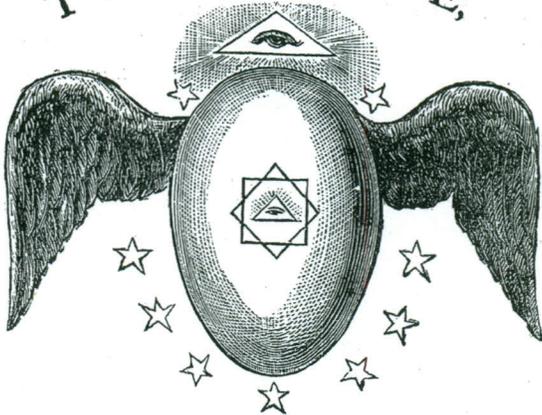


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TOLERANCE,  
PEACE, TRUTH.



**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 BRO. KENNETH R. H. MACKENZIE, IX°. LL.D., 32°.

VOL. I., No. 2.]

FEBRUARY 1st, 1881.

(Subscription, post free, 1s. 6d. per Annum. Trade Price, 1d. each.) [MONTHLY.]

EDITORIAL.—THE KNEPH.

When, last month, we launched this Journal, we were well aware of a difficulty likely to beset us. And that difficulty consisted in the strange, unheard of title that the promotors had bestowed upon it. We think it right, therefore, as soon as possible, to show that this title is quite reasonable, by no means inappropriate, and that actually no better title could have been bestowed. That it is reasonable, can be proved by the fact that THE KNEPH is the most valued and ancient symbol, not only in Antient and Primitive Masonry, but in the archæological systems of Egyptians, Hindus, and Japanese. That it is by no means inappropriate, will be admitted when it is considered in its grave historical importance. It is blazoned on every Egyptian temple, it is continually alluded to in the Jewish Scriptures with awe and reverence, it is apostrophised by prophet after prophet, and embalmed with religious care in the cercloths of every mummy of the Egyptian adepts. Probably, among the many emblems of archæological faith there is none so touchingly sacred.

It has pleased the S.A.O.T.U. to constitute the innumerable galaxy of worlds in such a way that the sphere and ovoid form the two truest mathematical and physical facts in Nature. Whether we search microscopically or telescopically, we find these two forms eternally repeating themselves, and, combined with the archetypal idea of motion, symbolized by our Egyptian brethren in the Winged Sphere, we find a complete reve-

lation of matter in motion guided by the Eternal Hand.

Within the spheroid or ovoid of the Kneph exist the possibilities of infinite good, and it is, therefore, the fitting emblem of an Order, whose watchwords are Peace, Tolerance, and Truth, and it would be a very bold person indeed who would deny the appositeness of the emblem. Whether we look at one form of faith or another, we continually find the Egg held in high esteem, and if we look into the Kingdoms of material nature, the same shape is given to the germs of the countless creations of the Almighty from the very beginning. This is equally true of the mineral as of the animal and vegetable kingdoms. Nor is it in any way modified by the doctrines of crystallography, for although a multiplicity of mathematical forms of a highly interesting nature are assumed by different bodies in a variety of chemical conditions, they are plainly the result of secondary combinations, the original atomic forms of each and every of them being subject to the attrition of motion, and so spheroidally or ovoidally reformed.

It is in such wise that we justify the title of our Journal; we are supported, theologically, by the Sacred Scriptures, archæologically, by the true history and traditions of the most anciently recorded civilized communities of Egypt and Hindustan, and scientifically, by the researches of Galileo, Leuwenhoeck, and Dalton, as well as by the speculations of Behmen, Swedenborg, Mesmer, and many others. We shall return to this.

PRIMITIVE AND ORIGINAL RITE OF  
FREEMASONRY, OR SWEDENBORGIAN  
RITE.

REPORT.

ENLIGHTENED, SUBLIME AND PERFECT BROTHERS,

The same cause which necessitated my reporting upon the financial condition of another body with which I am connected, namely, the ill health of the Treasurer General, has called upon me to interfere in duties out of my province, in this Rite also.

The progress of the Primitive and Original Rite was rapid up to the end of 1879, but for the last twelve months has somewhat fallen off. There is no assignable reason for this, as the Supreme Grand Secretary has applied himself with great diligence and self-devotion to the duties of his office.

The Rite, during four years, has constituted eleven working Lodges and Temples and one of Instruction; of these two were in Liverpool and have since united.

The entire receipts of the Society amount to £73 12 9 in fees and dues; this income has been dealt with both by the Supreme Grand Treasurer (Bro. S. P. Leather, 1V<sup>o</sup>) and the Supreme Grand Secretary (Bro. K. R. H. Mackenzie, IV<sup>o</sup>); and owing to this circumstance two accounts are necessary.

