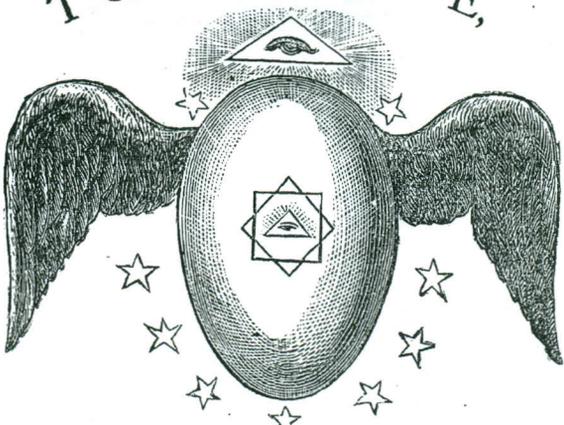


TOLERANCE,  
PEACE, TRUTH.



**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. 5.]

MAY 1st, 1881.

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**EDITORIAL: THE END OF THE WORLD.**

THE world has been frightened out of its wits for a long time as to an end of the world. The world has been told by prophets innumerable that the world was coming to an end at innumerable specific dates, but despite these grim adumbrations, the world has not come to an end. This is disappointing to the world, apparently; for vaticinators are still at their terrible work, and the world does not adopt finality as its motto. Expounders of biblical lore publish, at great expense, books to prove that the world is to come to an end at a specific time, but they nevertheless renew the leases of their houses, they go on marrying and giving in marriage all the same; and like the famous Jackdaw of Rheims in the Ingoldsby Legends, nobody is "one penny the worse" for the elaborate commination of the Cardinal Archbishop or the frantic denunciations of the whole tribe of prophets. From Brothers to Grattan-Guinness, the cry is still the same; that the material universe is to be annihilated by a judgment or a comet, or an inundation or "summut." But the world keeps "staying on" in jog-trot fashion despite of these horrible predictions; just imagine what a "bust up" it would be for six billions, forty-nine thousand eight hundred and thirty-six millions of tons of matter, (6,049,836,000,000) to be driven into chaotic motion! And yet that was the weight of the earth as calculated geonomically and astronomically by the late Mr. Baily, the astronomer in Tavistock-place.

May we respectfully suggest that this continually expected end of the world means something very different indeed? that it has rather a reference to very distinct changes in opinion, than to alterations in the principles of specific gravity on the part of our planet. It seems more feasible to regard it in this light, because certain incidents of history have materially changed the course of public thought, sometimes beneficially and sometimes apparently malevolently, while the everlabouring planet has remained much the same. There is a quaint quatrain in Michael Nostradamus worth quoting in this connection, and it obviously points to a date not far distant; we give it for what it is worth.

Quand Georges Dieu crucifiera,  
Quand Marc le ressuscitera,  
Et quand Jean le portera,  
La fin du monde arrivera.

That is: "When George crucifies God, when Mark resuscitates Him, and when John carries Him, the end of the world will arrive." To those who believe in the ultimate accomplishment of such a design as the total disintegration of the material universe, this gives breathing time. For it cannot astronomically occur until 1886. In that year Good Friday falls on the 23rd of April, or St. George's Day, Easter Sunday on St. Mark's Day, or the 25th, and Corpus Christi Day falls on the 24th June, or the Day of St. John Baptist, traditionally one of the Patron Saints of Freemasonry. The progress of Masonry has been very marked of late years, and this prediction of Nostradamus, who was himself a member of the occult frater-



nities of his time, would bear an interpretation of a Masonic character. It is not so very unlikely that he anticipated, by calculations, the nature of which are understood by the occult students of our own time, that a specific and important movement might find its fulfilment, on so momentous an astronomical incident. It seems more consonant with the Justice and Preserving Power of the Supreme Architect, that, in accordance with his plans and designs, a great change in the general views of society should occur, when such apparently singular coincidences in the universe itself should present themselves, than that a mere vulgar "Smash" of the globe should be thought of, or intended to be hinted at. The Sustainer of the Universe allows no part of it to be deliberately and unjustly destroyed by violence.

All around us bears the mark of change, but that change is in conformity with Eternal Law, and is silent and progressive, and not the mere action of a changeable child. Our S.A.O.T.U. maintains that great work with His Power, as He brought it forth by His word and will.

#### ANCIENT & ACCEPTED RITE.

##### SUPREME GRAND COUNCIL FOR THE UNITED STATES OF AMERICA.

By ILL. BRO. JOHN YARKER, 33-96° (GRAND REPRESENTATIVE).

As the Antient and Primitive Rite of Masonry has been in cordial relationship with this body, from the first introduction of our Rite into America, in 1857, until now, we think that the following particulars in regard thereto will be interesting to our members, as well as the craft generally. We believe that the particulars are entirely reliable and undisfigured by the misrepresentations which too often prevail with the Scottish Rite authorities in America. We have no interest in distorting the truth, either as to this Council, or those which oppose it, and wish to give a truthful relation of known facts.

