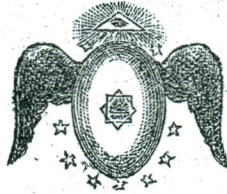


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THE KNEPH



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

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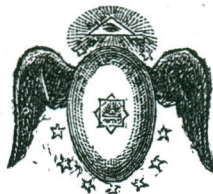
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ANCIENT EGYPT.

(Continued from No. 11, page 85.)

PSAMMETICUS immediately set about extending his dominions, and securing possession of the commercial cities of Syria and Phœnicia: not so much for their accumulated wealth, as for the trade between Europe and Asia. A large body of his subjects, however, offended by the favour shewn to the foreign auxiliaries, to whom he owed his crown, left the country and settled in Ethiopia. Nowise discouraged, Psammeticus laid siege to Azotus, a frontier city of Syria, and took it after a siege of twenty-nine years. A wider commerce was now established; the ports were opened to all strangers. New opinions were imported; the political influence of the priests declined; the tastes of the people were improved by intercourse with the Greeks, and the whole policy of the kingdom was changed.

Of Memphis, which under this king became the second capital of Egypt, not a vestige remains to mark its site. It contained the celebrated temple of ΠΥΘΙΑ (the Vulcan of the Greeks), a temple to OSIRIS, in which was kept the sacred ox APIS; and one to SERAPIS, with an avenue lined with sphinxes on either side; and, according to Strabo, there were many palaces, situated along the side of a hill, stretching down to lakes and groves, about forty stadia from the city. Of all this magnificence "not a wrack remains," and but for the pyramids which stand in what is supposed to be the immediate neighbourhood of the ancient Memphis, its position could not have been conjectured. About thirty of these pyramids still remain, and there are traces of many others; the three which are situated nearly opposite Cairo are named from their founders—CHEOPS, CEPHREN, and MYCERINES, and the largest and most imposing—that of Cheops—excites the wonder and admiration of every traveller. Several papers on this stupendous structure, and the purpose for which it was designed, have already appeared in these columns, and as we can throw no new light on the controversy, we shall only pause to remark that whatever was their original design—whether they ever served any higher purpose than to gratify the vanity of their founders—certain it is that they harmonise admirably with a dewless heaven, a sandy waste, a people that have passed away! There is now a sublimity in their uselessness. Standing

on the same earth which has entombed many thousand generations, pointing to the same sky which heard the cry of the oppressed when they were building, they no longer belong to Cheops or Sesostris, Pharaohs or Ptolemies, Mamelukes or Turks, but to mankind. And what play there is in these mighty relics of human skill and ingenuity for the imagination of the poet, for the veneration of the philosopher! The humblest pilgrim pacing these Lybian sands is conscious that he walks in the footsteps of the mighty—imagines himself admitted into the illustrious conclave of Persian satraps, Macedonian heroes, Grecian bards, and sages and historians of every age and clime, who have trodden the same ground and have participated in common with him the same feeling of admiration and awe.

Psammeticus was succeeded in 616 B.C. by his son NECHOS, the Pharaoh-Necho of Scripture, and whose genius was alike enterprising by land and sea. He formed the idea of cutting through the Isthmus of Suez and connecting the Red Sea with the Mediterranean; but after losing a hundred thousand men in the attempt, he was compelled to abandon the enterprise. It was afterwards completed by Darius Hystaspes; but owing to the dangerous nature of the navigation in the northern part of the Red Sea, this canal was never of much practical use. It is said that Necho sent a ship manned by Phœnicians on a voyage of discovery to the coasts of Africa. Having discovered the passage around the Cape of Good Hope, they returned, after an absence of three years, to Egypt through the Atlantic Ocean, the Straits of Gibraltar, and the Mediterranean.

The record of the most remarkable wars in which this prince was engaged, is to be found in the Scriptures. He first turned his arms against the King of Assyria, and marched an army to Carchemish, (probably the Circesium of the Greek and Roman writers), situated in an angle formed by the junction of the river Chebar and the Euphrates. Here he was met by Josiah, king of Israel, who vainly endeavoured to stay his progress, and who fell in battle in the valley of Megiddo. Having reached the Euphrates, Necho captured the city of Carchemish, became master of Jerusalem, took captive Jehoahaz the King, and placed Jehoiakim upon the throne, on whom he imposed an annual tribute.



On the fall of the Assyrian empire, the Chaldean dynasty rose into power, and Nebuchadnezzar, king of Babylon, endeavoured to force the Egyptians from the stronghold of Carchemish, and being opposed by Necho, an open battle ensued in which the Egyptian army was defeated with great slaughter, and the victorious Nebuchadnezzar advanced to the very gates of Pelusium.

The whole scene of this engagement is vividly described by the prophet Jeremiah, in a composition as remarkable for its majesty and eloquence as for its truthfulness (Jer. xlvi, 1-12).

PSAMMIS succeeded his father Necho, and the growing intercourse between Egypt and Greece, and the identity of their institutions and pursuits, is shewn by the fact that in his reign an embassy was sent from the city of Elis to obtain instruction from the Egyptian priests for the management of the Olympic Games. This close intercourse with the Greeks of Lower Egypt, of whom a large army of mercenaries was kept in the pay of Psammeticus and his successors; and the continued disaffection of the native military caste or nobles, undoubtedly paved the way for the subsequent conquest of this division of the kingdom; for it is a fact in history that before states and kingdoms submit to a foreign power, they will be found to have been internally undermined and their people divided. The monarch who succeeded Psammis was APRIES, the PHAROAH-HOPHRA of Scripture, who ascended the throne in the year 594 B.C., and who was distinguished for his martial prowess. On his accession he hazarded a war with the Phœnician States and took the rich city of Sidon. This success, in all probability, induced Hezekiah, king of Judah, to form an alliance with him against Nebuchadnezzar, who had laid siege to Jerusalem.

