

PEACE, TOLERANCE, TRUTH.

THE KNEPH



Official Journal of the Ancient and Primitive Rite of Masonry.

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EDITED BY ILL. BRO. KENNETH R. H. MACKENZIE, IX^o. LL.D., 32^o.

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EDITORIAL: A PERFECT WORLD.

WE have been long striving to create out of chaos some degree of order, but we seem utterly to have forgotten that the Supreme Architect of the Universe made order out of chaos. In this we are wrong, and it seems foolish to maintain a contest with irresistible power.

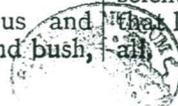
Hence it is that we as creatures are still in chaotic distraction. By the side of the Great Motor we have an innumerable series of minor distracting influences, just sufficiently potent to neutralize the constant and continuous efforts of the Good Principle. These influences are not in themselves actually evil, but they arise from a mistaken view of what is good in society. Hence our chaotic disorder and thorough disorganisation.

How differently does Nature proceed in its silent processes, with unerring accuracy! The entombed and plastic vegetable product by the influence of time is converted into stratified coal; the mineral by the attrition of natural acids is changed into representative forms of use; and even the cast-off bodies of the human races are again committed to the kindly care of the Supreme Architect. It is one panorama of unceasing activity of which we, humble denizens, behold only a portion. Well is it for us—with our imperishable souls—if we comprehend a scintilla of the Grand Architect's purpose. We have then not lived in vain. "In our Father's house are many mansions;" this earth is but one of the myriads around us. Yet we have instinct within us the idea of a perfect world, a world unsinning and in which care and sorrow are banished, never to return.

This world of perfection is about us and within us. Every tree, spray, every twig and bush,

announces it to us; but our souls seem dead under the influence of form and ceremonial, of things useful enough in their several eras, but inadequate for the aspirations of the mind. We are bound down to a dead history of the world, and we drag it about with us. We conceive of a better condition of things in our semi-waking moments, but we cannot realize it.

Take any plane of life you please; any sphere, however strangely removed, and you perceive the soul's unrest. "Man is not, but is always to be blest." Now surely some alleviation is to be anticipated. Our beautiful principles of Freemasonry, breathing nothing save kindness to all men, together with the monitor within, form an excellent method by which to attain the Perfect World. But so long as mere human ambition is held to be the panacea, we can never realize the splendid dream of a Perfect World. Although we may endeavour to mass together triumphs of arts and culture, until we reform the human mind to a much humbler level, we cannot practically claim to have made a Perfect World. But that it lies before us is certain, although the process must be one of self-humiliation before the Great Architect of the Universe. For how many mercies are we not indebted to Him every day, and how little do we regard His silent monitions? If we wish, therefore, to bring about the glad change to a Perfect World—a change by no means impossible—we must effect it by a thorough reformation in our ways and habits of thought. These, acting upon the mind and body, will unfailingly bring us nearer to that better goal. Art and poesy, science and truth, are naught without the sacred lamp of conscience, and every man and woman has had



ANCIENT & ACCEPTED RITE.

SUPREME GRAND COUNCIL FOR THE UNITED STATES OF AMERICA.

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

(Continued from our last.)

1855. Ed. B. Hays became the Deputy and Officer of the Cerneau Council, and Hopkin Thompson Grand Keeper of Seals.

1857. Wm. Jarvis, Geo. L. Osborn, Thos. Woods, made 33°. Fraternal relations continued with France, Belgium, Brazils, Grenada, Trinidad. Many members joined the Antient and Primitive Rite of Masonry, constituted by J. E. Marconis in person, and David MacClellan was appointed Grand Master for the term of 5 years.

1857, 19th November.—Ed. B. Hays nominated by H. C. Atwood as his successor, and was elected S. G. C.

1858. Jas. M. Turner and S. Haines made 33°.

1859. H. J. Seymour, Chas. C. J. Beck, Peter W. Neefus, Jno. Hanna, and Nehemia Peck made 33°, and Seymour appointed Master of Ceremonies.

