

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 SECRETARY-GENERAL.

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[MONTHLY.

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TO THE GLORY OF THE SUBLIME ARCHITECT OF THE UNIVERSE.
ANTIEN & PRIMITIVE RITE OF MASONRY,
 IN AND FOR THE
 UNITED KINGDOM OF GREAT BRITAIN AND IRELAND,
 AND ITS DEPENDENCIES.

SOVEREIGN SANCTUARY, 33°.

*To all Illustrious and Enlightened Masons throughout the World,
 Union, Prosperity, Friendship, Fraternity.*

The Antient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis, of Cairo; Baron Dumas, Hypolite Labrunie; Marquis de Laroque; J. Pettit, and others, and is an incorporation of the various Primitive Rites worked in the preceding century, and notably the Primitive Rite of Philadelphes of Narbonne, to which the Antient and Primitive Rite refers for the origin of its principles and form of government. The seven classes into which its degrees are divided are really schools for the study of Masonic knowledge, physics and philosophy, and possessed originally ninety-five rituals, the production of more than a quarter of a century of assiduous labour and research, concerning all known Masonic Rites.

The Grand Lodge of the Disciples of Memphis, after an interval of sleep, recommenced work at Brussels, in 1838, and at Paris in 1839, when it published its statutes; but, in 1841, the Grand Master, Hierophant, the Illustrious and Enlightened Brother Jacques Etienne Marconis, 33-97°, was forced by an illiberal government to put all the Lodges in France asleep—first, however, establishing a Council, or Begency, of seven members, for the preservation of the Archives, and the revival of the Rite under a more liberal regime. In 1848 our Order revived its work at the Orient of Paris, and continued to prosper, establishing itself in America, Egypt, Roumania, and various other countries. America received it joyfully in 1856, and in 1860 the New York Council of the Rite included the number of 100 Past Masters, under the rule of the Illustrious Brother David MacOlellan; Egypt accepted it in 1860.

In 1862 the Illustrious Grand Master, Hierophant, united our Antient and Primitive Rite with the Grand Orient of France, and the High Grades continued to be conferred by the recognized Grand Council of Rites of the Grand Orient, and a formal Concordat was promulgated by the said Grand Orient, and the Illustrious Grand Master, J. E. Marconis, 33-97°, which arranged the relative values of the degrees of our Rite with those of Mizraim, the Antient and Accepted, and other Rites, recognized by the said Grand Council of Rites.

Upon this, in the same year, 1862, the Illustrious Grand Master, J. E. Marconis, 33-97°, acting in conjunction with Marshal Magnan, 33°, the Grand Master of the Grand Orient, formerly constituted the Sovereign Sanctuary of America, 33-95°. Shortly after the degrees of the Rite were reduced from 95°, to 33°, by simply eliminating those which were conferred only by name, but retaining all ceremonial grades. The Grand Orient of France continued to exchange Representatives with the Sovereign Sanctuary of America, and lists thereof will be found in the French Official Calendar, until 1869, when in consequence of the invasion of American territory by the recognition of a spurious Council of the Antient and Accepted Scottish Rite, the Americans withdrew from Representation.

In the year 1872 several Illustrious Brethren who had previously received the 33-95°, obtained a Charter for the establishment of a Sovereign Sanctuary, in and for Great Britain and Ireland, with Illustrious Brother John Yarker as Grand Master General, 33-96°, and in the same year received many Brethren, members of the Royal Grand Council of Antient Rites, time immemorial, meeting since last century, and more recently under H.R.H. the Duke of Sussex, Grand Master; and in 1874 the Jerusalem Chapter of Antiquity, H.R.M.—K.D.S.H., was formally amalgamated with the Palatine Chapter, No. 2, and Senate No. 2, of the Antient and Primitive Rite of Masonry, thus giving the Rite the prestige of a time immemorial association in England.

One of the earliest resolutions passed by the new Sovereign Sanctuary was for the establishment of an Order of Merit, of three classes, 1st, for Saving Life; 2nd, Presence of Mind; 3rd, Literary and General Merit. The decoration is a bronze

star, the three classes being distinguished by ribbons of different colours. Besides this, the Rite possesses five Decorations, 1st, the Grand Star of Sirius, or Hope; 2nd, the Cross of Alidee, or Truth; 3rd, the Cross of the Third Series; 4th, the Lybic Chain; 5th, the Golden Branch of Eleusis, or Charity. These decorations are exclusively the reward of Merit, and are conferred in a Grand Chancery, one in consecutive order every year.

A full history of the Rite, with the narrative of its early struggles, on its introduction to England, may be obtained from the Grand Secretary General, and as a contribution to Masonic history is well worth perusal. Few, indeed, could rise from the study of its straightforward narrative of events, easily proved by the references given, without the conviction that our Rite has not only a legitimate Masonic standing, second to none in the world, but that it has also the far higher claim to universal Masonic recognition. It is almost the only Rite which has had the courage to face, for previous years, the privations and trials inseparable from the poverty attendant upon spending every penny of its limited funds in the completion of its Rituals, and the world wide extension of the Truth, resting content with the conviction that, sooner or later, its value must be recognised by every thoughtful Mason, as a means whereby Masonry may be restored to its pristine purity, and man to his intellectual birthright. To those who linger fondly over the attractions of a sumptuous banquet and grudge the time spent in labour as a theft from the precious hours given to indulgence of the senses, we offer nothing that will be prized, but to the intellectual Mason, the earnest searcher after truth, we offer a banquet that never satiates, a feast from which comes no repletion, a feast of reason, leaving an unfailling appetite, and no sad remembrances for the morrow.

In conclusion, a few words as to the practical principles of the Antient and Primitive Rite of Masonry:—

It is universal, and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and believes in the Fatherhood of God and the Brotherhood of Man.

The only other qualification which it requires from its Neophyte is probity and honour, and it esteems Masonic worth, ability, and learning, above social and personal distinctions, seeking by means of its comprehensive ceremonials to extend Masonic Knowledge, Morality, and Justice, and enforce all those great principles which distinguish true Masons of all time.

Its Rituals are thirty in number, and are based upon those of the craft universal; they explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and dealing fairly and truthfully with the historical features of symbolical Masonry. They contain nothing in their teaching but what Mahomedan, Christian, Jew, Buddhist, Brahmin, or Parsee may alike acknowledge.

The government of the Rite is elective in its character, and it extends the hand of brotherhood to all legitimate Rites. It is in cordial union with a number of grand bodies of its own or similar Rites, with whom it has representatives established, and its influence is silently extending over the face of the whole globe.

The ceremonials of the Rite are divided into three series, and the Masters of each section receive the 31 and 32°, and constitute the Judicial Tribunal, 31°, and the Mystic Temple, 32°, of which the Presiding Officer, or Grand Master of Light, receives the 33°, to enable him to represent his Province in the Sovereign Sanctuary, 33-95°.

