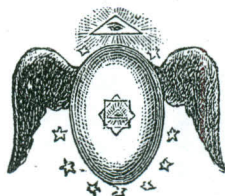


PEACE, TOLERANCE, TRUTH.

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.

Vol. II., No. 24.]

DECEMBER, 1882.

(Subscription post free, 1s. 6d. per Annum.)

[MONTHLY.]

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LECTURES

OF A

Chapter, Senate & Council:

ACCORDING TO THE FORMS OF THE
ANTIENT AND PRIMITIVE RITE,

BUT EMBRACING ALL SYSTEMS OF

HIGH GRADE MASONRY

EMBODYING THE PRELIMINARY EXAMINATIONS
REQUIRED FOR ADVANCEMENT; THE SYMBOLICAL
EXPLANATIONS OF THE VARIOUS DEGREES,
FROM THE 1° TO THE 30°; TOGETHER WITH THE
GRAND BOOK OF MAXIMS.

Translated from the French by

JOHN YARKER, 33—96°,

Author of "Speculative Freemasonry," &c.; Past-Master of Craft, Mark, Arch, Templar, Rose Croix, K-d-s-h, and Antient and Primitive Masonry; Grand Master General of the Antient and Primitive Rite, and the Swedenborgian Rite, in and for Great Britain and Ireland.

London: BRO. JOHN HOGG, 13, PATERNOSTER ROW, E.C. 1882.

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. Pettitt, 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 Legency, 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 MacCallan; 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, 3°, 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.—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.

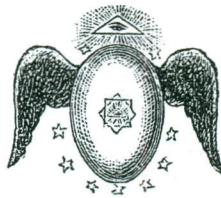
2. That CHAPTERS of the Rose Croix (11-18°); SENATES of Hermetic Philosophers (20-33°); COUNCILS of Sublime Masters of the Great Work (30-90°); and Mystic Temples (32-94°); may be Chartered throughout our jurisdiction, in accordance with the General Statutes.

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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THE DYING YEAR.

ANOTHER year is swiftly passing away. A year that will be memorable to many of us. War has unhappily plunged many a household in mourning, and discord, not to say anarchy, nearer home has culminated in wholesale murder and wanton atrocity. Fire and pillage, open violence and secret assassination have been the themes which too often have stricken us with horror, and roused within us the fire of a just indignation, and outraged humanity has by turns sickened at the revolting details of some hideous crime, or losing its reason under some more than usually exasperating outrage, has joined in one wild cry for vengeance.

Happily for us as Masons, we have nought to do with the discords which distract the outer world—would to Heaven we had as little to do with the troubles which interested schemers are continually introducing into our peaceful Order.

Desiring nothing better than to be at peace with all men, and especially with Brethren, we hoped to have closed the year as we began it, in peace and harmony with all. The pale demon of envy has, however, penetrated into our Temple. Our Brethren in Ireland are exposed to the vengeful assaults of a Plutocratic organisation, calling itself Masonic, which cannot suffer that our Brethren should come 'twixt the wind and their nobility. Snobism rampant! The edict has gone forth that Antient and Primitive Masons must be sat upon. Alack! alack! When will Masons realize that persecution and intolerance are as alien to Masonry as the dark deeds of a hateful conspiracy are alien to true patriotism? Well, let us hope that the coming year will be less clouded; that the valiant (we had almost written pot-valiant) zeal of the disturbers of our peace will have exhausted itself in

idle clamour, and then we may hope to see wiser counsels prevail. At any rate, we may promise, that let the G.L. of Ireland excommunicate Antient and Primitive Masons if it will, the Antient and Primitive Rite is too mindful of its Masonic obligations to return the compliment.

But let us turn to more pleasing retrospections. The work of the year on the whole has been encouraging. Our working bodies are consolidating themselves, and gradually attaining efficiency and strength. Of the three Grand Mystic Temples to be established, two are already in existence, and we hope ere long to welcome the sister Grand Mystic Temple of Scotland into the Masonic triad. Abroad our prospects are good, and our relations with foreign powers are eminently satisfactory. We have nought but assurances of good will and fraternal greetings from Brethren of all Rites and Constitutions—America, Canada, India, France, Italy, Spain, Greece, Roumania, Tunis, Egypt, the West Indies, all our friends—May we not, then, be thankful that, notwithstanding the unhappy position of our Brethren in Ireland at the present moment exposed to the calumnies of disappointed office-seekers, and the frothy insolence of a mischievous clique, we have no greater trouble than we can bear with equanimity, no greater wrongs than those we can afford to treat with contempt?

And now a few words concerning this journal. What account have we to give of our Stewardship? Have we been laggard in the cause, or can we with clear conscience affirm that we have done what within us lay to honestly discharge our duty?

Conscious of many short-comings, but too sensible that our utmost efforts have been all too feeble to do justice to the important interests we undertook to represent, we yet feel that our Brethren will readily acquit us of intentional neglect, even if they are dissatisfied with the results of our labour.

It is but fair to ourselves to say, and we say it in no spirit of egotism, that we have reason to believe that our honest and humble efforts to assist the great work of building up Temples of the Antient and Primitive Rite, and to maintain in this journal the spirit of truth and equity which should always characterize Masonry, has been generously and spontaneously acknowledged, and we are deeply grateful for the kind encouragement we have all along received; but we feel, alas! that we are no longer equal to the growing demands upon our scant leisure, and moreover, the importance of the interests represented by *Kneph*, demands in its Editor, literary skill, and scholarly acquirements, far beyond our own modest pretensions. It becomes then our manifest duty to place in abler hands the responsible office which we have filled for the past eighteen months. That we regret the necessity of this step is but natural, for *Kneph* is our own child, and our first-born, and we have towards it the tenderness that a father has for his offspring. In its early infancy we had the invaluable aid of our learned Bro. Dr. Mackenzie, but for the last eighteen months the whole burden of the work as editor and publisher has been discharged by us, a labour of love indeed, but not always satisfactorily accomplished.