1860. Henry C. Banks and Jno. Sheville, of a spurious organization, were healed. On the 20th September, H. C. Atwood died in his 60th year. In October the following officers were appointed:—E. B. Hays, Hopkin Thompson, Ben. C. Leveridge, H. J. Seymour, Geo. L. Osborn, Robt. E. Roberts.

1860, August. A split occurred in the Gourgas, or Northern Jurisdiction. Van Ransellaer left E. A. Raymond, and instituted a third Council of the 33°, and the Raymond Council expelled Van Ransellaer and Chas. H. Moore on 22nd January, 1862, upon which Ransellaer expelled Raymond, also Simon W. Robinson, Field, Lawson, Westcott, Foster, Ramdall, on the 22nd May, 1862. Hence the Heads of both Councils of the N. J. were expelled. Hays, Sickels, and Simons proved in a balustre that Raymond was the more regular Council, and the expelled Van Ransellaer spurious; they put it so clearly that the conclusion is unquestionable.

1861. Danl. Sickels became Gd. Sec. of the Cerneau Council, *vice* Geo. L. Osborn, resigned.

1862. John W. Mulligan died, aged 96 years. On the 23rd January a Grand Consistory, 32°, established at Trenton. Alex. B. Mott mentioned as a 33°. Fitzgerald Tisdall received 32°, to compile a history of the Council, upon which, having received his pay, he joined the Van Ransellaer branch of the Gourgas Council.

1862, 4th May. A Grand Consistory, 32°, for Massachusetts constituted. 9th June, 1862, Harry J. Seymour, being about to visit Europe, received powers to effect an exchange of representatives. Accordingly, on the 16th September, 1862, the following representation was exchanged with the Grand Orient of France, viz.:—Armand Felix Heullant, 33°, France, John J. Crane, 33°, New York. With the Supreme Council of France, Baron A. Hugo de Bulow, 33°, France, Robt. D. Holmes, 33°, New York. Seymour also received a Patent from Marconis de Negre, which was registered and confirmed by the Grand Orient of France, to organise the Antient and Primitive Rite of Masonry, or Order of Memphis, with himself as Grand Master.

1863, 7th February. The Raymond-Robinson Council being convinced of the legality of this, the Cerneau Council, were healed and united with it—leaving the spurious Van Ransellaer body in opposition; the officers on 1st March being the following:—E. B. Hays, E. A. Raymond, Simon W. Robinson, Hopkin Thompson, Benj. C. Leveridge, George M. Randall, Lucius R. Page, Danl. Sickels, R. E. Roberts, H. C. Banks, A. P. Hughes, H. J. Seymour, Chas. T. MacClenachan, Peter Lawson, John Innes, Wm. Field, Wm. H. Jarvis, Danl. Sickels, Gd. Sec.

1863, 2nd May. The Council formed a Grand Consistory, 32°, at Rhode Island.

1864, 19th October. A Grand Lodge of Sorrow, held for Edward A. Raymond and Aaron P. Hughes, both 33°, and officers.

1865. E. B. Hays was compelled by the advice of his physicians to abstain from active work. Owing to the death of E. A. Raymond, Simon W. Robinson was next in command. An attempt was now made by a section of the Council to assume the style of the Northern Jurisdiction, and bring about a fusion with the spurious Van Ransellaer Council, thus absorbing and destroying the Cerneau element. The advocates of this scheme were apparently Simon W. Robinson, Hopkin Thompson, Danl. Sickels, H. C. Banks, C. T. MacClenachan, Peter Lawson, John Innes, Wm. Field; but Harry J. Seymour and a considerable majority of the Members of the Council opposed this change—Seymour in a formal letter to Sickels dated June 4, 1865.

