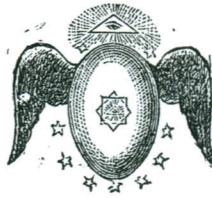


PEACE, TOLERANCE, TRUTH.

THE KNEPH



Official Journal of the Antient and Primitive Rite of Masonry.

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

EDITED BY THE GRAND INSPECTOR-GENERAL.

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PER ANNUM.]

THE SOLAR MYTH.

IN an American Journal of April 11th, 1874, there appeared a singular and interesting account of Siam conjuring; in matters of this kind the Eastern Nations are great adepts, and although the account may be welcome to our readers as a matter of light reading, it only merits transfer to our pages from the suggestion of a learned Jesuit that the closing part being a version of the great Solar Myth, has been continued to the present time in the Temples of Siam and Japan. This we believe is a fact. In Herodotus there is a statement that the Egyptians kept in the penetralia of their Temples the image of an old man and another of a child, and that upon the birth of the New Sun, the latter was exposed to view. In the account of the mysteries of the Syrian Adonis more life was given to this myth, and the newborn child was brought forward with the cry—"Thanks be to God, for out of pains salvation hath come unto us." The ceremonials attached to the celebration of the birth of the Redeemer of men in the Romish and Greek ritual, are doubtless a continuation of this ancient ceremony. The learned Mason also knows that the myth of the third degree of Freemasonry has the same origin.

An English Surgeon having been successful in restoring one of the princesses to health, was permitted to witness on the 16th of November the performance of Tepada's royal troupe of jugglers, a performance given upon the coronation of the young King. Slightly abridged the doctor's account is as follows:—

"Woun-Tajac called me very early, and he and his father's cousin, Soondatch-Tam-Bondar, set to work to prepare me for witnessing the performance in the great Pagoda. A white turban was wound around my head; my skin was stained the color of new bronze; my moustache ruthlessly trimmed down, blacked, and waxed till it had the proper Malagan droop; my eye-brows blacked; native garments furnished me, over which I wore the long white robes which I was told were peculiar to the initiated.

Pagoda of Juthia is more celebrated for its sacredness than its size. It is situated without the city on a broad and commanding terrace, elevated considerably above the level of the river plains. It is approached from the city by a long brick-paved avenue, wide and imposing.

"Soondatch and Woun-Tajac, each holding me by an arm, now directed me towards one of the doorways of the Temple, it was guarded by two men with drawn swords, and very fierce aspect, who stood in front of a heavy drapery of red cloth that concealed the interior of the Temple from outside eyes. At a triple password these men admitted my companions, but crossed their swords before my breast; Soondatch whispered in the ear of the elder of the two; he started, gazed at me intently, but did not withdraw his barrier. Woun shewed him a signet. He took it and reverently placed it upon his forehead; yet still he refused to admit me. There was a controversy between the doorkeeper and my companions, and at last the elder guardian whistled shrilly upon a bone pipe tied about his neck with a strand of silk. A tall man suddenly appeared. He was middle-aged, athletic, and had a most peculiar cunning, self-possessed look of person and intelligence. 'Tepada' exclaimed both of my companions at once; but the man, who was almost naked, took no notice of them, but put his hand heavily, but not unkindly, upon my breast, giving me a long piercing look, and said in excellent French—"Are you a brave man?" I said—"try me." Instantly without another word he bandaged my eyes with a part of the long white robe I wore; he snapped his fingers suddenly, whispering—"not a word for your life!" and the next moment I found myself seized in the hands of several strong men, and borne some distance along a devious way, ascending and descending several times. At last I was put down; the bandage was quietly removed, and I found myself squatted on a stone-floor, between Soondatch and Woun-Tajac, who with bowed heads and faces partly shrouded in their white robes, squatted like Statues of Buddha, their knees and shins close to the ground, their haunches resting upon



their heels, their hands spread palms downward upon their knees, their eyes deflected, and a look of devout reverence and abstracted meditation in their countenance. The light was dim to my unaccustomed eyes, but all around, as far as I could see, were white robed worshippers crouched in the same attitude of silent reverence.

"By degrees as my eyes grew used to the dim gloom I began to look about me. The place was a square vault, so lofty that I could not see the ceiling, and I should say not less than a hundred paces long and wide. All around the sides rose gigantic columns, carved into images of Buddha always, yet with a thousand variations from the central plan, a thousand freaks of fancy, through which shone the eternal calm, the stagnant, imperturbed ecstasy of apathy of Buddha's remarkable face, with great pendent ears, and the eyes looking out beyond you into the supreme wistfulness of Nieban—a face that once seen can never be forgotten. By degrees I came to see the plan of this evidently subterranean vault, and to look with wonder upon the simple grandeur of its massive architecture, which was severely plain except so far as the carving of the great columns went. At the farthest end of the Hall, resting against the columns was a raised dais or platform covered with red cloth. This stage was raised between three and four feet above the floor of the vault, and was about 35 to 40 feet deep, and 150 feet broad. Behind it a curtain of red cloth hung down from the capitals of the towering columns. In front of the stage, just about the spot where the pulpit of the orchestra in a Greek Theatre would be, was a tripod-shaped altar, with a broad censer upon it, in which was burning a scented oil, mixed with gums and aromatic woods, that diffused through the whole vault a pungent sacramental odour.

