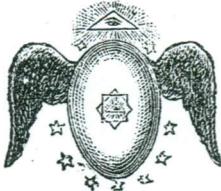


PEACE, TOLERANCE, TRUTH.

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. 22.]

OCTOBER, 1882.

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[MONTHLY.

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

**SOVEREIGN SANCTUARY, 33°.**

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

The Antient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis, of Cairo; Baron Dumas, Hypolite Labrunie; Marquis de Laroque; J. 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 hegemony, 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 MacClellan; Egypt accepted it in 1860.

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

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

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

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

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

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

SEVENTH GRADE.—PROPHET OR SAPHENATH PANCAH.

(The man who knows the Mysteries—Jamblichus De Mysteris Ægypt.)

THIS Grade was the last and most eminent. In it they gave a detailed and most complete explanation of all the Mysteries.

The *Astronomer* could not obtain this degree, which established his aptitude in all the functions, public and politic, without the assent of the King and Demiurgos; and at the same time the general consent of the inner members of the Society.

The reception was followed by a public procession to which they gave the name of Pamphylach (Oris circumcisio—circumcision of the tongue).

[This would seem to be a figurative expression, by which they wished to say that the Neophyte had acquired all knowledge which they could give him—his tongue was acute, and he was permitted to speak of all knowledge.]\*

They then exhibited to the people the sacred objects.

The procession finished; the Members of the Society departed clandestinely to the city during the night, repairing to an appointed place and re-assembling in some houses of a square form, which had several apartments ornamented with admirable pictures, representing human life (voyage of Lucas in Egypt). These houses were called *Maneras* (residence of the Manes), for the people believed that the Initiates held a peculiar commerce with the Manes of the departed; the *Maneras* were ornamented with a great number of columns, between which were some coffins and a sphynx.

On arrival, the new Prophet was presented with a beverage named *Cimmelas*, (veritably oinomeli, com-

\* This is probably a note of the French Brother, who translated the work from the German. It is more probable that the circumcision was real and not figurative. The Hindu practitioner of Hathi Yoge has the tongue cut loose at the underside to enable him to insert the end in the gullet, and so stop breathing.—J.Y.

posed of wine and honey, Athenée, Liv. 9), and they told him he had arrived at the end of all the proofs.

He was then invested with a cross, of which the signification was peculiar, and known only to the Initiates, and he was obliged to wear it continually. (Rufin. Liv. 2, Ch. 29).

He was invested with a very beautiful white striped robe, very ample, and called *Etangi*. They shaved his head, and his coiffure was of square form. (Pierius, Liv, 32, Gd. Cabinet Romaine, p. 66).

The principal sign was made by carrying the hands crossed in the sleeves of the robe, which were very wide. (Porphry De Abstinentia).

The word of the order was Adon (Lord, root of Adonis, singular Adonai. Histor, Deor. Synt. prim. Lilio Gregor author p. 2).

The *Prophet* had permission to read all the mysterious books which were in the Ammonique language, to which they gave him the key, which they called *Poutre Royale*. (Plutarch, De Amore Fraterno. Diodorus of Sicily, in Additionibus). The greatest prerogative of this grade was to contribute his vote in the election of a King. (Synesius, De Providentia). The new *Prophet* could, after a time, arrive at the offices of the Society, and even to that of Demiurgos.

THE OFFICES AND HABILIMENTS.

1°. The *Demiurgos*, Chief Inspector of the Society. He wore a robe of sky blue, sprinkled with embroidered stars, and a yellow *ceinture* (Montfaucon, Liv. 2. p. 102., fig. 1. Ungorus, De Singulus). He wore from his neck a sapphire surrounded with brilliants, and suspended from a golden chain. He was also Supreme Judge of all the land.

2°. The *Hierophant* was clothed nearly the same, except that he wore on his breast a cross.

3°. The *Stolista*, charged with the purification of the Aspirant by water, wore a robe of white stripes and a peculiarly formed foot covering. The guardianship of the vestibule was entrusted to his care.



4°. The *Hierotolista* (Secretary), had a plume for his coiffure, and held in his hand a vase of cylindrical form, called *Canonicon*, for ink.

5°. The *Thesophores*, was charged with the introduction of Aspirants.

6°. The *Zacoris* fulfilled the functions of Treasurer.

7°. The *Komastis* had charge of the Banquets and controlled the *Pastophoris*.

8°. The *Odos* was orator and chanter.

#### BANQUETS.

All the members were obliged to wash themselves before going to table. They were not permitted to use wine, but might have a beverage resembling our modern beer.

They carried round the table a skeleton, or Butoi (Sarcophagi, figure of a coffin).

The *Odos* intoned a hymn called the *Maneros*, which commenced thus: "Oh, death! come at the convenient hour." All the members joined in chorus.

When the repast was finished all retired; some to attend to their occupations, others to give themselves up to meditation; the greater number, according to the hour, to taste the sweets of sleep, with the exception of those whose turn it was to watch in order to introduce by the *Gate of the Gods* (*Birantha*), the initiates of the 6° who desired to make celestial observations; these were obliged to pass the entire night and even to second, or rather to direct, the astronomical labours.

## In Memoriam.

We learn with great regret that our T. C. F. Dreo, son-in-law of M. Garnier-Pagés, and one of the most illustrious of French Freemasons, is dead. The esteem in which he was held by our Brethren in France may be gathered from the following notice, which we take from *La République Maçonnique*:—

"As a member of the Conseil Philosophique of the Clémentine Amitié, as T. S. (Most Wise) of the Sov. Chap. Isis-Montyon and Vén. (W. M.) of the Lodge l'Ecole Mutelle his ardour and zeal never relaxed. In the Grand Orient his persuasive words were always listened to with attention, and the minutes of the Lodges with which he was more particularly associated bear witness to the life he infused into their deliberations, and where he will long be remembered as an erudite and accomplished orator, and a much loved Brother.