There are no funds in hand (with the exception of a trifle, £2 17 8, which has been handed to the Supreme Grand Secretary for postages and petty expenses) nor has the Rite any debts whatever. Its present working capital is as follows:—

Supreme Warrant, £10; 22 Blank Charters, £2 10; Constitutions (1,000), &c., £4; Great Seal, £4; 34 Blank Certificates, £1 10, making a total of £22.

The warrant of the Supreme Body, and the Blank Charters are in my hands, and the Constitutions, Seal, and Certificates lie with the Supreme Grand Secretary.

After allowing for this Stock, the balance of the income of the Society, I find, upon examination, has been disposed of as follows:—

Charitable Contributions, £4; Printing Certificates, £4 18 6; Printing Charters, £3 15; Printing Balustres, books and other forms, £8 4 6; Sup. Grand Secretary's Fees, £15; General Expenses, Postages, Stationery and Petty Cash, £15 14 0, making a total working expenditure of £51 12 9, since the 1st January, 1877, or for the four years during which the Rite has existed in this country.

The arrangement made at the opening of the Rite with the Treasurer and Secretary, in order to simplify the labour and responsibility, was, that the former was to receive the Charter fees of £3, and apply the same to charitable purposes, and the latter to receive the Certificate fees of 7s. 6d. each member, as a fund for printing, postage, and office charges, and to be not exceeded. This temporary arrangement does not seem to work well in practice; and I would suggest that the Rite should, without delay, elect a new Treasurer, in whom it has full confidence, to receive all income and pay out all claims against it, and act with the Secretary, so as to obviate the necessity of my being called upon to interfere in financial affairs. I shall be glad to receive the nomination of a brother for this office who will give the necessary attention to its duties. He will begin with a straight edge, having neither cash balance in hand, nor debts to pay.

I am glad to say that the Rite is in a sound state, with all its working essentials, and has in it the requisite qualities of a powerful and valuable Masonic organization, and I hope that it will soon have reached that position when I can resign my duties into more able hands, as the position is a heavy tax upon my time, and my health is not so good as it formerly was.

With best wishes for the continued prosperity of the Rite, I remain,

Fraternally yours,

JOHN YARKER, VI<sup>o</sup>,

S.G.M.

Withington, Manchester.

Financial Statement of the Supreme Grand Treasurer:—

RECEIPTS:—

	£	s.	d.
1876.			
Dec. 31st. Members, Nos. 1 and 2 Lodges..	9	1	0
1877.			
May 10th. Edina, No 5. (per Bro. Yarker.)	4	2	6
June 14th. Liverpool, No. 6. "	4	10	0
June 14th. Cagliostro, No. 7. (per Bro. Mackenzie.)	6	0	0
Dec. 7th. Royal Oscar, No. 9. "	5	5	0
1879.			
April 17th. Britannia, No. 10 (per Bro. Yarker)	3	5	0
" No. 2, G. P. B. "		7	6
Total Receipts.	£32	11	0

PAYMENTS:—

	£	s.	d.
1877.			
Jan. 9th. Supreme Warrant .. .. .	10	0	0
Mar. 20th. 50 Certificates and Litho., Mr. Watson	2	0	0
" Framing Warrant, carriage, postages, &c.	0	9	8
May 15th. Seal and 50 impressions, Mr. Hatchett	3	8	0
Oct. 15th. 50 Certificates and New Litho., Mr. Watson .. .. .	2	16	0
Dec. 4th. Printing Constitution, &c., Mr. Gosden	7	7	6
Treasurer's postages &c.. .. .	0	2	4
1879.			
April 17th. Tweddell testimonial (per Bro. Ellis)..	1	0	0
1880.			
Mar. 10th. 21 Warrants, postages, carriage, &c...	2	9	10
Dec. 17th. Paid Supreme Grand Secretary, for Petty Cash, the balance..	2	17	8
Total payments.	£32	11	0

Financial Statement of the Supreme Grand Secretary:—

RECEIPTS:—

	£	s.	d.
1877.			
June 6th. Swedenborg, No. 4 .. .. .	4	2	6
June 19th. St. John, No. 3. .. .. .	5	13	6
Aug. 13th. Hermes, No. 8. .. .. .	3	15	0
Dec. 22nd. Sundry dues to date .. .. .	6	15	6
1878.			
Nov. 20th. Sundry dues to date .. .. .	11	10	6
Dec. 8th. St. Hilda, No. 12 .. .. .	4	5	0
1880.			
Jan. 15th. Sundry dues to date .. .. .	3	0	6
" Constitutions, books, &c... .. .	0	9	0
July 29th. Dues of No. 10. .. .. .	1	10	3
Total Receipts	£41	1	9

