesting lecture on the Origin of Masonry, its progressive development, its various vicissitudes, and its culminating glory. The lecturer traced the origin of Masonry back to the far primeval age when the early Patriarchs worshipped the Supreme Father of all in Spirit and in Truth, seeing in the visible creation everywhere proofs of His power, majesty, and love. This simple but sublime worship gave place in time to Symbolic Worship; the sun, moon, stars, and eventually almost every created thing became the objects of veneration, as types of the Divine Wisdom and attributes. The poetic fancy enlarged and multiplied these objects of veneration, until to the mass of the people the Symbol, the created matter, took the place of the Creator, and the pure worship of God was sacrificed for fantastic ceremonies and lying inventions. To Egypt we owe in a great measure the restoration and ultimate conservation of the Worship of the True God, for although to the mass of the people the objects which they worshipped were gods, yet there was a class of men, who looking beyond the Visible, sought in Spirit the Great Creator, and divined the Majesty of the Eternal from the grandeur of His works. The call of Abraham, and the subsequent occupation of a portion of Egypt by the Hebrew nation, doubtless had much influence on the restoration of the primitive worship in Egypt, and although to the uneducated classes the Symbols of Divine attributes still were to them gods, the Magidus or sacerdotal class undoubtedly preserved among themselves a knowledge of the True God, evidenced even at this day by the works which survive them. The magnitude of these works and the scientific exactness of their proportions point to an advanced state of knowledge which hardly agrees with the

worship of beetles, of cats, and of alligators. And as we find from the inscriptions on monuments that yet remain, their builders or architects were ever of the sacerdotal or legal class, it is not difficult to connect the Science of Operative Masonry even at that early age with what is now called Speculative Masonry, which had as we have seen a far more remote origin. The exodus under Moses and the ultimate establishment of the Jewish kingdom until its culminating glory under King Solomon, had the effect of spreading the arts and sciences of Egypt, and when it is evidenced that King Solomon sought the aid of the artificers of Tyre to build the Temple, and that these worked side by side with the Jews, it is clear that there was a community in their religious views, for no idolater would have been permitted to engage in such a work as this. From the building of the Temple to the final destruction, it is not easy to trace our Masonic forefathers, but they undoubtedly turn up again under the Roman Empire in colleges of builders, and as bridge-builders. In the successive conquests of the Romans, we find invariably evidences of their skill in buildings, and there can be but little doubt that it is to them we owe the introduction of the building art. The conversion of the Roman Emperor Constantine to Christianity, and its rapid spread over Europe, gave a new impetus to the building art, and the Corporation of Builders became under the wing of the Church a numerous body of skillful artizans, preserving along with their newly-acquired Christianity, the traditions and usages handed down to them through successive ages.

An event however occurred which again brought the Operative Mason in connection with the Speculative element.

The Crusades began, and for several hundred years thousands of the warriors of Europe flocked to the East, and during their sojourn there imbibed much of the mystic knowledge preserved by the Eastern recluses and the scattered remnants of once-famous schools of wisdom. On the return of the Crusaders, and notably of the Templars, we find a gradual commingling of the symbols of operative Masonry and the peculiar symbols brought home by the Templars—and the latter again reproduced by the operative Masons on buildings with which the Crusading Knights had no possible connection. It is evident therefore that whether the Templars adopted operative Masonry as part of their secret system, or whether the operatives merely copied the symbols of the Templars without a knowledge of their meaning, certain it is that there is strong evidence of a close connection between them lasting until the dispersion of the Templars on the one hand, and the suppression of the assembly of Masons on the other. For nearly two hundred years Masonry as a Science is unknown, and Templary also is a thing of the past. By-and-by, however, we begin to hear of Rosicrucianism or the Speculative part of Templar Masonry, and later still we find that Operative Masonry is not dead, but sleeping, and finally about the year 1700 we find a re-union of Speculative with Operative Masonry, and a little later a further development of the Speculative or Templar portion of it into what is now known as Chivalric Masonry. The multiplication of systems and the adoption of practices foreign to the proper aim and scope of Masonry, induced at last a band of earnest and devoted men to see if they could not remodel the system, taking the Operative or Craft Grades as a basis, and tracing back through the Templar system until they came to the fountain-head of the whole, the Egyptian Mysteries, from which our ceremonies and symbols are undoubtedly derived. The labour of tracing, examining, and collating, occupied a quarter of a century of anxious and unremitting toil, but in the end the faithful band of brothers had the satisfaction of seeing their labours crowned with success; and the most perfect and complete system of Masonry that the world has ever known was established under the name of the Antient and Primitive Rite of Memphis.

Such in brief form was the general outline of the lecture listened to with marked attention. The lecturer received a hearty vote of thanks and expressions of great pleasure from all sides. The time now wearing late, the Grand Master of Light closed the First Session of the Grand Mystic Temple of Scotland.