It is ordered by the Sovereign Sanctuary:—

1. That Dispensations may be given to any individual Member of the Rite in any town, where no subordinate body exists, to receive a sufficient number of Brethren to form a Chapter, Senate, or Council.

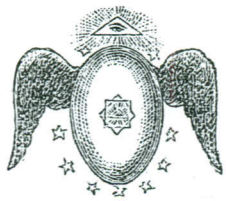
2. That CHAPTERS of the Rose Croix (11-18°); SENATES of Hermetic Philosophers (20-33°); COUNCILS of Sublime Masters of the Great Work (30-90°); and Mystic Temples (32-94°); may be Chartered throughout our jurisdiction, in accordance with the General Statutes.

3. That Grand Mystic Temples—Councils General, may be constituted in any of the Colonies and possessions of the United Kingdom, subject to the General Statutes of the Order, with privileges similar to the Grand Mystic Temples—Councils General, of England, Ireland, and Scotland.

4. Applications to be made to the Grand Secretary General (or to the Grand Chancellor General, or Grand Master General), who will furnish all information as to fees or the mode of proceeding.

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PRINCE RHODOCANAKIS.

A DISCOURSE IN PRAISE OF ANTIMONY,
AND THE VERTUES THEREOF.*

ALL expert Chymists have so commended this Mineral, that amongst all the Students of the Art, there is not one, who doth not much admire it, and not without good cause: For amongst all Minerals, *Antimony* alone hath received from Nature a Body compounded, and tempered with an admirable proportion of Elements. The Elements have given it so great and secret vertues, as if they had endeavoured to rank it in the number of those things, that have in them something of Divinity. Seeing that this sacred Lead hath power to make manifest the secret vertues of other Mettals: for it is a certain mild fire, that can preserve not only the Bodies of Mettals, but even those of Men. This is that fire which resolves and penetrates the metalline Bodies.

Let us hear what *Psellus* saith of it to *Xiphilinus* the Patriarch, who desired to be instructed of him in some secrets of Nature. *Shall I (saith he) discover unto you the vertues that lie hid in the inward parts of Antimony? or the sacred Lead, which Hippocrates kept so secret under the name of Tetragon?* Where we may note, that *Psellus* called this Mineral sacred, because he well knew it to be the perfection of Nature; the illustrious light, and flower of *Jupiter*: for there is in this Mineral a certain incombustible Sulphur, which useth to unite itself to other Mettals, and to purifie their impure and combustible Sulphur. Hence he is called the Governour of all Mettals; the light, and blood of Gold; because he doth not only correct the imperfect Mettals, but also upon the best purgeth Gold it self, and exalts his light and splendour. He is called also the Star of *Mars*, because being joynd to Iron, it melts to a bright Metalline, called the Star of Iron, and the starry *Regulus* thereof. He claims likewise to himself the

name of *Mercury*, and is called the shining *Mercury*, because there is a very near affinity between these two Minerals. He is also called *Venus* and *Phosphorus*, because he brings forth two *Cupids*, armed with different Arrows, whereof some are tipped with Gold, and some with Steel, in testimony of his affection both to Gold, and to Iron; wherefore his Father *Saturn* hath adorned him as his Son, with several titles. He is called moreover the *Magnesia*, because *Antimony* hath a certain magnetical, or sympathetick property, by which he enclines to, and affects the Mettals, that he may impart to them a greater perfection: and this, much after that manner, by which the Loadstone enclines to the Pole-starre, and tends towards it perpetually.

And to comprehend all in a word, *Antimony* with its magnetick quality, allures, as it were, all curious spirits to the search, and study thereof; and effects this much, that when they have once known it, they have a desire to appropriate it to themselves, and to exclude all others from the knowledge thereof. And this is the cause, why they imposed so many names upon it, and disguised this Mineral under the names of living creatures: as when they bid us, *Take the black Lyon with sparkling fiery eyes; and Basil Valentine calls it a Wolf*, whose process I will here insert, that such as can understand it, may learn thereby to make no contemptible Medicines for the health of man. *Take (saith he) the hungry ravenous Wolf, which is subject to warlike Mars, but originally is the sun of Saturn, which lies in the Mountains, and Valleys; ready to dye for hunger. Cast before him the body of the King, that he may eat it, and when he hath devoured it, cast the Wolf himself into a great fire, and the Wolf will vanish away, and leave the King behind him: Do this three times, and then the Lion, or King will overcome the Wolf: and the Nature of the King delights much in the tincture of the Wolf, because of the affinity that is between the Blood of these two. In this operation, thou mayest observe a most pleasant thing, for when the Lion is glutted with the blood of the Wolf, he will shine like the Sun, and his inward vertue is very great, and very profitable for any work, thou wouldest effect therewith.*

* A Discourse of the praise of Antimonic, and the Vertues thereof. Written and Published at the request of a Person of Quality. By Constantine Rhodocanakis. Printed in the year 1664.



Behold now the Mineral Key, which is delivered to us, that we may not only open Mettals with it, but withall, that we may open our Eyes, and may be able to discern as well the Internal Qualities, as the External of the Sacred Lead. This also is generally affirmed of *Antimony*, that it is very beneficial to colour withall: for there are drawn out of it several colours, or tinctures, not only to paint and beautifie the Eyes with, but also to stop their defluxions: yea, and to mitigate all sharp humors, and inflammations, and to take away their causes. Hence the Jewish women made use of *Antimony* for a *Cosmetic*, to paint their Eyes, and Faces withall; for they endeavoured to render themselves pleasing to the *Assyrians*, *Chaldeans*, and *Egyptians*. In this respect the *Chaldees* called *Antimony*, *Cohol*, and the *Arabians* *Cohl*, because it beautifies the face: as the Greeks called it *Stibi*, from its colour: for the Women did black their Eye-brows with it, as the custom is in Turkey, at this day. *Galen* also confesseth, that the *Greek*-women used it to the same end, and he teacheth, that it is not only proper to paint the Browes, but also to stop the defluxions of the Eyes. Whence he boasts, that he had found a most excellent remedy to repell, and drie up all sharp Rheumes that offend the Eyes, and this remedy was therefore called an *Ophthalmic*, and a *Prophylactic*, or Preservative of the Eyes. This Remedy was usual amongst all those people, who lived under the Romane government, and was esteemed infallible: not only to stop defluxions, but to clear the Eyes, and to take away all spots, and clouds, that hindred the sight. Hence it may appear, that *Antimony*, was used in the days of *Galen*, and principally by the phrase *Upostianizein* in the Greek tongue, from *Stimmi*, which signifies *Antimony*, because they did put the *Stimmi* or *Antimony* upon their Browes, and painted them therewith.

