

THE HOLY ORDER OF KNIGHTS 'TEMPLAR PRIEST, OR HOLY WISDOM.—This Order is only conferred on Knights Templar, and is said to have been instituted in 1686, and seems properly to be the *religious ceremony* constituting *chaplains* of the Order, but in practise is now given to any Knight Templar who may desire it. It is very little known, and in Canada is not practised in more than one or two Preceptories. The ceremonies are of a highly religious character.

NOTE.—Considering the "*Rose Croix*" and "*Kadosh*" as strictly *Templar* degrees, the *proper* arrangement of the United Religious and Military Orders *would* be as follows, (but, of course, this is all out of the question now, but shows the necessity of every Templar progressing to the *Kadosh*, if possible) :

1. THE "*TEMPLAR*," or *reception* into the Order.
2. THE "*ROSE CROIX*," which teaches the true Templar his faith—the greatest and most important truths of *Christianity*—that *through Christ*, and by his name only, can he be saved.
3. THE "*TEMPLAR PRIEST*," which is merely the *religious*, as the "*Templar* is the *military* grade of the Order.
4. THE "*KADOSH*" is a perpetual remembrance of the *constancy, courage* and *sufferings* of the Templar Knights, when the Order was *outwardly* suppressed. Formerly the *idea* was *revenge* upon the *instigators* of the *crime*, but is now *modified* to a *Christian spirit*, unto perpetual *warfare* against the *idea* that *caused* the *crime*, viz., "*Priestly tyranny, Kingly oppression, and envy and avarice.*"
5. THE "*ORDER OF MALTA*" keeps in remembrance this once famous Order, and the *amalgamation* of a *portion* of the "*Templars*" with the "Knights of St. John. Strictly speaking, this Order has *no connection* with the *Templars*, or any *whatever* with the *legitimate* successors of the *Knights of Malta*, still existing on the continent of Europe, and in England. The association of the title of the "*Order of Malta*" with that of the *Templars*, arose from a confusion of names in styling them "*Knights Templars of St. John of Jerusalem.*" The ritual is very modern and not derived from the old Chivalric Order.

MASONRY IN EGYPT.

It was on the banks of the Nile that those mystical associations sprung up in the olden time which it is believed gave origin to the symbolic idea that was afterwards embodied in the institution of Freemasonry. And now, after the lapse of ages, gives to the land of Egypt the modern form of the Order. Masonry is said to be, at this time, very popular in Egypt; thus there are in Alexandria alone, fifteen lodges, all working actively, and consisting of members whose social position is good. The old prejudices of caste and condition no longer exist in that country, or are confined to the lowest and most ignorant classes of the population. Hence, in the lodges will be found men of all nationalities and religions, and the foreign Frank and the native Mohammedan unite in the common faith of our Order around the Masonic altar.

Unfortunately, however, the influence of Masonry, as an organization, is much impaired in Egypt by the want of a common centre around which the lodges might harmoniously revolve. The obedience of the Egyptian Masons is too much divided. Thus, of the lodges, some derive their charters from the Grand Orient of Italy, some from that of France, and some are working under the English Constitution. There is also a Grand Orient of Egypt whose East is at the city of Alexandria. But as this body cultivates the higher degrees, and is especially partial to the exploded Rite of Memphis, with its old formula of ninety-six degrees, and is also charged with irregularity in its organization, it is by no means popular with the Italian, French and English lodges. In June last, the three Italian lodges issued a circular, in which, after declaiming their objections to the Egyptian Grand Orient, in language by no means fastidious, they invited a congress of all the non-Italian, as well as Italian lodges, to be convened for the purpose of "deliberating on the most appropriate and efficacious means of opposing the invading actions of the so-called Grand Orient of Egypt, and of any other irregular bodies which may be brought to the notice of the Congress." To this circular the Grand Orient replied in what must be confessed to be a dignified tone, asserting the regularity of its organization according to universal Masonic law, and denying all the charges of the Italian lodges. This controversy has, of course, been productive of very ill effects. Masonry has lost much of its influence and its usefulness; bitter feelings have been engendered between the advocates of the two parties, and the dismissals from the Order have been so great that the correspondent of the *Chaine d' Union* supposes that the unaffiliated are ten times more numerous than the affiliated. Yet, light may come out of this great darkness, and it is believed, or at least hoped, that a reconciliation of discordant elements may eventually be effected and a Grand Lodge, or Grand Orient acceptable to all, be established.—A. G. Mackey, in *Voice of Masonry*.