##### CONDENSED HISTORY.

1798, 20th February. A chapter of the Royal Order of Heredom Rosy Cross, was founded in New York, and named "Les Amis Choisis." It was granted by Huet Lachelle, Chalon d'Ayrat, Anthony Stafford, John G. Tardy, G. Baillergean, Lefevre, Jean Baptiste Desdoity, under seal of the Prov. Lodge of St. Domingo, to Renee Jean Vanderbroeck (Sincerity), to bear during his presidency the invariable characteristic (Wisdom). Some of the members of this Chapter being irregular in Craft Masonry, on the 28th June, 1798, the Grand Lodge of New York, formed them into a legal Lodge, by the name of "L'Union Francais," so the chapter worked

until: in August, 1806, Ill. Bro. Joseph Cerneau, 33°, Grand Orient of France, arrived from Cuba.

1807, 28th November. Ill. Bro. Cerneau, under his Patent, established a supreme Grand Consistory, its officers being:—Joseph Cerneau, Jno. W. Mulligan, de Witt Clinton, Chas. Guerin, M.D., Jacob Schieffelin, Cadwallader D. Colden, J. B. Berard, Martin Hoffman, J. B. Subrau, Jonathan Schieffelin, Jno. Bleeker, Jno. B. Ponzolz, Jno. C. Ludlow.

1808. The Grand Orient of France appointed Joseph Cerneau its Grand Representative, and accepted German Hacquet, as the French Representative. 1810/11.—The Supreme Council chartered a Council of Royal and Select Masters, and the Columbian Encampment of Knight Templars, No. 1. 1812.—They were acknowledged by the Supreme Council of France.

1813, 23rd January. They established the Consistory, 32°, of Rhode Island, also the Grand Encampment of Knights Templar at Newport.

1813, June. Founded the Consistory, 32°, for State of Louisiana.

1813, August. In this year certain political opponents of Governor Clinton, among whom were R. Riker, J. C. Tardy, J. J. J. Gourgas, founded the supreme Council of the Northern Jurisdiction. The records of "L' Union Francais" Lodge, No. 17, shew that Jno. Jas. Jos. Gourgas, received his first degree, 19th June, 1806. He seems never to have been passed or raised in a lawful manner, but shewed a patent, in his own handwriting, 50 days later, signed by Dr. De la Motta, a 33° of Charleston, constituting him a 33°; this for services rendered as his amanuensis. This Gourgas afterwards issued a warrant to Dr. Crucefix-Goss, to found the English Supreme Grand Council. 1818.—The De la Motta Council of N. J. became extinct, but was revived by Gourgas and D. D. Tompkins.

1814, 18th June. De Witt Clinton, constituted the Grand Encampment of Knights Templar, and was chosen as its first Grand Master.

1816. Its members founded the New York Grand Council of Royal and Select Masters. They founded the Grand Consistory, 33°, for Pennsylvania.

1821. Joseph Cerneau withdrew from active service, and John W. Mulligan, 33°, was appointed the S. Gd. Comr.

1822. Seth Driggs, 33°, appointed deputy for Trinidad, and established a consistory, 32°, at Port of Spain.

1823. John W. Mulligan retires and is succeeded by the Hon. de Witt Clinton.

1824. The Marquis de Lafayette arrives and is received into Masonry, and a Rose Croix Chapter bearing his name is established.

1825. Lafayette received a 33°, and was invested with the supreme power. On his return to France, De Witt Clinton resumed it. Rd. S. Spofford and John Schisano appointed Deputy Inspectors for Massachusetts and Virginia respectively.

1826. The Grand Orient of France received Lafayette as a 33°, and tendered fraternal thanks to the Cerneau Council, for thus honouring a son of France. David Jewett, 33°, was authorised to establish a supreme Council at Rio de Janeiro.

1828. On the death of De Witt Clinton, Henry C. Atwood, at his request, was appointed to succeed him as Grand Commander.

1830. The Gourgas Council, N.J., supposed to have breathed its last.

1832. Cerneau Council formed a treaty of Union with the Supreme Councils of France, Belgium, and the Brazils.

1834, 24th May. The Marquis de Lafayette, its Past G.C., died.

1840. Joseph Cerneau returned to France.

1848, 9th September. Ed. B. Hays received 33° and was appointed Gd. Minister. In this year Gourgas instituted the English Supreme Council of Crucefix-Goss. Upon this, Gourgas again revived the De la Motta Council at New York.

1851. This Cerneau Council composed of the following:—Jeremy L. Cross, W. H. Ellis, H. C. Atwood, W. H. Jones, J. S. Darcy, B. C. Leveridge, R. B. Folger, Jno. W. Simons. In September of this year John W. Mulligan returned from Greece and renewed his interest.

1852. Jeremy L. Cross, failed in health, resigned the position of Gd. Com. and H. C. Atwood elected.

1853. 1st Jan. Le Blanc de Marconnay, 33°, G.O. of France, elected Hon. Member. 4th April, General F. C. de Mosquera 33°, Grenada, received, and a correspondence resolved on.

(To be Continued.)

## WHICH OF THE GODS WAS SERAPIS?

BY ILLUSTRIOUS BROTHER CHARLES JAMES, 33°

(Continued from our last.)