Apries accordingly marched to the relief of the city, but he had no sooner come in sight of the Babylonian host than his courage failed him, and he retreated in all haste, leaving the Jews in the hands of the enemy.

For this act of perfidy Ezekiel denounced the severest judgments on the Egyptians and their sovereign. He charges Pharaoh-Hophra with extravagant pride and profanity in affecting to himself divine honours, and declares that he should be subjected to the Babylonian yoke till the fall of that great empire, and that even after that catastrophe, Egypt should continue to be the basest of kingdoms.

Nebuchadnezzar, seizing the opportunity when Egypt was being rent asunder by internal feuds and divisions, turned his arms against Pharaoh-Hophra, who at the same time was embarrassed by the defeat of a powerful army which he had despatched in aid of Andican, king of Lybia, who was attacked by the Greeks of Cyrene. The vanquished Egyptians spread the report that they had been betrayed by their king, and then followed an universal revolt in which AMASIS, a popular leader, usurped the throne, and Apries being taken prisoner near Memphis, the people strangled him, and his body was committed ingloriously to the grave.

Ezekiel in a prophecy*, so sublime and yet so terrible that even at this distant date one can hardly read it without being impressed with a feeling of awe approaching horror itself—pictures his descent with his host into

the place of shades, whither those who buried the dead are commanded to drag him and his followers. At the noise of the tumult, the infernal shades are represented as roused from their couches to learn the cause. They see and hail the king of Egypt, and again lie down to their slumbers. The prophet leads the unhappy king round the cavern, and shows him the gloomy mansions of former tyrants, gives their names, and points out to Pharaoh the place appointed to him, in which, amidst despots and tyrants like himself, he is doomed to lie down for ever!

AMASIS assumed the supreme power in the year 569 B.C. He was a man of mean birth, but of great abilities. His first study was to secure the attachment of the priesthood: he then set about enacting laws for the better internal government of the kingdom. Allying himself in marriage with a Cyrenian princess, and encouraging the Greeks to settle in Egypt, or allowing them to carry on an unfettered commerce with his own subjects, and granting them sites for the erection of temples, he attached them to his person and throne. He conquered Cyprus, and exacted a tribute from the inhabitants in order to secure the trade of the Mediterranean, and on the decline of the Babylonian power, he aimed at establishing his supremacy in Western Asia, and to that end, entered into an alliance with Croesus against Cyrus the Persian monarch.

This fatal step resulted in the defeat of Amasis, and for some years he was tributary to the Persians; but on the death of Cyrus, he attempted to assert his independence. Cambyses, who succeeded Cyrus on the throne of Persia, vowed the destruction of the Egyptian monarchy, and aided by the treason of Phanes of Heliarnassus, commander of the Grecian auxiliaries of Amasis, and securing the alliance of Polycrates, king of Samos, with whom Amasis had broken off alliance, Cambyses marched with an expedition against Egypt. But ere he could arrive at the scene of action, Amasis died, after a reign of forty-four years, leaving his kingdom rent and torn by its internal divisions, and threatened with utter ruin from the invading host.

PSAMMENITUS, his son, ascended the throne 525 B.C., and having raised a numerous army, advanced against Cambyses, who had just taken Pelusium by stratagem. Knowing that the Egyptians held certain animals sacred, he placed a number of these in front of his army, and so prevented the Egyptians from throwing a dart or shooting an arrow, lest they should kill any of them. The Egyptians were cut to pieces: those who escaped fled to Memphis, where Cambyses renewed his assault, and spared neither rank, age, nor sex. Psammenitus himself fell into the hands of Cambyses, who at first spared his life, but Psammenitus becoming involved in some conspiracy, was condemned to drink bull's blood, which acted as a fatal poison. The allies of the Egyptian monarch at once submitted to Cambyses; Egypt became a province of the Persian Empire; the body of Amasis was dug up and burnt; their god APIS was slain, and his priests treated with the deepest ignominy.

The most deadly national animosity was thus engendered between the Persians and the Egyptians; on the one side we find the most crushing oppression, and on

* Ezekiel, xxix—xxxii.

the other the most hopeless rebellion. Led on by their priests, the Egyptians were in a state of chronic rebellion, which the Persians punished with the utmost severity. The Egyptians never again recovered their independence, and for more than two thousand years their country has ever been subject to either foreigners or slaves. The deep-toned prediction of Ezekiel* has been literally fulfilled: "There shall be no more a prince of the land of Egypt . . . and the pomp of her strength shall cease in her."

For nearly two centuries the Egyptians strove to throw off the Persian yoke, but when Alexander the Great became king of Macedon, they submitted without opposition. The reign of Alexander, however, lasted but thirteen years, and it is said, that taking advantage of his absence to quell an insurrection in Thrace, Thebes broke into revolt, and on the return of Alexander, was severely punished by the slaughter of its inhabitants and the destruction of its buildings.