"Suddenly there was a wild and startling crash of barbaric music from under the stage—gongs, drums, cymbals, and horns, and with wonderful alertness and a really indescribable effect, a band of naked men came out from behind the curtains, bearing each a scented torch in his hand, climbed the columns with the agility of monkeys, and lighted each a hundred lamps, strung from the base almost of the columns right up to the apex of the vault, which I could now see rose into a lofty dome, that doubtless pierced far up into the interior of the Pagoda proper. The din of the horrible orchestra increased, and a band of old women came out from under the stage, singing the most diabolical chaunt that ever I heard. The red curtain fluttered a little, there was a dull thud; and there, right before us, alongside the censer, stood a very old man, wrinkled, with long hair and beard white as cotton fleece. His finger nails were several inches long, and his sunken jaws were horribly diversified with two long teeth, yellow and ogreish. He was naked except for a breach-cloth, and his shrunken muscles shone with oil. He took the censer in his hands and blew his breath into it until the flames rose 20 feet high, red and furious. Then, with a sudden jerking motion, he tossed the burning oil amongst the crowd of squatting spectators. It shot towards them

a broad sheet of terrible flame—it descended upon them a shower of roses and japonicas. Turning the censer bottom upwards, he spun it for a minute upon the point of his long thumb nail, then flung it disdainfully away among the audience. It struck the pavement with a metallic clang, bounced, and rose with sudden expanse of wing, a shrieking eagle, frightened horribly, and seeking flight towards the summit of the dome. The old man gazed a moment upwards, then seizing the tripod upon which the censer had stood, he sent the legs apart with a nervous hand, straightened them against his knee, and hurled them, dartlike, towards the eagle. They glanced upwards with a gilded flash, and instantly the eagle came fluttering down to the pavement in our midst, dead, and three horrible cobras coiled about him, lifting their hooded heads defiantly, and flashing anger out of their glittering eyes. The music shrieked still wilder, the snakes coiled and plaited themselves together in a rhythmic dance, lifting the dead eagle upon their heads, and—presto! there right in our midst stood the tripod again, with its flickering flame and its incense-savoured breath. A more perfect illusion never was seen.

"That is Norodom" whispered Woun-Tajac in my ear. Another actor now came upon the scene, whom I recognized to be the tall athletic Tepada. Behind him came a smaller man, whose name Woun-Tajac informed me was Minhman, and a boy, probably 12 years old, called Tsin-Ki. These four began some of the most wonderful athletic exhibitions that can be conceived. I am not going to provoke the incredulity of your readers by describing the majority of them. In one feat Tepada seized Norodom by his long white beard, held him off at arm's length, and spun round with him until the old man's legs were horizontal to the athlete's shoulders; then, while they still spun with the fury of dervishes, Minhman sprang up, seized upon Norodom's feet, and spun out a horizontal continuation of the ancient; and when Minhman was firmly established, the boy Tsin-Ki caught to his feet in like manner, and the tall athlete, every muscle in him straining, continued to whirl the human jointless lever around. At last, slowly, slightly, Tepada drew in his arms until the old man's white beard touched his body; there was sudden strain, and the arms from being horizontal became perpendicular, Norodom's head resting atop of Tepada's, Minhman's head upon Norodom's feet, and Tsin-Ki's head upon Minhman's feet. A pause for breath, then the column of men was propelled into the air, and Tepada's head was on the ground, Norodom's feet to his, Minhman's feet upon Norodom's head, Tsin-Ki's feet on Minhman's head. Each had turned a summersault and the column was unbroken.

"One trick which Minhman performed was a very superior version of the mango-tree feat of the Indian jugglers. He took an orange, cut it open, and produced a serpent. This he took down among the audience, and borrowing a robe from one cut the snake's head off and covered it with the robe; when the robe was lifted again a fox was in the place of the snake. The fox's head was cut off, two robes

borrowed, and when they were raised there was a wolf, which was killed with a sword. Three robes and a leopard appeared, which was slain with a javelin. Four robes covered a most savage looking buffalo, which was killed with an axe. Five robes covered in part, but not altogether, a lordly elephant, who when the sword was pointed against him, seized Minhman by the neck and tossed him violently up. He mounted feet foremost, and clung by his toes to the capital of one of the columns. Tepada now leaped from the stage and alighted upon the elephant's shoulders. With a short sword he goaded the beast on the head until, shrieking, the unwieldy animal reared upon his hind feet, twined his trunk around one of the great columns, and seemed trying to lift itself from the ground and wrap its body around the great pillar. The music clashed out barbarously, Norodom flashed forth a dazzling firework of some sort, and the elephant had disappeared, and Tepada lay upon the stage writhing in the folds of a great boa-constrictor, and holding up Minhman upon his feet.