Notwithstanding these disadvantages, *Kneph* has grown under our hands, and while viewing it with the gratified pride of a parent, we feel also a parent's responsibilities for its future welfare; and we feel strongly that the time has arrived when *Kneph* can no longer be entrusted to a mere apprentice in the art of letters, but that a skilful craftsman should be found who would bring to the work greater ability and no less zeal. We believe we have found in Bro. C. Monck Wilson, 33°, the required conditions both as to zeal and ability, and that Brother consents to place his undoubted talents at the service of the Sovereign Sanctuary, we have therefore every confidence that, under his rule, a new and enlarged sphere of usefulness will open up to *Kneph*, and we trust that our successor in the Editorial chair may derive as much pleasure from the work, and enjoy the same kindly sympathy as we have done.

It remains only to us now to say farewell to Brethren whom month by month it has been our privilege to address, many of them in far distant lands, whose faces we may never hope to see, or to exchange with them the grip of fraternal salutation; and yet we feel we are taking leave of dear friends, whom we have invested with an ideal individuality by striving to excite in their breasts, emotions responsive to our own; and this communion of sentiment sweetened the toil and banished the remembrance of long vigils and foregone repose. It is with real sorrow, then, that we approach the ordeal of leave-taking. We have lingered, as dear friends linger, with hand locked in hand, reluctant to part, yet conscious of the necessity; the moistened eye and yet troubled breast expressing with mute but eloquent emphasis, the farewell which the tongue is powerless to utter.

THE CHEMICAL WEDDING.

AN HERMETICAL ROMANCE, BY CHRISTIAN ROSENCREUTZ.

(*Speculative Freemasonry*, by John Yarker, 33-96°.)

(Continued from page 184.)

THIRD DAY.

This morning the virgin is dressed in *red velvet*, with a *white scarf*, and congratulates the nine captives upon being sensible of their wretched condition; she releases them and couples them to be weighed. The scales are of gold, with seven weights—one great, four little and two great ones. Three Emperors are rejected, but one is accepted and clothed in *red velvet*, and has a branch of laurel—a few others in like manner. The nine captives follow, the relator being the *eighth*, and bringing down the scales he is permitted to release the first Emperor. The virgin now observes the *Roses* in his hand, which he presents to her. The *Seven Captains* form a Council, at which it is resolved that those who failed to draw the scales shall be driven forth, and a dinner is given at which they have the lowest seats. The virgin and the elect had the Order, with golden fleece and lion, but the name of the order was not yet to be revealed. An apology was then required from the rejected for their presumption in presenting themselves into the Castle on the *qualification of false and fictitious books and statements*. These punished and dismissed there appears in the garden a *snow-white Unicorn*, with a golden collar, bearing certain letters. The lion on the fountain now breaks the sword in its paw, and a *white dove* brought an olive branch which the lion devoured. The guests wash their hands and heads in the fountain, and mention is made of a sepulchre and a library, also an ordinary terrestrial globe. After various matters the relator is conducted to his chamber by a Page learned in the arts, and he dreams of a door difficult to open.

FOURTH DAY.

In place of the sword the lion has a tablet inscribed, "*Hermes princeps post tol illata generi humano damna dei concilio artisq; adminiculo vult turbet qui ardet. Bibite fratris vivite.*" A fresh golden fleece is given, to which is now suspended a plate of the Sun and Moon in apposition, and the guests are led up 365 steps until they come to an arch, where are 60 virgins holding branches. The elect now approach the throne of the King and Queen whom they behold. Near an altar are many symbols, and a skull with a small white serpent. It is mentioned that the relator is old, and conversation turns upon the arts and other secret matters, and they adjourn to the house of the Sun. A lion gains the victory over a griffin. There is a play of a Moor who ill-treats a lady, and a child saved in a box; by way of interlude there are four beasts of Daniel, (which "had its certain signification.") 2. An image of Nebuchadnezzar. 3. A band of fools. 4. An artificial elephant with musicians. A draught of SILENCE is administered. The six royal persons now take off their white garments, put on black, and six coffins are brought in, when they are beheaded along with the black executioner, and the blood collected in golden cups.* The relator retiring to rest sees the six coffins carried away in ships.

FIFTH DAY.

The Page leads him down certain steps and shews him a great iron door, and an inscription in copper letters. After which he is led into a vault lighted with carbuncles, called the King's Treasury,† in the middle of which is a triangular

* See the works of John Rudolph Glauber, on Alchemy or Chemistry, MDCLXXXIX, London, in which the process is concealed under the same symbolical language.

† Bro. Matthew Cooke quotes the following in his "History and Articles of Masonry," from a Syriac writ of the 9th century called "The Testament of Adam," now in the Vatican Library at Rome.—"And I, Seth, I have written this testament; and after the death of my father Adam, we shall bury him, I, and my brother on the East of Paradise in the face of the City of Enoch, the first which was built upon Earth, and the Angels and the virtues of heaven shall attend his funeral, because he was created in the image of God. And the Sun and the Moon shall be darkened, and there shall be darkness for seven days, and we sealed his testament, and placed it in the *Cavern of Treasures*, where it has remained until this day, with the treasures which Adam took with him from Paradise—gold, myrrh, and frankincense."

sepulchre, in the centre a copper kettle, with an *Angel*, with an unknown tree in the midst: the fruit, falling into the kettle, turns to water, and fills three smaller kettles. This altar was supported by an *Eagle*, an *Ox* and a *Lion*. They now descend through a copper door, where was a little chest with an ever-burning light, at which he kindles a torch, saying:—"So long as the Royal persons are still at rest I have nothing to fear." And the relator beholds Lady Venus naked in a bed. After this was beheld in the garden a glorious crown standing upon seven pillars with six sepulchres, by each a stone, a banner with a Phoenix, and in the centre the box. We are now introduced to a chemical laboratory.

SIXTH DAY.