PAYMENTS:—

	£	s.	d.
1877.			
June 22nd. Mr. Gosden, Printing account ..	1	4	6
June 23rd. " Hatchett, Seal impressions..	0	14	6
June 19th. " Holmes, Warrants and Stone	3	15	0
Dec. 28th. " Aydon, Altering seal press ..	0	7	6
1878.			
June 28th. " Lyon, Replica ditto... .. .	0	10	6
July 28th. " Gosden, Printing account ..	0	19	0
Oct. 11th. " Watson, 50 Certificates .. .. .	1	12	6
1880.			
Mar. 24th. " Gosden, Printing account ..	1	13	0
" Charities .. .. .	3	0	0
July 29th. Secretary's fees, 120 Certificates, 2/6	15	0	0
Dec. 17th. Postages and stationery to date, (4 years)	12	5	3
Total Payments.	£41	1	9

## CLEOPATRA'S NEEDLE.

We will, in future numbers, re-produce an account of the late discoveries of Masonic symbolism at the base of Cleopatra's Needle. These discoveries are, we apprehend of great importance as going a long way to prove the traditional history of our Rite, and its claim to be the true and genuine Rite from which all the others are derived.

The Antient and Primitive Rite of Masonry gives several instances in which the Freemasonry of the last century was effected by initiation into these Oriental Societies, which practise in secret, under Masonic forms, various systems of religion or Theosophical mysteries. In more ancient times, Paracelsus by Oriental initiation, modified the Rosicrucianism of the west; also the high grade Masonic Rites of the Continent were modified by Paschalis, Swedenborg, Mesmer, Cagliostro, St. Germain, Honis, and Marconis de Negre; some of these had, it is stated, received initiation into the Oriental mysteries, and others were instructed by those who had. Those who are acquainted, even superficially, with Oriental Initiation and our Rite, will see at once that this statement is true, and that the compilers of the Antient and Primitive Rite, had an acquaintance with the secret and mystical Rites of the middle ages, which are derived from the more ancient mysteries of Brahma, Osiris and Bacchus; and by this means they obtained the facility of interpreting the Egyptian monuments so judiciously that our ceremonies have not been in the least affected by modern archæological discovery, a fact which proves the reliability of our system.

The following extract from the *Chaine d'Union*, by Bro. Hubert, is caviare to the ordinary Craft Mason, but will be well understood by the expert members of our Rite.

"Twenty years ago, our Bro. Malapart informed us that certain of the inscriptions of the Sarcophagi preserved in the Museum of the Louvre, as well as the Jewels placed in the glass cases of the Museum, and a certain number of rituals, related to the ceremony of initiation of profanes, and the instruction given to those who were received. He cited specially the collars of different colours, to which the working tools of the Companions still hang as well as other symbols. We behold the profanes approach the doorkeepers of the Temple; the Masters of Ceremonies are represented as seizing them and placing them in a state of nature, before they undergo the physical and moral probations; and these purifications all proceed clearly and in regular order. At length the profane approaches the Mastagogue, who is seated on his throne and directs his attention to the scales of justice, which represent the good and bad acts of his life. If the virtues are most weighty, reception takes place; otherwise the audacious aspirant is driven away from the assembly."

Our initiates know that these pictures conceal a double sense, that of the initiatory death to vice

and rebirth to virtue, as compared with the future of the "second death;" we cannot explain these mysteries more distinctly here. Bro. Godfrey Higgins discovered the truth of this, without having approached our Mystic Temple, and writes thus—

"I believe the higher class of Masons were originally persons who were admitted into the mysteries of Eleusis and Egypt, and that they were Chaldæans and Mathematici. I am of opinion that a certain class of persons initiated into the higher mysteries of the ancients, were what are called Carmelites, Therapeutæ, and Essenes, or that they constituted a part of, or were formed out of these sects, and were what we now call Chaldei or Mathematici."

We are indebted to the *Freemason*, for again pointing out this; we opine the valuable extracts fell flat on all but the members of our Rite.

JOHN YARKER.

## REFORMED EGYPTIAN RITE.

This Rite is employing itself in the relief of the distress occasioned by the terrible storm at Reggio in Calabria. We regret that owing to the heavy expenses attending the establishment of our Rite, it cannot render more substantial assistance in this good work, but we will gladly forward any subscriptions which may be sent to us. A confederation of all the Egyptian Rites under the patronage of their leading member, the Illustrious Brother General Guiseppe Garibaldi, 33° Premier Mason of Italy, would create them into a compact family. We are not politicians, but we are cosmopolitans and humanitarians, and if the American Sovereign Sanctuary would unite with ours in grasping the hand of fellowship held out to us, we should encircle Great Britain, America, Africa, Italy, Spain and France. We will allude to this again.