1865, 23rd June. Sickels, by command of E. B. Hays, the Gd. Commr., called a meeting of the Council. The following Members attended, and a letter was read from Hays authorising Seymour to preside for him. Present:—B. C. Leveridge, Peter W. Neefus, Robt. E. Roberts, Robt. D. Holmes, Wm. P. Patton, Jas. M. Turner, Jno. Hanna, C. C. J. Beck, Neh. Peck, Royal G. Millard, Stephen H. Johnson,

Provost S. Haines, H. J. Seymour, J. Freeman Silke, all of whom signed the following:—

“Resolved—That whereas the Supreme Council of the U.S. of America, being the only legitimate head of Scottish Masonry in the Northern part of the U.S., and whereas a body calling itself the N. J. had so acknowledged the same by a fraternal acceptance of the authority of this Sup. Council by taking their individual and collective O.B. to the S.C. of the U.S.A., and whereas certain members of this Supreme Council, preferring a tortuous to a straightforward course for the purpose of extending their business, had imprudently altered the heading of the notices, edicts, and proclamations emanating from this S.C., causing the Craft to doubt the existence of this the Cerneau Council; therefore be it resolved, that we each and all of us, Sov. and Dep. Gd. Inspectors General, do hereby renounce and denounce any attempt to change the name of this S. Council, or to associate or affiliate ourselves in Scottish Masonry with any men, or body of men, claiming to be S. Rite Masons, unless they take upon themselves the healing O.B. to this Sup. Council, as all others in such cases have done before. Unanimously adopted.”

J. FREEMAN SILKE, Sec. *p.t.*

(To be continued.)

WHICH OF THE GODS WAS SERAPIS?

BY ILLUSTRIOUS BROTHER CHARLES JAMES, 33°.

(Concluded from our last.)

Of the appearance of Serapis we have an exact account in that letter asserted to have been written by Lentulas to the Roman Senate during the lifetime of Jesus, but which, by its Monkish Latin and Franciscan phraseology, betrays its own forgery. The writer, no doubt copying from some old record not now extant, under the pretence of describing the personal appearance of Christ, says:—

“Lofty of stature, handsome, having a venerable countenance, which when beholden inspires both love and awe, his hair somewhat wavy and curling, bright and resplendent in its colour, falling upon his shoulders, and having a parting in the middle of his head; a forehead flat and full of comeliness, without wrinkle or blemish, which a slight tinge of red adorns; having a beard full and ruddy, of the colour of his hair, not long, but forked; his eyes quick and brilliant, and in reproof terrible.”

And there is no doubt that the grave and beautiful face of Serapis, with its pensive majesty, has ever formed the ideal type of the Painters and Sculptors of Christ.

Many of the names now applied to Christ were originally used for Serapis, and are still to be found inscribed upon gems, thus on Raspe's stone, No. 1490, we find, *EIC ZEYCCAPATIC ATION ONOMA CABAW OWC ANATOAN XOWN*. The only Lord, Serapis (or, he only is the Lord, Serapis!) The Holy Name (or Holy One), Glory, Light, the Dayspring, the Earth. These were often abbreviated to “*EIC OEOC CAPANIC*, and taken to signify, there is but one God and he is Serapis, and these, for convenience, were often again reduced to *E. O. C.* latterly the *I. H. S.* of the Christian Church, to explain which the motto “Jesus Hominum Salvator” was invented in quite modern times.

Serapis is also called *EIC ZWN OEOC*, the only Living God.

The worship of this god was long tolerated after all others were forbidden, and his splendid statue was at length destroyed by that troublesome and fanatical disturber of all peace, Archbishop Theophilus, in the reign of Theodosius. But not so the religion, for the influence of Serapic worship had long before pervaded Christianity to its core, and the two systems had become so intimately blended that the former still abounds in the Christian Churches, especially in those of Greece and Rome. How far its dogmas go to make up that body of divinity we call the New Testament I will leave each one who has studied the question to decide for himself, and will here only touch upon a few points in the symbols and ceremonies of the Church, and here it can be seen in the mitre of our Bishops, once the high cap of the priests of Serapis; in the crosier, once his hooked staff, brought with him from his Indian home, and which is only the Changa, or the Elephant hook, so often found in the hands of Indian Deities; whilst the Crux Ansata has become the ball, or globe and cross, and in the practice of celibacy by the priesthood and by nuns (the latter not only an Egyptian custom, but introduced without the name even being changed). Nun is an unaltered Egyptian word. The wearing of Tonsors and Surplices, and the hundred and one other customs of the Church, are alike continuations of the practices used in the worship of this once celebrated god, and the contemporary deities, Horus and Isis.

