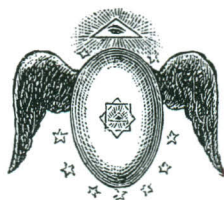


PEACE, TOLERANCE, TRUTH.

THE



KNEPH

Official Journal of the Antient and Primitive Rite of Masonry.

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CRATA REPOA;

THIRD GRADE.—THE GATE OF DEATH (*continued*).

Here he also found the *Heroi*, or those who open the corpses occupied in their labours. [See Norden's designs.]

In the midst of the vestibule was placed the coffin of Osiris, and as he was supposed to have been recently assassinated it bore traces of blood. The officials demanded of the Neophyte if he had taken any part in the assassination of his Master. After his reply in the negative, two *Tapiwytes*, or persons who inter the dead, took possession of him. They conducted him into a hall where the other *Melanephoris* were habited in black.

The King, himself, who always assisted at this ceremony, accosted the aspirant with a gracious appearance, and presented a golden crown for his acceptance, enquiring if he considered himself to have sufficient courage to sustain the trials he has to undergo. The aspirant, knowing that he ought to reject this crown, threw it down and trampled it underfoot.\* (Tertullian On Baptism, Ch. 5.) Then the king cried out, "Outrage! Vengeance!" and, seizing the sacrificial axe, he struck the Neophyte (gently) upon the head. [The Emperor Commodus fulfilled this duty for a day, and acquitted himself in such an energetic way that it became tragical.] The two *Tepiweytes* overthrew the aspirant, and the *Paraskistes* enveloped him in mummy bandages: amidst the groans of assistants, they transported him through a door over which was written "Sanctuary of Spirits," and as it opened claps of thunder were heard, with flashes of lightning, and the pretended dead finds himself surrounded with fire (Apulieus, *Metamorphosis*, liv. 2). Charon took possession of him as a spirit,

\* In the Mythraic Mysteries he replied, "Mythras is my Crown."

and he descends amongst the judges of the shades below, where Pluto is seated upon his throne, having Rhadamanthus and Minos at his side, also Alecton, Nicteus, Alaster, and Orpheus (Diodorus of Sicily, Orpheus, liv. 4). This redoubtable tribunal addressed to him some severe strictures upon his course of life, and finally condemn him to wander in the subterranean galleries. They then disengage him of his wrappings and mortuary apparel.

He then received instruction, and was moreover desired:—

1. Never to thirst for blood, and to assist members of the society whose life might be endangered.
2. Never to leave a dead body unburied.
3. To await a resurrection of the dead and future judgment.†

The new *Melanephoris* had to study drawing and painting, as it was a part of his duties to decorate the coffins and mummies. He was taught a particular alphabet, named the Hiero-grammatical; which was all the more useful to him, as the History of Egypt, its geometry, and the elements of astronomy were in this character. He also received lessons in rhetoric, so that he might know how to give the funeral orations in public.

The sign of recognition consisted in a peculiar embrace, of which the object was to express the power of death. The word was—*Monach Caron Mini*—I count the days of anger.

The *Melanephoris* remained in these subterranean galleries until they could judge of his capabilities for advancing in the higher sciences, or if they could only make of him a *Parakiste*, or a *Heroi*; for he was obliged to pass the rest of his days in these offices if he attained not to true knowledge.

† The Editor asserts this a mistake, to be attributed to Plato, who had comprehended badly his Egyptian instruction.



## Masonic Biography. No. 2.

BRO. MAJOR J. H. LAURENCE-ARCHER, 30°

BRO. LAURENCE-ARCHER is a Mason of 1851, having been initiated in India and afterwards affiliated by No. 2 of Scotland, of which Lodge, some few years since, he was appointed "Poet Laureate." He was in 1854 S.W. of St. John's, Beith; he is also 30°; a Scotch Mark Mason and Royal Arch; Hon. Sec. of S.B., &c., and member of several societies. He has the British Bronze Star of Merit, besides his Military decorations.

Bro. Laurence-Archer was born on the 28th July, 1823. The vicissitudes of his life have been remarkable. In 1829 he was on board the brig *Temple* ["Midwinter," Master] when totally wrecked off the Caymana Islands, and was reported lost, until rescued a month afterwards by the *Thetis*, of London. Born to considerable property in the West Indies, owing to various reverses, it was lost to him. Having entered the Army by purchase, in the 39th Foot, he served many years in India, and afterwards in China [in the 60th Rifles], Canada, the West Indies, &c. Although he has not claimed the honour, in so many words, the avouched facts recorded in "Commentaries on the Punjab Campaign" [Allen & Sons, Waterloo Place, London] show that, at the severely contested Battle of Chillianwalla, at one period of the action he, though wounded, rallied the corps to which he had, at his own request, been previously attached by the late Marquis of Dalhousie [Gov. Gen. of India]; and that he was, *de facto*, in command of it—being in the *station* (alone in front) of the commanding officer, there receiving from the Adj. Gen. Q.T. the orders of the Commander-in-Chief, and having by his own word of command set the second advance of the corps in motion. Subsequently the senior officer, overtaking the corps, received from him the General's orders, took his station in front of the line, and then and there assumed command.

The singular neglect of so important a service has been fully commented upon by the press, and the circumstances do not redound to the credit of 'the system.' For the campaign in question [Actions of Rannuggur, Passage of the Chenab and Sadoolapore, Chillianwalla, and Goozerat] Major Laurence-Archer has received a medal and two clasps. He has held several independent commands—unusual for a junior officer.