The M. Ill. Sov. Gd. M. General at the request of the G. M. of Light received a Brother of the A. and A. Scottish Rite holding its 32° into the A. and P. Rite to 30° 90°

At the banquet which followed, about sixty guests assembled under the Presidency of the G. M. of L. V. Ill. Bro. Clyde Duncan, 33-96° supported on the right and left by the M. Ill. Gd. M. Genl. and the Officers of the Sov. Sanc. After the banquet which reflected great credit on the host, the usual Loyal and A. and P.

Toasts were given and responded to—but as our report is already lengthy, we must omit much which otherwise would well bear description. It is sufficient to say that the Brethren separated in peace and harmony and perfectly satisfied that what they had seen, heard, and performed, abundantly rewarded them for their labour.

REVIEW.

History of Freemasonry in the Province of Sussex by V. Ill. Bro. Thomas Francis, 32°, W.M., 56; P.M. and P.Z., 804; P. Pro. Gd. Asst. Second Sojr. Hampshire and Isle of Wight, &c. Published by Bro. Henry Lewis, Portsmouth.

Bro. Francis has compiled a very interesting and painstaking account of the rise and progress of Freemasonry in Sussex. Starting with the discovery in the early part of last century of a stone tablet at Chichester, (*Regnum*) bearing the inscription to the effect that a Collegium Fabrorum, or College of Workmen had been erected there about 56 A.D., and dedicated to *Neptune* and *Minerva*. He claims for Sussex a connection with Freemasonry or kindred institutions of the Romans for eighteen centuries, for he considers it proved beyond doubt that speculative Freemasonry is the veritable offspring of the Mediæval Guilds of Masons, which in turn were modelled on Roman Sodalties which were instituted during the Roman occupation of this country, and were very possibly the lineal successors of the same.

We hold the same opinion, but we think Bro. Francis might safely go a step further and trace the whole to Egypt, from whence both Greece and Rome undoubtedly derived the fraternities of Builders.

It is, however, with seventeenth century Masonry that our Author has to deal, and accordingly he traces with careful hand the various vicissitudes of the Lodges in the County, from the appointment of the Duke of Richmond as Grand Master in 1697, (and who was, according to Preston, Master of a Lodge in Chichester) down to the year of Grace, 1881. It is, of course, impossible within the limits of a review article to quote extracts from the work; we can but indicate its nature, and give an opinion as to its merits; and we are disposed to think that the History of Freemasonry in Sussex has the high merit of being a trustworthy history, as well as being an entertaining and well written book.

The work is clearly printed on good paper, is neatly bound, and altogether reflects great credit on the printer. It is, besides, embellished with five plates in proper colours: 1st.—A reduced copy of an antique tracing-board, the original being painted upon an iron tablet let into an oak frame, and the emblems cast in relief. 2nd.—Is an antique Collar Jewel belonging to the Lodge of "Brotherly love," Arundel. 3rd.—Is a Prov. Grand Master's Jewel of last century, now in the possession of "South Saxon" Lodge, Lewes. 4th.—Is an old Jewel of the Prov. Grand Lodge, in the possession of the "Royal York" Lodge, Brighton. 5th.—Is a first Principal's Jewel of a Royal Arch Chapter according to the regulation, 1793. The original is in the possession of the "Union" Lodge, No. 38.

Appended to the work is a history of the "Howard Lodge of Brotherly Love," which is traced to the year 1736; it was removed from London to Arundel in 1789. A detailed account of the transactions of this Lodge is given with copious extracts from its minutes, and reference to the proceedings of many of the Sussex Lodges. In the early part of this century the Howard Lodge appears to have regularly worked the R.H. degree as well as those of P.M., Excellent and Superexcellent Master, and all under their Craft Warrant.

Reports of Masonic Bodies—continued.

PARIS.

Certificates of 30-95° have been recently issued to Ill. Bros. Joseph Nipin de Tayan, and Julian Conlon, and we understand V. Ill. Bro. A. O. Munro, 32-94°, purposes applying for a Charter immediately, having already received fourteen members under his dispensation. Brother Munro's address we observe, now 5, Rue de Clairault.

AUSTRALIA.

We are glad to note that our esteemed Brother, William Riddle, 30-90°, who has recently left for Australia, takes with him a dispensation to found the Antient and Primitive Rite in that Colony. We wish our Brother every success in his enterprise.

LONDON.

ROSE OF SHARON ROSE CROIX CHAPTER, No. 6.—This Chapter met to instal the Officers for the ensuing year at the Freemasons' Tavern on Thursday, June 14th. The R. Ill. Bro. J. H. Southwood, 33°, G. M. of Light for the Metropolis and Southern Provinces, presided. There was a good attendance of Officers and Members including R. Ill. Bro. Henry Meyer, 33°, R. Ill. Bro. James Hill, 33°, V. Ill. Bro. L. Honig, 32°, V. Ill. Bro. E. Harrison, 32°, M. W. (elect), V. Ill. Bro. T. Sims, 31°, and Ill. Bros. W. J. Kennaby, 30°, J. M. Lucas, 30°, A. Mullord, 30°. The Chapter having been duly opened, the minutes were read and confirmed, and the Report of the Audit Committee presented and ordered to lay by for future consideration. Chapter was then closed.