And it is from such like Egyptian, or rather second-hand Indian symbols, ceremonies, and doctorings, joined to a cloud of Mithraic traditions, that our modern Faiths are derived. Truly, which of the gods was Serapis?

THE revised edition of Dr. R. B. Folger's history of the Scottish Rite in the New World made its appearance last week. It takes up the history at the point at which it was left by Dr. Folger in 1862, and continues it to the present time. A more extended notice of the work may be given at another time. At present we will only say it recites the history dispassionately, and concludes that the Cerneau and Gourgas Supreme Councils are the regular and legitimate successions of the councils which united in 1863 and subsequently dissolved. The author has, for about half a century, been a 33° Mason, and is recognised as high authority in the rite.

NON-AFFILIATES.—Our esteemed contemporary, the *Freemason*, some short time since, raised the question whether non-affiliates should be admitted to its pages. Curiously enough “One of the Chiefs of the Southern Jurisdiction of the A. and A. Rite in America, and whose word is law, has declared that a Sovereign Grand Inspector General 33° cannot legitimately be an affiliated Member of a Blue Lodge, any more than the General of an Army can be a full private.”—*Corner Stone*, April 9th, 1881. Possibly something might be said also as to Brethren having conscientious scruples in supporting convivialities which they cannot approve.

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.

Notices to Correspondents.

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.

Several interesting communications we are compelled to let stand over for want of space, including Ill. Bro. James' article on Bonomi's "Nineveh and its Palaces," quoted by Masonic Hermit; the Great Pyramid of Cheops, by M. Ill. Bro. Jno. Yarker; and Reviews of the Platonist; Our Times; Masonic Charges, &c.

The continuation of the article on the furniture and accessories of the A. and P. Rite also stands over for the same reason.

We have been requested to announce the expulsion from Masonry of the following Brethren, for unmasonic conduct; we do so with regret, but there can be no doubt that the punishment was deserved, although otherwise we can express no opinion on the matter:—Bro. Pasquale Maddaloni, 33°, is erased; Bro. Vincenzo Gareri, 33°, is erased; and Bro. Demetrio Lagana is erased. Brethren throughout the world are requested to take notice that these persons, by a decree of the Grand Orient of Naples, were, on the 25th January last, solemnly deprived of their Masonic rights and privileges.

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, Bishopgate-street Within, E.C.

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



LONDON, JUNE 1, 1881.

MASONIC ARROGANCE AND INTOLERANCE.

THE *Corner Stone* of April 9th, 1881, has an article upon this subject from the pen of the Ill. Bro. Robert Ramsay, 33—95°, in which he urges that no Apprentice Freemason should be advanced or raised till such time as he understands the nature and character of the lessons, principles and objects of the Craft as far as he has gone. "What object (the writer says) have the Chieftains of higher bodies, especially of the Scottish Rite, to teach their Members a tissue of falsehoods as to its origin and founder? The ridiculous story of Frederick of Prussia and his forged signature should not be given as history to the Neophyte. . . . Now we maintain

that Masonry should ever *teach the truth*; we belong to all these higher bodies, but we would scorn to tell a young brother, entering upon the threshold of Freemasonry, that any of these degrees are to be compared in importance to those of ancient Craft Masonry, including the Holy Royal Arch." Our able brother concludes an excellent leader with the following observations:—"The Masons of the nineteenth century will not be held in leading strings by any class of men, and the age for a Masonic oligarchy has passed away, we hope, never to return. We conclude, then, by warning brethren, individually and collectively, to denounce all those, no matter how high their Masonic rank and social standing, who dare to assume towards any branch or Rite in Masonry, or any brother, however low his place may be in the circle of life, that arrogance of tone and intolerance of manner which denotes and designates either the illiterate coxcomb or conceited bigot of contracted ideas. There are no niches in the Masonic Temple for the Statues of Arrogance and Intolerance."