Alexander died suddenly; and his widow giving birth to a posthumous heir, Perdiccas, a Macedonian nobleman, was appointed regent. He was far from being popular, and Antigonus, one of his generals, entered into a conspiracy with Ptolemy, the satrap of Egypt, and Antipater, governor of Macedon, to overthrow the regent. The death of Perdiccas allowed Antipater to assume the regency, which he had held for three years when Antigonus, who had at first supported him, began openly to aim at the sovereignty of the Macedonian Empire. His arms struck terror into all his enemies. He sent his son Demetrius against the Egyptian Ptolemy, but Ptolemy overthrew Demetrius near Gaza. The triumph of the Egyptians was short-lived, for at the commencement of the next campaign they were defeated; but neither Demetrius nor his father Antigonus succeeded in the reduction of Egypt.

Antigonus was slain at the battle of Ipsus, in Phrygia, about twenty years after the death of Alexander, and the kingdom of Egypt passed into the hands of PTOLEMY LAGUS, its former governor, and one of the wisest of statesmen. His entire reign lasted nearly forty years, and was devoted to the best interests of his people. He revived their ancient religious and political constitution; restored the priestly caste to many of its former privileges; renewed the division of the country into separate districts; constituted Memphis the capital of the kingdom; and made the temple of Phtha the national sanctuary, in which alone the kings could be anointed and crowned.

Under his wise administration colonists from every quarter of the globe settled in Alexandria, and thousands of Jews, to escape the persecution of their Syrian masters, came thither and established themselves in commerce. A liberal patron of literature and science, Ptolemy encouraged philosophers and men of science to make their home in Alexandria, where they found a quiet retreat from the storms and conflicts which threatened every other part of the world. The city of Alexandria was deemed at this time the most magnificent city in the world. Its streets, running in straight parallel lines, were adorned with the most elegant buildings, houses, temples, and obelisks. The royal palace occu-

pled one-fourth of the city, and included in itself the museum or college of philosophy, academic groves, and a temple, in which the body of Alexander was deposited in a golden coffin. In the eastern part of the city was the gymnasium, with porticos of more than six hundred feet in length, supported on pillars of polished marble. Its magnificent harbour was divided into two by a mole of a mile in length, at the entrance of which stood the celebrated PHAROS or lighthouse. Alexandria, at the height of its prosperity, had a free population of over 300,000 souls, and a like number of slaves: it became the regal capital of Egypt, and for two centuries was the residence of the Ptolemies.

The death of Ptolemy Lagus, 284 B. C., placed his son, PHILADELPHUS, on the throne, and although he possessed neither the wisdom nor the enterprize of his father, yet the empire was benefited under his peaceful administration. Failing to reduce the rebel Magus, who was encouraged by Antiochus Theos, king of Syria, a compromise was entered into, the eldest son of Philadelphus contracting a marriage with the daughter of Magus: an alliance was formed with the Roman Republic; and the Roman ambassadors were received with every mark of kindness by the sovereign, who made them acquainted with many of the Grecian arts, which at that time were unknown at Rome; and it was in consequence of this visit that a silver coinage was introduced into Rome.

For the convenience of the Jews who had settled in Alexandria, a temple was erected on the model of that in Jerusalem, and a Greek version of the Holy Scriptures was prepared for their use.

This version, known as the SEPTUAGINT or translation of the seventy, was made about the year 280 B. C., and acquired the highest authority among the Jews of Palestine, in proof of which, it is quoted in the New Testament instead of the Original; though the introduction of Coptic or pure Egyptian words, and the rendering of Hebrew ideas in the Egyptian manner, prove beyond all doubt that the translators were Natives of Egypt.

During the preceding reign the *Alexandrian Library* was founded, and was enriched by each of the Ptolemies until it numbered 700,000 volumes. This immense collection was formed by seizing every book brought into Egypt, transcribing its contents, and retaining the originals; it was destroyed by the Turks under Caliph Omar in the beginning of the seventh century.

Philadelphus fell into the effeminate dissipation of eastern Monarchs; he denied the sacredness of the marriage vow, became dissolute and profligate, and died after a reign of thirty-eight years, leaving the throne to his son PTOLEMY III, surnamed *Evergetes* or the *Benefactor*. This Prince ascended the throne 246 B. C. Of a warlike spirit, he added a great part of Abyssinia and the Arabian peninsula to his dominions, and opened up new channels for trade and commerce through these more distant countries. It is said he visited Jerusalem, where he offered sacrifice to the true God, and ever after showed the greatest favour to the Jewish nation. Under his reign Egypt rapidly rose to a first place among nations, but after his death a succession of weak and irresolute princes precipitated her final fall,

* Ezekiel, xxx, 13-19.

and from this date she ceases to make a figure in history.

PTOLEMY PHILOPATER succeeded his father on the throne in the year 221 B.C. His life was one scene of debauchery and crime. He murdered his brother Magus, and Cleomenes, the exiled king of Sparta; caused the death of his own wife and sister, and finally sunk into the most beastly dissipation, and died abhorred in the prime of life, leaving a son only five years of age.

The sun of Egypt was now fast setting. During the minority the regency was transferred to the Roman Senate, which saved Egypt being involved in the Macedonian or Syrian War, but on coming to the throne in the year 204 B.C., PTOLEMY EPIPHANES emulated his father in dissipation, and fell a victim to vice or poison at the age of thirty. PTOLEMY PHILOMETER, his son, succeeded him 181 B.C., but being taken prisoner by Antiochus, King of Syria, his brother Physcon was raised to the throne under the title of EVERGETES II. He was, however, soon deposed by Antiochus, who restored the Kingdom (except Pelusium) to Philometer. The brothers agreed to reign jointly, but having quarrelled, Philometer was a second time driven from the throne. The Roman Senate being appealed to, again divided the Egyptian dominions between the brothers; but although the treaty was confirmed with oaths and sacrifices, Physcon was dissatisfied, and tried every means to wrest the island of Cyprus from his brother. He eventually took the field against him, but was defeated, and was treated by Philometer with the utmost leniency, and reinstated in his possessions.