"The most happy qualities distinguished this Brother in all his relations, whether with the Masonic, the literary or political World. His life was constantly occupied in the study of how best to serve his country, his brethren and his friends. Although his life, alas! was all too short, yet he leaves behind him a name and a reputation which may well serve as a model to all Freemasons; and the testimony we have borne to his virtues is a guarantee that his memory will be precious conserved in our hearts." L. Rat., 18°.

*La République Maçonnique* felicitates F. Foussier, the outgoing member of Council of the Order, Ven. of the *Trinosophes de Bercy*, on having given a high example of Masonic dignity in refusing again to be put in nomination, notwithstanding he had many voices in his favour. Bro. Foussier, it appears, had in 1881

signed with four of his colleagues a proposition that outgoing members of the Council should not be eligible for re-election for a year. The proposition seems not to have been adopted, but Bro. Foussier, conforming his conduct to his principles, has decided to retire, and to take his place amongst his old friends and colleagues, where he will be honoured as an honest man and a TRUE MASON.

## HISTORICAL NARRATIVE OF ITALIAN MASONRY.

(TRANSLATED FROM THE FRENCH OF MOST ILL. BRO. ST. JOHN B. PESSINA, 33-96-90°, BY JOHN YARKEE.)

(Continued from page 166.)

IN Italy there are no Grand Lodges, such as you understand by the word. Turin has its Supreme Council of the 33° of the Scottish Rite, directing and administering its Symbolic Lodges and other Chambers of that Rite for Italy, and having nothing in common with the Grand Orient of Rome. Our Sovereign Sanctuary administers its Chambers from the Lodge to the Mystic Temple, and does not recognize the illegal and spurious pretensions of the body at Rome; but we are in fraternal harmony with the Supreme Council of Turin, the recognized power of the Scottish Rite in Italy, which on the other hand recognizes our Supreme Body and Masonic family, but we are independent the one of the other.

I have made various attempts to come to an understanding in order to establish a Symbolic Grand Lodge at Rome, which should administer the first three degrees or Craft Masonry, for all the Rites and Powers, in order to place Italian Masonry on exactly the same footing as English and American Masonry. Each Rite to pass its dependent Symbolic Lodges under the proposed Grand Lodge, and remain absolute and sole administrator of the 4th and following degrees. But the gentlemen at Rome are not pleased with such a system, because they wish to carry all in their boat, in order to make Masonry serve for the advancement of political elections. In short the group resident at Rome have much of the figure of Masonry, but in reality it is an assembly which occupies itself with politics and particular affairs. I remember that the London *Freemason* has frequently pointed out the objection to Grand Lodges interfering in politics, and given us to understand that the Grand Lodge of England can hold no relations with such Grand Lodges as cultivate politics. But Masonic oaths are scattered to the wind, when it suits a purpose, and these gentlemen at Rome, partly from personal relations, partly for money, and continually by force of intrigue, falsely calumniate all others, trying to surprize the faith of strangers, and make believe that themselves are models of regularity and rectitude, whilst all others are clandestine, rebellious, unworthy, &c. In short all the tales which are possible are invented and affirmed, in order to create the belief that they are the only legal body which has the right to administer the Italian Masonic family. But notwithstanding, a time will arrive when they will be

vanquished, and the mask of hypocrisy and wickedness torn off.

In conclusion, there exists in Italy two Rites, the one is ours, directed and administered by this Sovereign Sanctuary; the other is the Scottish Rite, represented by the Supreme Council of Turin, which is legally recognised. The Grand Orient of Rome declares that it represents the Scottish, French, and other Rites, but only because it says so; it is allied with the Grand Orient of France, constituting together a war of force and wicked intrigue.

You who are impartial can decide; we here, being interested parties, might deceive ourselves. It is certain that this Sovereign Sanctuary will never cede a moiety of its rights, which have descended to us for generations, and certainly not to a body which is revolutionary, and has no regular warrant or other authority for its creation.

In case you wish for documents or other proof of what is here stated, be good enough to inform me and I will let you have them.

### PRINCE RHODOCANAKIS.

(Continued from page 158.)

HAVING left the fugitives at the Court of Louis XIV., Prince Constantine returned in haste to London, and after following James II. to Rochester, he went with him on the 28th December, 1688, to France, and lived with the Royal Family at the Castle of St. Germaine, where he was soon joined by his wife Henrietta, and his only child, Julia, aged 6 years, who subsequently on the 6th June, 1691, married her first cousin, Prince Francis Rhodocanakis, the immediate ancestor of the Grand Master Mason of Greece.