Major Laurence-Archer has been a contributor to literature during the last thirty years, within which period he has been the author of various works—"The Orders of Chivalry," "Monumental Inscriptions of the British West Indies," "An Account of the Surname Edgar," "Mnemosyne,"

"Idone," &c., besides extensive contributions to periodicals.

As regards his family, his name will be found specially mentioned in the Lyon-King-of-Arms—Depule's magnificent work on "Scottish Arms," as a descendant of the ancient Earls of Northumbria [afterwards of "Dunbar and March"]. Although, in common with the families of Scarlett [Ld. Abinger], Campbell [Visct. Stratheden], he is a direct descendant of John Laurence, reputed son of Henry Laurence, President of Cromwell's Council of State; his surname "Laurence" is derived from a distinct family of the same name, of Franco-Dutch lineage, and subsequently connected by marriage with that of William Penn, the founder of Pennsylvania, &c. He is also a co-representative of a branch of the noble family of "Taaffe," and in the paternal descent he is said to trace from a "le Archer," the tutor of King Henry I., whose pedigree is given by Dugdale, Burke and others.

We observe that Bro. J. H. Laurence-Archer, has been promoted to a majority in the Army, but without the salary of that rank. It certainly seems an anomaly that an officer of twenty-nine years' active service, who has been wounded in action, and *purchased* his commission, and according to the *Scotsman* and the *Edinburgh Courant* [March 2] from which we quote, should receive the *minimum* pay of a captain [£127 a year], while another class of captains, accidentally coming under a recent rule, who are necessarily his juniors—have not sunk their capital in purchase, and have not the above services—should now receive from £300 to £600 a year! The cause of this, we believe, is that ameliorative legislation is not "*retrospective*," as it surely ought to be.

## In Memoriam.

We deeply regret to announce the death, on the 26th ultimo, at his residence, Disley, of the Rt. Ill. Bro. Beeby Bowman Labrey, 33-95°, 90°, Grand Chancellor General of the Rite. He died in his harness full Knightly, being present at the Meeting of No. 2 Chapter on the 24th; but had been ailing for 20 years of rheumatic gout, which seems to have attacked the heart. He was 65 years of age, and initiated into Freemasonry in the Lodge of Virtue, Manchester, and was P.M. of a Lodge at Bacup Rossendale, and P.Z. of the Virtue Chapter, Manchester. He was installed a Knight Templar in the Jerusalem Encampment, Manchester, in 1852, and was its E.C. in 1860. The ardent follower of legality and ancient teaching in all things, although a Rose Croix of the Ancient and Accepted Rite, he threw himself into the revival of the Rosy Cross and Kadoosh Council attached to the Jerusalem Conclave; and finally, owing to the opposition which that body experienced from those un-

acquainted with its position, was instrumental in uniting them with the Chapter and Senate No. 2 of the A. & P. Rite, and continued Sublime Dai of the Council until his death.

Bro. Labrey was the descendant of an old Manchester family which hailed originally from Cumberland: he was a Fellow of the Literary and Philosophical Society, a Government Trade-mark Expert, and a great authority on Entomology, to which he devoted his Saturday afternoons, and had visitors from far and near; and he discovered a new mode of classification by the examination of the form of the wing-scales.

Bro. Labrey belonged originally to the Society of Friends, but went over to the Church of England after his marriage. He was literally a man whose word was his bond, and in whom honour was the moving principle; and if it is allowable to predicate of any Mason that his future is peace, it is of our worthy Grand Chancellor. He was interred at Disley Church, on the 29th April, amid a numerous assembly of mourners, in which the A. & P. Rite was represented.

## Reports of Masonic Bodies.

### ANTIEN T AND PRIMITIVE RITE.

#### MANCHESTER.

PALATINE AND JERUSALEM CHAPTER, No. 2.—This Chapter held its regular meeting of the 4th Monday in each month, on the 25th ult., at the Grosvenor Hotel, Victoria Street, Manchester, and was in fair working order. Four candidates were balloted for and duly elected, and Bro. Joseph Bigio being in attendance was received with the full ceremonial of the 4°, Discreet Master, and 11°, Knight of the Rose Croix; an attractive part of the ceremonial of the 4° was the New Mystic Light, a glass transparency, about 12 by 15 inches, lighted by a gas jet, and designed by a Manchester sign painter, and which we mention for the information of those who have not obtained this necessary accompaniment. All the officers were in their places, with every necessary arrangement for the full ceremonial. The Sir Knight Secretary announced that the proprietor of the Grosvenor Hotel had very kindly offered to contribute half the rent of the rooms towards the Chapter expenses. The Most Wise, in proposing a vote of thanks, alluded to the great courtesy shewn by Mr. Wothom, and the trouble he had taken to get everything into satisfactory order for the meeting, and expressed his pleasure that the Illustrious Brethren had secured such excellent quarters as would induce them to make the hotel the rendezvous of the Rite in the North. It was then announced that several of the Sir Knights had made very handsome presents to the Chapter:—Ill. Bro. J. R. Dobson, a double set of investing collars for the degrees, from the 4—10°; Ill. Bro. Jos. Hawkins, a handsome ballot and alms-box; Ill. Bro. Rd. Higham, loving cup and engraved urn; Ill. Bro. Joseph Boardman, platter and salt; Ill. Bro. Walter Briggs, Bible and floor cloth. A vote of thanks by acclamation was tendered the generous donors. One brother was proposed as a candidate for the next meeting on the 4th Monday in May, in addition to the three already accepted, and the resignation of one of the old Members was tendered and accepted.