SERAPIS speedily became the great God of his new home, reducing all the other members of the Pantheon to mere planetary representatives, and usurping alike their attributes and worship. This arose from a threefold cause, first, the desire of Ptolemy to establish this worship, and thus strengthen his rule by identifying himself with the national religion; secondly, because those that courted the king's favour found that enthusiasm for Serapis was a safe and successful path; but thirdly, and more particularly, from the fact, that, the real personality, the true attributes, and the extent of the power of this God, had become so mixed up by his changes of residence and name, that they could not be clearly defined, or understood. A fact plainly expressed in the question of the king

of Cyprus to the oracle, which of the Gods is Serapis? Hence he soon became surrounded with all that marvel, mystery, and awe in which human nature is so fond of investing, the imperfectly comprehended. And this not only raised the popularity of the God on account of his dread incomprehensibility, but at the same time, constituted him the God of all men, by giving to those of every shade of faith, the opportunity of identifying him with their particular ideas, and claiming him as their God. Thus at Alexandria he was adored alike by Pantheist, Jew, and Christian, each claiming Serapis as the God of their particular worship.

This deity having thus usurped the attributes and worship of all other Gods, attracted to himself also those spiritual and mystical qualities, which the rise of Gnosticism at Alexandria made known to the western world. And Serapis came to be looked upon as the "Anima Mundi," the Soul of the world, or that spirit whose body is the universe. This idea is clearly expressed in the reply given by the oracle, to the enquiry of "Nicocreon" as before quoted, which of the Gods is Serapis? The answer to which has been happily rendered as follows:

"A God I am such as I show to thee,  
The starry heavens my head, my trunk the Sea,  
Earth forms my feet, mine Ear the air supplies,  
The Sun's far-darting, brilliant rays mine eyes."

One harmonious whole,  
Whose body nature is, and God the soul."

And the popular belief was, that to the profane the statue of Serapis, would be the signal for Heaven and Earth to fall into their original state of Chaos; in other words, to separate the soul from nature, that is life from matter, and bring about a universal death.

The connection between the worship of Serapis, and early Christianity at Alexandria, if we trace it minutely, is so closely interwoven that it is impossible to tell whether the new faith influenced the Serapis rite or borrowed its own from its connection with that worship.

Certain it is that to the Christians of Alexandria, Serapis was the representative on earth of the Supreme being, and was acknowledged by them as equal with Christ, if not Christ himself. Though there seems every reason to believe the latter was the generally received theory. And even so late as the second century, it was a general doctrine, publicly declared, that Serapis as the Lord and Creator of all, judge of the living and the dead, was a prophetic type of Christ.

In a letter of Hadrian Augustus to the Consul Servianus, preserved by Vopiscus (in Vita Sab.) he distinctly points out the close connection existing between Christianity and the worship of Serapis.

"Those who worship Serapis are called Christians, even those that style themselves the Bishops of Christ are devoted to Serapis. The very Patriarch himself when he comes to Egypt, is compelled by some to worship Serapis, and by others, Christ. There is but one God for them all, Him do the Jews, Him do the Christians, Him do the Gentiles worship.

And there is no reason to accuse Hadrian of prejudice or want of knowledge in the matter.

(To be Continued.)

## Notices to Correspondents.

RECEIVED: The Keystone, April 2; Public Opinion, April 23; The Lantern Nos. 1 to 4; Yarker's Masonic Charges and Lectures: The Medium, April passim.

BRO. C. J., Liverpool.—Your paper on the Maltese Cross is very long and our space limited, but we hope to print it in our next.

BRO. M. D., Dublin.—Your communication you will see is attended to.

BRO. F. W. H., Colorado, U. S. A.—The succeeding part of what you ask for is in active preparation and will be despatched by an early mail.

BRO. CHARLES E. MEYER, Philadelphia.—Very greatly obliged. We should be glad to hear as often as you have business. We are gradually getting into proper train, but it has been up-hill work.

BRO. COUNT WARTEN, Sleben.—Report of Grand National Lodge of Germany, just received, will notice in our next.

AT the desire of the author, the publication of the article "Crata Repoa" has been again deferred. But we think our contents this month will satisfy our readers, to whom we announce with great satisfaction, that owing to the efforts of our friends in various quarters, the circulation and reputation of THE KNEPH is greatly on the increase.

INQUIRER.—No, the Spanish lithographed tombstone with Masonic emblems is not genuine. No such stone exists, but it is a clumsy fabrication, based on a woodcut in an old (very old) number of the Gentleman's Magazine. Sylvanus Urban gave it in its original condition, it has since been altered.

WILLIAM C. B.—It is out of our ken. You should apply to the proper authorities of the Ancient and Accepted Rite, in Golden Square. We offer no opinion on the matter.

W. H. Q., Liverpool.—Next month; no space at command.

F. W. HALE, Colorado Springs, Colo.—Very many thanks for your letter. The documents you require are in preparation. We heartily reciprocate your good wishes.

CRAFT and Mark Lodges desiring to be reported in THE KNEPH, should send in the account of their meetings with as little delay as possible, to ensure insertion, our space being so limited.

Correspondents are courteously requested to give their names and address, for future reference, anything expressed in brief and proper terms is welcome, but we do not always endorse the opinions expressed.

ALL information respecting the degrees of the Rite, and applications for Charters for New Chapters, Senates and Councils, should be addressed to the Grand Secretary General, 77½, Bishops-gate-street Within, E. C.

COMMUNICATIONS FOR THE EDITOR SHOULD BE ADDRESSED CLYDE HOUSE, WELLINGTON ROAD, HOUNSLOW.



LONDON, MAY 1, 1881.