The estates which Constantine possessed in England having been confiscated and sold in June, 1689, by the Crown, on the plea that he was a Jacobite, he decided to return to his native land. He left St. Germaine and departed for Holland, intending to reach Venice through Austria, and thence Scio; but being seized by typhoid fever he was obliged to stop at Amsterdam, where he expired after much suffering, the 13th August, 1689, at the age of 54 years. Although it was a fact well known that Prince Constantine was a staunch partizan of the Stuarts, yet the authorities of that city allowed him most sumptuous obsequies, and ordered him to be buried in the Protestant Church named Nieuwe Kerk. Thanks to the pious cares of his widow, the place of his burial was covered by a marble slab, on which was carved the following inscription, which is preserved until this day:—

D.O.M.' HIC QUIESCIT' NOBILISSIMUS AC SAPIENTISSIMUS' PRINCEPS' CONSTANTINUS RHODOCANAKIS' ILLUSTRISSIMI GELSISSIMIQUE PRINCIPIS' DEMETRII FRANCISCI RHODOCANAKIDIS' DESTIRPE IMPERATORUM CONSTANTINOPOLITANORUM' ET' SERENISSIMAE ATQUE PISSIMAE DOMINAE' THEODARE PALAEOLOGO' FILIAE UNIGENITAE' HAEREDIS AC SUCCESSORIS' AUGUSTISSIMI ET SACRATISSIMI PRINCIPIS' THEODORI IV PALAEOLOGI' S BYZANTINI IMPERII IMPERATORI HAEREDITARII MINOR FILIUS' AETATIS SUAE LIV ANNO OBIT' DIE XIII

AUGUSTI ANNO SALUTIS MDCLXXXIX' HOC MARMOR' IN TESTIMONIUM SUI AMORIS' AFFECTA CONJUX' PONI SUSSIT' R.I.P.

Our readers will notice that the title page of the essay which follows this paper, and which is copied from an unique copy of the first edition preserved in the Library of the British Museum, that the author has not used the title of Prince which belonged to his family of ancient right. He takes care to inform us of the reason of this in the nineteenth page of the preface of his work entitled "CONSTANTINE XIII., PALEOLOGUS; or, the Fall of Constantinople, &c." London, Printed by W. C. in the year 1672, in folio; where he says that his brother Pantelis insisted that he should not use his hereditary title in question during all the time that he practiced as a member of the medical profession, which was considered then as incompatible with the dignity of a nobleman.

In concluding this short sketch of the life of Prince Constantine Rhodocanakis, we may mention that besides the present small treatise written by him at the request of the Duke of York, the brother of Charles II., he wrote many other books, the enumeration and description of which can be seen in a work written by His Imperial Highness Prince Demetrius Rhodocanakis, published in 1873 at Athens, under the following title:—"Life and writings of Constantine Rhodocanakis, a Prince of the Imperial Houses of Ducas, Angelus, Comnenus, Paleologus, and Honorary Physician to Charles II., King of Great Britain, France and Ireland."

Probably no existing family can boast a better descent than that of the Grand Master of Greece. The family of Rhodocanakis derives from Nicephorus Ducas (B. 869, D. 929), whose descendants took the name of Rhodocanakis, as Kings of Rhodes, with numerous intermarriages with Ducas, Angelus, Comnenus and Paleologus, and like them show a lineal and direct descent from Constantine the Great, all of which is shown in a photographed pedigree in the hands of the writer, surrounded with over one hundred Byzantine Coats of Arms.

JOHN YARKER.

### PITHOM AND RAAMESSES.

A MOST interesting explanation of these two names has just been suggested by Dr. Süskind, of Wiesbaden. This *savant* derives the first named Pithom from "Pi," the Egyptian definite article "the;" and "thom," meaning "place" or "position." Raameses, again, he considers to be from "Ra"—the sun; "am"—of; and "ses"—a fixed point or period of time. So that the designation of these two cities would imply that they were places for taking astronomical and geometrical observations; observatories, in fact. Of course, it becomes necessary to find a suitable derivation for "Ari miskenot"—store of treasure cities—as the words are usually, but incorrectly rendered. Dr. Süskind traces the word "Miskenot" to the Hieratic "Sakan," to measure or divide; hence Aramaic "Sokhein," to portion or divide. So that, "Ari miskenot" would actually mean observatory cities, thus tallying exactly with the purposes implied in the names of the places themselves. Without committing ourselves to the acceptance of the signification here given, we may say, they are plausible, if nothing more. Though bearing in mind what Prof. Piazza Smyth has told us of the Pyramids, and the almost undoubted fact that they were constructed so as to fix on record certain astronomical and geometrical facts, it is not at all improbable that Raameses and Pithom may have been designed to serve some such purposes.

## ROYAL MASONIC INSTITUTION FOR BOYS.

OCTOBER ELECTION, 1882.

Bro. J. H. Southwood, 33°, Gd. Trea. Gen., will be glad to receive Proxies in favour of

ARTHUR JAMES TETTENBORN, aged 9 years.

Brethren who have not yet promised their votes will be assisting a most deserving case by supporting this Candidate. His father, BARON ERNEST DE GLEICHEN TETTENBORN, was initiated in the Sincerity Lodge, No. 943, Norwich, joined the Metropolitan Lodge, No. 1507, London, and continued a subscribing member of the same until his death, which took place in October, 1881, from Rheumatic Gout. He leaves a widow and six children totally unprovided for.

## METROPOLITAN GRAND MYSTIC TEMPLE.

The quarterly communication will be held at Freemasons' Tavern, Great Queen Street, on Thursday, 12th October, at six o'clock precisely. A convocation of G.D.R. 31° will be held at half-past six. At seven precisely The Rose of Sharon Rose Croix Chapter will be held, and a duly qualified Candidate will present himself for perfection in the Capitular degrees of the Rite.

By order of the Grand Master of Light,  
JAMES HILL, 33°, G.K.R.,  
Acting for Gd. ANNALIST.

## 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 Rivoli.

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

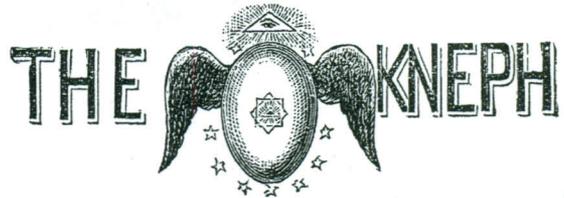
The future Nos. of KNEPH will be issued in a neat grey wrapper, for which Advertisements will be received at 2s. 6d. per inch, column wide; front of cover, 5s. per inch. Address the Publisher.