There were also many Physical Remedies made for the Eyes, of *Antimony*, whereof some were dry, and some moyst Confections, wherewith the sight was strengthened, and sore Eyes very readily cured. Hence it appears that *Antimony* cleanseth our Eyes, as well as Mettals, and certainly if the effects of it are so wholesome, being outwardly applyed to the Eyes, what shall we think of it, if it be ministered inwardly, and taken into the Body. Of a truth, it will no less strengthen the stomach, if it be well prepared, for it cureth all distempers of the inward parts, strengthens the appetite, and giveth ease in all stiches, and pungent distempers caused by Choleric and Sharp-humors in the Gutts, or Stomack. *Antimony* was the *Phoenix* of *Hippocrates*, but a wiseman must extract the secret, and supply himself with the knowledge of the Vertues thereof, out of its Ashes, for there they lie hid. For this Mineral doth so strengthen, and stirr up nature, that she can free, and discharge herself from Bilious humors, which breed obstructions in the Gutts, and stomach, and from thence disperse themselves into other parts of the Body; This Mineral stirreth up four several faculties in our Bodies, whereby the Excrements are expelled, and all peccant humors cast out: for it purgeth by vomit, by stooles, it

causeth us to sweat, it strengthneth the principal parts, and is a preservative against poysons.

These admirable vertues were the cause, why *Hippocrates* concealed this Mineral under the name of his *Tetragon*: and verily nature hath not produced any other Compound, wherein there is such vertue and power to remove, and resolve obstructions in the Gutts, seeing nature hath not imparted this faculty to any other Body, but hath conferr'd it upon *Antimony* alone. Hence *Basil Valentine* confesseth this Mineral to be most unducing, and agreeable to the principal parts of the Body, as the very Balsam, and Mumy of life: and he affirmeth, that there is not under heaven, a more excellent medicine, than what may be prepared out of *Antimony*, for it expelleth poysons, opens all obstructions, driveth out the superfluities of the Blood by sweat, and purgeth by stool, and vomit; most justly therefore did *Hippocrates* call *Antimony* his *Tetragon*, because of its fourfold faculties, and vertues: for it vomits, it purgeth, it sweateth, and it preserves, and strengthens withall. *Galen* calleth those shining filaments, or streakes, which appear in *Antimony*, *Plakas*: which discover, and manifest unto us, that *Antimony* is naturally full of *Regulus*, in which *Regulus* there are excellent Vertues: For by his *Plakas*, *Galen* understood the purer, and brighter parts of the *Antimony*, in which parts those four medicinal faculties lodge, which make up the *Tetragon*.

Amongst all Symptoms of Diseases, the most vehement is an extream pain of the head, which procedes from abundance of Bilious slimy humors heaped up, and impacted in the Gutts, where they cause Inflammations, and such strong Obstructions, that sometimes the natural passage downwards is stopped, that the very Excrements are purged out at the mouth: and in this cause, *Hippocrates* requires, that the patient should vomit every sixth day, should drink wine, and be purged with his *Tetragon*: in which Text *Galen* hath rightly observed, that by his *Tetragon* *Hippocrates* understood *Antimony*. For this Mineral being well prepared, roots out the Causes of this Symptom, namely the Bilious humors impacted in the Gutts. It is plain then, that *Hippocrates* by his *Tetragon*, meant *Antimony*, for this disease will not yield to any other Remedies: for purge the Patient with common Medicaments, as *Hellevore*, and the like, and make him vomit never so often, yet the pain in the Head shall still continue, for those remedies cannot resolve, and expell the Bilious excrements that cause it, and therefore the Patient must be purged with the *Tetragon*, for it is the property of this Mineral to resolve Obstructions, and purge them out both upwards and downwards, as also by sweating, and to strengthen the natural parts, which have been weakened by the peccant matter. And seeing this Mineral is Diaphoretick withall, it doth by a gentle transpiration disperse, and expell those noxious vapours and fumes, which ascend from the Stomack, and the peccant matter, up to the heart, and the head, and cause those troublesome symptoms: and these excellent effects made a famous Philosopher call *Antimony* the *Healing Mumie of life*. (To be continued.)

Reports of Masonic Bodies.

ANTIEN AND PRIMITIVE RITE.

LONDON.

METROPOLITAN GRAND MYSTIC TEMPLE.—The quarterly communication was held on Thursday, 12th ult., at Freemasons' Tavern, Great Queen Street. The R. Ill. Bro. J. H. Southwood, 33°, G. M. of L., presiding, assisted by R. Ill. Bros. H. Meyer, 33°, Gd. Orator: James Hill, 33°, Gd. K.R.: T. Francis, 32°, Gd. Expert: J. Harrison, 32°, Gd. Conductor: T. Sims, 31°, Gd. Overseer: L. Honig, 32°, Gd. Organist. The minutes being read and confirmed, and the business on the agenda disposed of, the Temple was closed in Antient and Primitive form and adjourned until December.

ROSE OF SHARON ROSE CROSS CHAPTER, No. 6.—The first regular meeting of this Chapter after the recess was held immediately following the close of the Gd. Mystic Temple, the following Officers and Members, in addition to those named above, being in attendance: Ill. Bro. A. Mullord, 30°, Kt. Captain of Guard: Sir Kut. C. Wassett, 11°, Knt. Guard of Tower. Chapter having been opened on 11° and the graven tablet read and confirmed, ballot was taken for Bro. W. J. Kennaby, of Lodge Earl Spencer, 1420, on the nomination of V. Ill. Bro. L. Honig, 32°, seconded by the M.W., and resulting unanimously in his election. Chapter was declared open on the 4°, and Bro. Kennaby was introduced and carefully instructed by the M.W. in the secrets of that degree. Chapter was then raised to 5°, and in like manner Bro. Kennaby was received a Sublime Master; Chapter was then raised to 6° (Sacred Arch), and the ceremony fully worked of that interesting and important degree; the succeeding degree being in the nature of a pendant to it was also conferred, the work, notwithstanding the lengthened ceremonies, being most carefully and impressively done; the musical abilities of Bro. L. Honig considerably aiding the effectiveness of the Ritual. At the close of the Chapter the Sir Knights supped together; the usual loyal and A. and P. toasts being heartily responded to. In reply to the toast of his health, the newly advanced Sir Knight expressed himself as not only delighted with what he had seen and heard, but astonished to find how little he knew of Masonry, and determined to persevere until he reached the summit of Masonic knowledge; already he felt that he had learned much that he knew nothing of before, and that was great encouragement for him to proceed. The M.W. in proposing the toast of the Officers took occasion to remark, that it would much relieve those Ill. Brethren who took upon them the principal burthen of work if the Junior Officers would be punctual in their attendance. He hoped, now that the holiday season was over, and they had recommenced work, that he should find every Officer at his post, and that each would do his best to secure the efficiency of the work and the continued prosperity of the Chapter.