Philometer died in the thirty-sixth year of his reign, of wounds received in an engagement in which he was victorious, against his brother-in-law, Alexander Balas, who had conspired against him.

PHYSCON married his brother's widow, Cleopatra, and succeeded to the throne of Egypt. On the day of his marriage he caused her infant son, and heir to the throne, to be murdered, and he put to death all who shewed the least pity for the fate of the young prince. He divorced his queen to marry her daughter, and endeavoured to crush the spirit of his people with the most severe punishment for petty offences; until his subjects rising in revolt, he was compelled to flee to Cyprus, taking with him his unhappy niece, and his son Memphitis borne to him by Cleopatra.

On his flight the Alexandrians placed the divorced queen upon the throne, but her reign was not suffered to be peaceful. Physcon still held the idea of regaining the throne of Egypt. He sent for a son he had left in Alexandria, and fearing his succession to the throne, caused him to be put to death. His next villany was to send the mangled corpse of his son Memphitis as a present to the queen on her birth-day. The horror and detestation awakened by these unparalleled cruelties, raised the spirit of vengeance among the people, and war was proclaimed against him. A bloody contest ensued on the frontiers of Egypt, when victory declared in favour of the inhuman tyrant, who held the sceptre till the day of his death.

Physcon died at Alexandria at the age of 47, after a reign of 29 years, and was succeeded by his son (by his niece Cleopatra) PTOLEMY LATHYRUS. Lathyrus ascend-

ed the throne 116 B.C., but was soon compelled to give up the government of Egypt for that of Cyprus. Cleopatra, who had unsuccessfully endeavoured to secure the crown for her youngest son Alexander, now sought to associate him with herself in the sovereignty of the kingdom. But he caused her to be murdered, and lost his throne; his subjects revolted, and restored Lathyrus, who, on his restoration, turned his arms against Thebes, and after a reign of three years reduced it, and stripped it of its glory.

He died in peace and tranquillity 81 B.C., leaving one daughter and two illegitimate sons, Ptolemy of Cyprus, and Ptolemy Auletes. ALEXANDER, his nephew, succeeded to the throne, and proved himself scarcely less a monster than his father. Having murdered his queen, and provoked his subjects to revolt, he fled to Pompey the Great, and shut himself up in the city of Tyre. On his death bed he bequeathed his kingdom to the Roman Senate. AULETES had meanwhile been made King by the Egyptians, and, notwithstanding the opposition of the Roman Senate, retained his crown. He surpassed all his predecessors, however, in the weakness of his character, and the effeminacy of his manners; and conscious of this weakness he sought the alliance of Rome. To purchase this he imposed new and heavy taxes on the people, who rebelled, and Auletes fled to Rhodes. From thence he went to Rome, and canvassed for the votes of the Senators. Whilst thus engaged, an embassy arrived from Alexandria to acquaint the Senate with the cause of the revolt, also, that they had placed BERENICE, the daughter of Auletes, on the throne.

Auletes by low intrigues, and lavish bribes, regained the throne; but died after reigning only three years, leaving two sons and two daughters to the guardianship and tuition of the Roman people.

His daughter CLEOPATRA having won the heart of Julius Cæsar by her charms, contrived through him to set aside the claims of her brothers and sister, and was proclaimed queen of Egypt. After the death of Julius she exercised the same influence over Marc Antony to his ruin, and on his defeat and suicide after the battle of Actium, she was taken prisoner by Augustus Cæsar, when in order to avoid the disgrace of being yoked to his triumphal car, she poisoned herself, and died the victim of her own pride and passions, even before her charms had begun to fade.