* * *

WE have just received from our energetic Bro. Charles E. Meyer the report of the Grand Council of Royal, Super-Excellent and Select Masters of Pennsylvania for 1881, and we are glad to note that this Rite of Masonry, after a temporary lull, is again recovering vitality and strength. The foundations of the Secret Vault are in no danger, but remain as firm as ever. Only one expulsion took place in 1880, and the number of suspensions decreased in a marked manner during 1879 and 1880. Although the total membership does not figure up to the years 1877 and 1878, still there is every reason for satisfaction at the present state of things. It should ever be borne in mind that it is earnest and honourable members that form the mainstay of the various Rites, and that a decrease in the effective force is not always a sign of weakness. We heartily thank our excellent Brother for his thoughtful attention, and wish him and all our Brethren good health and good speed.

* * *

MEMBERS of the Rosicrucian Society of England will be glad to hear that the long-promised Certificate and Seal has at last been issued by the authorities. We congratulate our enthusiastic Brother Dr. Woodman, P.G.S.B., upon this auspicious event, and we trust that the unselfish labour he has devoted to this interesting branch of Masonic Science will bear good fruit in the future. Both as Supreme Magus of England and as Grand Recorder of the Red Cross Order, our Brother well merits the cordial thanks and support of the whole Fraternity.

WE regret to hear that our learned and accomplished Bro. William Hyde Pullen has been obliged to retire from an active pursuit of Masonic Science. Although we differ from our Brother on many points, it is only just to him that we should point out his many and varied attainments; throughout a very long life he has exhibited a devotion to Freemasonry unequalled by any, and unsurpassed in accuracy. We wish most sincerely to tender our best hopes for a re-establishment of his health during his closing years. He has done good service in every relation of his life.

THE LOTOS.

"THE Lotos is the Nelumbo of Linnaeus. This plant grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or inverted cone, and punctuated on the top with little cavities or cells, in which the seed grows. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants in the places where they were formed, the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix without being fostered in the earth, was naturally adopted as the productive power of the waters, upon which the active spirit of the Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere where the symbolical religion, improperly called idolatry, does or ever did prevail. The sacred images of the Tartars, Japanese, and Indians are almost all placed upon it, of which numerous instances occur in the publication of Kæmpfer, Sonnerat, &c. The Brahma of India is represented sitting upon his Lotos throne, and the figures upon the Isaac table hold the stem of this plant, surmounted by the seed vessel in one hand, and the cross representing the male organs in the other; thus signifying the universal power, both active and passive, attributed to that goddess." "The Lotos is a well-known allegory, of which the expanse calyx represents the ships of the gods floating on the surface of the water, and the erect flower arising out of it the mast thereof—the one was the Galley or Cockboat, and the other the mast of Cockayne; but as the ship was Isis or Magna Mater, the female principle, and the mast in it the male deity, these parts of the flower came to have certain other significations, which seem to have been as well known at Samosata as at Benares. 'This plant was also used in the sacred offices of the Jewish religion. In the ornaments of the Temple of Solomon the Lotos or lily is often seen.'" This allusion is to the Brahminical

flood and ship Argha, transferred to Greek Mythology as the ship Argo, built by seven Cyclops. Higgins says: "I have some suspicion that the Argonautic expedition is an allegorical description of the war of the two principles, and of their re-union" (worship jointly).

Reports of Masonic Bodies.

HOLYHEAD: THE PRIMITIVE PILGRIM CHAPTER, ROSE CROIX No. 5.

THE Chapter met on May 18th for the election and installation of officers. A number of Irish members of the Rite attended. The minutes of the previous meeting having been read and confirmed, the Ill. Brother A. Moniblet was elected M.W.; Ill. Brs De Groot and Lawler were elected S.W. and J.W., and were installed by the outgoing M.W., Ill. Bro. Wonfor, assisted by the Grand Expert Gen., who attended on this occasion. A ballot was taken for two Neophytes, which was unanimous in favour of their admission. The Chapter was closed in A. and P. form. The installation dinner was held on May 25th, at the Royal Arcade Hotel, Dublin, which was well attended by the members of the Chapter and their friends.

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

AN emergency Meeting was held on Tuesday, May 17th, there being a very good attendance of members, and three brethren were perfected. The Installation Meeting will take place on the first Tuesday in June.