GLASGOW.

SPHYNX ROSE CROSS 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, on the 21st day of September, 1882.

The Chapter was opened on the 11° by the M.W. Stephen Robertson, 32°; J. McInnes, 31°, Knt. S.W.; J. Walker, 31°, Knt. J.W.; J. McNair, 30°, Knt. Captain of Guard; D. Muir, 30°, Knt. Organist; T. M. Campbell, 33°; W. L. Shaw, 30°; James Shirra, 30°; A. Galbraith, 30°; J. S. McCall, 30°; D. Chalmers, 32°; and others.

After sundry instructions had been imparted by the M.W., the following Office Bearers were duly installed into office:—Ill. Sir Knt. Stephen Robertson, 32°, M.W.; J. McInnes, 31°, Knt. S.W.; J. Walker, 31°, Knt. J.W.; J. McNair, 30°, Knt. Captain of Guard; David Muir, 30°, Knt. Organist; D. Chalmers, 32°, Knt. Sec.; James Gray, Sentinel. Ill. Sir Knt. T. M. Campbell, 33°, officiated and read the charge with much effect.

T. M. Campbell, 33°, Gnd. Ex. Gen., obligated Sir Knts. D. Chalmers and John Walker as Grand Defenders of the Rite 31°; and there being no further business the Chapter was closed in A and P. form.

MARK MASONRY.

THE DUKE OF CONNAUGHT LODGE, 199, held its first Meeting after the recess at its new quarters, at the Town Hall, Shoreditch, on Wednesday, 18th ult., under the presidency of the W.M. Bro. W. Beasley, Pro. Gd. Steward Middlesex and Surrey, the Brethren in attendance being Bro. Hy. Stephens, S.W.: J. J. Gould, J.W.: J. H. Southwood, M.O.: W. J. Meek, G.S.P.Mk.M.: Hy. Meyer, P.Mk.M.: J. Hill, Sec.: Bros. A. P. Little and R. Palmer-Thomas: and Bro. T. Poore, P.G.I.G., an Hon. Member of the Lodge.

At the request of the W.M., Bro. P. M. Meek assumed the Gavel, and the ordinary business of the Lodge being performed, proceeded to advance to the Hon. degree of Mk. Master one of the two Candidates whose names were on the summons, Bro. S. Smither, Confidence Lodge, 193, Bro. Poore kindly taking the important role of S.D., and thus ably seconding the excellent working of Bro. Meek, and Lodge was closed.

A Lodge of R. A. Mariners was then opened by the W.C.N., Bro. H. Meyer, and the formal business being over, Lodge was closed, and the Brethren sat down to a substantial supper served in an adjacent room, and, we may remark, very nicely served. The Meetings are to be held in future six times a-year instead of four, viz. in the months of October, November, January, March, May and July, and on the third Wednesday in place of second Thursday; Brethren who were not present are requested to note.

CRAFT.

GUELPH LODGE, 1685.—The last meeting of this Lodge for the season was held on Saturday, 14th ultimo, at the Red Lion, Leytonstone. Present: Bros. W. Cripps, W.M.: A. P. Little, S.W.: C. Rawle, J.W.: E. Brown, Trea.: E. Bare, P.M., Sec.: J. Reeve, S.D.: J. Carter, J.D.: J. J. Gould, J.G.: W. H. Graves, Organist: M. H. Abbott, D.C.: J. Slade, A.D.C.: R. Frewer, Steward: R. Vincent, J.P.M.: G. Chew, P.M.: E. Skeit, P.M. Visitors: J. Hall Brown, Doric, 983; Haslip, New Concord, 813; Goodfellow, Domestic, 177; and about a dozen members. Lodge was opened in the three degrees. Bro. Green was raised to the sublime degree and Bro. Hughes passed F.C. Lodge was then closed, the W.M. remarking that as this was the last meeting of the season he hoped the Brethren would not neglect to attend the Lodge of Instruction during the vacation; that the Lodge might preserve its fame for good working. The Brethren then adjourned to the Banquet, which was served by Bro. Barford, P.M., in his usual excellent way.

On the removal of the cloth the customary toast of the Queen and Craft excited more than ordinary enthusiasm, the W.M., in the course of his remarks, alluding to the great victory attending our arms in Egypt and paying a tribute of gratitude to the courage and devotion shown by our troops. Bro. P.M. Bare remarked, in reference to the Grand Master, that notwithstanding the many claims on his time, Masonic and otherwise, he yet found time to convey his son to school, and thus to shew to the world that he by no means neglected his duty as a father. During the interval of toasts and replies, Bro. Graves, presiding at the piano, discoursed most eloquent music, and elicited from the W.M. high encomiums on his abilities. Thus the afternoon and evening were pleasantly spent; the Brethren separating well satisfied that pleasure and profit had resulted from their labours.

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 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.

The future Nos. of KNEPH will be issued in a neat grey wrapper, for which Advertisements will be received at 2s. 6d. per inch, column wide; front of cover, 5s. per inch. Address the Publisher.

The Subscription will remain, as before, 1s. 6d. per annum for one copy, post free. To countries not in the Postal Union, 6d. per annum extra.

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

Nos. 1, 3, 14 of KNEPH being out of print, the Publisher will be glad to exchange with members having surplus copies of later *1ste*, and will also feel extremely obliged to them.

ROSE OF SHARON SENATE, No. 6.

Notice is hereby given, that the Meeting for Installation of S.G.C. falling on Lord Mayor's Day, and this being found to be inconvenient to the members, the Meeting will be postponed until last Thursday, 30th November.

By order of G.M.L.,
JAS. HILL, 33°, Recorder.



GRAND LODGE OF IRELAND AND THE HIGHER DEGREES IN FREEMASONRY.

WE learn from our Dublin correspondence that at the meeting of the Board of General Purposes little or nothing was done to put this burning question on a satisfactory footing.

It is possible that the B.G.P. see so many difficulties in entering on the path on which the ill-judged zeal of a few of its members seeks to lead it, that it may well hesitate before embarking on such a perilous journey. Opposed as it is to all Masonic precedent, we must confess ourselves utterly astonished at the audacity of the proposition, and we are not surprised to learn that the allied powers of this Rite in other kingdoms are watching with much interest the progress of what may turn out to be a momentous struggle for the rights and liberties of Craft Masons.

We have no desire to fan the flame of discord, which unhappily appears ready to burst out; on the contrary, we would appeal to the good sense and kindly feelings of the members of the Irish Grand Lodge not to suffer so great a scandal as this high-handed and intolerant action to be per-

petrated in its name. We have examples of this ill-judged interference in other countries, and the result has always been adverse to the true interests of the Craft?

What must be the effect on the outside world to see a body which above all others preaches the fullest liberty and the widest tolerance thus to stultify all its teachings, and seeking to create an oligarchical despotism in place of the constitutional republic which has ever governed the Craft?