The lottery chance of ladder, ropes and wings are given to ascend to a round hole in the tower, which is closed. Eight Conclaves are held. At the third Conclave a globe appears, which being opened with a diamond, it discloses a snow-white egg, which, giving forth a bird, it is fed with the blood of the beheaded; at the third feeding it becomes of wonderful plumage. In the fourth Conclave appears a great square kettle, where the egg matures; and in the fifth Conclave a bath was prepared for the bird, which deprives it of its beautiful plumage. A blue stone arises from the bath with which all but the white head is painted. At the sixth Conclave we find the symbols of the fourth day, and the bird, on eating the small serpent, is beheaded. The idle Chemists are told that they will be refused admission to the seventh Chamber with their companions. These being set to work they produce two little male and female images, which grow in size and beauty by the blood of the bird, but as yet are soulless. Six virgins enter, who give life; two curious garments are already prepared, and the young King and Queen go on board ship.

SEVENTH DAY.

In the morning Christian Rosencreutz returns to the uppermost vault of the tower. They have yellow habits and golden heeces, and the virgin declares them Knights of the *Golden Stone*, and the old man now presents them with a gold medal—on one side "Ar. nat. mi.,"* on the other "Temp. na. f.,"† They go forth in twelve ships, bearing the twelve signs of the zodiac. After landing, the King and Queen presented their hands, and the old Lord and Christian Rosencreutz rode with the King, with a white ensign bearing a red cross. Arriving at the gates we find mention of the old tokens—salt and water, as at first: and it transpires that the porter was condemned to that drudgery from beholding Venus in her bed. The King now admits them Knights of the *Golden Stone*, reads over five short moral articles, and as each had to write his name, we find:

"Summa Scientia Nihil Scire." Fr. Christianus Rosencreutz,
Eques Aurei Lapidis,
Anno. 1459."

PRINCE RHODOCANAKIS.

A DISCOURSE IN PRAISE OF ANTIMONY,
AND THE VIRTUES THEREOF:†

(Continued from page 178.)

Of the use and Dose of our Antimonial
Tincture.

This Tincture is a good and safe Medicine, and may be taken inwardly, or applyed outwardly with much benefit: for it cures the *Leprosie*, the *French Pox*, the *Scurvy*, all *Feavers*, the *Falling-Sickness*, the *Dropsie*, the *Plague*, the *Meazles*, the *Itch*, and such other Diseases. In *Meagrim*s, and pains of the head, and the *Hypocondriack* melancholy, it

* Marginal—Ars natura ministra.

† Marginal—Temporie natura filia.

† A Discourse in the praise of Antimonie, and the Vertue thereof. Written and Published at the request of a Person of Quality. By Constantine Rhodocanacis. Printed in the year 1664.

avails much. It expells poisons, cures those that are Asthmatical; killeth Worms, and helps in many other distempers, which cannot be cured with Simples. It cleanseth the Blood, emptieth all vicious humours of the Stomack; brings down the Courses, and maketh Barren Women fruitful; in the *Gout* also, and the *Stone*, it is a commendable Medicine. The Dose thereof is alterable, according to the age of the Patient, wherein also there must be a respect had to his strength, and to the violence of the Disease: To little Children of 2, 3, 4, or 6 months old, you may give one or two drops in their Mother's Milk against *Worms*, *Itch*, *Feavers*, *Convulsions*, *Falling-Sickness*, or *Meazles*; but to Children of one, two, or three years old, you may give four drops in Milk or Wine, and you may, safely repeat this Dose every third or fourth day. But if you would only use this Medicine as a Preservative, to prevent diseases, then you may give it little Children twice a Month, and it will strengthen them, and prevent the said diseases, by cleansing their Bodies, and purging out all bad humours. But to persons of 15 years of age, to 24, you may give 6, or 10 drops in sugar'd Wine. And to those of 25, and so forwards to 50 years of age, you may give 10, 20, or 40 drops: and always you may encrease, or diminish the Dose, according to the age of the Patient, with respect had to the strength of the disease, and his body. In the *Gout* and the *Stone*, give 10 drops in Wine or Ale every day, in the morning fasting: but if the Patient be very weak, give it only every third, or fourth day, and so continue it to the end of the Cure; but let him withall use a temperate dyet. In the *Leprosie*, the *French Pox*, and the *Scurvy*, take this Medicine every day in the Morning; but if the Patient be weak, then take it but every second day, and that so long as you find it necessary. In the *Falling-Sickness*, and the *Dropsie*, it is to be taken after the same manner. But in intermitting Feavers, take it an hour, or so, before the Fitt, or when the Fitt is quite over; and the Patients should always in their ordinary drinks take some of our Spirit of Salt, in every distemper. But if it be a quotidian Feaver, then take the tincture every morning. In pestilential Diseases, take a Dose of it presently, and repeat it every day. But if you would use it only for a preservative to prevent the *Plague*, then take it but once a week. In all other inward distempers, you must take a Dose of it in the beginning of the disease, and continue it once every day till your distemper be removed; and by this means all maladies may be cured, without putting the Patients to any pain. Our Diaphoretick powder is also effectual in all diseases, wherein we have prescribed the Tincture: and may be administred from one grain to 40, having always a respect to the age, and strength of the Patient. The best Vehicle to administer it in, is *Malego* Wine; and let the Patient keep in his bed to sweat, as he must do also when he takes the Tincture. And always in intermitting Feavers give the Powder, as well as the Tincture, before the Fitt.

Continued on page 192.

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.

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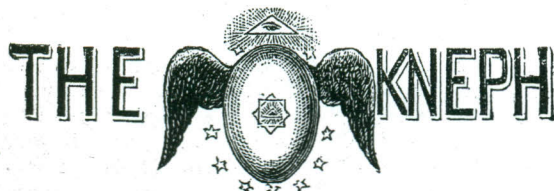
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LONDON, DECEMBER, 1882.

THE GRAND LODGE OF EGYPT.

WE are glad to see that the Grand Lodge of Egypt has resumed its labours after the recent troubles, and we trust that a prosperous career under the improved state of the country may be open to it. The opportune visit of H.R.H. the Duke of Connaught, P.S.G.W. of England, to

G.L., and his courteous acceptance of the honorary rank of P.S.G.W., respectfully offered by M.W. Bro. Raphael Borg, the G.M., is another instance that his royal highness has the true cosmopolitan spirit of Masonry, and that he is little influenced by the narrow jealousies that obtain with many of our G.L. officers at home.