## OBITUARY NOTICE.

We regret to learn from our contemporary, "The Athenæum," of the death at Monte Video, of Ill. Bro. G. E. Tuson, 32° P.M.W., of "Palatine" Chapter, No. 2. Our late esteemed Bro. rendered good service to the A. & P. Rite at the time of its introduction into this Country. He was, in fact, the second member admitted into the Rite at Manchester, our M. Ill. Bro. John Yarker being the first. Our late Bro., the son of Mr. Tuson, the Anatomist, attained considerable eminence as an artist. His picture "The Reception by the Sultan in Buckingham Palace, of the Corporation of Manchester," now hangs in the New Town Hall of that City. He also excelled in portraiture, one of his finest efforts in that branch, being a portrait of the late Bro. Wm. Romaine Callender, M.P. He visited and painted views of the remains of the Seven Churches of Asia. It is stated that he died of apoplexy, induced by the heat of the climate. He designed gratuitously, the certificate plate of the Antient and Primitive Rite of Masonry.

## Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents, but we wish in a spirit of fair play to all, to permit free discussion. Communications for the Editor should be addressed Clyde House, Wellington Road, Hounslow.

TO THE EDITOR OF THE KNEPH.

DEAR SIR AND BRO.,

Many Members of the A. & P. Rite who are enthusiastic Students of Masonry, and are located, like myself, at a distance from working bodies of the Rite, would be glad of the opportunity of discussing symbolical and historical points with each other.

This applies equally to the interesting Swedenborgian Rite, the symbolism of which will repay the most extended study.

There are also Students, not members of the above Rites, who would rejoice to be placed in communication with kindred spirits.

To supply this want, I would suggest that a Masonic Correspondence Society (three Societies divided as above, if sufficient members are forthcoming) be established on the plan of the Law Students' Corresponding Societies.

I need not take up space to enter into the plan at length here. I may say that beyond each Member providing his own paper, and paying his own postages, no expense need be incurred. The advantages of such Societies are so apparent to all who have felt their want, that I need not detail them.

If desired I will gladly undertake the organizing of such a Society, and I have no doubt the Editor will kindly forward me any letters addressed to me at his office, respecting the same.

Yours fraternally,  
MASONIC HERMIT, 32°

DEAR SIR AND BROTHER,

Do you know anything of Adoptive Masonry? It is practised, I think, in France and America, and possibly in Spain. I should like to know if any Masonic Body in England confers degrees on Ladies, and if so, where they may be obtained.

The Editor of Kneph.

Fraternally,  
T.A.U.

[We have a short note on this in another column.—  
ED. K.]



LONDON, FEBRUARY 1, 1881.

There is nobody belonging to the Craft who would not be gratified at the enormous progress the three Charities have realized in the years of 1879 and 1880. The return for the Girls' School, the Masonic Benevolent Institution, and the Boys' School, did not appear until after our January number was issued, or we should not have failed to note such a pleasing state of things.

Even now it is not too late for a monthly magazine to mention the totals respectively received, viz:—

Royal Masonic Girls' School ...	17,787	10	11
Royal Masonic Benevolent Institution ...	16,301	4	10
Royal Masonic Boys' School ...	15,673	15	8

Grand Total...£49,762 11 5

This sum has been realized in gross from the Voluntary Charity of the Fraternity, the items we need not specify.

There is, however, another side to this magnificent picture, and that is the question of how it is applied to the needs of the recipients. What is to be deducted for Collectors' poundages, Secretary's travelling expenses, and the thousand and one pulls at the pagoda tree? Of this we hear nothing, nor is this the worst. We know very well that the benevolent donors of a great part of these amounts, receive back in the way of contracts for coals, provisions, clothes, furniture, books, and for buildings, repairs, maintenance, and so forth, very nearly the whole of the amount, with a good profit on their benevolence. Now this should not be, and no benefactor to any one of the Charities, should be allowed to participate in profits, or else, where, in the name of all that is wonderful, is the Charity of the transaction? It is not long since a member, an honourable and gallant member, of a similar Masonic speculation, retired in disgust with his friends, because he was not allowed to share in the re-distribution of the assets. Like Achilles, he has remained supine in his tent ever since; is it just possible that he actually did so in honest disgust?

Evidently the influence exerted by the Swedenborgian Rite is beginning to frighten the opponents of that beautiful and philosophical Rite. One brother, in the north of England, rather than abandon it, has actually resigned one of his Craft Lodges, and thus shown effectually to the enemies of pure Masonry, that if necessary there are not a few willing to sacrifice the empty esteem of a convivial club for conscience sake. Such a brother in such a position is to be envied, and not condemned. We hope to hear of more martyrs of a similar kind.