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

Bro. Healy will find a note in another column on the query submitted.

Journals, &c., received with thanks:—*Modern Thought—Chaine d'Union—Triungl—Rapport sur reorganisation du Suprême Conseil pour France, &c.—Boston Herald.*

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



LONDON, OCTOBER, 1882.

## GRAND LODGE OF IRELAND AND HIGHER DEGREES.

THE Warrants from the Sovereign Sanctuary of the Antient and Primitive Rite grant the right to confer degrees from 4° to 30° of Memphis and 4° to 90° of Mizraim, but not the first three degrees of the Craft. At the same time no person is admitted under these warrants to the 4° unless he is at the time a Master Mason under the Grand Lodge of Ireland, or other Grand Lodge.

A few Irish Masons seek to crush these Antient and Primitive Warrants by reading together Rule 2 and Rule 28 of the "Constitution of the Grand Lodge of Free and Accepted Masons of Ireland," and by misapplying these rules to expel Master Masons, members of the Grand Lodge.

That Rules 2 and 28 do not apply to the case in point is clear for the following reasons:—

Rule 2. "The Government of the Fraternity of Freemasons in Ireland is placed in the hands of the Grand Lodge of Ireland."

This statement clearly means that the government of the Craft degrees are placed in the hands of the Grand Lodge: because

A. No power is taken or reserved under any rule to issue Warrants but to Master Masons, enabling them to confer the three Craft Degrees and no more.

B. No regulations whatever are made in these Constitutions as to the qualifications or conduct of any Mason but in relation to these three degrees.

C. No fees for conferring any other but these first three degrees are named or payable.

D. No other degree but those of the Craft is once mentioned in the Constitutions, with the exception of the negative allusion in Rule 9, where no Jewel "beyond that of Master Mason" is allowed to be worn at Grand Lodge meetings.

E. If this power over Higher Degrees is "placed in the hands of the Grand Lodge," such power is not shown by the Grand Lodge Constitutions, nor is it recognised in the published rules of any of the other Higher Degree Bodies.

It is perfectly plain, therefore, that the statement put forward, that under Rule 2 the Grand Lodge governs the whole of the Freemasons in

Ireland, is misleading and contrary to fact, except so far as the regulation of the conduct of the business connected with the first three degrees of the Craft is concerned.

Rule 28. "The Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from the Grand Lodge, or from one of the other Masonic Grand Bodies recognised by and acting in Masonic union with it."

F. Under the Constitutions, the Grand Lodge only grants Craft Warrants.

G. In the same Constitutions no other "Masonic Grand Bodies" are named, except in Rule 3, where "the Representatives of Foreign Grand Lodges" are granted a certain precedence, and in Rule 9, where they may wear insignia differing from other members.

H. This portion of the rule, therefore, clearly refers to Naval and Military Warrants held from some British or foreign Grand Lodges recognised by Ireland, which if worked under such a friendly Grand Body exchanging representatives with the Grand Lodge of Ireland, are at full liberty to meet unmolested in Ireland, and to admit to their meeting Irish Masons without censure on either party.

Rule 28 continued. "Any Brother being a member of any Lodge on the Registry of Ireland, or otherwise subject to the jurisdiction of the Grand Lodge, who shall take any part in such unlawful assembly, or shall join or become a member of any Body or Society in Ireland purporting to be Masonic, and not in connection with or sanctioned by the Grand Lodge or other Masonic Grand Body recognised by it, shall be liable to suspension or such other penalty as Grand Lodge may think fit."

I. The Grand Lodge of England recognises Craft Masonry and the Royal Arch, the Grand Lodge of Scotland the Craft and Mark only; while the Grand Lodge of Ireland recognises no Warrants, either directly or indirectly, of the Higher Degrees in Ireland or elsewhere, nor does it recognise any Warrants by its published Constitutions, except those issued by Grand Bodies recognised by or acting in Masonic union with it.

K. In fact, the published Constitutions of the Irish Grand Lodge place the Warrants of the Orders of Memphis and Mizraim, issued by the Sovereign Sanctuary, in a better position than Warrants under the

Antient Irish Grand Bodies Governing Irish Higher Degrees, as the former are formally recognised by several foreign "Masonic Grand Bodies recognised by and acting in Masonic union" with the Grand Lodge of Ireland, and the latter are not.

The legal enforcement of any penalties under these Irish Statutes would be difficult even if the Grand Lodge of Ireland wished to enforce them, which we are rejoiced to learn is not the case.

#### NAPLES.

WE have received a long letter of protest from the M. Ill. Sov. G. M. of Italy against the intolerant proceedings and arrogant pretensions of of the *soi disant* Gd. Orient of Rome, which is not only clearly illegal itself but actually assumes a sovereignty over bodies which do not belong to the Scottish Rite at all.

Ill. Bro. Pessina complains bitterly that, on the occasion of his announcing a grand funeral solemnity in honour of the late M. Ill. Bro. Gen. Guiseppe Garibaldi, this so-called Gd. Orient inserted in the public newspapers a paragraph to the effect that the Lodge *La Victoire*, where the funeral solemnity was to take place, was out of communion with the Supreme Council: which, seeing that the self-assertive Gd. Orient is considered illegal both by Italian Masons and also by the A. & A. authorities in America, is unhappily true, and the reason is shown in the article on Italian Masonry in this number of THE KNEPH.