The Ceremony of Installing the Officers of the Rose of Sharon Chapter and Senate was then proceeded with—the R. Ill. G. M. of L. occupying the Throne, and the R. Ill. Gd. Sec. Genl. acting as Gd. M. of Cer., and V. Ill. Bro. L. Honig, 32°, G. O. presiding at the organ.

The assembly being seated, the acting G. M. Cer. introduced the V. Ill. Bro. Edward Harrison, 32°, M. W. elect, and R. Ill. Bro. Henry Meyer, 33°, S. G. C. elect, to be installed as M. W. and S. G. C. respectively.

The Wardens of the two Bodies were next presented in the persons of V. Ill. Bro. Thomas Sims, who fills the Chair of Sen. Warden in the Chapter and Jun. Warden in the Senate; Ill. Bro. A. Mullord, who fills the Chair of Jun. Warden or J. K. I. in the Senate; and V. Ill. Bro. L. Honig, G. O., who also takes upon himself the onerous duties of S. W. or S. K. V. in the Senate.

Ill. Bros. J. M. Lucas and W. J. Kennaby were installed Kt. Treasurer and Kt. Archivist of the Chapter with the corresponding positions of Kt. of Finance and Kt. Recorder in the Senate.

The remaining appointments were—Orator, Sir Kt. C. Mussared; Kt. Conductor and Kt. Marshal (pro tem), Ill. Bro. James Hill; Kt. Cap. of Gd., Sir Kt. C. Bassett; and Organist of Chapter and Senate, Ill. Sir Kt. H. F. Frost.

A banquet followed at which the newly-installed M. W. presided, supported on either hand by R. Ill. Bros. J. H. Southwood and Henry Meyer, and faced by V. Ill. Bro. Thomas Sims, supported by V. Ill. Bro. L. Honig and Ill. Bro. A. Mullord. The removal of the cloth was the signal for the customary Loyal and Antient and Primitive Toasts—that of The Queen, The Gd. M. of Craft Masonry H. R. H. The Prince of Wales, The Gd. M. Genl. M. Ill. Bro. John Yarker with the Officers of the Sov. Sanc. coupled with the name of The Gd. Sec. Genl., was briefly acknowledged.

The Grand Master of Light and the Grand Officers of the Province was responded to by Bro. J. H. Southwood and Bro. L. Honig. The toast of the M. W., proposed in a very neat speech by Bro. Southwood, was quaintly acknowledged by the chair.

The Officers—responded to by Bros. Sims, Mullord, Lucas, and Kennaby and the Past Officers coupled with the names of Bros. H. Meyer and James Hill, the retiring Treasurer and Secretary—was very cordially received and briefly responded to; followed by The Visitors—coupled with the name of Bro. A. P. Little, who duly acknowledged the honour. During the evening Bros. Lucas, Mullord, Southwood, and Bro. Arthur Thomas, gave a selection of capital songs accompanied by Bro. Honig on the piano.

The evening was thus very joyously spent, and the M. W. fairly started on his way, has, it is to be hoped, a most successful year of office before him.

METROPOLITAN GRAND MYSTIC TEMPLE, LONDON.—In consequence of the absence of the G. M. of Light and most of the Gd. Officers in attendance on the Gd. Master in Scotland, the usual session of the Grand Mystic Temple is postponed until September.

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SCOTLAND.

Grand Mystic Temple.
COUNCIL GENERAL, 32-94°

OFFICERS.

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

IRELAND.

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

Meeting at DUBLIN or elsewhere in IRELAND.

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

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

MEETING ON SUMMONS OF GRAND ANNALIST.

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

LONDON.

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

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

V. Ill. Bro. EDWARD HARRISON, 32°, M.W.
R. " " HENRY MEYER, 33°, S.G.C.
" " " W. J. KENNABY, 30°, Sec. and Recorder.

SOUTHERN COUNTIES.

HAVANT, HANTS.

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

V. ILL. BRO. J. HARRISON, 32°, M.W.
" " " J. CLAY, 32°, S.G.C.
R. " " J. N. HILLMAN, 33°, Sub Dai.
V. " " THOMAS FRANCIS, 32°, Sec. & Recorder.

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

BOURNEMOUTH.

Dispensation to Ill. Bro. Frederick Holland, 30°

NORTHERN COUNTIES.

MANCHESTER.

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

R. ILL. BRO. J. R. DOBSON, 30°, M.W.
" " " G. A. ROBINSON, 30°, S.G.C.
" " " P. TOMLINSON, 30°, Sub Dai.
" " " RICHD. 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.

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

SCOTLAND.

GLASGOW.

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

ILL. BRO. JAMES SHIRRA, 32°, M.W.
" " " W. F. SHAW, 32°, S.G.C.
" " " DAVID CHALMERS, 32°, Sub Dai.
" " " [VACANT] 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.