We have to cordially thank the Craft for the way in which our unpretending periodical has been received. Although it was almost unknown to everyone that so small a contribution to Masonic Journalism was about to appear, it has somehow found a congenial public and a sphere of usefulness very encouraging to its founders. What we have to do in return for this cordial reception, is to continue to merit it, by increased exertion in every way.

## FEATHERS OF THE SAT BHAI.

## THE SACRED LOTUS.

In India, China, and other Eastern countries which I have visited, where the Brahminical or Buddhist religions prevail, there are, as is well known, two species of this plant of peculiar interest. The root of the smaller, and the seeds of the larger, or true lotus of mythology, are edible. The former, however, is insignificant as compared with the emerald bucklers, and snowy or roseate crested corolla of the latter, which moreover, is remarkable for having a curious funnel-shaped seed receptacle, rising from the centre of the blossom, in the form of a reversed cone, usually about three inches high, and whose sides are exactly equal to the diameter of its disc, from which the seeds slightly protrude. It is on this beautiful flower that Vishnu, the creator of the material universe, is represented as enthroned, while calling into existence those successive cons, which, to a certain extent, correspond with the periods of the geologist; but it is only the petals of a flower, on which the Hindu god is seated, that are visible, and, apparently, not without design.

The veneration of the lotus, it is allowed, originated with the Aryan race, which, in what may be called, the youth of mankind, read the book of Nature with a spiritual insight, and scarcely required any special revelation to teach it, that, perhaps, the best sermons may be found in stones, and "books in the running brooks—" for inanimate Nature is full of hieroglyphics, quite as remarkable as those of the celebrated Letter-tree of Thibet. Yet, the "primrose by the river's brim" may be, to one "a yellow primrose and no more," while to another, it is a note, if not a page, in the golden book.

One may in fancy picture, at the first flush of the Oriental dawn, the prehistoric Aryan, by the margin of some Asian lake, breaking his fast on the seeds of the wondrous lily, whose peltate leaves are floating on the still and shadowy expanse before him, and contemplating the peculiarity of their exhausted receptacle, until when, on his mind flashed the first light of mathematical science, he invested with a divine interest, the circle and equilateral triangle combined in its form, and then glorified the flower whose fruit, by two pure signs, admitted him into the arcana of the material universe.

But in course of time, to veil the true signification of the object of their veneration, the early priests showed only the petals of the blossom to the vulgar, and reserved for their own order a knowledge of the inner and true throne of the god.—S. P.—J. H. L. A.

*N. & Q.*, 5th S., II., 461.

## WHICH OF THE GODS WAS SERAPIS?

BY ILLUSTRIOUS BROTHER CHARLES JAMES, 33°

(Continued from our last.)

But Osiris and Apis had yet another point of contact. Each succeeding King was said *not* to be the son of his predecessor, the husband of his mother, but a Son of the Gods, "Son of the Sun," by overshadowing of the Spirit, (Kneph-ka) and immaculate conception, as exemplified in the tablet recording the birth of Rameses III., whereon is depicted the annunciation, overshadowing, immaculate conception, birth, and magi adoration, as well as other circumstances, afterwards imported into the New Testament, and attributed to the birth of Jesus, in the Christian scheme. Thus each King, like Apis, was born without father, by the overshadowing of his mother, and being thus divinely born, was compared to the Bull, the tail of which animal all the kings are represented as wearing, to show both their divine origin, and kingly authority, and each one was moreover termed "The Royal Bull of his mother," and as Osiris is King, or Lord of Gods and men, he is termed, "Bull of the West," that is of the abode of the Gods, or heaven.

It was for reasons such as these that at Memphis, Osiris came to be, some times, represented with a Bull's head, to express his two-fold character; and when thus represented, the figure was called Osiris-Apis, or Apis-Osiris indiscriminately. But to this compound deity, no particular worship was offered, nor did he rank as a separate God, honoured with regular rites and ceremonies, till after the completion of the city of Alexandria, by Ptolemy the First, and then the worship and attribute were so changed and distinct, that they possess no connection with the older rites of either Osiris or Apis, and it was at this new city and not at Memphis, that the worship of Serapis was celebrated. That this worship was unknown in earlier times is strikingly exemplified in the silence of Herodotus, who, although he gives an exhaustive account of all the other Egyptian deities, does not mention Serapis, nor is there any historical account of this God before the time of Ptolemy, though, from the following historical circumstances, it is quite evident that up to the beginning of that reign, the worship of Apis was continued separately and distinct from that of any other deity.