How often are we to deplore these unhappy schisms?—which set Brethren at variance and have no earthly object but to foster the vanity and minister to the aggrandisement of men whom it were shame to call Masons. Ill. Bro. Pessina must take comfort from the fact that his body is not the only one which is suffering from the unmasonic conduct of some of these so-called Supreme Councils of the Scottish Rite, which, indeed, bid fair to become such a nuisance to the Masonic body at large as will ensure a speedy deliverance from their intrigues.

The offspring of a dissolute dancing-master of the Court of the infamous Philip d'Orleans, Regent of France; warped and twisted to suit their own selfish ends by Jesuits; peddled by Jewish degree-mongers over the whole of Europe, and culminating in the forged Constitutions—made the merchandise of rascally quacks!—CAN anything good come out of so much evil? Alas! no—who can expect it? "BY THEIR FRUITS YE SHALL KNOW THEM." When the outcome of these Supreme Council impostures is fraud, bolstered up by intolerant fanaticism, it is surely useless to ask if these sad doings are Masonic.

## INDIA.

FROM India we have recently received advices that our V. Ill. Bro. M. V. Portman, 32°, has received several native Brethren into the degrees of the Antient and Primitive Rite—the three first received, Ill. Bro. Prosonno Coomar Dutt, 32°, Ill. Bro. Heerjeebhoy Manackjee Rustomjee, 31°, and Ill. Bro. Antoine Louis Le Franc, 31°, being entrusted with a dispensation in the name of Ill. Bro. P. C. Dutt, to receive Brethren in Calcutta; from subsequent advices, we learn with pleasure that Ill. Bro. Dutt has admitted another Native Brother, and thus the work goes bravely on—yet another link is forged—another link in the chain of fraternal union which is silently, yet surely extending to all parts of the civilized world.—It was a grand thought, that of our late M. Ill. Gd. Master, Marconis de Negri, to found a High Grade Rite which should include not only all the old chivalric degrees, but should advance still further to the very cradle land of Masonry, and explore the mysteries of ancient Egypt, imperishably inscribed on her monuments. It was, we repeat, a grand thought to consolidate all that could be learned of true and Antient Masonry into one sublime system, open to Brethren of every creed, calling upon one Creator.

“I AM, and shall be Lord in heaven, FATHER OF ALL in every age, in every clime, adored by savage and by sage. JEHOVAH, GOD, or LORD.” This is the link that unites us—Christian, Philosopher, Jew, Moslem, Brahmin, Bhuddist, Parsee, Aztec, alike may meet in the same Temple of Peace, and offer their united orisons to the great Father of all. We think our Brethren at home hardly realise the stupendous influence an association of this character must have in the progress of civilization, or rather in bringing the older civilizations into harmony with the progress of modern science, and the intellectual developments of the Western peoples. It is, we think, the grand mission of Freemasonry to break down the barriers of Eastern fanaticism, and Western bigotry and intolerance; and by extending the grasp of a Brother's hand to the dwellers in the uttermost parts of the earth and the remote isles of the sea, to prepare the way for the great manifestation of light, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Freemasonry has been well called the handmaid of religion; it is no less true that it is the pioneer of intelligence and progress—rightly judged and rightly used, it is a power which only despotism, bigotry, and fanaticism have reason to dread—for the day will surely come, and we trust is not far distant, when the last relics of feudal barbarism and priestly superstition shall be extirpated from the Western hemisphere, and the

fanatic zeal of Eastern nations be tempered and subdued by the influence of the pure spirit of Masonry.

Let us toil cheerfully, and die in hope;  
The wall in wondrous grandeur useth up;  
They who come after, will the work complete,  
And they and we receive the wages meet,  
So mote it be.

## BEL, BAL, BUL.

THE words Bel, Bal, and Bul, have each a similar signification, Lord, or powerful, or on high. The word Bel, said to be a contraction of Belenus, referred to a Gaulish or Teutonic God, supposed to be the same as Mithras, and to represent the Sun, the Lord or ruler of our planetary system. In the Hebrew apocryphal writings, we have the legend of Bel and the Dragon, or, the warfare of light against darkness, knowledge against ignorance, light or knowledge being typified by the Sun God, Bel or Belus.

The word Bal is a contraction of Baal, the God of the Sidonians, but having exactly the same primal meaning as Bel, Lord, typified by the Sun. The word Bul, is an Assyrian word, signifying light, and in all probability derived from the same source as the preceding words.

It must be remembered, that the primitive nations all derived their ideas of Deity from the Sun, the most glorious of his works, and the most perfect symbol of the Divine Majesty, as creator, preserver, revivifier, exemplified in the threefold operations of nature in vivifying, maturing and ripening the fruits of the earth for the use of man. By analogy, they described the absence of the Sun during the winter as the work of an evil principle, whom they variously called Set, Siva, Typhon, Satan the destroyer. Hence the notion of a duality of the Deity, the contending powers of Light and Darkness; the especial attributes of each being afterwards deified separately, and thus paving the way for the vast army of heathen gods and goddesses, demi-gods, and heroes which the Greeks and Romans delighted to invent. We may not pursue this subject further, or it would be easy to show how much of heathen idolatry is grafted on to the Christian system *as we know it*; certainly not as Christ taught it.

To the Editor of “THE KNEPH.”

Sir,

I am anxious to spread the A. and P. Rites of Masonry, but find myself met by a great amount of ignorance with respect to all these High Grade systems. The greatest obstacle I have to overcome, and the argument most used by M.Ms. is that these degrees are not recognised by the Grand Lodge of England. I believe you have already published a paragraph on this very point, and if you could repeat it in your next issue I am sure you would oblige many of your readers, and especially

Yours truly,

J. H.

Liverpool, 20th August, 1882.