#### LONDON.

ROSE OF SHARON, ROSE CROIX CHAPTER, No. 6.—The regular Meeting of this Chapter was held on the 13th April, at the Moorgate, under the presidency of Sir Knt. Hy. Meyer, 33°, P.M.W.—When Comp. Charles Bassett, of Jerusalem Chapter, was received into the A. and P. Rite, and perfected a Knight Rose Croix. The Secretary also announced that Bro. A. C. Fowler, of Lodge 1717, Bridgend, Glamorgan, had been received

on the 30th March by communication, and desired to be affiliated to this Chapter as a Country Member.

The election of Officers due at this Meeting was postponed until the the Senate Meeting in May. The Chapter was then closed in Antient and Primitive form and adjourned.

#### GLASGOW.

SPHYNX ROSE CROIX CHAPTER, No. 8 S.S., and No. 1 for SCOTLAND.—The regular Meeting of this Chapter was held within the Chapter Rooms, No. 30, Hope Street, Glasgow, the 20th day of the Egyptian Month Paophi, answering to the 20th April, 1882.

The Chapter was opened on the 11° by the M. W. Stephen Robertson, 32°: James Shirra, 30°, Knt. (acting) S.W.: John Walker, 30°, Knt. J.W.: Wm. F. Shaw, 32°, Knt. S.G.C.: T. M. Campbell, 33°, P.M.W., acting Knt. Orator: Wm. L. Shaw, 30°, acting Knt. Captain of Guard: John McNair, 30°, acting Knt. Conductor: Wm. Carruthers, 30°, Knt. Organist: D. Chalmers, 30°, Knt. Sec.: J. McWilliam, 30°, Knt. Treas.: James Winning, 30°, and others.

The Secretary read the minutes of last regular meeting which were confirmed.

It was moved by Ill. Bro. T.M. Campbell, 33°, that the Sphynx Rose Croix Chapter support the proposition that one-third of the funds of the Sovereign Sanctuary be devoted to a benevolent fund for the purpose of fraternal assistance to those deserving in connection with the Antient and Primitive Rite; after some discussion the motion was continued to a future meeting.

Application for reception was read from Bro. Andrew Galbraith, W.M., Lodge Livingstone, No. 599 (S.C.), R.A. Chapter St. Andrew's, No. 69 (S.C.)—the applicant was recommended by Sir Knt. J. McNair, 30°, and the committee of investigation were Sir Knt. T. M. Campbell, 33°, J. Walker, 30°, and D. Chalmers, 30°, the declaration being witnessed by the P.M.W.

The Neophyte was then admitted and duly instructed into the mysteries of the Rose Croix, perfected, and installed, the M.W. officiating, assisted by the P.M.W. and Office Bearers.

The Sir Knts. afterwards united together in the Feast of fraternal affection, and there being no further business, the Chapter was closed in A. and P. form.

#### IRELAND.

PRIMITIVE PILGRIMS ROSE CROIX CHAPTER, No. 5.—The regular meeting of this Chapter was held at their registered rooms, Dublin, Saturday, April 15th. The Ill. Bro. Auguste Monillot, 32°, in the chair. The names of two Brethren were proposed, and unanimously passed. The Chapter agreed in conjunction with the Limerick members of the Rite to petition the Sov. Sanc. to grant a Charter for a Grand Mystic Temple.

The R. Ill. Bro. J. H. Southwood, 33°, G.T.G., and Ill. Bro. C. M. Wilson 32°, were elected Honorary Members of the Chapter.

The Grand Treasurer Gen. being present, announced that the £5 5s. given by members of the Chapter to the Royal Masonic Benevolent Institution constituted the Most Wise a Governor of the Institution for 15 years. The Chapter was then closed in Antient and Primitive form.

#### FRANCE.

A SPLENDID banquet, followed by a ball, was given by the Lodge "La Renaissance," on Saturday, the 29th April last. The *Kneph* was represented by Ill. Bro. A. O. Munro. Mademoiselle Marie Deraisne (a lady Freemason) promised to give a speech, but failed to appear. Letters of excuse were read by the Ven. Bro. Boné. The usual toasts, the "Vive la Republique," the "Vive la France," and the "Vive la Liberté," excited all those present. The Ven. proposed the admission of ladies into Freemasonry. Bro. Rainot answered, saying that the duty of women is to mind their own homes and families. Bro. Lambert, corroborating the remarks of Bro. Rainot, added that the education of children depends entirely on their mother, and that, for the sake of simple curiosity, the mothers must not neglect their duties. (Claps of hands and 'Bravos!') The fête ended on Sunday at 5 a.m.

(For remainder of Reports, see page 135).

## 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°, 91, Clarence-road, Clapton.

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

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

In Aberdeen, of the Gd. Inspector Genl., Bro. T. L. Shaw, 33°, Regent Quay.

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

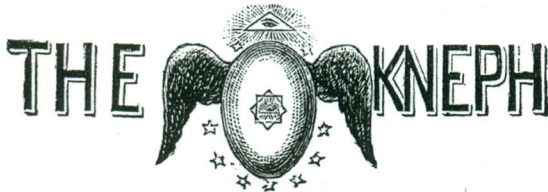
In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.