For when Cambyses, after his conquest of Lower Egypt, endeavouring to penetrate southward, met with defeat, and returned to Memphis, he found the people of that city rejoicing at having, after a long interval, obtained an Apis, which Cambyses, with his usual mad fanaticism, ordered to be brought into his presence, and in ridicule and derision struck with his dagger, and commanded the ceremony to be stopped and the priest to be scourged. This Bull afterwards died from the wound, and though its body was embalmed, it was buried privately. Again when Darius led his army into Egypt to put down the rebellion of Aryandes, he found the people of Memphis were engaged in the

funeral solemnities of a dead Apis, and he, more wise and tolerant than his predecessor, did not interfere with the religious ceremonies of the country, and thereby run the risk of exasperating the people; but on the contrary, offered a large sum of money to assist them in finding a successor. Though Artaxerxes Ochus, when at Memphis, following the example of Cambyses, caused the Sacred Bull to be slain, which act was instrumental in bringing about his own death, as he was afterwards assassinated by a fanatical Egyptian eunuch, named Bojoas. In these instances we find no mention of Serapis, but only of Apis, and of him as a distinct and separate deity. Also when Alexander, whose custom it was to do homage to the Gods of the countries he conquered, and who we find worshipping at the shrines of Amun-Ka, and Kneph-Ka at Thebes, and causing himself to be styled "Son of the Sun," in imitation of the ancient kings of Egypt, and who, when at Memphis, sacrificed and did honour to the local God, Apis, which fact is minutely and particularly recorded, yet no mention is made of a Serapis, or of his paying any honour to such a God, though had so popular a deity then existed, the politic Alexander would not have failed to do him homage; and early in the reign of Ptolemy himself, an Apis died, and it is expressly stated, he died of old age, showing that even at that time, it had not become customary to sacrifice the animal, which, when he formed but a part of the Serapic mystery, was his fate. Ptolemy so far honoured the popular belief upon the occasion as to spend £8,500 in the celebration of the funeral, and a large sum in endeavouring to obtain a successor.

(To be Continued.)

## Reports of Masonic Bodies.

LONDON, ROSE OF SHARON, SENATE K.H.P. No. 6. The inclement weather prevailing in the Metropolis on Tuesday, 18th ulto., had the effect of preventing a full attendance at this Meeting, many of the Brethren being snowed up at various places *en route*. It is proposed therefore to hold a Meeting on Tuesday, 15th February, when it is hoped that Members who were prevented attending the January Meeting, will endeavour to be present. The Meetings for instruction which were discontinued during the Christmas and New Year festivities, were resumed on the 25th ulto.

### GLASGOW.

A meeting of St. Andrew, Rose Croix Chap., No. 9, was held in St. Mark's Hall, 213, Buchanan Street, Glasgow, on the evening of 21st January, 1881, Ill. Thos. W. Brownlee, M.W., 32°, Ill. Robert Morrison, S.W., 31°, Ill. Wm. Brown acting J.W., 30°, when Bros. James Rice, of Lodge Scotia, 178, and John Smiles Adamson, St. John's, Selkirk, No. 32, were perfected in the degree of Rose Croix. A vote of thanks was awarded to several of the brethren for handsome presents of furniture given to the Chapter. A Benevolent fund in connection with the Chapter was inaugurated, the amount collected to be lodged in Bank, the fund to accumulate for three years. After spending a pleasant evening the Chapter was duly closed in A. and P. form.

We hear it is proposed to charter Glasgow as a Grand Mystic Temple Council General for Scotland. Our Scottish Brethren have done so well that we shall be glad to find their Masonic Constitution complete in all its parts. Meanwhile

the following Illustrious Brethren perform executive duties:—Colin Mackenzie, 32°, Gd. Annalist, Thos. M. Campbell, 32°, Gd. Treasurer, T. L. Shaw, 33°, Gd. Representative.

### CANADA.

We are glad to learn that the Antient and Primitive Rite of Masonry is flourishing in Canada, under the Grand Mastership of Ill. Bro. George Canning Longley. When our Rite was first started in Canada it encountered great opposition from the Supreme Council of the Antient and Accepted Scottish Rite, our Canadian Brethren, however, manfully held their own, and in the result the Members of the two Rites are now living together in community and goodwill; in mutual toleration, if not in absolute friendship.

This speaks volumes for the good sense of Canadian Masons, and should be imitated by Brethren wherever the two Rites happen to come in contact. We shall be glad at all times to hear from our Brethren in the Dominion.