"During three hours the exhibition continued, feats of the sort I have described, each more wonderful than the one which preceded it, following one another in rapid succession. I shall content myself with describing the last and culminating wonder of the startling entertainment.

"A perfectly formed and most lovely Nautch girl sprang out upon the stage, and was hailed with universal acclamation of delight, everyone calling out her name, Luan Prabana, as if it were a word of good omen. Her only dress was a short petticoat of variegated feather-work, a wreath of rosebuds crowned her soft, short, black hair, and she wore a pearl necklace as well as broad gold armllets and anklets. With a brilliant smile she danced exquisitely for some minutes to the accompaniment of a single pipe, then she knelt and laid her head on old Norodom's knee. The boy fanned her with a fan made of sweet fern leaves. Minhman fetched a lotus-shaped golden goblet, and Tepada poured into it from a quaint looking flask a fluid of greenish hue. The old ogre-like Norodom took the goblet and blew his breath upon the contents till it broke into a pale blue flame. This Tepada extinguished with his breath, when Norodom held the goblet to Luan Prabana's lips, and she drained the contents with a sigh. As if transfigured she suddenly sprang to her feet, her face strangely radiant, and began to spin giddily around in one spot. First the boy, then Minhman, then Tepada tried to arrest her, but they no sooner touched her than she repelled them with a shock, that thrilled them as if she had imparted an electric shock to them. Spinning constantly with a bewildering rapid motion, the girl now sprang off the stage, and down the hall, along by the foot of the columns, Tsin-Ki, Minhman, and Tepada, in rapid pursuit. In and out among the crowd they spun, the three chasing. Tepada seized hold of the chaplet that crowned her; it broke, and, as she was whirled along, a spray of rosebuds was scattered from her brow in every direction. Anything

more graceful never was seen. And now a greater wonder. At the extremity of the hall the three surrounded and would have seized her, when, still revolving, she rose slowly in the air, and floated gently over our heads towards the stage, scattering roses as she went. At the brink of the stage she paused in mid-air; then with a slight wing-like motion of her arms, mounted up—up towards the loftiest arch of the vault over our heads. Suddenly old Norodom seized bow and arrows and shot toward her. There was a wild shriek, a rushing sound, and the dancer fell with a crash to the flags of the floor, and lay there an apparently bloody mass. The music burst forth into a wild wail, and the chorus of old hags came tumultuously forth and bore her away in their arms.

"Now, from behind the red curtains came a dozen strong men, bearing on their shoulders a great leaden box, which they laid upon the front part of the stage. As they retired the old women came out bringing a low couch decorated with flowers and gold-embroidered drapery, upon which lay Luan Prabana, decked forth in bridal garments and sleeping sweetly. The couch with its sleeper was put quietly down in front of the stage, and left there, while Norodom and Trepada went to the leaden box, and, with hot irons, attempted to unseal it. 'That is Stung-Iring's coffin,' whispered Woun to me, 'the old saint has been dead more than half a millenium.'

"Quickly—eagerly it seemed to me, the two men broke open the fastenings of the coffin, until the side next the audience falling out at last, a teak box was discovered. This was prized open with a small crowbar, and what seemed a great bundle of nankeen taken out. Tepada and Norodom commenced to unwind the wrapping which was very tight. Yard after yard was unwound and folded away by Minhman, and at last, after at least 100 yards of wrapping had been taken off, the dry shrivelled mummy of a small old man was visible, eyes closed, flesh dry and hard,—dead and dry as a smoked herring. Norodom tapped the corpse with a crowbar, and it gave a dull, wooden sound. Tepada tossed it up and caught it, it was still as a log. Then he placed the mummy on Norodom's knees, and fetched a flask of oil, a flask of wine, and a censer burning with some pungent incense. Norodom took from his hair a little box of unguent, and prizing open the mouth of the mummy with a cold chisel, showed that the dry tongue could rattle like a chip against the dry fauces. He filled the mouth with unguent and closed it, and anointed the eyelids, nostrils and ears. Then he and Tepada mixed the wine and oil and carefully rubbed every part of the body with it. Then laying it down in a reclining position, they put the burning censer upon the chest and withdrew a space, while the drums, and gongs, and cymbals clashed and clattered, and the shrill cackling treble of the chorus of old women rose hideously.