In Egypt the Craft, the Rite of Memphis, or, as it is generally called, the Egyptian Reformed Rite, and the A. & A. Scottish Rite all work side by side and most harmoniously together, the Grand Officers in one body frequently holding relative positions in each of the others. Thus M.I. Bro. Zola, P.G.M., is head of the Rite of Memphis, and is also a member of the Supreme Council of the A. & A., and Bros. Raphael Borg and F. F. Oddi are also 33° of the A. & A. Rite, and 96° of the Rite of Memphis, the latter body having a representative at our Sov. Sanc.

In Egypt, then, it appears that it is lawful and right for the members of the several High Grade Rites to interchange Masonic greeting and enjoy Masonic communion. Yet the moment such Brethren set foot in Great Britain or Ireland—the vaunted home of Freedom—all this fraternal feeling must be thrown on one side. If a Brother holding the degrees of the Rite of Memphis, or the Antient and Primitive Rite, comes to sojourn for a time in either country, and wishes to visit the Rose Croix Chapters, or other bodies working under the dread shadow of the Golden Square Eagle, he must first sign a declaration that he renounces all connection with any Masonic body not recognised by the Supreme Council Co., Limited. If sufficiently compliant, and willing to pay the fee, he can then have his certificate viséd. Of course, in the case of very distinguished Brethren, kings, princes and the like, these precautions are not deemed necessary, for there is a royal road in Masonry if not in other things; and the potentates, princelets, and great Lords of Creation might deem the request to submit their certificates an impertinence. That this is so is proved by the fact that both the King, David Kay Fyfe, of Honolulu and King Kalakaua I. were fêted and made Honorary 33° A. & A., although they both possessed the 95° of the Rite of Memphis. In like manner, Bros. Zola, Raphael Borg, Professor Oddi and other Grand Officers of the G. L. of Egypt, are 96° Memphis and 33° A. & A., and we never heard that the English Supreme Council was consulted in the matter. But the question that arises in our mind, in reference to the acceptance by our august Bro. the Duke of Connaught of past rank in the G. L. of Egypt, is, what will be the effect on the Supreme Councils of England and Ireland? Will those autocratic bodies collapse in despair, or will they consent, as in former cases, to swallow the pill—because of the gilding?

ROUMANIA.

WE have received a letter from M. Ill. Bro. C. Moriou, Grand Master of the National Grand Lodge and Sovereign Sanctuary, in which he desires to inform the Brethren under the jurisdiction of our Sov. Sanc. that he is in no way connected with a so-called Grand Orient, or Grand Lodge, which is attempted to be established in Roumania by the Lodges working under the authority of the *soi-disant* Grand Orient of Rome. He considers this the more necessary, as his name has been set forth in their list of Grand Officers as Honorary Grand Master for life; and this, notwithstanding the protest against the proceedings of this Body, which was made by the Grand Lodge and Sov. Sanc. of Roumania in October last, and published in No. 10 of the *Triunghiul*. M. Ill. Bro. Moriou complains that this nomination of himself, against his will, as Hon. Grand Master, *ad vitam*, is only made with the view of deceiving foreign Brethren into the belief that he has withdrawn the circular of October 20, and has since sanctioned their proceedings. He also points out that the members of the Roumanian Grand Lodge and Sov. Sanc. were elected 4/16 March, 1881, for three years, as follows:—

Gd. M. Commander	...	C. Moriou, 33°.
Gd. M. Adjunct	...	D. Radulesco, 33°.
Gd. Orator	...	G. Michaelesco, 39°.
Gd. Chancellor	...	F. Zervatesco, 33°.
Gd. Sec. General	...	Dr. N. Theodoresco, 33°
Gd. Secs. Adjunct	{	C. Variesco.
		D. Cocoresco.

and all official documents are signed by one or more of these Ill. Brethren, and sealed with their respective seals of office.

M. Ill. Bro. Moriou adds, that the Lodges said to be founded in Roumania, under the auspices of the Grand Orient of Rome, have no real existence, but are merely fictitious creations for the purpose of giving an appearance of legitimacy to what is nothing less than a Masonic fraud.

The tactics employed by the Grand Orient of Rome, or its emissaries, seems to have been to get hold of expelled Masons, or Profanes who were not considered worthy to be admitted into Masonry by the Lodges working under the National Grand Lodge, and by granting warrants to these expelled Masons to found Lodges; these were enabled to recruit themselves from the ranks of the non-accepted Profanes. A disgraceful proceeding, if the foregoing statement is correct; and we have, unfortunately, no reason to doubt it—on the contrary, every reason to believe it. Surely the Supreme Council, 33°, A. & A. of England, cannot be aware of the vile proceedings tacitly approved by the Grand Orient of Rome, a Body whom it considers worthy of its friendship and communion. Or is it the result of an understanding amongst

these Supreme Councils of the A. & A. that the so-called Scottish Rite is to be forced upon the Masons of all countries, whether they will or no? Taken in connection with the recent arbitrary proceedings in Ireland, we much fear that the latter view will be found to be the correct one, and that the Craft Grand Lodges who may be weak enough to be made the catspaw of the conspirators will find, when too late, that they have earned the just reproaches of the Brethren whose rights they have betrayed, and will share the fate which sooner or later follows all wrong-doers—ignominy and contempt.

IRELAND.

We learn from our correspondent in Dublin that the Grand Lodge of Ireland held its usual monthly communication on the 7th, when the report of the Board of General Purposes came before it for confirmation.

As we have already alluded to the report it is scarcely necessary to remind the Brethren that it is the famous indictment in which our Brethren, the officers of the Grand Mystic Temple of Eri, are charged with the grave offence of becoming members of our Rite.

On the report being read our Brethren demanded that the question should be investigated and their trial had before the Grand Lodge. But ultimately, yielding to the wish of the Grand Lodge, they consented to have the question referred back to the Board of General Purposes for further consideration.

The question being again before the Board we venture to express a wish, in which every true Mason will join, that the claims of our Rite shall meet with an honest and impartial consideration; should it do so, we entertain no fears as to the result.

Reports of Masonic Bodies.

ANTIENT AND PRIMITIVE RITE.

LONDON.