May wiser counsels prevail, and a calamity such as this be averted. For ourselves we can only say that if a struggle is imminent we shall not shrink from it, much as we may deplore the necessity forced upon us—to use the words of Brutus, "NOT THAT WE LOVE CÆSAR LESS, BUT THAT WE LOVE ROME MORE."

When the time comes that we have to choose between despotism and liberty, we think we may venture to predict which way the choice will lie. And we feel certain that the Sov. Sanc. of Great Britain and Ireland, backed by the allied powers of the Rite, will know how to protect its members, AND WILL NOT NEGLECT THEIR DUTY.

THE ROYAL (OR SACRED) ARCH.

THE origin and history of this most interesting degree, notwithstanding the many attempts to trace it, has so far eluded the efforts of our most learned Masonic Archeologists, who are obliged to confess that its antiquity is of the most remote times. Dr. Oliver thought it was brought to England by Ramsay, and subsequently sold by him to the "Ancients," and thus it obtained a place in the York system; and that its Ritual and Ceremonies were re-constructed wholly or in part by Dermott out of the M.M. degree, and that the first Chapter of R.A. was introduced by Dunckerly not earlier than 1776.

Dermott, however, expressly states that he himself received the Royal Arch in Dublin in 1745, and Dr. Dassigny, writing in 1744, complains that some years before, some one had palmed off upon many worthy Brethren a fallacious system of Masonry as that of the "Royal Arch," asserting that he had brought the same from the city of York. After carrying on the deception for some months, it is said that the fraud was detected by a Brother who had received the R.A. degree properly in London. Now where did this Brother get it? Not from any Chapter of R.A. then working, that is certain; since the first Chapter of R.A. upon record dates from January, 1764. Shall we then be wrong if we venture to assume that it was from a Chapter of Heredom that he received it? for if it had been obtained from one of the Masonic pedlars of the day, he would hardly have been in a position to expose the pretended vendor of Arch Secrets in Dublin. In 1743, and again in 1778, there is undoubted evidence of the existence of a Chapter of Heredom, which included amongst its degrees *Compagnon d'Arche Royale*; now it is generally admitted that the Royal Arch

Ritual and Ceremony of to-day, as worked under the Supreme Grand Chapter of England, is totally unlike any known version of the Royal Arch degree either now or formerly in existence, and the inference is fair that Dermott, who was the ruling spirit of the Ancients, first manipulated it, then Dunckerly, and finally, about 1830, it was further despoiled and curtailed, and has since remained as we have it.

Bro. Jacob Norton, writing on this subject, is apparently as anxious to divest the R.A. of any claims to a respectable antiquity as he is to turn to ridicule the holders of chivalric degrees under the generic term of High Rites, and wishes us to infer from the connection of Dermott with the Ancients, that he was also the father of the Royal Arch among them. Bro. Norton also asserts that the R.A. of to-day is the same as it was 150 years ago. We know that it is not so. That the R.A. was an adaptation of an older system we may take for granted, and there is little difficulty in tracing its source to the Royal, or as it was formerly called Sacred Arch, we have before mentioned as forming, with other grades, the series of degrees worked by the Chapter of Heredom, in London, under Lambert de Lintot. Ramsay may have founded this Chapter in 1728, when he is said to have been in London, but we think he had no more to do with the manufacture of the R.A. or Templar degrees, than to arrange them—using existing materials, or in other words, collating some of the degrees worked in independent Chapters in France; and it is possible that Ramsay's connection with the College of Jesuits of Clermont, may have given him access to Templar records, of which that College was said to be the depository.

We think, then, that we may with almost absolute certainty trace the Royal Arch to the Templars, and that these brought it with them from the Holy Land, whence they derived the greater part of their Secret system of Hermetic Philosophy; which in turn is indebted to a very large extent to the Egyptian mysteries so constantly drawn upon by Moses.

We have no doubt whatever that the Sacred Arch of Enoch is the foundation upon which the later named Royal Arch was erected, and in confirmation of this belief, we extract from Bro. Broadley's "History of Freemasonry in Malta" the following remarkable quotation from Bro. Waller Rodwell Wright, for many years Prov. G.M. of the Ionian Islands, and British Consul-General—and subsequently holding a high judicial position at Malta. Judge Wright was at one time G.M. of the Templars, from 1809, until he was succeeded by H.R.H. the Duke of Sussex.

"I would draw a marked distinction between what is usually termed the Craft or symbolical part of the science, and the system of H.R.D.M.—K.D.S.H., or as it is now more commonly styled the R.A. of J.—to which I shall first advert as being the most ancient branch of our institution, and comprising what may not improperly be termed the *mysteria majora*.

"The foundation of this most ancient Masonry I apprehend to have been coeval with the creation of

man, consisting in that system of knowledge, moral, physical, and philosophical, which the Almighty Creator gave to the first being whom he animated with a spirit resembling his own divine nature, which system was preserved in the traditions of the ancient Patriarchs to the time of Enoch.

"About the time when that eminent character appeared, these traditions, beginning to be obscured by the lapse of seven centuries, had fallen into much neglect even among those who professed to adhere to the creed of their forefathers, and were treated as idle superstitions by those of a different character.

"In order, therefore, to preserve them from being further effaced or totally forgotten, that Patriarch deposited written memorials of those scientific and divine communications in the bosom of a holy mountain well known to the Fraternity, and the better to provide further security by confining such knowledge to those who might prove themselves worthy of it, instituted certain probationary and religious observances of a secret nature, which circumstance, I apprehend, is alluded to when it is said that Enoch first taught men to call upon the name of the Lord.

"Such is my idea of Masonry in its original and simple state. Thus preserved amongst the sons of the Patriarchs to the time of the captivity of Israel in Egypt, the system became in some degree corrupted by the intercourse of their descendants with the people of the country, who for the most part adored with extravagant and fantastic rites and monstrous superstition the symbols under which the priests of Misraim concealed the theistical doctrines derived from their progenitor, the son of Noah.

"On the enfranchisement of the Israelites from their Egyptian captivity, the public worship of Jehovah was re-established among the people, in general under the injunction of solemnities and formal observances at once suited to captivate their imaginations and keep alive their zeal and attention by ordinances interwoven with all these civil and social relations, and tending to connect the past history of the human race with those future destinations of which they were the architype.

"The instruction which they there received, so far as regarded the ancient ritual, was that compendious system since adopted by the G. and R.C. of J., which comprised under five divisions or principal degrees, the several ordinances respectively established by M. and by S., explaining under the last or 5th degree the nature and distinctive characteristics of the several intervening stages of the Mosaic Institution, the ceremonial of which it was no longer deemed necessary or expedient to retain.