Our space is too restricted to allow of a large correspondence, but recognising the importance of the obstacles our

correspondent meets with, we repeat what we said in KNEPH of February last, and our correspondent's letter as our reason for so doing. Under the heading of "The Position of the Grand Lodge of England to the High Degrees, and all Detached Systems of Masonry," we said:—"It is well known that the Grand Lodge of England is simply a craft system of three degrees, and has always been so from its foundation in 1717. The recognition of the Royal Arch degree in no way alters this fundamental point, because the Constitutions declare it to be the detached completion of the third degree.

"Moreover by the Articles of Union of 1813 it was enacted as another fundamental point that full tolerance should be given to the practice of the Chivalric degrees of Masonry, under which concession falls all the degrees of the Antient and Primitive Rite of Masonry, as one of the tolerated systems.

"It is utterly beyond the power of Grand Lodge, or any official of Grand Lodge whatsoever, to alter or repeal this constitutional basis in any way. The Grand Lodge cannot accept or receive any grades but those of Apprentice, Fellow, and Master, or annul the constitutional right of these Lodge grades to practice the Higher degrees of the Antient and Primitive Rite, or even the Antient and Accepted Scottish Rite or Templars. To do either one or the other (receive or prohibit) would be to dissolve the Articles of Union of 1813, and all the funds of the Grand Lodge of England might be attacked in Chancery.

"We cannot too often repeat this to the Brethren generally, as the consideration will remove very much misconception. The Antient and Primitive Rite, in common with others, never can be either recognised or prohibited by the Grand Lodge of England; but if such a thing was possible as recognition it is as an Unsectarian system, the only High Grade Rite that Craft Masons, as non-sectarian, could recognise."

## Reports of Masonic Bodies.

### ANTIEN T AND PRIMITIVE RITE.

#### PARIS.

We are glad to learn from our excellent Bro. A. M. Munro, 82°, that he has received several Worthy Brethren into the degrees of our A. and P. Rite, viz., Bro. Jean Gaspard Claner, Lodge Les Travailleurs Unis; Bro. Sir Kt. Leon Peizé, Lodge Trensophes de Bercy and Chapter Isis Montyon; Bro. Philippe Gardes, Lodge Les Amis Bienfaisants; Bro. Sir Kt. Casteneda, M.D., Lodge Temple des Amis de l'honneur Francais and Chapter Isis Montyon. These, with Brethren previously admitted, viz., Ill. Bro. L. Deslandres, 30°, Temple des Amis de l'honneur Francais; Ill. Bro. Victor Chainault, 30°, Lodge La Renaissance; Bro. Felix Causeret, Lodge L'Atelier; and Bro. Paxaleque, Temple des Amis de l'honneur Francais, form the nucleus of a body of the Antient and Primitive Rite which we feel certain will attain considerable importance. We heartily congratulate our V. Ill. Bro. Munro on the success hitherto attending his efforts, and shall be delighted to welcome the advent of a New Body of French Philosophic Masons into our beloved Rite.

#### LONDON.

THE Quarterly communication of the "METROPOLITAN" GRAND MYSTIC TEMPLE, will be held at Freemasons' Tavern, on Thursday, 12th inst., and will be followed by the regular Convocation of the Rose of Sharon Chapter of Knights of the Rose Croix, at which an esteemed Brother will present himself for perfection in this sublime degree.

#### MANCHESTER.

PALATINE AND JERUSALEM CHAPTER No. 2.—We are glad to learn that this Chapter continues to augment its strength by a judicious selection of Brethren from the Craft Lodges in its vicinity. It has recently admitted three candidates to the Rose Croix degree, and has been further strengthened by the

accession of a Brother Sir Knight of high position and local influence. We should, however, feel much obliged if our Bro. Sir Knight Sec. would be good enough to furnish us with the usual report, which up to time of publication has not come to hand.

#### IRELAND.

We are glad to hear that the action initiated against our member in Ireland at the July meeting of the Grand Lodge of Ireland was misrepresented, as will appear by the following circular addressed to the members of the Board of General Purposes.

"Grand Lodge of Ireland,

"Dublin, Sept. 25th, 1882.

"Sir and Brother,

"It appears from a Resolution adopted by some of the Provincial Grand Lodges that a misapprehension exists in the minds of some Brethren in reference to matters alluded to by the Deputy Grand Master, at the July meeting of Grand Lodge. I am directed by him to state that there was no resolution passed by Grand Lodge as to the working of any of the degrees of Masonry. The matter referred to was an infraction of the Grand Lodge Rule 2S, which he stated he would himself bring before the Board of General Purposes. He also directed me to intimate that he will not be able to attend the October meeting of the Board or the Grand Lodge, and therefore cannot at present bring the matter forward.

"Yours fraternally,

"SAM. B. OLDHAM,

"D. Gd. Secretary."

We have little doubt but that after calm consideration the claims of our Bodies holding under warrants from the Sovereign Sanctuary of Memphis and Mizraim will be fully recognised by all the Irish Masonic Grand Bodies, and that all will see their advantage in working harmoniously for the advancement of the Order.