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

Bro. Gould, Hillsborough, Subscrptn. recd., 2/1, with thanks.

Bro. Darius Wilson, Boston, Subscrptn. recd., £1, with thanks.

THE postal rate for *Kneph* is ¼d. per 3 copies for inland and 1d. per 3 copies for foreign and colonial. American Brethren will therefore please reckon their subscription for single copies, 2s.; two copies, 3s. 6d.; three copies, 5s. per annum.



LONDON, MAY, 1882.

### THE ANTIENT AND PRIMITIVE BALL.

WE are constrained to use the title above given in reference to this festive gathering, because, although professedly given by the Sir Knights of the Rose of Sharon Rose Croix Chapter, it was intended as a fraternal gathering of all ranks of the Antiient and Primitive Rite, and Brethren of other degrees, the presence of the ladies affording an opportunity for the introduction of the family element, in which our Lodge meetings are necessarily deficient. That the Ball and its object was completely successful, we unhesitatingly affirm, for a more brilliant and effective gathering we never witnessed, and although the attendance was limited to about 80, yet such was the happy effect of Bro. Honig's inspiring music, that every dance of the 24 on the programme was well filled, the ladies entering into the spirit of the thing with an alacrity, that betokened hearty approval both of the object of the gathering, and the means adopted to carry it out. Considering the short time the affair had been in preparation, and that it was to a certain extent experimental, we think

the promoters may congratulate themselves on a very successful first effort; at any rate that appeared to be the general opinion, the ladies especially being evidently warm supporters of fraternal gatherings of this description.

At about midnight the company betook themselves to the supper room, where under the genial presidency of Ill. Bro. J. H. Southwood, 33°, ample justice was done to the excellent viands provided by Bro. Best; but two toasts were given, the Queen, and the Ladies; in his speech prefacing the latter toast, Bro. Southwood undertook to satisfy the curiosity of the fair by enlightening them as to the secrets of Freemasonry, and Ill. Bro. Harrison, 31°, returned thanks. Bro. Nesbit gave admirably the solos of the National Anthem to a harp accompaniment.

After supper dancing was resumed with renewed vigour, and continued until the beams of a bright May sun contrasted rather oddly with the gas lights still burning, and as Bro. Honig and his excellent band had by this time achieved the last dance on the programme, encores innumerable notwithstanding, the reluctant revellers were compelled to betake themselves to their respective equipages, and we doubt not enjoyed a merry drive in the fresh morning air, and pleasing recollections of the Antiient and Primitive Ball.

### THE MASONRY OF ANTIQUITY.

IN my "Speculative Freemasonry," 1872, I pointed out that a similarity existed between Craft Masonry and the Military and Ecclesiastical Guilds, and that even in Mediæval England there was a Caste system of Freemasonry. The traders had their Apprentice, Fellow, and Master; the Military their Page, Esquire, and Knight; the Church Deacon, Priest, and Bishop, at one time the discipline with a secret system of signs and words; and that these in each case were conferred with appropriate ceremonies. I shewed also that the Jews had their Practical and Contemplative Freemasons, and that this system was transmitted to the Gnostics. That the Egyptians, in all probability, had their Craft and Priestly Mysteries, whilst in modern times we had, side by side, the Craft and Rosicrucian systems, the latter developing into the high grades of modern Freemasonry in thus hiding itself from public view. I wrote then, at page 40, as follows:—"We have one rite claiming derivation from the operative builders, a second from the Templars, a third from the Rosicrucians, a fourth from the ancient Theosophy of the Jews, and a fifth from the Egyptians. . . . But it may be observed that it is not to the Middle Ages and Europe merely that the symbolism of the mysteries of which we are treating is confined,

inasmuch as it is traceable in the architectural ruins and remains of Egypt, India, and Palestine, thus proving the knowledge and association of the builders, or some parts thereof, through a long course of centuries; the separation of the essentially Christian part of a Gothic Church by the rood-screen corresponds symbolically to the similar triple division of some of our rites. For as the Egyptians symbolically embodied their mysteries in their architecture, and the Jews in the Temple of Solomon, so the Masons in their Lodges, and in the architecture of the Christian Churches, embodied their ceremonials, and any one is but an epitome of the whole range of the Speculative Mysteries." To this I may here add that all these three castes are carefully represented in our Antient and Primitive Rite of Masonry. In the Craft Lodges we have the Artizan portion; in the Senate and Rose Croix the Military Caste; in the Council degrees the Priestly Caste.

I have been led to these remarks by an exceedingly interesting controversy which has arisen between the native Indians and the Government, to which prominence is given in the February "Theosophist." This contention develops the fact that a system of Masonry was known in India in the most ancient times. The Vedas frequently mention a system of three degrees, and makes death the penalty of divulging the mysteries of the 3rd degree to those of the 2nd. This system is yet practised by the Holy Yogins, or those who have devoted themselves to the Contemplative life. I cannot speak for the mysteries of the Military Caste, but by analogy I should suppose such to exist, and perhaps our Indian friends will instruct us fully. It seems, however, from the controversy with the Government, that the Sudra Caste (traders and artizans) have a "Yogam" or Lodge system of their own, which differs only from the Brahminical in the fact that they interpret the Vedas by the symbols of the Mason's art, and style Brahma "Visvakarman," or Great Builder of the Universe.