"Among the Crusaders the Knights of the Temple appear to have given the most sedulous and particular attention to the details of the ancient Masonic system on the principles of which their own fraternal union was founded, requiring secrecy of initiation and observing the practice of mysterious ceremonies unknown to other orders of chivalry.

"No one who is acquainted with the history of the Templars can doubt that these means were

adopted by them for the purpose of concealing from general observation those ambitious views of domination from which their apologists (however successful in refuting all other charges against this illustrious body), have never been able to exculpate them.

"On the dissolution of the Order, and in consequence of the persecution to which its members were exposed under the authority of the Pope and Philip the Fair of France, many of its principal officers took refuge in Scotland. Zealously attached to the principles of their association, they availed themselves of its ancient relation to Masonry to establish a close connection with the Lodges existing in that country, and found means to engraft on the simple plan hitherto promulgated by the brethren of the Crusades the peculiar observances which they had exclusively retained, so modified, however, as to bear a proximate allusion to their own circumstances, and tending to keep alive the ambitious designs of the Order.

"The similarity of our allegorical structure with the Temples of the Zabeans, and the resemblance which exists between the mysteries of Masonry, and those of *Osiris*, *Mithras*, and the *Eleusinioi* . . . in various points of preparation, reception, and instruction, as well as its connection with the Pythagorean and Platonic Schools of Philosophy, have been so ably treated by Sir W. Drummond that I cannot presume to offer any comment in addition to what he has observed on that part of the subject, further than by remarking that the universal prevalence of similar institutions amongst the civilized nations of antiquity in Asia, Africa, and Europe (though confessedly imperfect and obscure in their nature and tendency, and widely differing from each other in many particulars), afford a strong testimony in favour of the existence of some original and pure system of mysterious and traditional instruction existing from the earliest ages of the world.

"To enter upon the discussion of the relations which our institution bears to the complicated system of Hindu mythology (always beautiful and often sublime, even in its wildest extravagance of fiction) would require far more leisure and erudition than I am possessed of or can pretend to. I cannot, however, refrain from observing the extraordinary manner in which that system is itself connected with the hieroglyphics of Egypt, the belief of the ancient Phenicians (probably the founders of the Druidical religion), and the tenets of the Pythagorean and Platonic schools as far as they relate to the mysterious doctrines of the Metempsychosis and the . . . so often descanted upon, and so little understood by contemporary and succeeding writers."

Our limited space will only allow us to glance at the identity of the R.A. symbolism with that of the Indian and Egyptian theosophy. First the double triangle within a double circle is an emblem of vast significance; and may be traced amongst all religions in the known world.

The colours used in R.A. Masonry are four—White, Blue, Scarlet (or Crimson), and Purple.

The Egyptians also used them to represent the elements, viz., White, for the Air; Blue, for the Water; Purple, for the Earth; and Scarlet or Crimson, for Fire; typifying the ordeal through which the initiates in the mysteries passed.

Lastly we may mention the peculiar sign of this degree—the Sacred Tau. This emblem is invariably found in the hands of the Egyptian deities, representing life eternal. By the union of the triple Tau they expressed the utmost veneration for what they considered as a type of the great principle of animated existence. They gave it the name of God, and affirmed that it represented the animal, vegetable and mineral creation.

We need not enlarge upon the significance of this emblem with us, nor need we pursue the history and origin of the Royal Arch further; from what we have written we think may be fairly deduced, that as a degree or system of degrees it is as old at any rate as the days of Mizraim. That it has been at various epochs altered and manipulated to suit the wants of the time is undoubtedly true. First probably by Moses, secondly by Solomon, thirdly by the Essenes, and fourthly by the Templars, each finding in its sublime allegories the most perfect expression of their ideas as to the existence, nature and attributes of the Creator, and of those spiritual essences which are derived from Him—the origin of Evil, the existence of Man, the existence of Matter—as taught or regarded by the followers of the Epicurean, Platonic, or Brahminic Philosophy—the end proposed in the creation of the system to which we belong. To those who see no more in our Institution than a secret association for the practice of benevolence and social converse, who carry their views no further than the Ritual, it may appear the dream of an enthusiast to connect these subjects with Masonry; but such nevertheless is its undoubted origin, aim and end. The Antient and Primitive Rite alone in these days recognizes the importance of its mission, and seeks to make its neophytes acquainted with the grand truths latent under the symbols of Masonry. It has garnered under its mantle all that is valuable of the past, and is ever ready to accept that of the present, which may best conduce to the happiness and comfort of all who enlist under its banners. Fanatics may denounce us; the ignorant may vilify and abuse us; our members may become careless and neglect us; but the TRUTH will live and will flourish, and those who come after us will acknowledge that

THE END CROWNS THE WORK.

THE LAND OF THE PHARAOHS.

ON.—HELIOPOLIS.

ZAKAZIG AND MATARIEH.—ON, THE CITY OF THE SUN—BETH SHEMESH, THE TEMPLE OF AMUN-RA.

To the intelligent reader who is acquainted even superficially with the traditions and records of Upper Egypt, it is not a little curious to note how the historic sites of ancient Egypt are, so to speak, again to the fore in connection with the expedition against Arabi Pasha, and how they become invested with an additional interest as the scenes of some of the most

noteworthy incidents of the campaign. We have already referred to the coincidence which renders Tel-el-Kebir and Tel-el-Mashuta—the ancient Pithom and Raameses of the Hebrews—of paramount importance to strategists in both camps. And about as curious a turn of the wheel of fate as any yet referred to, is that which made the final struggle for the possession of Cairo, and therefore for the conquest of Egypt, to take place within sight of the ruins of On, the sometime renowned Heliopolis. The objective point of the English Commander was Zakazig. Matarieh—the townlet or village behind which the Egyptians were encamped, covering Cairo in the rear—was the theatre of the decisive conflict. And Matarieh stands on the ground once covered by the City of Obelisks, as Heliopolis was termed by the Pharaonic sovereigns. It is, however, something more than an ordinary coincidence that marks out this spot as the scene of carnage. For on the self same plateau around Matarieh, flanked by the dull and stony hills of the Mokattam range and within sight of the ruins of On itself, was fought, some three hundred years ago, the battle which resulted in the downfall of the Mamlouk rulers of Egypt, and the conquest of the entire country by the Mahomedans, under the cruel Selim Sultan. The site of Heliopolis, in fact, is intimately connected with the vicissitudes of the last of the Mamlouk or native dynasties.