IT has been very much stated by various authorities, (of more or less value) that most of the members of the Antient and Primitive Rite are not Craft Masons. This is an injustice we

hope to see promptly redressed. We (as a body) could not even act within our own sphere without having been initiated and regularly raised to the degree of Master Mason, the highest in our opinion that anyone can attain. By the conferment of that degree any properly recommended person becomes a peer of the Craft. It is quite optional on him to serve the offices, and he may be at a disadvantage thereby, but he is none the less a Free Mason. It has been decided over and over again by Masonic Jurists. It is also true that any Mason temporarily segregated from any Lodge, can resume membership upon due proposition in such Lodge to which he may be recommended. The Book of Constitutions, which, like some other valuable records, is scarcely studied enough, expressly guards the rights universal of Masons, and merely indicates conformity as a preceptoral idea. In a word, the exception of any Mason, save for a grave offence against the law, is a crime against the whole body.

\* \* \*

A LETTER appeared in the columns of the *Freemason* of the 9th April, signed by "An Hon. Member of 1717" otherwise styled the Ancient Carthage Lodge, E.C., working at Tunis, North Africa. As the writer has only recently returned from North Africa, he is probably unaware that the Tunisian body of which he speaks, has abandoned the Reformed Egyptian Rite altogether, and has constituted itself in the A. & A. Scottish Rite with the acknowledgement of the Supreme Grand Council of the A. & A. for Italy. We do not think it at all necessary to answer this column of invective; our space is too valuable: but we cannot refrain from drawing attention to the fact, that the *Freemason* itself re-opens its columns to attacks upon the Antient and Primitive Rite, while excluding some of the replies of those who belong to it. The impartial world will no doubt ultimately condemn such a course of action. But the fact is, that having successively attacked the Antient and Primitive Rite, the Swedenborgian Rite and other Rites in which we take an interest, and without any effect, the *Freemason* now falls foul of something else to tear into tatters, anything will do so long as the KNEPH can be represented as in the wrong. The moving power in all this is visible enough. The body of which Bro. Pessina is a member can well afford to treat the abuse of "An Hon. Member of 1717" with silent contempt. We rather think that the name of Garibaldi is a sufficient guarantee for the honour and dignity of the Neapolitan body. But very likely Bro. Pessina will himself deal with "An Hon. Member of 1717." We decline to argue.

WE are glad to note that our little paper is making good progress in regions the most remote from each other. From the State of New York, our energetic Grand Secretary General is fraternally hailed by Ill. Bro. Harvey G. Goodale, 33°, Grand Orator of the Mystic Temple, A. & P. of the State, who remits subscriptions on behalf of a number of Brethren desirous of advancing the interests of the Rite, and intimates that there is every prospect of doing a great deal more. The extract we print elsewhere speaks for itself as regards the feeling evinced by the Indian journal, *The Theosophist*. Of our own labours we would rather not speak; they do not deserve, in our opinion, nearly the praise so lavishly bestowed, but we will certainly maintain the same sincerity of purpose previously actuating us. However, we none the less appreciate the fraternal feelings thus expressed. It is, besides, good evidence that the objects of the promoters of this journal are beginning to be understood.

19TH APRIL, 1881.

ALTHOUGH, as a Masonic Journal we have nothing to do with politics, the great national calamity which has just befallen the country should not pass unnoticed. A statesman of unequalled ability, an orator who was as sterling of purpose as he was ardent, swift and skilful in debate, has been removed by death from amongst us, and all nations deplore his loss. We do not wish to do more than record our solemn regret. The inevitable must be endured, and Death is often more sorrowful for survivors than for the sufferer. He could not have lived much longer, but to the last, his was one battle with wrong and evil, and with a rare instinct, he seldom if ever mistook his mark. With BENJAMIN DISRAELI, Viscount HUGHENDEN and Earl of BEACONSFIELD, dies the last of a race of statesmen who illustrated an important period of our national annals. Courteous and kind in disposition, a thorough Englishman, and an accomplished and facile writer, he will occupy a place for ever in History of a kind perfectly unique. The following lines, copied from the original M.S., and written in January, 1765, and commemorative of the death of HENRY, Earl of SHANNON, seem very apposite in the present instance. They have never been published:

"Thy Warfare finish'd, ended thy Career  
Of Life, Fame, Honor, all that men hold dear,  
Thy blest removal we reluctant see,  
The Loss how great to us, the GAIN to thee!  
Beyond the common course to man assign'd,  
Heaven spared the friend and favourite of mankind,  
Spared him, to prove the proverb of the sage,  
'That life unspotted is the true old age,'  
That wisdom is to man the true grey hair,  
Which youth shall honour, and which time shall spare.

Superior talents, usefully employ'd,  
Great length of days, not SUFFERED, but enjoy'd,  
To the last hour firm, patient, and serene,  
Such as his life, such was his closing scene."

### Reports of Masonic Bodies.

#### LONDON, ROSE OF SHARON, CHAPTER OF ROSE CROIX, No. 6.

THE regular Meeting of this Chapter was held at the Masonic Rooms, 77½, Bishopgate-street Within, on Tuesday, 5th April. The Sir Knights present included Ill. Bros. Henry Meyer, 32°, M.W.; J. H. Southwood, 32°, acting S.W. in place of Ill. Bros. Meek, absent through illness, Henry Stephens, 31°, Orator; A. P. Little, 30°, Cond.; Thomas Sims, 30°, Gd. of Tower; Geo. C. Young, 30°, Org.; James Hill, 33°, P.M.W., G.S.G., Sec.; and J. H. Peach, 30°, Archivist.