"A breathless pause ensued, and the mummy sneezed—sneezed thrice so violently as to extinguish the flame of the censer. A moment later the thing sat up and stared blinking and vacant out around the vault—an old wrinkled man, with mumbling chops, a

shrivelled breast and belly, and little tufts of white hair upon his chin and forehead. Tepada approached him reverently upon his knees, bringing a salver with wine and wafer cake. The old man did not notice him, but ate, drank, and tottered to his feet, the feeblest decrepid old dotard that ever walked. In another moment he saw the Nautch girl slumbering upon her couch, he shuffled feebly to her, and, mumbling, stooped as if to help his dim eyes to see her better. With a glad cry the maiden awoke, clasped him in her arms, and to her breast, and kissed him. Incomprehensible magic? He was no longer a nonagenarian dotard, but a full veined fiery youth, who gave her kiss for kiss. How the transformation was wrought I have no idea, but there it was before our very eyes. The music grew soft and passionate, the chorus of the old women came out, and with strange Phallic songs and dances bore the two away—a bridal pair. I never expect again to behold a sight so wonderful as that whole transformation, which I may mention, my learned Jesuit friend to whom I described it, regards it as a piece of pure symbolism. His explanation is too long and too learned to quote, but he connects the ceremony with the world-old myth of Venus and Adonis, and claims that it is all a form of sun worship.

“The show went on for some time longer with many curious feats. At the end of an hour the Phallic procession returned, but this time the Bayadere led it, a strange triumph in her eyes, while the youth lay upon the couch sleeping. The Phallic chorus sank into a dirgè, the youth faded visibly; he was again the shrivelled dotard; he sighed—then breathed no more. Luan Prabana retired sorrowfully, Norodom and Tepada wrapped the corpse again in its interminable shrouds, restored it to the coffin and it was borne away again. The attendants climbed up and extinguished the lights. I was blindfolded and borne away again. I found myself once more at the doorway of the Temple, in the broad sunshine with my friends—and the Mystic Ceremonies of the great Temple of Juthia was over, it may be for many years.”

To the Editor of Kneph.

SIR AND BROTHER,

I write a line to suggest the advisability of the Sovereign Sanctuary, under the present circumstances resulting from the illegal action of the Grand Lodge of Ireland, taking steps to issue warrants for holding meetings of the first three degrees of the Craft. It is not unlikely that in some parts of that country, if this was done, more than one Blue Lodge would return their warrant to the Grand Lodge of Ireland and elect to serve under a new warrant from the Order of Mizraim.

Yours faithfully,

IRISH PAST MASTER.

23rd January, 1883.

We are pleased to hear that our Grand Representative from the Sovereign Sanctuary, the Right Illustrious Bro. WILLIAM YOUNGBLOOD, 33°-95° has moved from New York, and our friends and readers will please to note his new address, “430, NOTRE DAME STREET, MONTREAL, CANADA,” from which portion of the Globe we hope to have the pleasure of hearing from him.

Notices to Correspondents.

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

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

In London, of the Gd. Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; or of the Gd. Sec. Genl., Bro. James Hill, 33°, 9, Charnock Road, Clapton.

In Dublin, of the Gd. Expert Genl., Bro. Dr. Davies, 33°, 10, Lr-Sackville-street.

In Limerick, of the Gd. Inspector Genl. Bro. C. Monck Wilson, 33°, Rose Villa, North Strand.

In Glasgow, of the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.

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

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

In Paris, of Bro. A. O. Munro, 32°, 77, Rue de Rivoli.

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

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

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

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

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

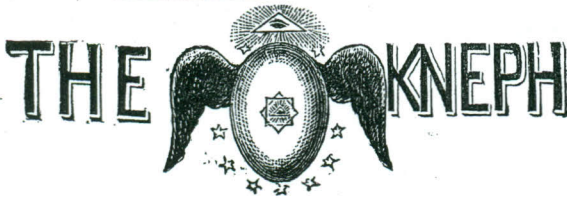
The rate of postage for inland and countries in the Postal Union A, 3d. for two copies; for countries marked B, the lowest charge is 1d., which, however, will carry two numbers—this last includes British India and the West India Islands. The postal rate must, in each case, be added to the subscription,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

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

* * * All Orders and Remittances should be sent to the PUBLISHER

NOTICE TO SUBSCRIBERS.

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



LONDON, FEBRUARY, 1883.

WITHOUT in any way forming an opinion of our own as to the advisability of the matter, we give insertion to the letter signed Irish Past Master. Past Master asks the Sovereign Sanctuary of Great Britain and Ireland to issue Craft warrants for Ireland. There is no necessity whatever, of course, to do such a thing in England or Scotland, as the Grand Lodges of each of these countries interfere only about matters concerning Craft Masonry, and are tolerant to all Rites. It is evident that in old times the requisite number of Master Masons had the inherent right to meet and admit members to the Craft without any warrant. It was then agreed to by considerable numbers of individual Lodges that one Grand Lodge should be formed out of the Masters and Wardens and others of these individual Lodges, and that this inherent right of their Master Masons to admit members to the Craft should be placed in abeyance, their Masters and other members agreeing through their Representatives to meet only under a warrant from their Grand Lodge, and admit members only under a similar warrant—and all the Lodges in Ireland as in England and Scotland have in course of time adopted this custom and placed themselves under Grand Lodge. It is however certain by this transaction that members of the Craft have never lost, except by custom and agreement their individual and ancient power of meeting, and such power can at any time be legally revived should occasion require it. Masonic crimes consist of offences against the general landmarks of the Order, including the moral laws, and if a Brother is suspended for any of these universal obligations incumbent upon him as a Mason, he cannot be admitted to any Lodge in the world since he has broken his engagement with the whole Craft. But the case is very different where a Brother, as in Ireland, has been illegally suspended for the supposed breach of a local Grand Lodge Rule of equivocal interpretation and doubtful masonic legality—the breach of which in no way affects his standing in the general Craft; and it is further certain that where the Grand Lodge of Ireland has of itself cast adrift certain Brethren resident in Ireland, and where