#### SCOTLAND.

A MEETING of the Royal Ark Mariners, "St. Andrew's" Chapter No. 69, was held on Friday, 29th ult., within the Chapter Rooms, No. 30, Hope Street. The Lodge was opened by T. M. Campbell, 83°, F. N.; Jno. McInnes, 81°, J.; Jno. McNair, 30°, S.; J. H. Fash, Secretary. This being the annual election the following Brethren were elected and installed into their respective offices, viz.:—T. M. Campbell, F. N.; Jno. McNair, J.; James Steel, S.; Wm. Gardner, Secretary; H. W. Adamson, Treasurer; W. J. Donaldson, Conductor; and Jas. Gray, Sentinel. The lodge then passed some time in instruction on this degree, and the various parts were explained very minutely by F. N. After a short exhortation the Royal Ark vessel was removed.

A meeting of the Council of Red Cross Knights, "St. Andrew's" Chapter No. 69, was held on Friday evening, 29th ult. The Council was opened by T. M. Campbell, 83°, K.C.K.D. and M. Ex-Chief; John McInnes, 81°, Sir Knt. Senior General; Jno. McNair, 30°, Sir Knt. Junior General, &c., &c. The following Sir Knts. were elected and installed, viz.:—T. M. Campbell, K.C.K.D. and M. Ex-Chief; John McNair, Senior General; Wm. Carruthers, Junior General; J. B. Williamson, Capt. of the Guard; W. J. Donaldson, Conductor; W. Gardner, Secretary; H. W. Adamson, Treasurer; Andrew Galbraith, 30°, Guard of the Tower; and James Gray, Sentinel. Sir Knts. David Chalmers and Donaldson, Auditors.

A handsome suit of new clothing was on view for the Council of Knts. of Sword and East, provided by Ed. Stillwell and Son, London and Glasgow, and was very much admired by the Knights.

The Council was closed in good order.

As we have no reports from either of the Glasgow Chapters or from Havant, we conclude our Brethren have not yet settled down to work after their holiday outings, but we hope to have to record in our next issue that the several Chapters are again in full swing, and actively engaged in extending to our Craft Brethren (who may desire more light) the sublime truths and peaceful morals which distinguish our Order.

## Reviews.

*Modern Thought* for September contains some excellent matter:—Chaldean Mythology and Folk-lore; Language and Literature, are most erudite, and to us most interesting papers. The Cradle Land of Arts and Creeds; the Dark Problems of the Age: are critiques, the latter especially good. A capital paper on Walt Whitman, another on Longfellow. Helen: a sweet poetic Idyll by Dr. Wesby-Gibson, from which we quote the opening stanza, is admirable.

“Night is waning, a crimson glory  
Burns in the grey dark Eastern sky;  
Shadows are fleeting, starlight and moonlight  
Trembling, vanish, for Day is nigh.  
Husbed is that soft delicious music,  
Showering the broad heavens with delight;  
Poured from a bird's heart, full and fervent,  
Poised in the moonlit all night.  
Hear like a spent voice singing above,  
Bringing sweet tidings of comfort and love;  
When, restless and heart sick, for sleep we pray.”

This is poetry.

The papers on *Agnosticism; on Experimental Government and Legislation; the abuse of Vivisection* are very good.

The pastime column contains some very clever enigmas, &c., and in Chauceriana Dr. Carter Blake gives a learned disquisition on the “Calandre Lark.” Altogether, the number is well worth perusal, and fully sustains the well earned reputation of this Magazine.

*History of Yorkshire.* By General Plantagenet-Harrison. This immense work is now in course of publication in three volumes at fifteen guineas each, subscription price. The price seems very high, but the work is of a large and magnificent description, and is filled with entirely new matter compiled from the Common Pleas Rolls, and never before published; it is also filled with plates and pedigrees, many being carried forward into Danish times. One of the most extraordinary pedigrees we have seen is that of General Harrison himself, in which he traces his paternal descent through Henric Hakunson, Admiral of the Norwegian fleet under Harald Hardrada, in a direct line from Odin, King of Asgardia, 41st in descent from Eric, King of the Goths, and by numerous marriages of the direct line from the Kings of the Danes, Swedes, Saxons and Angles, as also the Roman Emperors Claudius and Diocletian, who were the great grand-fathers of Constantine the Great. Besides numerous other trifles of the same kind, he claims to represent the whole blood of the House of Lancaster, and in consequence the rightful claim to the Crown of these realms, by the marriages of Sir John Harrison of Coupland with Elizabeth, daughter of Sir Thomas Percy, and James Harrison of Coupland with the heiress of the Bonchiers. In estimating these claims we must consider that they may be, and probably are, perfectly valid in right of blood, but rendered illegal by various attainders, which up to the present time have never been reversed. We wish we could have placed this under the head of *Masonic Biography*, but although General Harrison has travelled in every country of the world, we believe his wanderings have never led him into our venerable Society, where are found so many varieties of Knights, Princes and Emperors. He was created a General of Brigade in the Armies of Mexico in 1843, when 26 years of age; Brigadier General of Peru, 1844, and of Monte Video in 1845; Marshal-General of the Argentine Republic; General of Cavalry in the Danish Army in 1848; and afterwards Lieutenant-General in the German Confederation. In 1853 the Sultan of Turkey appointed him a Marshal of the Army, but Sir Stratford de Redcliffe compelled the Sultan for high and mighty reasons to keep him from his command. In 1858 he petitioned Parliament for summons as Duke of Lancaster, and heir of the whole blood of Henry VI.

Our principal reason for publishing this notice is to inform Historical Students that surplus copies of volume first can be had at a low price. The present writer sought for the work in several great libraries, and only found it at the Bodleian

*Modern Thought*, 1/-: James Wade, 18, Tavistock Street.

Library, Oxford. It now transpires that a few copies may be had from Hazell, Watson & Viney, 6, Kirby Street, Hatton Garden, London, at the low price of £3 3s., and ere long will be worth six times the money. Volume second is in course of publication, by the author, at fifteen guineas, and will be composed of hitherto unprinted matter from the Government records.