In the words of the pamphleteer, without further comment, I shall now lift the veil which hangs over the contention and decision.

JOHN YARKER, 33-96°.

WITHINGTON, MANCHESTER, March 1st, 1882.

Here follows the extract referred to in the THEOSOPIST, of February last.

#### INDIAN NATIVE MASONRY.

THE Masonic Institution was wide-spread in India in ancient days, and cherished by the Initiated in secret, if indeed India was not the Parent of all Freemasonry in the world.\* The Truths or Secrets of Hindu Theosophy have been inculcated and preserved in the architectural Symbolism of Human art as well as in the Macrocosm and Microcosm of nature. The Initiates of the

\* Which—we have strong reasons to believe—it was.—ED.

*Art-Fraternity* belonged to all castes and races, and the Hindu Initiates, called at this day the *Kammalar castes* in many parts of India, wear also the thread or sign of Initiation like the Brahmans, who only are privileged to become the Initiates of the *Nature of Vedic Fraternity*. "Visvakarman," meaning the Builder or Mason of the Universe, is the supreme God of the Art-school, and corresponds to "Brahm" of the Brahmans. The truths or secrets are precisely the same though differently symbolised or studied in the two systems. The Rishis of the Vedic school were, of course, also Founders of the Masonic. The words "Silpa Thachu" are tantamount to Masonic, the first being a Sanskrit and the second a Malayalam word.

It will now be clear to the reader why the Masonic Initiates, or the Hindu castes known as carpenters, masons, blacksmiths, goldsmiths, &c., often dispute the superiority of the Brahmans, how the Pyramid of Egypt is being discovered to be a stone-Bible, and why the Hindus prize the worship of idols in temples.

Temples and even private houses in India are built under the rules of the *Thachu-Veda* or architectural philosophy, which has precisely corresponding gods and ceremonies to those of the other Hindu Vedas. In Malabar, this Masonic superstition (as those who do not know style it) is particularly strong, and often palaces and temples too have been pulled down for accidents attributed to violation of the rules of *Thachu-Shastra*.

I am not surprised that the Arbitrator and the Madras Government have not suspected any such philosophical mystery to exist in this matter, for true initiates and adepts are rare even amongst the Hindus, who are all blind adherents of the craft in faith as opposed to knowledge.

Suffice it for my present purpose to state that the Yogakars of the temple in question of Iranjalacooda have from time immemorial constituted a Masonic Fraternity, as indeed all Brahman Yogams are such a fraternity to whom Vedic is not different esoterically from the Thachu. The arbitrator calls the Yogam in his decision an "Office," and yet strangely enough says that the Rajah of Cochin and certain Numboory Brahmans belong to it. "Yogam" etymologically and popularly too means an assembly or meeting, from *yug*, to join. The religious *yoga* is joining of the Soul to God. The secular *Udyogam* or appointment in the Government service or under a master is to be joined to some work or superior; *Viogam* is the break of a connection and so on. Nor have the arbitrator and the Madras Government considered the etymology or Philosophy of the "Thachudaya-kaimal," which literally means the chief having the Thachu secret. The Yogam (whether Trustees or Proprietors) of Irinjala-cooda then have conferred that Spiritual Degree or "Stanom" on a proficient in the mysteries of their Masonic craft, if ever they found one worthy of being so ordained.

Both the Rajahs of Cochin and Travancore as well as the Yogakkars are agreed that a chief of the Kayankulam Royal Family now extinct once received this veneration as Thachudaya-kaimal after performing the miracle of "Kudalmanikkum" in the temple. "Kudalmanikkum" literally means the gem-absorbed into the idol of the saint united to God esoterically (see Petition D). The Temple is known in consequence as the Kudalmanikkam Temple. This origin of the Thachudaya-kaimal is kept in the background in the decision, though it is most essential for the correct understanding of the dispute and of the treatises on which that is based. How can the Travancore Sirkar argue that its nominee and secular Manager is the Thachudaya-kaimal while before sending him over as manager it is privately seeking (see Petition D) the horoscopic consecration of a Thachudaya-kaimal at the Temple by the Yogam? Nay, its nominee can

start from Trevandrum *only after the consecration*, the Rajah himself touching his palanquin as his superior or as a god even. Let Travancore deny, if it is possible, that it is not necessary or intended to have this consecration or to pay this reverence to its nominee, or that its nominee can belong to any family or Hindu caste or must lead a life of celibacy and devotion!!! Travancore at first misled the arbitrator and the Madras Government by one line of argument, and now disregards the religious sense of the Rajah of Cochin and the Yogam.

The fact is that *the Kayankulam Chief, who by his merit commanded the reverence of the Yogam*, was occasionally represented at the temple by his nominee of a particular family and caste who was specially trained and inspired by him. This family is of the Sudra caste. When the Kayankulam family became extinct (why repeat that tale of horror?) and its territory annexed to Travancore, and while the Yogakkars still revered the Kayankulam family and the Sudra, who were occasionally sent over to represent the true Thachudaya-kaimal, *the Rajahs of Cochin and Travancore honored the feelings of the Yogakkars by promising in the form of a treaty between them and the one* (as the Territorial sovereign) *to send for the other* (as the Sovereign of the Sudra family) *to send a member of that Sudra family if the Yogam ever required Spiritual instruction as in the past.* Such a treaty is not one that admits of specific performance on the part of either Rajah apart from the antecedent desire and intention of the Yogam. That Sudra family possesses no particular merit now-a-days. That Kayankulam chief who possessed miraculous merit is no more.\* The Yogakkars do not need spiritual instruction from any incompetent man. It has not been found that there has been a succession of Thachudaya-kaimals. Even in the *treaties* in connection with the Thachudaya-kaimal, "*repair of the Temple*" is alluded to *esoterically* as the function of the Thachudaya-kaimal.