Rose of Sharon Senate K.H.P. No. 6. A meeting of this Senate was called for the 17th ult., but owing to the length of the ceremonies of reception in the Rose Croix Chapter, it was agreed to postpone the Senate Meeting until the June meeting of the Rose Croix Chapter.

LIVERPOOL, LILY OF THE VALLEY, ROSE CROIX CHAPTER No. 7.

A MEETING of this Chapter was held on the 27th April, 1881, when the following officers were duly elected for the ensuing year. Ill. Bros. W. H. Quilliam, 31°, M.W.; T. W. Blades, 30°, S.W.; S. Howard, 30°, J.W.; Squire Chapman, 32°, Orat.; W. Kinsey, 30°, Arch.; Sir Knight J. Jack, 11°, Sect.; F. Evans, 11°, Cond.; B. Woods, 11°, C.G.; J. R. Napton, 11°, G.T.

The M.W. elect was then installed, and the officers invested with the insignia of their respective offices by Ill. Bro. C. James, 33°, Grd. Insp. Genl. P.M.W. No. 7.

A resolution was then carried, altering the night of meeting to the third Thursday in each month.

The Investigating Committee having reported favourably upon the Neophyte proposed at last meeting, a ballot was taken, which being found clear, he was declared duly elected.

Ill. Bro. Quilliam, 31°, M.W., then proposed a Neophyte, which was seconded by Sir Knight F. Evans, 11°, Cond., and the proposition referred to the Investigating Committee.

The Chapter then expressed its regret at the retirement of Ill. Bro. Longbottom, 32°, who had so ably filled the office of Orator for the past session; and, after some routine business, the Chapter was duly closed in Antient and Primitive form.

GLASGOW, SPHYNX, ROSE CROIX CHAPTER No. 8. ON ROLL OF THE SOVEREIGN SANCTUARY AND No. 1 FOR SCOTLAND.

THE regular Monthly Meeting of this Chapter was held on the 19th day of the Egyptian month Athor, answering to the 19th May, 1881, within the Chapter Rooms, 30, Hope-street, Ill. Bro. Stephen Robertson, 32°, M.W., presiding, assisted by J. McInnes, 31°, Knt. S.W.; J. Walker, 30°, J.W.; T. M. Campbell, 32°, P.M.W.; R. Headrick, 30°, Knt. Conductor; J. McNair, 30°, Captain of Guard; J. McWatters, 30°, G. of T.; William E. Shaw, 32°, S.G.C., and others. A deputation was present from the "St. Andrew's," Rose Croix Chapter No. 9,

headed by Ill. Knt. T. W. Brownlee, 32°, M.W.; J. Templeman, 30°, Cond.; &c. &c. The Chapter was opened on the 11°, Rose Croix; applications were read from Bros. William Carruthers, R.W.M., "St. Clair" Lodge, No. 362, S.C.; and David Muir, Third Principal of "Rosslyn" Chapter, No. 119, S.C. and duly accepted. The above Neophytes, along with Bro. Archibald Galloway, were exalted into the sublime degree and proclaimed Knts. of the Eagle and Pelican, and Perfect M. of H. and Knts. of the Rose Croix, &c., and were instructed into the unsectarian purity of the Rite as practised by the Antient and Primitive Masons. The several parts were well executed by the Office Bearers, and the brilliant decorations of the Hall were magnificently displayed. The Chapter have acquired the 5 Brazen Pillars of Molten Brass that formerly belonged to one of the oldest Lodges in the City, which, with the artistic and elaborate floor and altar cloths for the Rite, made a very fine effect. The Box of Fraternal Charity having been passed, the Chapter was closed in A. and P. Form.

ST. ANDREW, ROSE CROIX CHAPTER No. 9.