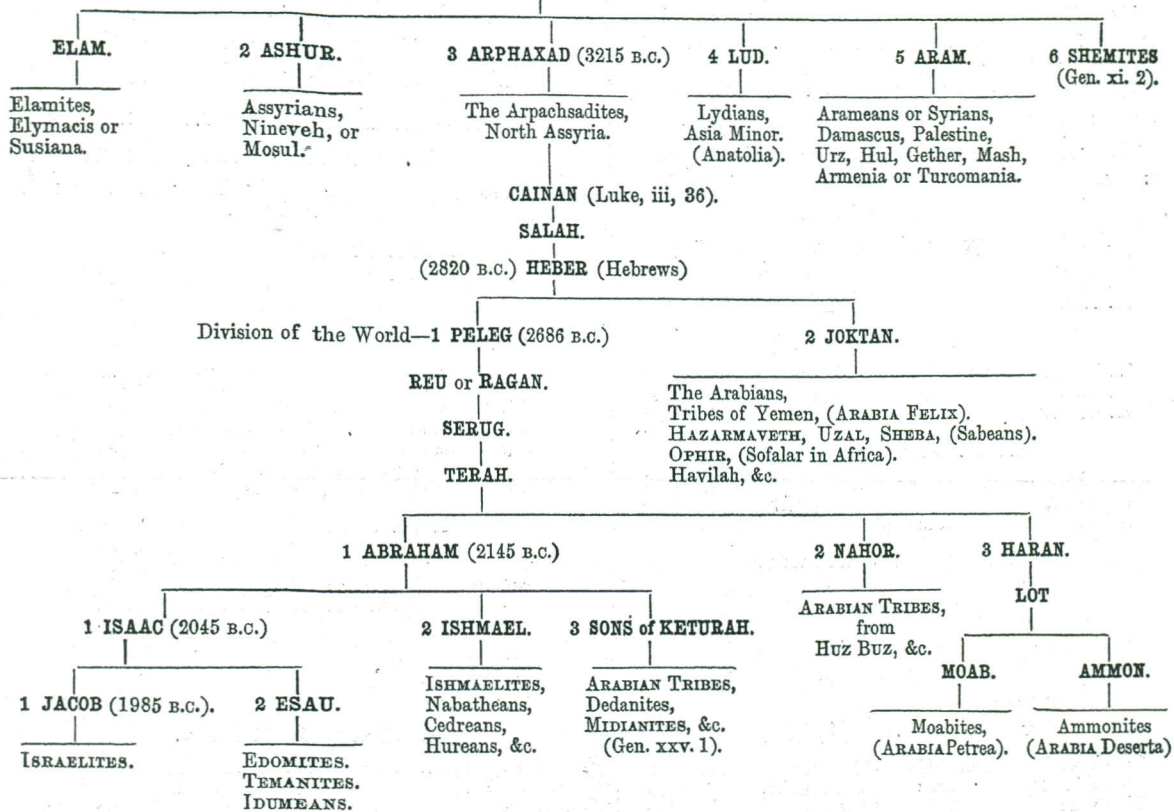
This event took place about 30 B.C., and with the death of Cleopatra the last of the Ptolemies closes the ancient history of a people whose life has impressed the world with the profoundest wonder and the deepest spirit of enquiry. The hieroglyphics of that people may yet be deciphered, their language read, their mysteries unveiled, and their inner life better understood and appreciated.

Of Memphis—Thebes—Heliopolis—but a few broken fragments remain of all their ancient glories, the dream of idolatry has passed away; the grand all-inwrapping mists of a sensuous worship have faded into air before the SUN OF TRUTH; and the traveller of to-day mingles pity with his wonder as he looks upon these splendid baubles of the old world—these playthings which Time and Truth have united in breaking.

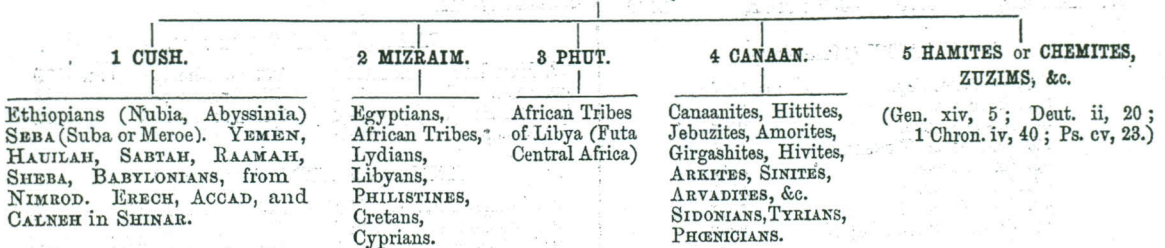
APPENDIX A.

Ethnographic Table showing the descent of the various Nations from the Sons of Noah.

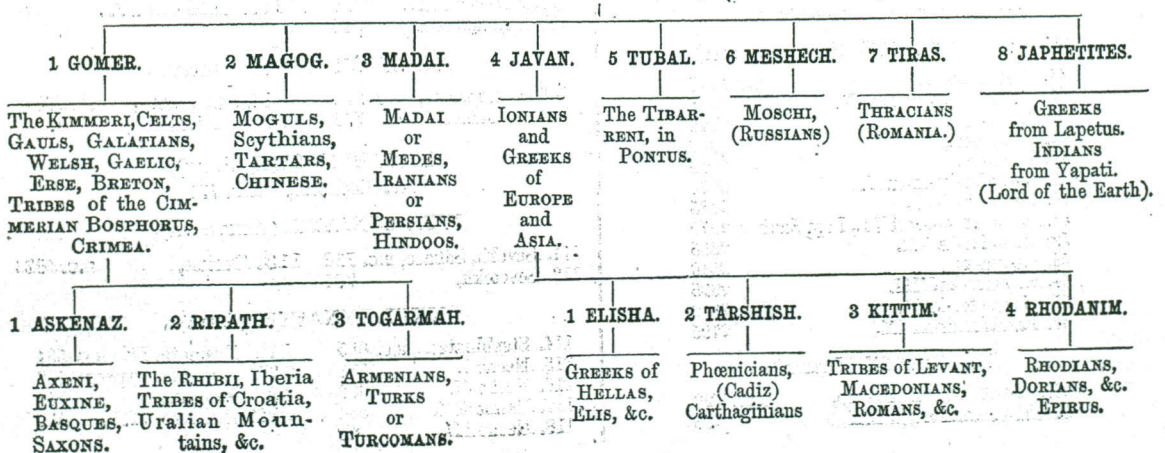
I. SHEM, (3315 B.C.)



II. HAM or CHEM, (3314 B.C.)



III. JAPETH or JAPETUS, (3317 B.C.)



APPENDIX B.