A Thachudaya-kaimal once ordained by the Yogam must hold office and be revered for life. The arbitrator not being an initiate cannot, of course, understand (see paras 2 and 15, B) how it would take two Kaimals 90 years to rebuild "a small portion of the temple," though "the most sacred." What is a small "Sri-kovil" to the arbitrator (and in respect of that to the Travancore Government too) is *esoterically the profoundest theosophy of the Yogam.*

The Thachudaya-kaimal of the Yogam is, then, a sacred character revered by Rajahs and Brahmans, notwithstanding his caste previous to consecration. *Because he is a Thachudaya-kaimal*, therefore, only he is allowed by the Yogam to manage the endowments. The Yogam can manage the endowments otherwise when they have not consecrated a Thachudaya-kaimal, or when they do not want him to divert his attention from spiritual to temporal concerns. Indeed a true Thachudaya-kaimal or Sannyasi will not care to manage the temporal affairs.

Hence, as the arbitrator has rightly found, *neither Rajah has exercised any control after the consecration of the Thachudaya-kaimal by the Yogam.* The Government of His Highness the Rajah of Cochin having a vote in the Yogam, and by virtue of its competency and general powers as Government, have been managing the temporal concerns *on behalf of the Yogam.*

\* European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out in India? They have not "died" out, nor is their absence due to "Kali Yug," as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.—ED.

## Correspondence.

To the Editor of KNEPH.

Dear Sir and Illustrious Brother,—I avail myself of the opportunity allowed to the members of our beloved Rite, and beg to enclose you a verbatim translation of the letter written and addressed by Monsieur Lafeuille, a Catholic Priest, to the Illustrious Brother, Victor Lambert, Ven. of the R. L. "L'Avenir" Oriental Rite of Misraim; regularly constituted in the Valley of Marseilles.

Yours truly and fraternally,

A. O. MUNRO, 30-90°.

FROM THE CHAINE D'UNION.

BONE, November 20th, 1881.

Sir,—I have not the honour of being acquainted with you, but in the name of the society at the head of which you are placed, I take the liberty to address myself to you with full confidence. I am a Catholic Priest! I suppose you think that our thoughts and sentiments are diametrically opposed; you, as a Freemason, I am certain have left behind you all the old prejudices of the vulgar, to follow the path of progress; I, as a Priest, could have attached myself to the same prejudices, and so drag shamefully the disgraceful chain, during the rest of my days. I must confess it to you, I have hesitated for some time between Liberty and Slavery, but sound philosophy teaches me that all men have received from the Creator the germs of Liberty, and are forbidden to neglect this precious gift. I wish to have the courage of my opinions, and not to deliver myself outwardly to deeds and practices which my judgment disapprove. But, Monsieur le Président, this is not the only reason that constrains me to write and express to you my sentiments. To form any society whatever, principles and men are required! The principles which are the basis of the society of which I am still a member, have been studied by me seriously and without any foregone conclusion. These are not in conformity with reason, for they are based on a blind faith which an equal of mine pretends to possess the right of imposing. From my side, after serious studies, I believe (without any pretention to impose my belief) that God has placed in every man's heart enough of natural religion to enable him to do without that of men. "Ne fais pas à autrui ce que tu ne voudrais pas qu'on te fit." (1) Here lies all foundation, the unshaken foundation of natural and philanthropic religion. About religious principles, I do not admit but those of conscience, and reject all others without any distinction; I reject especially the inextricable dogmas of the Catholic Religion, to wit; of the religion which made the Saint Bartholomew (2), the Dragonnades (3), The Auto-da-Fe (4), and the Inquisition. As to those who represent this religion, there are some whom I esteem and venerate, but it is as men that I consider and love them. Alas! if there is one worthy of the affection of men, how many there are who are worthy of hatred and scorn! One ought to have lived amongst them to have cognizance of these hideous and scandalous souls. There is a proverb that says "Medisant comme un Prêtre" (5). I guarantee the truth of it. There is a "solidarité" and a clanship in all human societies, except in the religious ones: the Jesuit discharges his fire-arms on the Capuchin, the Capuchin on the Dominican, the Dominican on the "Prémontre" (6), and so on. It is a rolling fire of detractions and calumnies. It is not less true to say that, "Wolves do not eat each other." It is after understanding (as I have just described them to you) the principles of which I have imbibed, and the men with whom I have for a long time been associated, that I take the liberty of asking to be enrolled under the banner of Freemasonry. I am sure to meet under that standard so much criticised, that universal philanthropy which is only found amongst you. At the same time I request of you aid and protection, to free myself of the state in which I am situated. If you render a soul to liberty, your reward would be great and glorious.

Please accept, Monsieur, the expression of my highest consideration.

(Signed) LAFEUILLE,  
Professeur de Rhétorique, still Priest  
of the Catholic Religion.

(1). "Do not to another that which thou wouldst not be

should do to thee." This quotation of the author is a paraphrase. See Luke vi. 31.

(2). Massacre of Protestants by Catholics happened in Paris, on the night of August 24th, 1572, under the reign of Charles IX.