A MEETING of this Chapter was held on Friday, the 13th ultimo, in St. Mark Hall, 213, Buchanan-street, Glasgow, to suit the convenience of Bro. James Jardine, S.W. of Lodge 413, Ill. Bro. Thos. W. Brownlee, 32°, M.W., presiding, assisted by the following Ill. Sir Knts.:—Robert Morrison, 31°, S.W.; Alexander Pedie, 30°, Acting J.W.; Andrew Holmes, 31°; Robert Drummond, 30°, Organist; John Templeman, 30°, Conductor; Robert Jamieson, 30°, Capt. of Guard; James Baird, 30°, Guard of the Tower; Joseph MacAulay, 30°, and others; when Bro. James Jardine was instructed and perfected into the mysteries of the Rose Croix, proclaimed and installed a Knt. of the Eagle and Pelican, Perfect Mason of Heredom, and Knt. of the Rose Croix. A vote of thanks was awarded to the Organist, Ill. Bro. Robert Drummond, for his valuable and able services. There being no other business the Chapter was closed in A. and P. form.

The regular Meeting was held in St. Mark Hall, on Friday, the 20th ult. Present:—Ill. Bros. T. W. Brownlee, M.W., 32°; Robert Morrison, 31°, S.W.; Alexander Pedie, 30°, Acting J.W.; John G. Phillips, 30°, as Orator; Frederick Neute, 32°, S.G.C., Capt. of Guard; James Baird, 30°, Guard of Tower; Ill. Wm. Brown, 30°; Robert Jamieson, 30°; Charles McIvor, 30°; Joseph MacAulay, 30°; Wm. Robertson, 30°; and other Ill. brethren.

A Telegram was received from a Worthy Neophyte expressing regret at his inability to be present to receive the degree at this Meeting, but promising to embrace the earliest opportunity. Apologies were received from several of the Members who were unable to attend.

At the request of several of the Ill. Sir Knts. it was agreed to hold a special meeting, to suit the convenience of those Members who found Friday evenings unsuitable. The 11° was wrought for instruction, and there being no other business, the Chapter was closed in A. and P. form.

[We are pleased to see the progress which No 9 is making, and hope it will continue prosperous.]

CANADA.

OUR learned Bro. Dr. Ramsay, of Orilla, has obligingly offered his services as Correspondent to *Kneph*, an offer, it is needless to say, gladly accepted.

EGYPT.

WE have the pleasure to inform the Ill. Brethren that the learned Professor F. F. Oddi, 33° A. and A., 90° Mizraim, 96° Memphis, and Most Ill. Sovereign Grand Master of the Sovereign Sanctuary of Egypt, and Grand Secretary of the Gd. Orient, has done us the honour to accept the post of Representative of our Sovereign Sanctuary in Egypt. The Grand Hierophant of the Mystic Temple has also nominated our Most Ill. G.M. as an Honorary Member. The Rite was established in Egypt by the Sovereign Sanctuary of Paris in 1860, has been in active operation ever since, and has faithfully maintained its forms and traditions. We are promised for an early number, information as to the Grand Officers, Charters, and History, which we shall be very glad to publish. The Most Ill. Brother F. F. Oddi writes as follows:—"I hope

you will earnestly express my gratitude to your M.W.G. Body for the great honour conferred upon me, and assure them I shall do all in my power to strengthen the fraternal ties that already unite British to Egyptian Antient Masonry. The *Kneph* is a valuable and highly important publication, and for a long time has been a desideratum for our Order, which, thanks to your wise efforts, will once more conquer its original situation."

CRAFT MASONRY.

ROYAL ATHELSTAN LODGE, No. 19.

THE concluding Lodge meeting of the present season was held at Cannon-street Hotel, on Thursday evening, the 12th ult., Bro. Henry Charles Jepps, W.M., in the chair, supported by a large gathering of brethren, among whom we noticed Bros. Sydney R. Pollard, J.W.; E. B. Grabham, P.M., Sec.; H. T. Glenn, S.D.; G. Glenn, I.G.; R. J. Archbald, P.M.; W. M. Bywater, P.M., D.C.; William Pound, P.M., Steward; G. Campion, P.M.; Matthew Henry, Athelstan A. Angier, F. W. Hönischer, C. Coleman, J. E. Greenhill, S. G. Glanville, R. Sewell, J. Pugh, H. G. Buss, Asst. G. Sec.; G. Gillard, Joyce Murray, — Gilbey, H. Urquhart, C. F. Hogard, P.M., 205; H. Massey, and others.