The Chapter was opened in the 6°, and the ballot taken for three aspirants, which proved favourable; but they not being in attendance through pressing business engagements, their reception was deferred till the next Meeting. The ballot was then taken for a joining member, which also proved favourable.

For the instruction of the Members, the 6° of the Rite was then rehearsed, with full choral illustrations.

The chapter was then opened in the Rose Croix degree, (11°-18°), and the business of electing the principal officers for the ensuing year proceeded with.

It resulted in the election of Sir Knts. W. J. Meek, 32°, as M.W.; Bernard Meyer, 31°, S.W.; Henry Stephens, 31°, J.W.; Edward Harrison, 31°, Orator; A. P. Little, 30°, Treas.; James Hill, 33°, Sec.; and J. H. Peach, 30°, Cond. Sir Knts. J. Southwood, H. Stephens, Little, and Sims, with the M.W., Treas. and Sec., were appointed Auditors. There being no further business, the Chapter was declared closed in A. & P. form, by the M.W., and the Meeting adjourned to the 2nd Tuesday in June, when the Installation of M.W. elect and investiture of officers will take place.

#### GLASGOW "SPHYNX," ROSE CROIX CHAPTER No. 8.

THE regular Meeting of this Chapter was held the 21st day of the Egyptian month, Paophi, answering to the 21st April, 1881, within the Chapter Rooms, 30, Hope-street, Ill. Bros. S. Robertson, 32°, M.W.; J. McInnes, 31°, S.W.; John Walker, 30°, J.W.; S. M. Campbell, 32°, P.M.W., being present. The Chapter was opened on the 11°, when the Ill. Brethren received instruction on this degree. Br. Robert W. Mirriam, M.M., "St. Clair" Lodge, No. 362, (S.C.) was proposed and duly accepted for next Meeting.

The Chapter was presented with a valuable Silver Salver and Cup, by the Sub-Grd. Commander, 32°. The Chapter was then closed in A. and P. Form.

#### HOLYHEAD.

THE PRIMITIVE PILGRIMS, Rose Croix Chapter, No. 5. A Meeting of this Chapter will be held early in May for the election and installation of officers for the ensuing year, and the admission of members. The Hon. Sec. announces that in accordance with the resolution passed at the last Meeting, the Pilgrims have been registered according to act of Parliament, and have received the certificate of registration by which Act the Society has acquired, the legal right to meet in Ireland, for the transaction of its business when necessity required it to do so.

#### MARK MASONRY.

"DUKE OF CONNAUGHT," MARK LODGE—199.

An emergency Meeting of this Lodge was held on Thursday, March 31st, at the Masonic Rooms, 77½, Bishopgate-street Within, in accordance with the resolution passed at the previous regular Meeting in February, that the Lodge should be removed to the Masonic Rooms, as above, which has since received the sanction of the R.W. Provincial Grand Master.

The brethren present included W. J. Meek, W.M.; Henry Meyer, S.W. and W.M. elect.; F. Davison, Grand Treas.; W. G. Brighten, Prov. Gd. Sec., Middlesex and Surrey; W. Beasley, J.W.; W. H. Edwards, M.O.; J. J. Gould, S.O.;

Henry Stephens, Actg. J.O.; A. P. Little, Reg. of Mks.; James Hill, Sec.; Peach, Org.; W. J. Westfield; J. H. Southwood; and Hyams, Westchester Lodge, N.Y., Visitor.

The Lodge being opened in due form and the Sec. having read the summons; the M.W., although evidently suffering from severe indisposition, proceeded to advance Bro. Greenhill, of the "Royal Athelstan" Lodge, No. 19, to the Hon. deg. of Mk. M. Mason, the ballot having been previously declared in his favour.

The next business was to arrange for the consecration of a Royal Ark Mariners' Lodge, to be attached to the "Duke of Connaught" Mark Lodge, and under its name and No., the warrant for which having already been granted by the most Worshipful the Grand Mark Master Mason, the Rt. Hon. The Earl of Lathom. The day fixed being the first Thursday in May, that being also the Meeting for the installation of the W.M. elect. Bro. H. Meyer.

The Secretary read a letter from the R.W. Prov. G.M.M.M., Col. Sir Frances Burdett, Bart, 33°, expressing his regret that he could not attend the Meeting in consequence of severe domestic affliction, the brethren expressing their condolence.

There being no further business, the Lodge was closed in Ancient form, and the brethren adjourned to refreshments, served in the Ante-room.

The Audit Meeting of the "Duke of Connaught" Mark Lodge, was held at the Masonic Rooms as above, on Thursday, the 21st inst. Present Bros. W. J. Meek, W.M.; H. Meyer, W.M. elect.; W. Beasley, J.W.; B. Meyer, P.M. and Treas. Jas. Hill, Sec., H. Stephens; A. P. Little; and W. J. Westfield, Auditors.