the Grand Lodge has, by suspension, noticed them that they shall not be allowed to attend the Grand Lodge meetings, nor the meetings of any Lodge holding Irish warrant, it is perfectly competent for these, according to the ancient landmarks of the Craft, to meet together and hold a Lodge of their own, and admit to the Order anyone they see fit. This without any doubt is the inherent masonic status of Brethren in the case our correspondent alludes to. Of course he and his members would be declared irregular by the Grand Lodge of Ireland, but he and his initiates would nevertheless be perfectly good Masons and legally admitted to the Craft, and if the new organization was able to hold its own, and get together two or three Lodges, they could form a Grand Craft Lodge as was done at first, and their status and recognition would just depend like everything else upon their skill and numbers. It would be perfectly competent, should the new Body in Ireland be so duly formed, for any existing Lodge holding warrant from the present Grand Lodge of Ireland, to send in its existing warrant and agree to take out a new one from the new Grand Body, as has been done before in England and in other countries. Our correspondent's suggestion as to the issue of a Blue Warrant under the Order of Mizraim would raise many, but not insurmountable difficulties, and could be done by authorizing the Rose Croix Chapters to work the first three degrees instead of beginning only at the fourth degree as at present. The Grand Lodge of Egypt and the Grand Lodge of Roumania and of Naples were set up by the "Orders of Memphis" or of "Mizraim," working all their degrees from top to bottom, and at the present moment the Ancient and Accepted Rite which has set itself up in Rome has thought fit to issue Blue Craft Warrants to Masons in Roumania, a country Rome has nothing to say to. Therefore, according to precedent, the "Order of Mizraim" could authorize the working of Craft Warrants in Ireland, and the Ancient and Accepted Degree in Ireland which has caused all this persecution, could not complain, as the Roman Body with which they exchange Representatives has done the same or worse. We should like to hear a discussion upon the subject from our Brethren skilled in masonic law.

THE PERSECUTION BY GRAND LODGE OF IRELAND.

As the present persecution of the Antient and Primitive Rite in Ireland interests so many Brethren in the sister kingdom and Colonies, we need make no apology for supplying our readers with the fullest information thereon. At the meeting of the Grand Lodge of

Ireland in December a Report from the Board of General Purposes was read advising the suspension of seven Brethren for having joined or become connected with a Society called the "ANTIEN and PRIMITIVE RITE OF FREEMASONRY." The Brethren of the Rite who attended the December Meeting claimed to have their case heard by the Grand Lodge itself before sentence of suspension could be legally pronounced against them, upon the grounds that this is one of the rights secured to every Master Mason by the most ancient landmarks of the Order that no Brother can be sentenced or deprived of his privileges until his case shall have been fully heard by Grand Lodge. The Meeting refused to grant this request, and threatened that if the Brethren did not consent to appear before the Board of General Purposes instead, that sentence of suspension would be passed upon them there and then. The Brethren therefore consented to attend, and a Resolution was adopted directing that they should be at liberty to make before the Board any case they thought proper, and the Report was then referred back to the Board of General Purposes for reconsideration. Accordingly a Special Meeting of the Board was called in January, at which five of the members of the Rite attended. These members all signed the Statement published last month, and in addition, several of them made personal statements upon other points involved. The controversy practically narrowed itself down to four points—(1) Can the Craft Grand Lodge of Ireland interfere with the warrants or working of degrees beyond or outside those of the Craft; (2) Has not the Grand Lodge of Ireland already by Resolution of 1838, recognized higher Degrees including the "Order of Mizraim," which Order is now absorbed in the Antient and Primitive Rite; (3) Can the Grand Lodge of Ireland now consistently suspend the Brother who is an Absolute Sovereign of the Order of Mizraim for working that Order, when the late Duke of Leinster presided over the Order for more than forty years, and the Order was recognized during that time by the Grand Lodge as a component part of the Grand Council of Rites; (4) Is not the "Antient and Primitive Rite" formally recognized by the Grand Lodge of Egypt, which is in its turn recognized by the Grand Lodge of Ireland, and consequently is not this a sufficient recognition under Rule 28.