Khansumi el-Ghuri, the ruler of Cairo, had failed in 1515 to take advantage of the favorable opportunities then offering to attack and discomfit the Turkish invaders. And fortune having once knocked in vain, never again stayed her steps at his door. His successor—some time his slave—Tuman Bey, the great hero of modern Egyptian history, ascended the throne late in the year 1516. But early in the following year the Turks were already at the gates of Cairo. The *Mulk-el-scharaf*—Honored King—took the field at Matarieh. But the Turk out-maneuvred him. One division attacked his camp, and another wound, unobserved, round the Mokattam hills and took him in flank. Tuman Bey, with a couple of Emirs, had penetrated to the very tent of the Sultan Selim, hewing down his guards and attendants, when the news that his army had fled in confusion was brought to him. Tuman Bey escaped, to fight again at Djizeh, but only to be delivered up to the conqueror by the treacherous Bedouins. After seventeen days of imprisonment and cruelty he was hanged by order of Selim at the entry to Cairo. And at the extremity of the gate *Es-Zuwele*, the traveller may even now see the iron hook upon which the heroic Tuman Bey—the last of the native rulers of Egypt—was hanged alive by the Moslem conquerors. Truly time avenges all wrongs. And the very spot which saw the triumph of the Mussulman three centuries and a half ago will, in all probability, have witnessed the discomfiture which heralds the ultimate overthrow of Turkish domination in the fair "Land of the Pharaohs."

Matarieh has, however, other and possibly greater attractions for the antiquarian and Egyptologist. The ruins round about it, the ruins of ancient Heliopolis—the Egyptian "An," the Hebrew "On," the "Beth Shemesh" of the Bible—mark the site of the most famous city of antiquity. Its god was the great Amun-Ra; the God of all Gods. Its temple was as old as the primeval worship of the stars, a worship indigenous to the Nile valley. Its shrine was the great Benu-House, the home of the fabled Phenix, which typified to Egyptians the mystery of death and the resurrection. Its obelisks dated from pre-historic times; its fanes from an unknown antiquity. The seat of Egyptian justice—for the great tribunal of Egypt sat here—and the home and birthplace of Egyptian wisdom, its academies were famed from extremity to extremity of the then known world. Plato and Eudoxus, Thales and Solon and Pythagorus, spent years in On, studying the philosophic notions of the Egyptian priests. Here Joseph courted—if the staid Egyptians unbended so far as to sanction anything so undignified as courting—his bride Os'nath, and made friends, possibly with an eye to his future father-in-law Pta' Phra, of the Egyptian priesthood. But, the fact that comes home nearest to the Jew who stands amid the ruins of Heliopolis, is that here, Moses, the Lawgiver, was reared by the daughter of Pharaoh, who adopted him as a gift of the River-God. Here he was trained and educated. There is something indescribably pathetic from its very quaintness, in the reflection that,

here, in On, Moses went to school amid scores of Egyptian school boys. Here he first lisped the language of the Pharaohs, and learned to read the mystic hieroglyphics of the priesthood. Here, as a youth, he attended the academies with the heir apparent of his sovereign, the Prince Mene-phtha, and subsequently, as a man, was initiated into the mysteries of the great Sun-God, the all-powerful Ra. Nor did the memory of the great Hebrew leader vanish wholly from the records of the Heliopolitans. For centuries and centuries after his death traditions, vague and mythic, of the Jewish Law-giver, lingered among the priests and people of On. And, in the venerated Osar sup—Osar-syph as the Greeks wrote it—who was subsequently deified as worthy of worship, we are enabled to recognise the Egyptian designation of Moses. This connection of the inspired legislator with the records of On, is among the most suggestive recollections evoked in the mind of the Jew who stands amid the ruins of the Houses of Amen Ra.

Approaching the site of Heliopolis along the Cairo road, the traveller passes a number of places hallowed by local tradition. At Matarieh itself, is the venerable sycamore tree, still standing, under which, according to a legend of the Coptic Christians, Mary and the infant of Nazareth took shelter when they went down into Egypt; and the devout used in former times to point out the cleft in the trunk concealing a hollow in which the fugitives hid from their pursuers while a friendly spider spun its web over the hole, thus effectually covering their retreat. Somewhat nearer the present capital is the traditional site of the well of Miriam—Moses' sister; a marvellous spring of water, since, according to a *Medrashic Agada*, it accompanied the children of Israel during their wanderings in the wilderness as long as Miriam lived; so that during the whole of her life the errant Israelites never lacked fresh water. Further on, is the *Birket-el-Hadj*—the Pilgrim's Lake. Here, annually, in the month of Shaw'wal, the great caravan of pilgrims starts with the sacred *Kisweh*, or covering for the *ka'abe*—the holy stone of the Mohammedan Sanctuary at Mecca. And here, on its return, the caravan is met by the grandees and notables of Cairo, followed by the Moslem tag-rag and bob-tail in order to celebrate the festival known as *Mammal*. At "Ain Shems"—generally rendered the "well of the sun," but really meaning the "eye of the sun"—we come across a genuine Egyptian site. Here, in former times, stood a statue—which Moses himself may have looked upon—of the sun-god Ra. A curse had been laid upon it by one of the ancient kings: and no ruler of Egypt ever dared look it in the face; since by virtue of the malediction uttered, whosoever gazed upon it was doomed. For centuries Egyptian rulers passed it with averted looks, as though it were a living thing with a veritable "evil eye," the dread of all Easterns. Tradition has it that the Mohammedan Sultan Achmedibn Tulun, laughing to scorn the old superstition, rode boldly up to the statue, and, looking it full in the eyes dared the god to do his worst. Instantly he felt his blood run cold, chroniclers relate; and, after a ten months' lingering illness died miserably on the plains of Syria. Although no trace of the statue remains now, the Arab who passes the spot, with the true Oriental dread of the *Aien har'aa*, passes it with averted head and looks bent upon the ground.

On—Anu, as Egyptians wrote it, and generally adding the words "in the land of the north," to distinguish it from another On in Upper Egypt—signifies literally the city of "pointed columns" or obelisks. And strangely enough, the only perfect monument left among the ruins of ancient Heliopolis, is one of these essentially Egyptian pillars, an obelisk. It is the first thing the eye takes in as one approaches the city. And what an obelisk! The oldest the world can show. No mushroom erection dating from the Hellenised Ptolemies, but a monument four thousand years old. Inscribed on all four sides—as these obelisks invariably are—two are illegible, bees having made their nests in the deep-cut hieroglyphics. But on the remaining sides we can decipher the bold, simple, character of the ancient Dynasties that preceded even the Hykshos. The inscription tells that "Usertasen Ra-khefer-kha, King of Upper and lower Egypt, Lord of the Dradems, and Son of the Sun, whom the divine spirits of On love, erected this obelisk on the 1st day of the festival of Set, at the close of a thirty year cycle."

(To be continued.)

LIBRARY.

I have received from Mr. William Oxley, of Manchester, for the Library of the Antient and Primitive Rite of Masonry, "Angelic Revelations," in three volumes, generously presented by a Spiritualistic Society.

JOHN YARKER.

Rebetics.