ROSE OF SHARON SENATE K.H.P. No. 6.—The Regular Meeting of this body was held on Thursday, 30th ult., at Freemasons' Tavern, Gt. Queen Street—the R. Ill. G. M. of L., Bro. J. H. Southwood, 33°, presiding as Sub. G. C.; R. Ill. H. Meyer, Gd. Orator, acting as S.K.I., and Ill. Bro. A. Mullord, 30°, as J.K.I.; R. Ill. J. Hill, 33°, Recorder; and V. Ill. L. Honig, 32°, Gd. Organist.

The graven tablet of last Regular and Special Conclaves having been read and confirmed, and letters of regret at unavoidable absence having been reported from several Ill. Sir Knights through sickness and other causes, the Senate was closed and adjourned to May, 1883, Emergencies excepted.

An Emergency Meeting of the Rose Croix Chapter No. 6 was then held, for the purpose of perfecting Sir Kt. W. J. Kennaby, 10°, in the Mysteries of the Rose Croix—the G.M. of L. acting as M.W.; Sir Kt. Henry Meyer as K.S.W., and Sir Kt. A. Mullord as K.J.W.; Sir Kt. J. Hill acting as Kt. Conductor, and Sir Kt. L. Honig presiding at the Organ. The ceremony of reception was carefully and impressively rendered with full musical accompaniments. At the close of the cere-

mony the Mystic Point was celebrated, and the newly-invested Sir Knights received into the Chain of Fraternal Union.

Before the Chapter was closed, application for the degrees of the Chapter was read from a Brother and Comp. of the R.A., the Sponsors being the G.M. of L. and Ill. Bro. A. Mullord. The reply of the committee of investigation being highly satisfactory, ballot was taken, and the Secretary was desired to notify to the candidate the successful result of the application. Notice was also given of the desire of another Bro. and Comp. for the degrees of the Chapter, and the Sir Knights acting as Sponsors to the applicant having warmly supported the application, the Secretary was directed to prepare and send to the applicant the usual form of petition, and notify him of the next meeting. No further business being on the agenda, the Chapter was closed in Antient and Primitive form.

GLASGOW.

SPHYNX SENATE No. 4.—The Senate met in their Hall, No. 30, Hope Street, Glasgow, on the 16th November, 1882. R. Ill. Bro. T. M. Campbell, 33°, acting Sub. Grand Com., presided, assisted by the following Ill. Sir Knts.: Wm. Carruthers, 30°, S.K.I.; W. L. Shaw, 30°, J.K.I.; J. Shirra, 30°, K.M.; J. McInnes, 31°, G. of S.; J. Walker, 31°, Conductor; D. Chalmers, 32°, and others. The Senate was opened on the 12°, and advanced to K.D.H. and to the 20° K.G.I., when applications for advancement were read from Ill. Sir Knts. J. Cunningham and James Smith. This being agreed to, the Neophytes were received into the Senate and perfected in the degrees of Kut. of Red Eagle, Kut. K.D.H., Knt. R.M., and Knt. Grand Inspector, being the last degree of the Areopagus. The Senate was then closed in A. & P. form.

In Memoriam.

WE regret to announce the death, on the 26th ult., at the age of 65 years, of Ill. Bro. Gilbert Thévenot, 33°, Chief Secretary of the Grand Orient of France, Member of the Grand College of Rites, Hon. Vice-President of the Association of the Pupils of the Grand Orient, Officer of the Academy. Ill. Bro. Thévenot was a member of the Temple des Amis l'honneur Français.

What is this Death? A quiet of the heart,
The whole of that of which we are a part?
For life is but a vision—what I see
Of all that lives alone its life to me;
And, being so, the absent are the dead,
Who haunt us from tranquillity, and spread
A dreary shroud around us, and invest
With sad remembrances our hours of rest.

The absent are the dead—for they are cold,
And ne'er can be what once we did behold;
And they are changed, and cheerless—or if yet
The unforgetten do not all forget,
Since thus divided—equal it must be
If the deep barrier be of earth or sea;
It may be both—but one day end it must,
In the dark union of insensate dust.

O Earth!

Where are the past? and wherefore had they birth?
The dead are thy inheritors—and we
But bubbles on thy surface; and the key
Of thy profundity is in the grave,
The ebon portal of thy peopled cave,
Where I would walk in spirit, and behold
Our elements resolved to things untold,
And fathom-bidden wonders, and explore
The essence of great bosoms now no more.

BYRON.

THE LAND OF THE PHARAOHS. ON.—HELIOPOLIS.

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

(Continued from page 183.)

So, for forty centuries, this pillar and its shattered brother column—for obelisks were never erected singly, but always in pairs—have looked down upon the vicissitudes of On. Abraham, Isaac, and Jacob have gazed upon these "needles of Pharaoh," as they were called. Joseph certainly often passed between them; and Moses, in whose days they had already attained a hoary and venerable age, may have spelled over the inscriptions in his youth as learned Egyptologists do in our days, Amen-elma I., the father of this Usertasen, whose surname was Ra-Khefer-Kha, laid the foundation of Heliopolis's greatness. The very words he made use of when inaugurating the works he commenced there, may be read to-day, for the papyrus recording them exists in the Berlin Museum. "Let not this work perish by the vicissitudes of time; and what has been accomplished and completed, let it be established." So runs the hopeful record penned by the Egyptian scribe. But, in the language of another race and in the words of a strange tongue, the doom of the great city was spoken. "I will break to pieces the gods which are in Beth-Shemesh," says Ezekiel. "On shall be desolate." The gods of Heliopolis are shattered; and "the House of the Sun," is an abomination of loneliness. The solitary stele of Usertasen, sole survivor of so many hundreds of such monuments, but serves to throw the glamor of an utter desolation over the ruins which, more eloquently than the most glowing history, tell how literally the words of the prophet have been fulfilled.