### SWEDENBORGIAN RITE.

ST. HILDA LODGE AND TEMPLE No. 12. The Installation Meeting of this flourishing Lodge and Temple, was held at the Lodge Rooms, Lofthouse-in-Cleveland, North Yorkshire, on Tuesday, the 11th January. The Brethren assembled at the early hour of 5.30 p.m., under the presidency of Bro. J. Monkman Collier, W.M., G.M., North Yorkshire, who, after the Lodge and Temple had been opened in due form, had presented to him Bro. Thomas Allen, the W.M. elect for installation, which ceremony was duly performed; the Installing Master impressively addressing the W.M. on the nature and importance of his duties. The W.M. then appointed and invested Bro. Robert Dyson Nutt as S.W. and Bro. William Hicks as J.W., and appointed the remaining officers of the Lodge. After which the ceremony of the IV°, was worked for the benefit of a Bro. who had previously received the Degrees of the Rite, (in conformity with the Statutes of the Rite), by communication. After a solemn benediction the Temple was closed, and the Lodge resumed in the IV° when several business matters received attention, and the Lodge was closed. At 7 p.m., the Brethren, on the invitation of the I.P.M., sat down to a substantial repast. This having been disposed of, and the usual Masonic toasts duly honoured, two hours were spent in friendly Masonic discussion, and an enjoyable gathering was brought to a close at 10 p.m. As is customary in the Swedenborgian Rite, no elaborate Banquet was held.

### ADOPTIVE MASONRY.

According to the system of the Antient and Primitive Rite, this order consists of twelve degrees, divided into three classes. We cannot advocate its introduction, as it would be too great an innovation, and most of the Brethren would object to it, especially in the North. Many brethren however insist that something should be done for the Ladies, and advocate the desirability of allowing every Member of our Rite, to confer upon his wife, sister, or daughter, a grade corresponding with his own, which would entitle the recipient to a sash and jewel for adornment at our balls. The matter requires grave consideration, but there can be no objection to the brethren themselves being made acquainted with it. It has been a part of the system of the Grand Orient of France for a century.

FROM a letter just received by the Editor, we are enabled to announce that in the course of 1881, some valuable historical information relative to the early history of Craft and High Degree Masonry, in the State of Massachusetts is to be very shortly anticipated from the pen of Bro. Frank W. Hale, W.M., of the St. John's Lodge, Newburyport, Massachusetts. Among other items, some account of the admission of General De La Fayette to the higher degrees may be expected.

From Germany, we hear that Bro. Count Wartensleben is rapidly approaching the completion of his elaborate report on English Masonry.

NOTICES OF MEETINGS OF BODIES OF THE  
ANTIEN T AND PRIMITIVE RITE FOR FEBRUARY.

ROSE CROIX CHAPTERS.

LONDON. ROSE OF SHARON, No. 6. 1st Tuesday at 77½ Bishopsgate Street Within, at 7 p.m.

LIVERPOOL. LILY OF THE VALLEY, No. 7. 3rd Friday at 40 Castle Street, at 7 p.m.

HOLYHEAD. PRIMITIVE PILGRIMS, No. 5. An emergency chapter will be held early in February, in order to admit four neophytes, to the degree of Rose Croix. The meeting for the installation of new officers will take place in March.

INSTRUCTION.

LONDON. ROSE OF SHARON as above at 7 p.m. 2nd Tuesday, Senate Degrees, 12 and 13; 3rd Tuesday, Senate Degrees, 14 and 15; 4th Tuesday, Chapter Degrees, 4, 5, 6.

NOTE.—Knt. Templars are admitted to the Senate degrees of the A. and P. Rite by permission of S.G.C. Royal Arch. Comp. and Royal Select Masters to 4, 5, 6 Chapter Degrees, by permission of the M.W.

GLASGOW. ST. ANDREW, No. 9. 3rd Friday at St. Mark's Hall, at 7 p.m.

We shall be glad to receive information of other Chapters of instruction, when their arrangements are complete.

ANSWERS TO CORRESPONDENTS.

NEOPHYTE. Yes, the rituals are all in print, and are supplied to well known Members of the Rite only, on the recommendation of the presiding officer of the particular body to which they belong. The price, 5s. each class. In like manner, Chapters, Senates, and Councils, can be supplied with extra copies that may be required, the price being 5s. each series, (Chapter 5s., Senate 5s., and Council 5s.) Before issuing a ritual to a private member, it is expressly required that the registered number of the brother to whom it is issued, should be written in the copy, and that he should be O.B. to the careful use of the same. This system of registration is intended to prevent any lax use of the privilege which could then be traced with certainty to the careless brother inculpated.

Forms for the return of members are supplied to each body gratuitously on application. Declaration forms in Books of 100, 4s. each. Forms of petition for Dispensation or Warrant for a Chapter, Senate, or Council, under the Antient and Primitive Rite of Masonry, (where no such bodies exist). The above, and all information requisite will be supplied by the Grand Secretary General of the Rite.