#### CANADA.

M. Wor. Bro. Geo. C. Longley, 33°, Sup. Grand Master of the Sov. Sanctuary of Canada, has granted a charter for a Mystic Temple of the Antient and Primitive Rite in Toronto. The principal officers are R. W. Bro. R. J. Hovenden, 33°, G. S. W. G. L. of Canada, and P. G. Superintendent Toronto district, G. Ch. of Canada; R. W. Bro. F. B. Traves, 33°, editor of the *Craftsman*, and P. D. D. G. M. Toronto district, G. L. of C.; Rt. Wor. Bro. Storm, P. D. D. G. M. Toronto district, G. L. of C. and the father of the resolutions, in Grand Lodge for the Masonic Asylum. The Mystic Temple will probably be formally opened in the course of a few weeks, and the character of the distinguished craftsmen at its helm guarantees its success. We understand a number of brethren have already signified their intention of applying for the beautiful degrees of the Rite. R. W. Bro. R. J. Hovenden, 33°, has accepted the position of Sup. Secretary-General of the Order, in place of R. W. Bro. R. Ramsy, who has accepted another office. All communications relative to the Sov. Sanctuary should be addressed to R. W. Bro. R. J. Hovenden, G. Sec-Gen., Bay-st. Toronto.

The Rite of Memphis is said to be flourishing at London, Ontario. A few nights ago a Sov. Grand Council General of Princes was formed as also was a Dominion Senate of Hermetic Philosophers, and a second Rose Croix Chapter.—*Corner Stone, New York.*

### MEETINGS OF BODIES UNDER ANTIENT AND PRIMITIVE RITE FOR MAY.

#### ROSE CROIX CHAPTERS.

LONDON.—ROSE OF SHARON, No. 6.—First Tuesday, at the Chapter House, 77½, Bishopsgate-street Within, at 7 p.m.

LIVERPOOL.—LILY OF THE VALLEY, No. 7.—Third Friday, at 40, Castle-street, at 7 p.m.

GLASGOW.—ST. ANDREWS, No. 9.—Third Friday, at St. Mark's Hall, at 7 p.m.

GLASGOW.—SPHYNX, No. 8.—Third Thursday, New Masonic Hall, 30, Hope-street, 7-30.

JEWELS FOR THE A. & P. RITE.—Members who may desire the Jewels of the various degrees, are informed that they are to be had of the Grand Secretary General, on application, at the following scale of prices: Rose Croix 11°, Metal gilt, 21s. and 25s., Senate 20°, 21s., Council 30°, 25s., Eagles, 21s. and 25s. In Silver, 10s. 6d. extra.—Grand Secretary General's Office, 77½, Bishopsgate-street Within, E.C.

### THE CHAPTER, SENATE AND COUNCIL DEGREES

OF THE ANTIENT AND PRIMITIVE RITE, WITH A DESCRIPTION OF THE FURNITURE, CLOTHING AND ACCESSORIES USED IN THE VARIOUS CEREMONIES.

(Continued from our last.)

THE floor cloth may be that in use in Craft Masonry. It is usual to keep a sash of the color proper to the degree, and embroidered with its appropriate symbol, for the purpose of investing the neophyte as he successfully passes through each, these are made at a cost of about 7s. 6d. each. The sash of this degree is white, bordered with black, and the Symbol (on the breast), a white key with Z in the wards.

Swords should be provided for each of the officers, but not necessarily for Members, the Officers and Members alike wear the clothing of their highest rank, no matter which degree is being worked, we have not thought it necessary to describe the chairs as most Lodges possess them, but if it is desired to furnish the chapter throughout, we may state that we obtained very handsome carved oak arm chairs, seat and back stuffed and covered with red velvet, &c., for £4 4s. each, and smaller chairs with cane seats to match, for the wardens, at 21s. each. Where craft furniture is available, the Masters pedestal with the leaves opened out and covered with a loose painted cloth, may be used for the ark, and the wardens' pedestals in like manner for the altar of O.B. and that of incense, and these again in other degrees may be utilised over and over again, in fact the furniture requirements of every degree may, with a few trifling additions to be noted in their proper places, be represented by the articles enumerated above, and at a cost as we have seen of very little money.

In considering the remaining degrees, we shall only require to point out the special requisites peculiar to each, with such suggestions for utilising the before-named furniture as may be practicable.

#### 5.—SUB.-MASTER.

In this degrees, the arrangements of furniture and hangings remain as in 4°, but there is required in addition, a small hand bier or coffin or both, and a tomb. In Chapters however where space is limited, we have substituted for the two first, a piece of buckram cut to the shape of a coffin lid, with the emblems of mortality cut out of a drab colored paper and pasted on it, and for the last, a rough drawing in two parts, pasted on mill board and made to hang against the wall, the lower part or base is oblong, say 36 inches wide by 24 inches high, the upper part is a pyramid about four feet high, the bottom being the width of the base, the ornamentation must be left to the taste of the designer, the materials, paper, mill board, and Indian Ink with gilt paper enrichments the cost say 2s. To make this effective it should be placed in a darkened room hung with black, the only light being that afforded by a small lamp, or better still the flames of salt saturated with spirit of wine, burning in an open vessel.

The ensignia of this degree is a crimson sash, with gold edgings, and the jewel, 3 interlaced triangles.

(To be Continued.)

RITUALS FOR THE A. & P. RITE.—The Grand Secretary General will be happy to receive applications for copies of the Ritual from Members of the A. and P. Rite. The price is 5s. for each section. Mizraim 2s. each. Sets of Chants and Odes for use in Chapter degrees, 6d. each. The undermentioned are also in stock, History of the Rite, 1s., Constitutions, 2s. 6d., Public Ceremonials, 3s. 6d. or the 3 together 5s. 6d., in all cases post free.—Grand Secretary General's Office, 77½, Bishopsgate-street Within, E.C.