(3). Despatch of the Dragoons under the reign of Louis XIV. to force Reformists to be converted Catholics.

(4). Time when Jews and Heretics were sentenced to be burned alive by the Inquisition in Spain, Portugal, Rome and other countries where the priests had the control of nations.

(5). Slanderer like a Priest.

(6). A religious order founded by Saint Norbert.

#### ROUMANIA.

On the 1/13th March the general assembly of the Grand Lodge and Sovereign Sanctuary was held for the third time since it received its constitution 8/20 September, 1880.

On this occasion 33° was accorded to the Bros. Theodor Socotesco, Venerable (W.M.) of the Lodge *Armonia* of Pilesti, formerly Prefect and Deputy; Joan Deivas, a Mason since 1828, formerly an Officer; Constantin Flomorceano, formerly Major, Venerable (W.M.) of Lodge *Prahora* of Ploesti; Pericles Paltineano, formerly one of the editors of the *Telegraph*—a Brother who has worked well for Masonry, and to whom has been given the charge of the Secretariat of the Sov. Chapter of Knights of the Rose Croix *Steaoa Dunarei* of Bucharest. The G. L. and Sov. Sanc. has exchanged representatives with the Sup. Council of Greece, and named as its representative Ill. Bro. Emanuele Galani, 33°, Gd. Sec. of the Sup. Council of Greece, which has named on its side Ill. Bro. G. Argyropolu, 33°, of the Chapter *Hyram* of Braila. The Sup. Council of Mexico has nominated J. Ill. Bro. Capt. Constantin Moriu as its representative. The Grand Lodge of Liberia has appointed Ill. Bro. Dr. Constantin Georgesco, 33°, Venerable of the Lodge *Aurora*, and member of the Sov. Sanc. as its representative—at or near the Gd. L. and Sov. Sanc. of Roumania, which now enjoys representation with the Gd. Orient of Spain, the Sup. Council of Greece, the Sup. Council of Mexico, the Sov. Sanc. of Great Britain; of Naples, of Tunis, of U. S. of America, and of Canada, and is in friendly relation with the Gd. L. of Ireland, and other important Masonic Powers.

The Gd. Orients of France and of Rome have bitterly opposed the establishment of the Roumanian Gd. Lodge and Sov. Sanc., and have, by admitting rejected applicants of the Gd. Lodge of Roumania, helped to swell the feeling of animosity against it; but the Gd. L. of Roumania keeps firm in its determination to admit only good men and true to its membership, and although weak in numbers, and also in funds, by comparison with its rivals, bids fair to make itself respected amongst the more enlightened of the Masonic Powers; in evidence of which the Sup. Council of the Scottish Rite of Italy (Torino) has taken notice of the protest made by the Roumanian G. L. and Sov. Sanc., and has addressed a circular of remonstrance to all the Sup. Councils of the Scottish Rite. The general assembly has decided also that the Lodges and Chapters under them shall vote a sum in aid of a projected journey to Paris to make known to French Masons the unworthy acts of the Agents of the Gd. Or. of France in Roumania, and with the view to establish amicable relations with that body.

On 3/15 March a grand banquet was held, at which the representatives of all the Lodges and Chapters assisted to the number of more than 150 Brethren, on which occasion Bro. V. Goyer, a Frenchman, member of the Lodge *Steaoa* recited a poem, which he had composed in honour of the Gd. Master.

A new Chapter, under the title of *Steaoa Moldovei* has been approved and constituted. On 8/20 the Sov. Chapter of Rose Croix, *Steaoa Dunarei*, has elected the G.M. as Most Wise for the third time. This Chapter has occupied itself in relieving the sufferers from the fire which has destroyed the towns of Neamtso and Falcin.

The Antient and Primitive Rite has taken the lead in Roumania, all the Lodges and Chapters, with the exception of the foreign Lodges, following its ritual.

The Gd. Master adjunct of the Gd. L. Suisse Alpina, who lately visited the Lodges under Gd. L. & Sov. Sanc., expressed himself delighted with the good arrangements and regularity

of the work, and two English Brethren, of L. Belgrave of London, were lately Visitors. It is a curious fact that Italian Masons holding under the Gd. Or. of Rome, who may be travelling in Roumania, prefer visiting the Lodges under the Antient and Primitive Rite to those of their own Gd. Orient. [We are indebted to the courtesy of the G.M. of Roumania for the above interesting account of Masonic doings in Roumania.]