List of Egyptian Kings (as given by Mr. OXLEY) from No. 1 to No. 76 is taken from the tablet of Abydos by Sethi, 2nd King of 19th Dynasty. From 77 to the end is copied from Bunsen's lists, as given in Vol. V. of "Egypt's place in Universal History."

The first are Throne names, and the second are Dynastic names.

I. DYNASTY (THINITE).

1. Mena,	B.C. 3620	5. Hespui,	B.C. 3560
2. Teta,	3605	6. Memebka,	3545
3. Ata,	3590	7. Ptah,	3530
4. Atau,	3575	8. Kabh,	3515

II. DYNASTY (MEMPHITE).

9. Bautau,	B.C. 3500	12. Utnas,	B.C. 3455
10. Kaka,	3485	13. Senta,	3440
11. Baca-neter-en,	3470	14. Gaga,	3425

III. DYNASTY (MEMPHITE).

15. Nebka,	B.C. 3410	18. Tess,	B.C. 3365
16. Ra-iser,	3395	19. Ra-nefer-ka,	3350
17. Teta,	3380		

IV. DYNASTY (MEMPHITE).

20. Senefru,	B.C. 3335
21. Khufu (Cheops)	3320
22. Ra-tatf,	3305
23. Ra-Khaf (Cephren)	3290
24. Ra-men-ka, (Mycerinus)	3275
25. Aserkaf,	3260

V. DYNASTY (ELEPHANTINE).

26. Usskaf,	B.C. 3245	31. Menka,	B.C. 3170
27. Ra-Saluu,	3230	32. Ra-tal-ka,	3155
28. Kakan,	3215	33. Unas,	3140
29. Ra-neferref,	3200	34. Teta,	3125
30. Ra-ne-user,	3185	35. Ra-us-ka,	3110

VI. DYNASTY (MEMPHITE).

36. Ra-mer-i, Pepi,	B.C. 3095
37. Ra-mer-en,	3080
38. Ra-nefer-ka I.	3065
39. Ra-mer-en, Shakensaf,	3050
40. Ra-neter-ka,	2035
41. Ra-men-ka,	3020
42. Ra-nefer-ka II.	3005
43. Ra-nefer-ka-neb-bu'III.	2990

VII. AND VIII. DYNASTY (MEMPHITE).

according to Manetho—omitted.

IX. AND X. DYNASTY (HERACLEOPOLITE).

44. Ra-tat-ka-ma,	B.C. 2975
45. Ra-nefer-ka-khenta IV.	2960
46. Mer-er-en,	2945
47. S-nefer-ka,	2930
48. Ra-en-ka,	2915
49. Ra-nefer-ka-te-ru V.	2900
50. Har-nefer-ka I.	2885
51. Ra-nefer-ka-senti VI., Pepi Snub	2870
52. Ra-nefer-ka VII.	2855
53. Ra-sha-ka,	2840
54. Ra-nefer-ka VIII.	2825
55. Har-nefer-ka II.	2810
56. Ra-nefer-dr-ka IX.	2795

XI. DYNASTY (THEBAN).

57. Ra-neb-ka, Mentutrotetp,	B.C. 2790
58. Ra-us-ankh-ka, Ameni, 5	278

XII. DYNASTY (THEBAN).

59. Ra-s-hotep-heb, Amenemha I.	B.C. 2780
60. Ra-kheper-ka, Usertesin I.	2755
61. Ra-neb-ka, Amenemha II.	2677
62. Ra-kha-kheper, Usertesin II.	2634
63. Ra-kha-ka, Usertesin III.	2629
64. Ra-er-ma-at, Amenemha III.	2610
65. Ra-ma-a-kham, Amenemha IV.	

XIII. XIV. XV. XVI. AND XVII. DYNASTY.

Are omitted—being Dynasties of the Xoite and Hyksos or Shepherd Kings.

XVIII. DYNASTY (THEBAN).

66. Ra-neb-pah-ti, Aahmes,	B.C. 1625
67. Ra-ser-ka, Amenoph I.	1600
68. Ra-kheper-ka, Thotmes I.	1587
69. Ra-kheper-en, Thotmes II.	1566
Hatasu (Queen) omitted.	
70. Ra-men-kheper, Thotmes III.	1544
71. Ra-a-kheper-u, Amenoph II.	1518
72. Ra-men-kheper-u, Thotmes IV.	1509
73. Ra-ma-neb, Amenoph III.	1478
Amenoph IV. omitted.	
74. Ra-tser-kheper-enra, Horus,	1441

XIX. DYNASTY (THEBAN).

75. Ra-men-peh-ti, Rameses I.	B.C. 1409
76. Ra-ma-men, Sethi I.	1403

(End of Sethi's Tablet).

77. Rameses II.	1390
78. Menephtah	1324
79. Sethi II.	1304
80. Setnekht	1299

XX. DYNASTY (THEBAN).

81. Rameses III.	B.C. 1292	86. Rameses VIII.
82. Rameses IV.		87. Rameses IX.
83. Rameses V.		It is now supposed there were
84. Rameses VI.		13 Ramesede Kings.
85. Rameses VII.		