On boasted in former days not only the most magnificent, but the most ancient Temple upon the face of the earth. Its origin dates, as we have said, from the early ages of star worship in the Nile delta, a period going back into the mythic times of Egyptian history. When Moses was a student in the academies of Heliopolis, the Temple was at the very height of its splendour; for it had but recently been endowed with the superb gifts of the Pharaoh Ramses, the great conqueror who ravaged Asia Minor. And the curious will find one of the Harris papyri in the British Museum, devoted solely to an enumeration of the endowments and presents showered upon the House of Ra, by this Ruler of the Double Crown. Strabo has described the edifice as it stood in his days; and some idea of its extent and magnificence may be gathered from the fact that the number of priests, officers, custodians and attendants, exceeded thirteen thousand! The god here worshiped was Ra; Ra, the mystic force hidden in the "mnu" or primordial waters, reminding us of the "spirit of God" hovering over the waters in Genesis; Ra, in his self-generation known as Khem; and manifest, in his fructifying and founding influence, as the living Osiris. He was adored as the Sun-god, the Sun-disk of heaven, under the fourfold forms—typifying man's birth, life, death, and resurrection—of Harmachus the rising orb; Ra, the Sun in its mid-day glory; Tum, the westerling luminary at the decline of day; and Khnu, the sunken orb, darkened, only to rise again in renewed brightness. The chief shrine in the Temple of Amun-Ra was that known as the House of Phoenix, whose fabled rising from its own ashes symbolised the reanimating of the dying soul. To visit this "House of the Benu," numberless pilgrims came yearly to On. Here, too, were tended the Bull of Mneziis, and the Sacred White Sow.

In this Temple was the Hall where, in pre-historic times, Horus and Typhon were healed after their fabled contest. And, in the sacred upper chamber of the Temple, was the mystic representation of the god Ra, upon whose semblance but a single Egyptian Sovereign ever set eyes. This was the Pharaoh Piankhi. Going from Kherkan—where Cairo now stands—a papyrus still extant reproduces his visit: "I went even to the place of deep sand in On; and I made a great offering opposite to the Rising Sun. The offering consisted of white bulls, and milk, and balsam, and incense." "I came to the Temple," he continues, "and the Chief Priest repeated the holy words to keep the evil eye off the King. I put on fillets and garlands and entered the chamber of Benben"—the upper chamber hidden in the apex of the Pyramid adjoining the Temple proper.

"I drew back the bolts, I opened the door and beheld my father Ra, with the morning bark of Harmachus, and the evening bark of Tum. I shut the doors again, and put sealing earth upon them. I have completed the locking up. Never shall any king after me enter here to look upon the Great God Ra." Nor was the chamber ever opened again. It is scarce to be wondered at, that the Pharaohs—whose proudest title was not "King of Egypt," but "Lord of On"—lavished gifts upon the Sanctuary of the Sun-God. Each Pharaoh was regarded as an embodiment, a direct emanation of Ra himself; hence the desire to honor above all others, the Temple of their mystic Father and Progenitor. It was in the priestly sanctum of this Sun-Temple that our Law-giver Moses was initiated into the mysteries of the Egyptian priesthood. In the recessed cloisters here, he acquired his knowledge of the wisdom of the Egyptians. And in this very Temple it is not unfair to suppose he also acquired that mastery of the dexterous tricks and cunning artifices by the aid of which the priests, there is too much reason to believe, often and often imposed upon the credulous multitudes, and which he turned to such good account afterwards in dealing with the *Chartumai Mitrain*—the cunning men of Egypt. It is the fact that Moses was trained in Heliopolis that invests this city and the doctrines of its priesthood with such significance in the eyes of all who are interested in Mosaic institutions and the Mosaic Legislation.

Of the grandeur of On the sole remnant now standing is the solitary obelisk of Usertasen; and of her superb Temple nothing survives saving the description contained in the works of a heathen writer.

Reviews.

THE STORY OF GISDHUBAR (*Modern Thought*, October). This epic poem is the Iliad of Chaldea, and was, like that of Homer, a compilation of national ballads and legends, woven into one by some ancient bard "who sang of the thrice-famous deeds she wrought in ancient days."

The poem is in twelve books, corresponding to the zodiacal signs, and each with its appropriate story. The first tablet or book relates to the siege of Erech, the city of Gisdhubar (the hero of the story), where gods and men warred together on the plains before the city. The city was captured by the invaders, headed probably by the giant hero. The defeated gods of Erech gathered and were turned to flies, herding in swarms, and Ishtar or Tiskhu, she of war and battle, the Moon-goddess, could not hold up her head before the invader. The great gates of the city were thrown down and trampled upon. The language here employed is descriptive of the siege and conquest of Night by the powers of Light. The gods changed to flies are the night clouds, who flee away to the west, and gather in heaps on the horizon, but who are defeated by the Lord of Light, who bursts open the gates of the fortress of Night and tramples on them.

"Great Lord of Light from the horizon of heaven, thou comest into our sight. Oh, Sun God! valiant hero from the horizon of heaven, thou comest into our sight. At the portal of heaven thou appearest. The bars of the highest heaven thou forcest back."

As Samson (the Hebrew Heracles) burst forth from Gaza—the stronghold—so Gisdhubar tramples on the gates of the city he captured. Before the rising Sun Tiskhu or Ishtar, the Moon, grows pale, and cannot show her face, and soon the Sun is victor of all the fortress of heaven.

Book the second is that of Prosperous, or Fortunate Bull, and corresponds to the sign of Taurus. Gisdhubar, become King of Erech, has, like Nebuchadnezzar, a wonderful dream, which he cannot solve or his wise men explain. He is told of an all-wise being called Heabani, the creation of the god of wisdom, who dwells in the mystic region of the marshes. This creature, half bull, half man, a species of Chaldean Pan, becomes associated with Gisdhubar, and in

Book the third, that of "The Twins," we have the bringing of Heabani to Gisdhubar. The twin Sisters, Kharmat (Lust) and Samkhat (Pleasure), go with the hunter Zaidu, and entice him to come: "Why with the gazelles and the beasts of the field dost thou dwell?" "At the sound of her speech the wisdom of his heart fled away," and he is brought to Erech. In this story we have the foundation of the madness

and banishment of Nebuchadnezzar, as related in the Book of Daniel.

Of the fourth and fifth books only fragments remain. They relate to the wars against Khumbaba, "the dark one," who dwells in the "forest of pine trees," in the land "dark with pine and the cedar."