CLOTHING.—We have recently had submitted to us sets of remarkably well got up clothing for the degrees of the A. and P. Rite at a reduction of about 25 to 30 per cent. in cost. The difference appears to be principally, if not wholly in the lace employed in the embroidery. That used on the best quality being technically gold, and that on the cheaper kind gilt. To an ordinary observer however it would be difficult to make the distinction, and as many of the brethren have, like Gilpin's wife, "a frugal mind," it is not at all unlikely but Messrs. Stilwell and Son will have many applicants at the lower price by preference. When we mention that a suit for 30<sup>s</sup> costs only 35<sup>s</sup> and that for 11<sup>s</sup> but 32<sup>s</sup> 6 we feel sure that on the score of expense at least nothing need stand in the way of members of the A. and P. Rite being properly clothed.

Reviews.

*Cosmopolitan Masonic Calendar, Diary and Pocket Book for 1881.* Second Edition. London: KENNING.

This valuable *vade mecum* of Masonry has now entered upon the eleventh year of its existence, and has been most carefully corrected up to the latest date by competent authorities. Members of the Antient and Primitive Rite will find in it the fullest information as to the various Chapters, Senates and Councils of the Rite, and it will be seen that great progress was made during the past year. Brother Kenning deserves the thanks of the Craft at large for his untiring energy in accumulating from so many countries such varied information concerning Freemasonry all over the world. With this indispensable companion at hand, any traveller abroad can at a glance perceive the situation of any European Lodge, and the list of French, German, Italian and Spanish Lodges and Chapters is particularly full and satisfactory. Such a work actually does more for the general cause of Masonry than many a more pretentious volume. The progress made by the Higher Degrees of Freemasonry is a fact of much significance, and when it is contrasted with the condition of Masonry some fifty years since, illustrates with silent and practical eloquence the spread of the harmonious doctrines of Masonic Science. The various Rites are now so fully represented that any brother of the mystic tie can select, with a certainty of intellectual gratification, the peculiar form of working best fitted for his mental calibre. No Freemason should be without it.

*The Freemason's Manual, or Illustrations of Masonry.* By JEREMIAH HOW, P.M., P.Z., K.T., 300 A. & A. Third Edition. London: JOHN HOGG, 1881.

This exceedingly compact and yet comprehensive book has for a long period been out of print, and the changes which events have caused in the Masonic world have rendered a thorough revision of it imperative. This, Brother Hogg informs us in a preliminary note, has been accomplished, happily with the co-operation of the venerable author, by several brethren especially acquainted with the various Rites treated of in the course of the work.

It is pleasant to find that the exceedingly impartial and large hearted treatment at first adopted by the author has not in any way been departed from. Without pledging himself to any special system, Brother How, in this edition, has straightforwardly given a trustworthy account of every one of the Rites now interesting the general Masonic public; and while he has thus displayed the greatest good taste, he has in no way compromised his fidelity towards these Rites of which he has himself been for many years a valued member. But when it is remembered that Brother How is at the present time one of our oldest Masons, and one who had the advantage and happiness of personal communication with such men as Dr. Oliver, Brother Gilkes, Brother White and Brother Thompson—to say nothing of Brother Stephen Barton Wilson, this catholicity of treatment is the more to be commended. The tone of the work is not changed thereby, but an air of authority, founded upon accurate research, pervades the whole.

Craft Masonry, with its simple, noble principles underlying all forms of the Masonic idea, of course claims Brother How's primary notice; and after clearly tracing the legendary and documentary history of our excellent institution, he proceeds in turn to describe the constitution and degrees of the Ancient and Accepted Rite, of the Mark Degree, the Red Cross of Rome and Constantine, the Swedenborgian Rite, the Masonic Order of the Temple, and last, although not least, of our Antient and Primitive Rite. To all these in their turn he devotes a sufficient space, and gives them fair play in the true spirit of a Masonic Historian. Those who desire to acquaint themselves with the actual history of the Masonic body, without reference to the speculations of theorists, will find this book a most useful guide, and their labours are materially lightened by the addition of a copious reference index, specially prepared for this edition.

## CONSTITUTION, GENERAL STATUTES AND ORDINANCES

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### NOTICE TO MEMBERS OF THE ANTIEN AND PRIMITIVE RITE.

No. 1 of the KNEPH has been sent to every Member whose address is shown on the books of the Sovereign Sanctuary. Members desiring the KNEPH to be posted to them regularly, should remit 1/6 (stamps or P.O. order) for current year's subscription, to Ill. Bro. James Hill, Gd. Sec. Gen., 77½, Bishopsgate-street Within, London. A list of subscribers will be published in an early number, and Secretaries of Chapters, &c., will greatly oblige by sending in before the 20th of each month, any reports intended for publication. The KNEPH being intended as a medium of communication between the Sovereign Sanctuary and the individual Members of the Rite, it is particularly requested that Illustrious Brethren will co-operate heartily, and endeavour to extend its usefulness, by at once sending in their names as subscribers, and by circulating it amongst our Brethren of the Craft degrees.

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