After hearing the statements made before the Board, the following ingenious rulings were made by the President of the Board.

(1) The "Antient and Primitive Rite of Freemasonry" is a body "purporting to be masonic," and therefore comes under Rule 28.

(2 & 3) "The Grand Lodge of Ireland affords a masonic recognition to no High Grade Body in this country," and therefore he would not allow the Board to entertain the question of the recognition of the "Order of Mizraim" in 1838, or its standing in Ireland.

(4) The Representative of the Grand Lodge of Egypt assured the Board that the Grand Lodge of Egypt did not in any way recognize the "Antient and Primitive Rite, whether Memphis or Mizraim."

According to these rulings and the information which was given, the Board of General Purposes reaffirmed

their former recommendation for the suspension of seven Brethren, three of whom are English Master Masons of long standing and masonic experience, and in consequence of this recommendation three of the seven made their peace with the Board by sending in their resignations to the Antient and Primitive Authorities.

Upon the 1st February the Grand Lodge of Ireland met, and the recommendation of the Board was read out in which the suspension of the four remaining Brethren of the Rite was recommended. The printed Statement of the members which had been handed to the Board was also read. Only one known member of the Rite was present in Grand Lodge to represent the Order. The Presiding Officer put to the Meeting the adoption or rejection of the Report of the Board of General Purposes, and the Report was adopted practically without discussion. The Presiding Officer then put the question as to whether the four Brethren should be suspended. The one Primitive Brother asked the Presiding Officer to rule in the Grand Lodge as he had ruled in the Board of General Purposes, that "The Grand Lodge of Ireland affords a masonic recognition to no High Grade Body in this country," but the Presiding Officer replied that he "most distinctly refused to rule anything:" the Brother thereupon sat down and interfered no more in the discussion, and the suspension of the four Brethren was then pronounced, two of them being English Master Masons of over thirty years' standing, and a third an English Master Mason of long standing. This suspension was pronounced by the Grand Lodge of Ireland without the Grand Lodge itself having gone into the case at all, and therefore, masonically, the suspension is null and void, and every Brother present has been guilty of a grave masonic crime, and acted contrary to the most ancient and vital landmarks of the Order. Some rather peculiar incidents occurred during the meeting. One of the speakers put forward, a learned Judge, asked a number of questions with regard to the Order of Mizraim and other points, the replies to which in the affirmative would have decided the case had they been allowed to be gone into, and all of which could have been answered in the affirmative by the Grand Secretary, who had all the information upon his table, and with which a Brother going to pass sentence upon another Brother ought to have made himself acquainted before he ventured to give his vote for that Brother's excommunication. The Provincial Grand Master of North Munster also informed the Grand Lodge that "*he was happy to say that the Grand Lodge of North Munster had no sympathy whatever with the Brethren or with the Bodies about which the complaint had been made.*" It is a matter of speculation at present how he could have arrived at this "happy" conclusion when he had in his pocket the following:

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

THAT the Secretary of the Prov. G. L. North Munster be directed to inform the Grand Lodge of Ireland, that it is the opinion of the Prov. G. L. of North Munster that the Brethren who are working the Chapter, Senate, and Council of the A. & P. Rite of Memphis and Mizraim in Limerick are good and true Masons, whom it would be an irreparable loss to the Order here to have suspended, and that we request the G. L. of Ireland not to act on the recommenda-

tion of the Board of G. P., but on the contrary to recognize the working of that Rite as they do so many other Rites in connexion with the Order. Further, that the P. G. L. of North Munster regrets that the Brethren who are working the Rite should have done so, without having first obtained the sanction of the Grand Lodge, but that we feel quite sure there was no intention on their part of defying the authority of the G. L., nor had they the slightest idea of doing anything contrary to the Constitutions or outside the spirit of them, but were actuated solely by zeal for the good of Masonry.

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

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

It is also a matter of surprise how the Presiding Officer of the Grand Lodge could have allowed the statement to pass, when he himself had possession of a copy of the Resolution of North Munster, and it is also curious how under the circumstances of the case he allowed the vote of suspension to pass without first having read to the Grand Lodge that resolution which was purposely forwarded to the Grand Secretary, as well as to the Prov. Gd. Master of North Munster before the Meeting, in order that it might be produced. It is also remarkable in this Irish controversy that it was initiated and the formal accusation made in each case by that Brother who has himself seen fit to preside at every meeting at which the Brethren of the Rite have been arraigned, and whose peculiar and devious ruling has placed the members of the Antient and Primitive Rite at a fatal disadvantage. We only allude to these peculiar circumstances as they are attracting considerable attention in the Provinces, and in some parts have created rather a ferment. All these peculiar circumstances, however, and the various mistakes made, will tend eventually to the advantage of the Rite in Ireland, and the Sovereign Sanctuary may feel well satisfied that in spite of all the persecution raised against their members, and notwithstanding all the pressure put upon them in various ways to desert the cause, the "Antient and Primitive Rite of Freemasonry, Memphis, and Mizraim" in Ireland, is now stronger both in numbers and influence than it was in February, 1882.