## THE CHEMICAL WEDDING.

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

This book first appeared in Germany, in 1617, and is believed to have been the work of John Valentine Andreas. A work published by Michael Maier, in 1617, has the following passages:

“He that doubts the existence of the Rosicrucian Society, should recollect that the Greeks, Egyptians, Arabians, &c., had such secret societies . . . . The Masters of the Order hold out the Rose as a remote prize, but they impose the Cross upon those who are entering . . . . Ignorant men have treated the whole as a fiction, but this has arisen from the five years' probation to which they subject even well qualified novices, before they are admitted to the higher mysteries, and within this time they are to learn how to govern their own tongues.”

## FIRST DAY.

The author commences his romance with an angelic creation which appeared to him, on *Easter eve*, in a dress of sky-blue spangled with stars, and left him a letter sealed with a curious cross, with the motto *In hoc signo vinces*. On opening he found the following verses in golden letters, upon an azure field:—

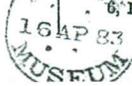
“This day, this day, this, this,  
The Royal Wedding is,  
And thou thereto by birth inclined  
And unto joy of God designed.  
Then mayst thou to the mountain tend,  
Whereon three stately Temples stand,\*  
And there see all from end to end.  
Keep watch and ward,  
Thyself regard,  
Unless with diligence thou bath,  
The wedding can't thee harmless save,  
He'll damage have that here delays,  
Let him beware too light that weighs.”

He then relates that seven years previously he had a vision of this wedding, and had exercised brotherly love and desired the rearing of stately palaces. Next follows the vision of a dungeon, in which a *hoary-headed ancient man* directs a cord to be let down seven times; four are drawn up at the first time, and others follow, the relator at the sixth, and receives a wound on the forehead. The few drawn up are amongst many left behind; they were freed from their fetters, and received a piece of gold stamped with the rising sun and the letters D.L.S.,† and they departed with the instruction, “*That we to the glory of God should benefit our neighbours, and reserve in silence what we had been entrusted with.*” He now sets off to the mysterious hidden-wedding in a white linen tunic, a blood-red ribbon crosswise over the shoulder, and four red roses in his hat. For food he took bread, salt, and a bottle of water.

To be continued.

\* The engraving is a crescent upon a point within a circle over a cross, supported by a stand of three branches; it seems to be an emblem of the King and Queen (male and female principle) supported by the three temples alluded to in the verses; but it is also the Hindoo symbol of the planet Mercury, and the Astrological symbol of the sun: 1. Alchemical symbolism it signifies the Soul; whilst the triangle upon the cross is Body; and a square upon the cross—Spirit.

† Marginal—Deus Lux Solis vel Deo Laus Semper.



**ANTIEN & PRIMITIVE RITE OF MASONRY.**

(INCLUSIVE OF MEMPHIS AND MIZRAIM.)

The degrees of this Rite are open to all Master Masons in good standing. It teaches the Fatherhood of God, the Brotherhood of Man, and the Immortality of the human Soul. Strictly unsectarian, it offers an intellectual treat of the highest order to the Masonic enquirer, whether he be a literal student of Masonic history, or a philosophical seeker of abstruse truth. It forms a Pyramid whose base is that Universal Craft Masonry, which has covered the Globe, its time-worn ascents are the Masonic virtues, its apex the seat of eternal truth.

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- M. Ill. Bro. HARRY J. SEYMOUR, 33-96°. P.G.M. of America, N.Y.
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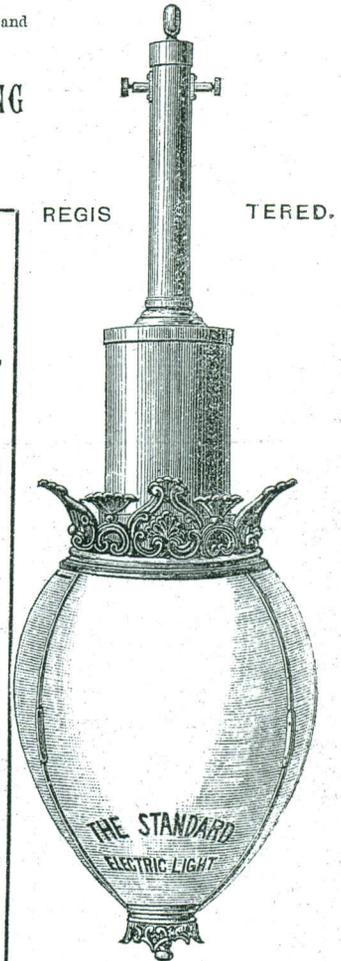
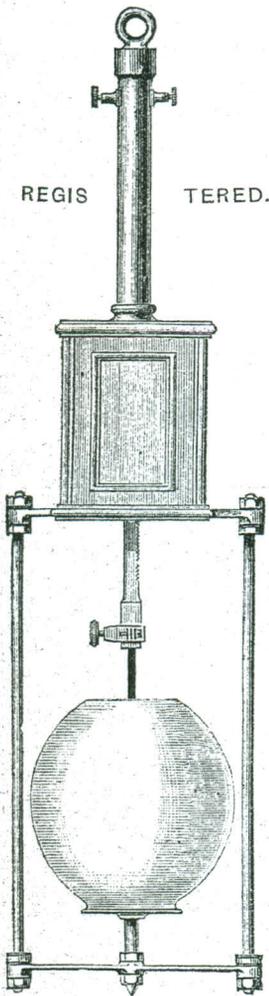
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