## Reviews.

*Proceedings of the Most Excellent Grand Holy Royal Arch Chapter of Pennsylvania, &c., for the year ending December, 1880.* Philadelphia Pa: Burk and Mc-Petridge, 1881.

We have received from our Ill. Bro. Charles E. Meyer, this handsomely printed Report, which is replete with information as to the progress made in Philadelphia, by the Holy Royal Arch Degree in Pennsylvania. The American system of publishing these Reports is peculiar to that country, and has both advantages and disadvantages. The advantages consist in the comprehensive birds'eye view such Reports present, and the disadvantages are occasionally visible in the sharp criticism exhibited in the "asides" and "notes." But on the whole we approve of the manner in which our Brethren display their critical talent. For true criticism has the advantage of being heartwhole, while false criticism is only worthy of a third class Board School with its appurtenances: black board, ushers and ferule. We ever hail that higher interpretation of Masonry which reaches us from the shores of the New World. It can never be too frequently reiterated that if Masonry is to be of any practical value at all, it should be promoted as an educational system of philosophy, and this is what is done throughout the United States, as well as in Germany and some other countries, thereby favourably contrasting with the unhappy banquetting system so fatally in vogue in England.

*The Masonic Magazine for April, 1881.* London: Kenning.

This periodical has two or three noteworthy Masonic articles, but we could wish that some greater care were exhibited in the selection of the non-Masonic portion of the Magazine, for be it spoken with the kindest feeling, it somewhat savours of the bricklayer's criticism of the tract left him by Mrs. Pardiggle: "Have I read the little book wot you left? No. I a'n't read the little book wot you left. It's a book fit for a babby, and I'm not a babby." There was a time now long since departed when Masonic literature stood on a higher level, and when under Bro. the Rev. J. E. Cox as editor, important contributions to Masonic Science used to appear in the *Freemason's Quarterly*. *Cela etait autre fois ainsi: mais nous avons change tout cela, et nous faisons maintenant la "Maconnerie" d'une methode toute nouvelle.*

*The Celestial Sign of the Rainbow as in connection with the Oath of the Seventh.* By Proteus, Dublin: Hodges, Foster & Figgis, 1879.

Some very singular views argued with great ability are set forth in this small treatise, which does not appear to have received the attention it deserves. To Irish Masons, and especially to Princes of the Royal Secret, the book is most important, and Royal Arch Masons will also find much to think over in its perusal. Although much of the argument is clothed in etymological guise reminding one of the method adopted by Bro. Court de Gebelin a century ago, in *Le Monde Primitif*, still there is a great deal to be learnt by the ordinary Mason of no little service. We have not seen the essay on "Transcendental Masonry" by the same author, but we should think it would be of value. As a matter of fact, no book however trivial is entirely without its use, but in the present instance some strikingly original ideas are developed, and there is both ingenuity and skill in the manipulation of the Rainbow Theory. It is scarcely necessary to say that Proteus, the author, is widely at variance with ordinarily received notions, but there is nothing to which the most orthodox steady-going Craft Mason could in any way object. Proteus adopts the First Great Light as his guide, and handles his theme with every reverence to it. It is this which leads us to hope that we shall hear more of Proteus, for ideas gradually ripen, and there may be a great deal more behind to which we should desire to accord a welcome.

DR. CARTER BLAKE is about to deliver four Lectures on Geology and Palæontology, at the Natural History Department, British Museum, Cromwell Road, South Kensington. On Monday, May 9th, 11 a.m., European Fossils; Wednesday, May 11th, 11 a.m., Indian, American, and Australian, Fossils; Friday, May 13th, 11 a.m., Fossil Birds; and Monday, May 16th, 11 a.m., Fossil Reptiles.

## 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 BROTHER,—In a letter of yours to the *Freemason* in November last concerning Bro. Dr. Goss Crucifix, you say that he attempted by forming a council of high degrees and the conferring of high-sounding titles, to bring together a party sufficiently strong to sway the decision and enactments of the Grand Lodge itself. I mention this because that which Dr. Crucifix failed to do in England has been successfully carried out here in Ireland, by the members of the Ancient and Accepted Rite, whose perfect organization enable them to outvote in Grand Lodge as *Craft Masons* everything that does not suit their own views. The result is dissatisfaction, and disunion is largely felt on all sides. Amongst other things they carried a law some years since forbidding any Meeting of Masonic bodies in Ireland, not recognised by the Grand Lodge, but it is a matter for discussion which I would like to open in your pages, whether a Craft Grand Lodge can legitimately pass laws to say what their Members shall or shall not do, outside the obligations of Craft Masonry. The result is that the Ancient and Accepted Rite who are recognised by Grand Lodge, assume a false and dictatorial position which is the cause of great discontent, especially in the North of Ireland, and to which I will again refer.—I am, Dear Sir and Brother, fraternally yours.

A NORTH OF IRELAND, P.M.

Belfast, April 22nd, 1881.

## THE STORY OF THE FALLEN MASTER,

BY BRO. F. L. Z. WERNER.

TRANSLATED BY THE LATE HISTORIAN THOMAS CARLYLE.