BRIEF CHRONOLOGICAL SKETCH OF THE ORDER OF KNIGHT TEMPLARS.

[The following free sketch was written in 1794 by THOMAS DUNCKERLEY, Esq. He was an illegitimate son of King George II. and a great Masonic Authority for 30 years previously to this date. He formed a grand conclave of Templars out of the high degrees then possessed and mentioned in his sketch. His system required an obligation of belief in the Christian Trinity. Many of his warrants still exist].

"After the Temple rebuilt by Zerubbabel had remained 575 years, it was pillaged by the Emperor Antiochus 170 years before Christ; afterwards by Cræsus and Pompey, and at last totally destroyed by the Emperor Vespasian, who took Jerusalem by storm A.D. 74. In A.D. 138 the Emperor Adrian rebuilt that City, but had not time to lay the foundation of the Temple, for the Persians took it from him, and the Saracens became Masters of it A.D. 640. During all

this time the Nethenimes (a posterity of Gibeonites condemned by Joshua to be hewers of wood and drawers of water for the Temple), distinguished themselves by their virtue; in time they became Knights of the East and Royal Arch Masons. They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God, to do justice, to be loyal to their Sovereign, and obey their Grand Master. These Brethren embraced the *New Law* and became Christians; they retired to Sicily and other places, and in 1,020 they were created Knights of the Eastern Star. In A.D. 1,083 Godfrey of Bouillon and Peter the Hermit laid a plan for the conquest of Jerusalem.

A.D. 1,100 the Christians associated by a solemn vow to establish the Temple in the Holy Land; and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance in order to avoid surprise. They communicated their signs and words to those only who promised with the greatest solemnity at the foot of the altar never to reveal them. That obligation was a sacred bond to keep the individuals of several Kingdoms in the same Society.

Six millions of people of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary cross on the shoulder, and as the Emperor Constantine the Great had in 383 seen the red cross in air, with "In hoc vinces," they took that motto, and the *word* for charging the enemy was "Dieu le vent." There was also a cross of distinction for the different countries; the English (at that time) wore white; the French, red; the Flemings, green; the Germans, black; the Italians, yellow, &c. Many Royal Arch Masons and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a church on the site where the Temple of Solomon had been erected, which they dedicated to St. John of Jerusalem; and when that city was taken by Godfrey of Bouillon, A.D. 1,103, he gave the care of the Holy Sepulchre to the Knights of the Eastern Star, with the additional title of Knights Rosæ Crucis. Their duty was to guard the Sepulchre and escort the pilgrims on the road to Jerusalem. A.D. 1,118, King Baldwin the Second instituted the Order of Knights Templars of St. John of Jerusalem, in which he incorporated seven Knights Rosæ Crucis. After nine years were expired, this military order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitallers, who originated from the Order of St. Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta.

After the ninth Crusade, A.D. 1272, the institution of Knights of the *East and West* was established. These Knights had taken a solemn oath to shed their blood to establish the God of the Christians in this Temple of Jerusalem, which when they found it impossible to accomplish, they returned to their respective countries, and in order to establish in their hearts what they could not realise by action, they solemnly engaged not to

admit a Brother to the *sixth degree* until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King Edward I of England, (who at that time was informed of the death of his father King Henry III). His Majesty also dubbed them Knights of the Temple of Palestine; for as the infidels have changed or altered the Church of St. John to a Morgue, our Brethren denominated the Church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls.

Immediately after King Edward returned to England with his subjects, and became Grand Patron of the Knights Templars, &c. in Britain.

The origin and history of the seventh degree or Knights Kadosh may not be written.

N.B.—In 1295, the Pope, as Grand Patriarch of those Military and Religious Orders, directed that the Knights who had served in the Crusades should wear a Gold Cross in future.

THOMAS DUNCKERLEY.

[We need only add that the foregoing is a very good introduction to the better and more complete information in our ceremonies.]

Reports of Masonic Bodies.

ANTIEN AND PRIMITIVE RITE.

DUBLIN.

PRIMITIVE PILGRIMS' SENATE, K.H.P., No. 5.—An Emergency Meeting of the Senate was held January 28th, for the purpose of advancing two Knights Rose Croix to the Senate degrees. The Knights being in attendance were received, perfected, and admitted Knights, K.D.H., and Knights Grand Inspector, being the last degree of the Areopagus. The Senate was then closed in A. & P. Form.

PRIMITIVE PILGRIMS ROSE CROIX CHAPTER, No. 5.—A Meeting of the Chapter was held on February 1st, at the Chapter-rooms. The officers were appointed for 1888. The names of two candidates, Past Masters, were proposed for election into the Chapter, and being approved of will be received at next meeting. The Chapter was then closed in A. & P. form.