XXI. DYNASTY (TANITE).

88. Her Hor,	B.C. 1114	92. Osokhor,	B.C. 1029
89. Pusemes I.	1088	93. Phmakes,	1023
90. Menkheperes,	1042	94. Pusemes II.	1014
91. Menophthes,	1038		

XXII. DYNASTY (BUBASTITE).

95. Sheshonk I.	B.C. 979	101. Orsokon III.	916
96. Orsokon I.	955	102. Sheshonk III.	915
97. Hershaseb,	940	103. Takelothis II.	901
98. Orsokon II.	930	104. Pikhii,	850
99. Sheshonk II.	920	105. Sheshonk IV.	847
100. Takelothis I.	916		

XXIII. DYNASTY (TANITE).

106. Pertubastes,	B.C. 810	108. Psammus,	B.C. 765
107. Orsoken IV.	773	109. Si-het	755

XXIV. DYNASTY (SAITE).

110. Bochoris, B.C. 724

XXV. DYNASTY (ETHIOPIAN).

111. Sevek, Sabaco,	B.C. 718	113. Tarkos,	B.C. 692
112. Sevetekh,	706		

XXVI. DYNASTY (SAITE).

114. Stephinates,	B.C. 685	119. Psametic II.	B.C. 594
115. Necho I.	679	120. Uaphres, (Apres)	588
116. Necho II.	673	121. Amosis,	569
117. Psametic I.	664	122. Psametic III.	526
118. Necho III.	610		

XXVII. DYNASTY (PERSIAN).

123. Cambyses,	B.C. 526	127. Artaxerxes I.	B.C. 464
124. Darius I.	521	128. Xerxes II.	424
125. Xerxes I.	485	129. Sogdianus,	424
126. Artabanus,	465	130. Darius Nothos,	423

XXVIII. DYNASTY (SAITE).

131. Amyrtæus, B.C. 404

XXIX. DYNASTY (MENDESIAN).

132. Nepherites I.	B.C. 398	134. Psammuthis,	B.C. 379
133. Achoris,	393	135. Nepherites II.	378

XXX. DYNASTY (SEBENNYTE).

136. Nectabeno I.	B.C. 377	138. Nectabeno II.	B.C. 357
137. Seos,	359	(Last Native Dynasty).	

XXXI. AND XXXII. DYNASTY (MACEDONIAN).

139. Alexander (The Great)	B.C. 340
140. Alexander II.	332

XXXIII. DYNASTY (GREEK OR PTOLEMAIC).

141. Ptolemy Soter,	B.C. 305
142. Ptolemy Philadelphus,	286
143. Ptolemy Evergetes I.	247
144. Ptolemy Philopater	222
145. Ptolemy Epiphanes,	206
146. Ptolemy Philometer,	182
147. Ptolemy Evergetes II.	146
148. Ptolemy Lathyrus,	117
149. Ptolemy Alexander,	81
150. Ptolemy Auletes,	81
151. Cleopatra, (Queen)	52

[She was the last of the resident Sovereigns. She committed suicide in 30 B. C., after which Egypt became a Roman Province governed by Prefects.]

The foregoing list must be taken as only approximately correct before XVIII. Dynasty, and Mr. Oxley observes that he has taken a general average of 15 years for each reign from 1st to end of 10th Dynasties—after which he has adopted Bunsen's dates.

[The historical sketch of Antient Egypt having taken up more space than we anticipated, we are under the necessity of dispensing with the illustrative cuts, promised in the opening portion. It is proposed to follow this sketch with articles on the Architecture and Antiquities of Egypt, with an account of the various systems of religion that from time to time prevailed, the philosophy of their Mysteries, and the relation of the whole to Antient and Primitive Masonry. We hope, therefore, to have the pleasure of giving one or more of the cuts in question in the February number of Kneph, in which the Egyptian articles will be continued.]

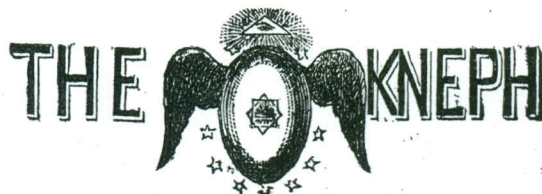
NOTICE TO SUBSCRIBERS.

From the end of this year 1883, KNEPH will be published quarterly in February, May, August and November. Having been established principally for the information of members of the Antient and Primitive Rite, and to keep them informed about matters pertaining to the working of their own body in Great Britain and Ireland, it is now found that the publication of the journal quarterly will meet all requirements.

We have no complaint to make in regard to the support which the journal has received from our own members, but from outside, the support of the Craft has been so trifling and insignificant, that we do not feel justified in continuing the publication monthly, and more especially as the pressure of pure A. and P. matter which it was necessary to put before our members is not so great as when first establishing the Rite.

We propose to appear as a quarterly of 12pp. at the old (post free) subscription of 1s. 6d. per annum, or with cover of 16pp.

SUBSCRIBERS TO KNEPH.—Treasurers of Chapters and individual Subscribers are requested to remit their Yearly or Half-Yearly Subscriptions to the Grand Treasurer-General, Bro. J. H. Southwood, 98 Houndsditch, London, E.



LONDON, DECEMBER, 1883.

AS this issue of "Kneph" concludes the current year we beg to greet our readers fraternally, wherever scattered over the Globe. During the year now drawing to a close we may, I think, justly congratulate the Orders of Memphis and Mizraim upon the steady progress of their Rites. Here and there our Bodies have met with very severe and unmasonic treatment which has, as in Ireland, inflicted great personal injury upon some of our individual members, but upon the whole, the opposition offered to us has had an effect more beneficial than otherwise, as our existence has been made known over a wider sphere than could have been otherwise accomplished. Some of the American Grand Lodges, after having hastily adopted loud sounding rules against us, find themselves not quite in a position to enforce them as the result might prove not satisfactory to themselves.