So now when the foundation stone was laid,  
The Lord called for the Master Baphometus,  
And said to him: Go and complete my Temple!  
But in his heart the Master thought: What boots it  
Building thee a Temple? and took the stones,  
And built himself a dwelling, and what stones  
Were left he gave for filthy gold and silver.  
Now after forty moons the Lord returned,  
And spake: Where is my Temple, Baphometus?  
The Master said: I had to build myself  
A dwelling; grant me other forty weeks.  
And after forty weeks, the Lord returns,  
And asks: Where is my Temple, Baphometus?  
He said: There was no stones, (but he had sold them  
For filthy gold); so wait yet forty days.  
In forty days thereafter came the Lord,  
And cried: Where is my Temple, Baphometus?  
Then like a millstone fell it on his soul,  
How he for lucre had betrayed his Lord;  
But yet to other sin, the Fiend did tempt him,  
And he answered, saying: Give me forty hours!  
And when the forty hours were gone, the Lord  
Came down in wrath: My Temple, Baphometus?  
Then fell he quaking on his face, and cried  
For mercy; but the Lord was wrath, and said:  
Since thou hast cozened me with empty lies,  
And those the stones I lent thee for my Temple  
Hast sold them for a purse of filthy gold,  
Lo, I will cast thee forth, and with the Mammon  
Will chastise thee, until a Saviour rise  
Of thy own seed, who shall redeem thy trespass.

This is the Story of the Fallen Master.

THE HONOURABLE COURT OF JUDGES.—This Court which was established so far back as 1656, and therefore boasts a high antiquity, has been recently removed to spacious quarters at No. 20, Jewin Street, City. At the March Meeting, under the presidency of Mr. T. Harvey, C.C., Ten New Members were initiated, and a day appointed by the President for the discussion of some important matters.

## Masonic Notes and Queries.

In the Moorlands of Northumbria, the male members of the Catholic religion are known to each other by the secret word "Gib." I am not at present aware whether they have other secret signs or not. This usage is said to extend back to the time, upwards of 200 years ago, when persecution, notwithstanding they still retained their ancient religion. Can any of your readers tell me whether the usage is universal, or only local; may not "Gib" be a contraction of Giblum, and is there any evidence that these people in these dark days, practised their favoured religion under the protection of Freemasonry as we have been told others have done?

MASONIC HERMIT, 32°.

### LIFE'S BEATITUDE.

(Written expressly for insertion in THE KNEPH.)

WHAT is our being's aim and destiny:  
To idly live as drones in Nature's hive;  
To breathe some million breaths of this world's air;  
To eat, to sleep, and to enjoy what good  
There seemeth here to our poor selfish eyes?  
What is our being's aim and destiny:  
To tread with toilsome feet the road to fame;  
To scorn delights and live laborious days;  
All for a myth, a dream, a phantasy,  
Lost in the winning, vanish'd in a breath?  
What is our being's aim and destiny:  
To love where we may not be lov'd again,  
To spend our all upon so low a shrine,  
Whose God may smite us in our hour of hope;  
Or live, at best, on specious promises?  
What is our being's aim and destiny?  
Till surer answers comes from out the past,  
This be our truest aim, our best of life,—  
Thro' evil and thro' good report, to do  
Humbly and fearlessly our simple duty!

J. H. PEACH, 30°.

"THE first number has appeared in London of a Journal called the KNEPH, under the thoroughly competent editorship of Dr. Kenneth R. H. MACKENZIE. It is to be the official organ of the "Antient and Primitive Rite of Masonry," a body which has a peculiar interest in all the archæological and bibliographical questions connected with the history of Craft Masonry. The Masonic rituals of initiation are all of a highly symbolical character, having often a mystical meaning which the members of lodges do not dream of. It is to be hoped, however, that as modern research into the secrets of the ancient cults goes deeper below the surface, Masons will find much light thrown upon their now meaningless work. We wish the KNEPH all the success it may deserve, as its editor is one of the very few Masons who are thoroughly well versed in the secret meaning of the old symbolism now lost to the average Mason."—"The Theosophist," Bombay, India, March, 1881; H. P. Blavatsky.

PUBLIC OPINION is full of interesting Matter. We congratulate the proprietor, and thank him for the following courteous notice of THE KNEPH:

THE KNEPH: Official Journal of the Antient and Primitive Rite of Masonry. Edited by K. R. H. Mackenzie. (Hill).—This is a very important work to the students of ancient mysteries, and is the official organ of one of the most erudite and learned bodies of Masons. We are glad to see that the learned author, whose "Cyclopedia of Masonry" is known to all, appears as a serious antagonist to the mere convivial element in masonry, and urges the investigation into the "dead beginnings of things," if at least he does not indicate that the real sources of interest to the archæologist are not to be found in the jollifications of Craft Masonry, but in union with the Rites of some of the Hindoo adepts. Some of these are indicated by Dr. Mackenzie in his "Leaves from the Sat Bhai." Of course those who are not versed in Egyptian mysteries will ask what the meaning of the word Kneph really is, and to such we

may reply that it is the winged globe that plays such an active part in the symbolism of Egypt. Some valuable information is also given respecting the Swedenborgian Rite of Masonry. The Kneph will evidently be a link between the learned and the unlearned, and it is not Masons only that will peruse its pages with pleasure and profit.

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