"Khumbaba poured forth the tempest from his mouth, the sharp piercer at which men quake he took in his hand."

Here we have the Storm God, dwelling in the thunder clouds, riding on the wings of the storm, and sending forth his lightning, piercing all before him. He has, however, to yield to Gisdhubar. The field of these combats is a place in the north-east of Babylonia, in the cold regions of the "Mountain of the East," the "Mountain of the World," the cradle of the race.

In the sixth book we have "The Message of Givigir or Istar." The great hero having conquered the city of Erech, and defeated the tyrant Khumbaba, excites the passion of the Queen of Heaven, who offers her hand to the victor; Gisdhubar, however, declines the favour, and taunts her with the cruel treatment of her old loves, whom with cold-hearted cruelty she has, Circe-like, turned into animals most cruelly afflicted.

Spurned by the hero, the goddess goes to the god of heaven for aid in her revenge. The god creates for her a winged bull, which was slain by Gisdhubar and his companion Heabani. This incident recalls the slaying of the Cretan Bull by Heracles, and with the story of Tabulu the shepherd, who, Acteon-like, was turned by the vindictive goddess into a wild beast and devoured by his own dogs, shows the close analogy to the Hellenic poem that prevails throughout; indeed the words of Ulysses, in reply to the advances of Circe, are but echoes of the Chaldean poet's songs, told centuries before.

In the seventh book the revengeful goddess, foiled in her attempt, now seeks the assistance of the powers of Inferno, and appeals to her sister the goddess of the "Great Lone Land." She hastens to the "land whence none return," to "the house of death and corruption;" to the place where the worm of the deep dwells. At the outer gate of Hades—"the gate of the water"—before which flows Datila, the river of death, she is met by the porter, who demands the reason of her coming into these "dark halls."

"Keeper of the waters, open thy gate, that I may enter! If thou openest not thy gate that I may enter, I will strike the door; the bolts will I shatter; I will strike the threshold; I will pass through the doors; I will raise the dead to devour the living."

The porter, unmindful of her threats, opens not, for in this city of the dead there rules another queen, and, goddess though she is, the stern rule of death knows no change.

"Go, porter, admit her, but treat her according to ancient rule. Strip her! Naked and bare like the poorest soul, she must enter the presence of the Judge of the House of Death."

So, as she passes each of the seven gates, she is compelled to leave with its guardian some article of her adornment—her crown, her earrings, her girdle, and, last, her tunic. So, nude and bare, she stands before the Queen of the Nether World. Her judgment and punishment follow. But release is at hand. During the absence of the Queen of Love, things have all gone wrong on earth; discord and family jars are the order, and there is no increase in flocks or herd. In this sad condition of things the Gods hold a conference to restore the Queen of Love to her sphere, and at last she is released by drinking the mystic "waters of life."

This beautiful legend is built upon the slender foundation of the changes of the Moon. The half lunation was the daughter of the Lord of Waxing and Waning: night by night she grew less, until she was lost in the cave of night, and for days all was dark. At length she re-appears, and gains in size and beauty. This poem was a passion or miracle play performed in the Temple of Venus at Babylon on the day of the great festival of the Marriage of Istar and Tammuz—on the fifteenth day of the sixth month, Tammuz; the whole of the fifteen days previous being occupied by the festival, the chief days being "the day of lamentation," "the day of meeting," and the wedding feast. It was during the celebration of this feast that Babylon was taken by Cyrus.

In the eighth and ninth books we have the wanderings of the hero in the western lands, where he slays a "dreaded lion," and visits the garden where grow the trees laden with fruits of

precious stones and crystal leaves, and where dwell the scorpion men who guard the gates of the Sun.

Here we recognise the Garden of the Hesperides of the Greek Mythology, and in the Scorpion men "whose crown was the lattice of heaven," we have an early type of Atlas, who supported the heavens.

In the tenth and eleventh books, which are, or should be entitled, "Clouds and Sea," we have legends which belong to Chaldean Climatic Mythology. We now come to the autumn and winter, when the sun wanes in power, and, shorn of his luxuriant locks, dies beneath the winter clouds.

So we find Gisdhubar, sick and covered with disease, journeying to seek a cure at the hands of the translated sage Tam-zi, the Sun of Life, who was saved in the flood.

In the tenth book, we learn how he is met by the Chaldean pilot of the dead, Urkhamsi, or Charon, who carries him in his bark over the waters of the sea or river of death, the classic Styx, whose waters cleanse not, and which "none from remote time have crossed."

In the eleventh book, that of "Much Rain," or the Deluge, the Story of the Deluge is evidently a compilation, in which several ancient traditions are woven together. The solar origin of the legend is shown by the ancient names of the chief personages. His names are Tam-zi, "The Sun of Life," or "The Morning Sun," and he is the offspring of Ubaratu-tu, "The Glow of the Sunset," the Evening Sun. He was a Mythic King of the City of Surippak—the Ark City—and by means of his Semitic name, of Khasis-adra, "Reverent and Holy," he is to be identified with the Xisuthrus of Berossus, whose father was Otrartes. The preservation of some of the poems relating to the Deluge older than that woven into the Gisdhubar legend, serves to show how this story like others has grown, and how the fierce raging of the storms of winter came to be the basis for the legend of the destruction of sinful man. For seven days during the dark month of Sebat, the month of storms and rain, the deluge raged over the earth. All life was destroyed. At last, the flood ended, and Tam-zi opens the window of his ship. The ark rested on the "Mountain of the World," the Chaldean Ararat, and the great mountain of the gods near to Mount Elwend. How the sage sent out the dove, the raven, and the swallow. How, when he came forth from the ark, he sacrificed to the gods, who promised no more to destroy the earth by a flood, and as a token of this promise, descended to earth by the crystal bridge of the rainbow.

The twelfth and closing book, the book of darkness, corresponds to the dark month Adis, belongs to the period when the Solar hero lies buried beneath the heaped-up clouds of winter.