#### MARK MASONRY.

DUKE OF CONNAUGHT MARK LODGE, 199.—The Installation Meeting of this Lodge was held on Thursday, 4th inst, at the Moorgate, Finsbury, Bro. Hy. Meyer, W.M., presiding, assisted by Bros. W. J. Meek, G.S.J.P.M.: W. Beasley, S.W.: Hy. Stephens, J.W.: J. J. Gould, M.O.: J. H. Southwood, Reg. of Mks.: J. Hill, Sec., and others. The preliminary business being disposed of—The W.M. elect Bro. Beasley was presented by Bro. Meek for the benefit of installation in the chair of A., and a Board of installed Masters being formed, was duly placed in the position of Authority, and saluted by the Brethren. Bro. Beasley afterwards invested his officers as follows:—Bros. Hy. Stephens, S.W.: J. J. Gould, J.W.: J. H. Southwood, M.O.: E. Harrison, S.O.: G. Andrews, J.O.: B. Meyer, Treas.: J. Hill, Sec., and acting Reg. Mks.: W. J. Meek, P.M.S.D.J.G.: Hy. Meyer, J.P.M.; addressing to each a few words of kindly welcome and recognition of past services. The W.M. desired especially to thank the two P.M.'s of the Lodge, Bros. Meek and H. Meyer, for the graceful way in which they had proffered their services in inferior offices so as to ensure the efficient working of the Lodge. The W.M. then, in the name of the Lodge, presented the outgoing W.M. Bro. H. Meyer with a very handsome P.Mk.M.'s Jewel, manufactured for the occasion by Messrs. Stillwell & Son, accompanying the presentation with the hope that Bro. Meyer might long be spared to wear it. Bro. Hy. Meyer briefly thanked the W.M. for his good wishes, and the Brethren for the handsome gift—remarking that he was well satisfied to find that his services were so highly appreciated by the Lodge and promising a hearty support to the W.M. during his year of office. Nothing further offering, Lodge was closed in due form, and adjourned to second Thursday in October.

A Lodge of Royal Ark Mariners was subsequently opened, Bro. W. J. Meek, W.C.N. presiding, Bros. H. Meyer, J. and W. Beasley, S. After the minutes had been read and confirmed, the W.C.N. elect, Comp. H. Meyer, J., was presented for enthronement, and duly placed in the patriarchal Seat and saluted by the Companions present. The W.C.N. afterwards invested his officers as follows: J. Comp. W. Beasley: S. Comp. H. Stephens: Comp. J.H. Southwood, S.D.: J. J. Gould, S.D.: J. Hill, Scribe: G. Andrews, G. This concluding the business of the evening, the Ark was closed, and adjourned to second Thursday in October.

The Brethren afterwards supped together.

#### SCOTLAND.

A meeting of the Lodge Union and Crown, No. 103, was held within the New Masonic Hall, 30, Hope Street, on Monday, 1st inst. The Lodge was opened by Bro. John McWilliam, 30° 90°, R.W.M., Office Bearers and Brethren. A Brother, who had received the E.A.P. and F.C. degrees, was raised to the sublime degree of M.M. The R.W.M. gave the Lecture on this degree in a very able and efficient manner.

The Lodge was then put in possession of Ill. Bros. T. M. Campbell, 33° 95°, J. McInnes, 31° 92°, and J. MacNair, 30° 90°, who advanced it to the Mark Master Degree, when the unprecedented number of twenty-five Brethren received the degree, and were instructed into the secrets of the Mark Master. The whole ceremony was performed in the usual style that those Brethren are famed for. They were assisted throughout by the R.W.M., P.M. Bain, Bros. George Muir, Gray, Robb, &c., &c. A vote of thanks to Bro. T. M. Campbell was proposed by the R.W.M., which was seconded by Bro. G. Muir, and heartily responded to. Brother Campbell, in thanking them, stated that he was always willing to come at the call of the Brethren, and had no doubt the response was mutual from his overseers, to assist them in working the higher degrees. The Lodge was closed in due form.

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### Representatives:—

- To America.—R. III. Bro. WM. YOUNGBLOOD, 33-95°, G.-Ex., 424, Broadway, New York.
- From America. „ J. H. SOUTHWOOD, 33-95°, G. Tr., 98, Houndsditch, London.
- To Tunis, Africa. „ NICOLO S. CASSANELLO, M.D., 33°, G. M., Tunis.
- From Tunis. „ JOHN YARKER, 33-96°, Gd. Master, Withington.
- To Italy. „ Chev. Com. GIAM. PESSINA, 33-96°, G.M., via Zuroli, 43, Naples.
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- From Egypt. „ JAMES HILL, 33-95°, Gd. Sec.-Gen., London.
- To Roumania. „ Captain CONSTANTINE MOROIU, 33°, G.M.; Strada Morfu, 27, Bucharest.
- From Roumania „ MAURICE L. DAVIES, M.D., 33-95°, Gd. Expert, Dublin.

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

## NOTICES OF FORTHCOMING MEETINGS.

AT THE MOORGATE, FINSBURY.

(Bro. Kingston, Proprietor.)

St. John, Wapping, 1306, 2nd Wednesday, October to May. Friars, 1349, 3rd Wednesday, October to April.

INSTRUCTION.—Metropolitan, 1507, Monday, 7.30. Prince Leopold, 1445. St. Michael's, 211, Thursday, 8.

MARK.—Duke of Connaught, 199, 1st Thursday, May, October, December, and February.

ANTIEN & PRIMITIVE RITE.—Rose of Sharon, Rose Croix Chapter, 11°—18°, 2nd Thursday in April, June, October and February.

SENATE, K—H., 20°—33°.—2nd Thursday, May and November.

GRAND COUNCIL, S.M.G.W., 30°—90°.—Annual Meeting, 2nd Thursday, March.

GRAND MYSTIC TEMPLE, 32°—94° (with its Grand Tribunal, 31°—92°).—Annual Meeting, 2nd Thursday, July.

AT THE CROWN & CUSHION, LONDON WALL.

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INSTRUCTION.—Islington, 1471, Tuesday, 7. The Crown, Thursday, 7. Old Kent (Mark), Monday, 7.

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And its Dependencies.

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Bro. JOHN HOGG, Paternoster Row, London,  
or of Bro. JAMES HILL, the Grand Secretary-General of the Rite.

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