Several Grand Bodies, both of Memphis and of Mizraim, hitherto disunited, have either fully amalgamated or mutually granted recognition to each other, and consequently the time we wish to see is more nearly approaching when our Antient Order shall have all united in one Confederacy whose motto shall be "Peace, Tolerance and Truth."

Books for Review, &c.

We have to acknowledge with many thanks the receipt of *Modern Thought, Notes and Queries, Masonic World, Lybic Chain, Chaine d'Union*, New York and other papers. We intended, had space permitted, to notice one or more of the instructive papers which are always to be found in *Modern Thought*. In the November number we may indicate "The Gospel of Gautama" as an article especially worthy of notice; it is an historical parallel between the Buddistic and Christian Cults, and gives copious extracts from Buddistic poems, one of which relating to the Divine power and goodness, we are unable to pass without quoting a few lines.

"Out of the dark it wrought the hand of man,
Out of dull shells the pheasant's penciled neck;
Ever at toil, it brings to loveliness
All ancient wrath and wreck."

"The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold—
Sards, Sapphires, Lazuli."

"Ever and ever bringing secrets forth,
It sitteth in the green of forest glades
Nursing strange seedlings at the Cedar's root,
Devising leaves, blooms, blades."

An article—"Eternity's Dial Plate"—will command the attention of Speculative Philosophers.

A MASONIC PSALM.

BY BRO. JOHN SHAW PEAKE.

O Glorious light Divine, my sense illuming
O Gracious love Supreme, my heart consuming!
O Fruitful vine of Life, etern in blooming!
So mote it be.

When I was inly blind Thy radiance taught me;
When I was brotherless Thy sweet bands caught me;
When I was famishing Thy bounty sought me;
So mote it be.

Was I not far from Thee with Cain sojourning?
Did'st Thou not yearn for me—meet me returning?
Am I not like a brand snatched from the burning?
So mote it be.

Reports of Masonic Bodies.

LONDON.

ROSE OF SHARON ROSE CROIX CHAPTER AND SENATE K.H.P. No. 6.—This Chapter and Senate resumed its meetings for the Winter Session in October, and has been principally occupied in passing some of the later additions to the ranks of Antient and Primitive Masonry through the various degrees of the Chapter and Senate.

Thus at the meeting in October, Sir Knight Alfred Moloney, 7^o, was passed through 8, 9, 10^o with a somewhat shortened Ceremonial, and perfected in the degree of Knight of Rose Croix 11^o. The celebration of the Mystic point followed, as it invariably does in this Chapter, on the admission of a new Sir Knight.

The November meeting was devoted to the Senate, and Sir Knight H. F. Frost, 18^o, K.H., was successively exalted to the degree of K.R.S., 19^o, and K.G.I., 20^o; both of which were given with full Ceremonial of the Rite. It is to be regretted that the two latter degrees are not oftener worked in full, teeming as they do with the most elevated philosophy, eloquently expressed.

The Sir Knights in attendance were R. Ill. J. H. Southwood, 33^o, G.M.L.; H. Meyer, 33^o, S.G.C.; James Hill, 33^o; V. Ill. L. Honig, 82^o, Gd. Org.; Thomas Sims, 31^o; A. Mulford, 31^o; and Ill. Sir Knight W. J. Kennaby, 30^o, Sec. and Recor.; Sir Knights Frost, 20^o; Mulloney, 11^o.

The meeting in December will, we believe, embrace the working of some of the earlier council degrees for instruction, and should be interesting.

GLASGOW.

The regular monthly meeting of St Andrew's Rose Croix Chapter No. 9 was held on Friday, 16th inst. Bro. Morison 32^o M. W. occupied the chair, also present Bros. Duncan 33^o G. M. of Light; C. McKenzie 32^o, Holmes 32^o, P.G.T.; Brownell 32^o; Rice 31^o D.C.; White 30^o, Templeman 30^o, Jamieson 30^o Gourle 30^o and others. The minutes of former meetings having been read, the officers of both Senate and Grand Council were duly installed by the Grand Master of Light; this being the first official act of Bro. Duncan since the creation of the Scottish Mystic Temple.

The Chapter was then duly closed and the Brethren joined for an hour in harmony and refreshment.

ROUMANIA.

The Convent General of Roumanian Masonry in its sitting of 26th September, decreed, that "In consideration of the eminent services rendered to the Order by Tr. Ill. F. Constantin Moriou, Grand Master General of the Order, that he be re-elected President of the National Grand Lodge for the new period 1884-87.

Notices to Correspondents.

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

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

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

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

In Liverpool, of the Gd. Chancellor Gen. B. Joseph Hawkins, 33^o, Sunnyside, Roby.

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

In Glasgow, of the Gd. Master of Light, Bro. Clyde Duncan, 146, Trongate, and the Gd. Examiner Genl., Bro. T. M. Campbell, 33^o, 10, Carrick-street.

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

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

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

In Aberdeen, of Bro. T. L. Shaw, 33^o, College Bounds.

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

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

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

In Bombay, of Ill. Bro. D. M. Kapadia, P.M. 30^o.

NOTICE TO SECRETARIES.

To lessen the trouble attending the issue of certificates, all of which undergo three separate registrations, the various Chapters, Senates, Councils, and Mystic Temples, are requested to make their Returns to the Grand Secretary General at the close of each month, so that all certificates required may be issued together on the 1st day of every month.

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