Modern Thought.—The October number of this excellent magazine selects for the subject of the October paper on Leaders of Modern Thought, Robert Browning, poet-philosopher, and affords an exhaustive study of the life and works of this great thinker. Chaldean Mythology and Folk-lore is continued, and treats principally of the Chaldean epic poem of Gisduhar, giving an epitome of each of its twelve books, corresponding with the twelve signs of the zodiac, and each fitted with its appropriate story, and most interesting as illustrating the Chaldean pastoral, religious and military phases of life. (We shall return to this in our next number.) The clever paper on Kleptomaniacs will interest those who take delight in tracing the vagaries of a disordered intellect. A paper on the pedigree of English heroic verse follows, succeeded by one on middle class education by Dr. Harris. Dr. Westley Gibson contributes a beautiful poem under the title of Meditations in Early Autumn, from which we venture to borrow a stanza:

"But Autumn's days, by night and morn,
Of light and pensive beauty shorn,
Their destined race shall run,
Earth quickening to her wintry pace,
Shall Daphne-like her sad sweet face
Turn from the purple sun.
The hunter's moon her horn of light
Shall nightly waste, and large and bright
The planets roll on high;
Whilst nature, with electric fire,
Lights up the old year's phœnix-pyre,
Across the polar sky."

Mr. Matlock's Social Philosophy is next reviewed, and Dr. Francis Hoggan gives a paper on the Advantages of a Vegetable Diet in Workhouses and Prisons. Modern Physical Concepts is discoursed on by Dr. Carter Blake. A thoughtful article entitled The Larger Hope considers the question of the elements of punishment. Science and Secularism is a review of Dr. Edward Aveling's pamphlet under the same title. A humorous poem called Homœopathy Tested is, as may be supposed, a sly dig at the globe theory. In Notes and Queries may be found some very curious researches in the etymology of obsolete words. Pastime has a rich collection of enigmas, puzzles, and arithmetical problems. A marvellous shillingsworth truly.

Notes, Queries, and Answers.—Gould, Manchester, U.S.A. The first and third numbers of this useful little serial are now to hand, and we are enabled to form a better idea of its scope and plan. That it is sufficiently comprehensive may be gathered from the invitation for papers and questions on a vast variety of subjects interesting in our every-day life. Social problems in fact, in addition to a mass of information on history, science, philosophy, biography, and the like. It promises well, is ably edited, and moreover cheap, the subscription being but 1 dol. per annum.

THE CHEMICAL WEDDING.

AN HERMETICAL ROMANCE, BY CHRISTIAN ROSENCREUTZ.
(*Speculative Freemasonry*, by John Yarker, 33-96°.)

(Continued from page 176.)

SECOND DAY.

He arrives at three ways, marked by three trees; uncertain which to take, he rests and partakes of his bread, upon which a snow white dove joins him, but is pounced upon by a black raven*, which chasing he was led into one of the roads, and left his bag and bread at the tree. He now comes in sight of an exceeding royal and beautiful portal, whereon was carved a

* The dove and the raven represent the Zoroastrian principles of good and evil.

multitude of most noble figures and devices, "every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large tablet, with these words, 'Procul hinc, procul este profane,' and other things more that I was earnestly forbidden to relate." Straight steps forth one in a sky-blue habit, to whom he imparts the information that he was a brother of the Red-rose Cross, who addresses him, "My brother, have you nothing about you wherewith to purchase a token?" He gives his bottle of water and receives a token marked S.C.,* and a diploma for the second porter; this gate was also adorned with images and mystic significations. Here was a grim lion chained and the porter lay upon a marble stone. With his salt a token was purchased marked S.M.† He ran for the gate along with a torch-bearing virgin in sky-blue, and barely obtaining admission before the close of the gates (with the loss of his coat), beheld two pillars, on one of them stood a pleasant figure inscribed *Congrator*; the other with a sad-veiled countenance *condoles*. He now received the true guest token S.P.N.‡ Two pages conduct to a room and leave him in darkness, when a barber enters and, after divesting his crown of hair, the two pages re-enter and conduct the relator into a spacious hall, where are Emperors, Kings, Priests, and Lords, noble and ignoble, rich and poor, with some of whom he finds himself to be well acquainted. A banquet follows, where are many fools amongst sensible and virtuous people. The virgin now appears, dressed in white and cautioning hence the rude and profane; all are conducted by tapers, invisibly carried, to their chambers, except nine who were bound with cords and left in darkness; when the relator has a vision teaching humility.

(To be continued.)

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* Marginal—Sanctitate Constanti sponsus.

† Marginal—Studio Merentis sol humor Sponso Mittandus, Sal Mineralis, Sal Menstrualis.

‡ Marginal—Salus Per Naturam Sponsi Presentundus Nuptije.

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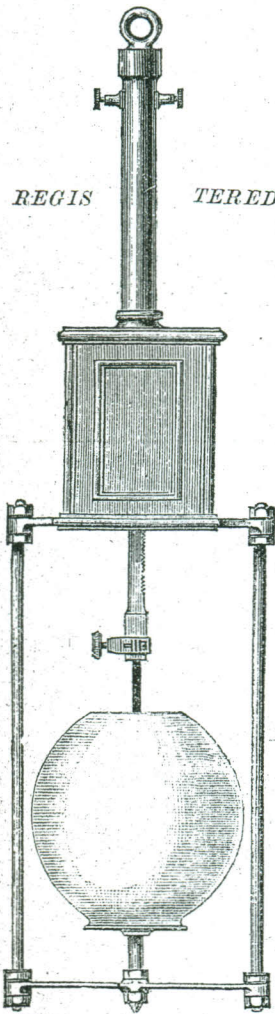
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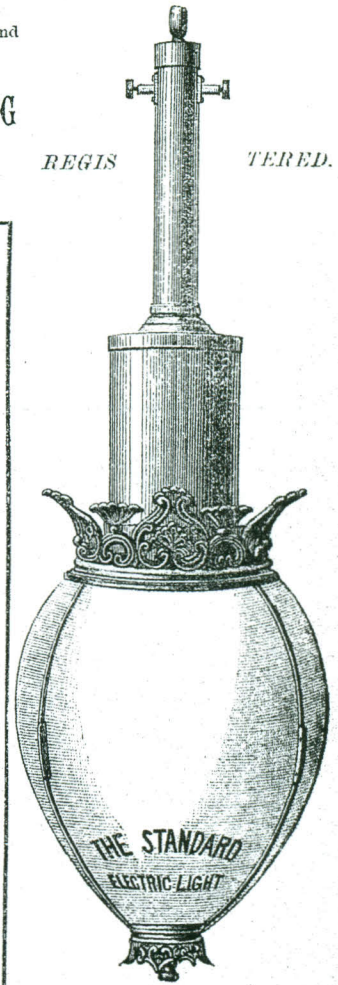
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