MANCHESTER.

The "Palatine and Jerusalem Chapter No. 2," will hold their Installation on Saturday, the 31st March, at 3 o'clock, at the Grosvenor Hotel. A lecture will be given upon the relative antiquity of the Craft and High Grades, and the cause of their Union. Craft Masons are invited to the banquet.

CANADA.

Most Illustrious Robert Ramsay, Substitute Grand Master, left for Brockville to-day; and Right Ill. E. H. D. Hall, of Peterborough, Deputy Grand Master, leaves for the same place this evening, 20th January, to open a Chapter of Rose Croix, of the Rite of Memphis.

On the 29th January, M. Ill. Bro. Ramsay, of Orillia, 33-96° 90° Substitute Grand Master, and Rt. Ill. Bro. E. H. D. Hall, 33-95° 90°, G. M. of the Sov. Sanc. of Canada, of which M. Ill. Brother George Canning Longley, 33-96° 90°, is Sov. Grand Master-Gen., instituted "Karnak" Rose Croix Chapter at Ottawa, upon which the officers were duly installed.

The *Ottawa Daily Free Press*, of the 30th January, adds the following:—"The Egyptian Rites are of great interest to the Masonic student, especially in the present era, when the hidden and lost wonders of the land of the Pharaohs are daily being dis-

covered by explorers and archæologists who are devoting their time and means to this object. Great advance has of late years been made in this respect by the labours of learned societies and devoted students of archæology and folk-lore, in Great Britain and Ireland, the United States and Canada, and their researches have been materially aided by the philosophical and scientific teachings of these degrees, especially those relating to the hidden mysteries of Memphis and Mizraim, and the teachings of Osiris, Isis, and Serapis. We may add that the Oriental Rites of Mizraim are the most ancient of all the high grades, and the constitutions of the Sov. Sanctuary of Italy, bearing date 1747, just thirty years after the transformation of Operative and Speculative Freemasonry at London in 1717—over half a century before Dalcho and Mitchell, of Charleston, S. C., invented eight extra degrees, and, mixing them with the 25° of the Rite of Perfection, manufactured the Scottish Rite of 33 degrees.

BIBLICAL DISCOVERY IN EGYPT.

Most important news has been received from the party engaged by the Egypt Exploration Fund, which is of surpassing interest to Biblical students and readers both Jewish and Christian. They commenced their work by a gift of £500, given by Sir Erasmus Wilson, at Tel-el-Maschuta, on the railway and canal between Tel-el-Kebir and Ismailia, which was supposed to be the ancient Rameses. The railway station near it bears that name. An inscription has already been dug up, which proves it to have been not Rameses however, but the Pithom and Succoth of the Bible. Pithom is the sacred, and Succoth the civil, designation of the Temple and City. Pithom was built by the Israelites for Rameses the Great. Succoth is said to have been the first station on their route to Palestine. Pithom-Succoth now finds its place on the map, and a fixed point in the route of the Israelites is determined. M. Naville, the great Swiss Egyptologist, who is superintending the expedition, is greatly encouraged by this remarkable find; and there is now strong reason for the appeal made for funds by Mr. Reginald Stuart Poole, of the British Museum, who is the hon. secretary of the Egypt Exploration Fund.

TEMPERANCE MASONIC LODGE

ANOTHER surprise, and one which cannot fail to be of deep interest to the friends of sobriety, is the proposed establishment in Manchester of a "Temperance" Lodge of Free and Accepted Masons. We do not know that the imputation has been deserved, but for many years the brethren of "Ye mystic tie" have had the credit of being ardent devotees to the shrine of Bacchus, and certainly their reunions, so far as the "outside world" can judge, are characterised with much of the exuberance of urbanity which is engendered by the "loving cup." But, be that as it may, a considerable amount of speculation has been aroused amongst the members of the fraternity as to how the Manchester experiment will answer, and the effect it may have upon the general body of Masonic lodges. It may appear anomalous that the amenities of a banquet, and the fraternal interchange of sentiments that there find utterance, should be carried on amidst the mildly inspiring associations of non-intoxicating beverages; but public tastes and notions of propriety in this respect have vastly altered in recent years, and it is by no means unusual now-a-days for festivities of the heartiest and most enjoyable character to be carried on without the aid of wine. The hero of Tel-el-Kebir appears to be the prime mover in the foundation of this new departure in connection with Freemasonry, and the first recorded "Temperance Lodge" on the roll of the Grand Lodge of England will bear upon its banner the name of Lord Wolsley. The gentleman who has accepted the first Mastership has been a "life abstainer," and the whole of the proceedings connected with the Lodge are carried on upon the principles of Teotalism. Such a step may not appear significant to many who are unacquainted with the inner life of an Order, amongst whose cardinal principles temperance and moderation in all things are most religiously enjoined; but the experiment has caused no little comment amongst the ranks of the fraternity, a very large section of whom will gladly welcome the innovation.