We find the giant king mourning over the death of his companion, Heabani, slain by the evil Tumbukku, or the "Gad-fly," a mythic conception of lightning, and on account of his uncanny death he was not admitted to heaven. In the lament which follows is a fine description of the dead warrior denied the consummation of bliss.

The soul of Heabani, by the intercession of Gisdhubar, and the aid of a witch, is caused to rise from the earth, and is questioned by the hero, as to the land of death, and the kingdom of the grave, and the answer given shows it to be the "place of corruption, where the worm enters," and dust and decay reign supreme. The soul of Heabani, now purified, rises to heaven, where we see him "reclining on a couch drinking pure waters." Father, mother, wife, and friends, stand round him. It is the rest, says the poem "of him, who in the battle was slain," and was "called the resting place of the war-god."

"In the broad courts of the land of the silver sky was the resting place of the warrior king after his death."

We have here, it is clear, the Chaldean and Assyrian Elysian fields, but a more primitive conception of heaven is afforded by one of the Chaldean hymns. This is realised in the prayer of the sick man, "who is bound or carried away to heaven; from earth he is borne away." "From the hero, the Lord of Strength, his strength is cut off." "To the faithful servant his strength returns not."

Then the goddess of heaven is besought to bring him "milk from the bright folds, and butter from the heavenly store;" and the goddess who comes with healing in her wings is besought "to touch with her lips the pure milk from the bright folds," that "the man-son of his god may be pure and bright as the holy milk and butter."

This simple idea of the pastoral heaven gave place in time

to the camped field, the resting place of the warrior, described in the last book of this Legend of Legends.

So ends the Chaldean epic.

We have, we fear, taken unwarrantable liberties with the admirable article in *Modern Thought* for October, by Mr. W. St. Chad Boscawen, of which the foregoing is but a condensed summary, but to the student of old world lore we strongly recommend a careful perusal of the original articles on Chaldean Mythology and Folk-lore in the numbers of *Modern Thought* for September and October, and we promise them a rich treat as their reward. For ourselves, we have to express our hearty thanks for the very great pleasure which the interesting papers of Mr. Boscawen have afforded us.

PRINCE RHODOCANAKIS.

Of the Theion of Hippocrates.

This is a most excellent Medicine against the *Falling-Sickness, Feavers, Plague, Gout, Leprosie, French Pox, Pains in the Head, Meazles, and Melancholy*; and in one word, it is a commendable Medicine in all kinds of diseases. In outward Maladies also, as old Sores and Wounds, it effects much, namely if the Patient be inwardly purged with it; Women with child only excepted, for to them it must not be administred, nor conveniently to any such, who are so far spent, and weakened with diseases, that they have not strength enough left to take physick. The usual Dose to those that are not above 15 years, is from one Grain, to 3, 4, and 5. To those that are of full age, and in the flower of their youth, such a Dose is to be administred, as shall be able to make them vomit; namely 6 or 8 Grains; but if the Patient abhors a Vomit, then let him take our Salt of *Antimony*, whereof we shall speak hereafter. To Infants, and little Children, young of age, the Dose is from half a Grain, to one Grain. It may also be administred to new-born Children, against *Convulsions*, and *Epileptick Fitts*, but the Dose must not exceed the bigness of the Seed of a Rape, and must be given in the Mother's Milk. But if the Child be strong, and above half a year old, you may encrease the Dose, so as it may effect some visible operation, and purge out the bad humours; and by this means you may also prevent the *Meazles*, and many other diseases which use to afflict Children. Of a truth, by this Medicine all Maladies wherewith Men are troubled, may be easily cured, and at a cheap rate.

Of the Salt of Hippocrates

This Salt of *Antimony* is in a manner better than the *Theion of Hippocrates*; and of a truth, it effects great matters, and many grievous diseases are cured therewith. It avails much against the *Gout* and the *Stone*, and is a very desirable Medicine for such as are afflicted with them. The Dose of it is variable: to those of full age, you may give one Scruple, or a little more; to little Children, the Dose is from one Grain, to 12, according as they are less, or more in years. It empties all bad humours, by a very gentle Purgation, which is worth our notice. The proper Vehicles to administer it in, is Wine, Ale, or any Broth whatsoever.

Glory be to God.

CONSTANTINE RHODOCANACIS CHIENSIE.

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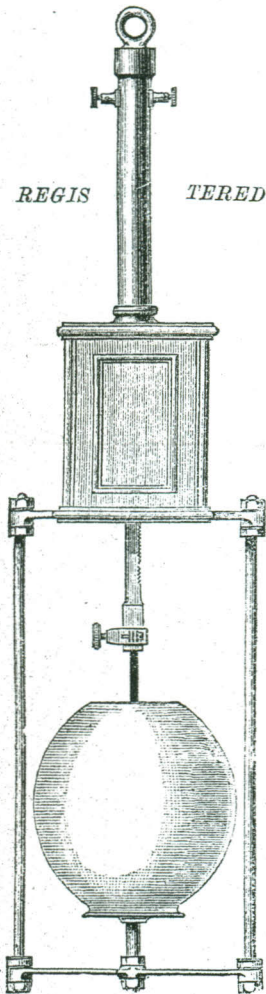
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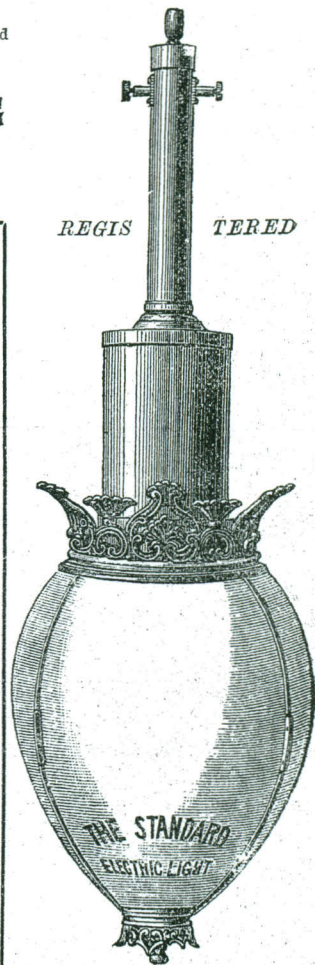
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