MEETINGS OF BODIES UNDER ANTIENT AND PRIMITIVE RITE FOR JUNE.

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.—SPHYNX, No. 8.—Third Thursday, New Masonic Hall, 30, Hope-street, 7.30.

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

SWEDISH FREEMASON'S HYMN.

TRANSLATED BY BRO. KENNETH R. H. MACKENZIE, IX°, 32°.

Ye brethren of the mystic tie,
Who honour noble duty;
Fulfilling a behest so high,
Increase both strength and beauty;
Join then our hands, firm be the band
In heartfelt truthful feeling,
Created by loved Virtue's hand,
At Virtue's shrine still kneeling.

With wisdom twined in kindly wreath
How happy 'tis to light diffuse
O'er barren moor or lonely heath,
With generous hand for noble use,
To bide assaults with fortitude,
With hopes of yet a better time;
The memory of such manly feud
May well be sung in lofty rhyme.

Thine earnest task, O, Brother, end;
Disdain the scoffer and the fool!
Thy smallest mite for good exceed,
Nay, e'en thy tears in Virtue's school.
Let duty first in grandeur rise,
Next love thy king, thy folk, and those
Bound close to thee by Mason's ties:
Teach all we are fell Error's foes!

Then, Brethren, up! and, hand in hand
Declare our mystic circle true,
United hearts, around we stand
Our country's altar still in view;
Peace, Truth, and Tolerance our Law,
Faith, Hope, and Charity our Pride,
Obedience where we bend in Awe;
We ne'er can fail whate'er betide.

Reviews.

A Brief Exposition of the History, Aims, Objects and Usages of the Ancient Order of Zuzimites. By Bro. W. H. Quilliam, M.W.G.M. (England).

The Ancient Order of Zuzimites is a secret society analogous but in nowise antagonistic to the Masonic Order, and the various rites in connection therewith.

The Order is supposed to have been founded in the early part of the second century (Anno Mundi). Authentic chronicles mention the Zuzimites in the year of the world 2079 (1918 years before the Christian era, or, accepting the ordinary chronology to be correct, about 3800 years ago) as being "a people great and many."

The derivation of the word in the original Hebrew signifies splendour and beauty.

Chaldee interpreters inform us they were "stout and valiant men."

The Order possesses 21 recognised degrees; and a few unimportant *side* rites which are now almost obsolete.

The 21 recognised degrees are sub-divided into various series, with distinctive names, thus the first three degrees—Neophyte, Graduate and Fellow—constitute Zuzimitism proper, and, as in Masonry, when a brother has taken the third degree, he need progress no further should he not be so disposed; being then entitled to all the ordinary privileges of membership.

The next series is termed Mark Zuzimitism, and contains two degrees.

Members of the third series are known as Celestine Zuzimites. This series likewise consists of two degrees, for the first of which officers of a subordinate Tent are only eligible, and the second degree thereof being only conferred on Worshipful Masters.

The other series have each their own distinctive names, as Arch Zuzimites, Acetasite, Cabbalite and Aramite Zuzimites, and finally Zam Zuzimites.

These superior degrees were not at first a part of the rite; but they have at divers times, at first through usage and finally by resolutions of the Grand Tabernacles, become recognised and acknowledged as part of the system of the Order. For instance the Celestine Degrees were the invention of one Peter Di Murone, who was M.W.G.M. of the Order in the thirteenth century, and who was afterwards raised to the dignity of Pope of Rome under the title of Celestine V. And it was not until the year 1295 A.D. that the Grand Tabernacle recognised the degrees as a part of the system. Similar instances might be given with reference to the other degrees, but this one will suffice.

Thus it will be seen that the history of the Order is one of which any organization might be deservedly proud, a chronicle that can be equalled by few, if by any other secret society in existence, and most certainly excelled by none.

The principal objects of the society are the creation and perpetuation of an international fraternity and universal brotherhood without distinction of race, colour, or creed; and the organisation, being of the most comprehensive character, appeals most powerfully to the admirers of the moral virtues and the lovers of the mysterious, and when we mention that the virtues of Friendship, Truth, Love, Purity, Fidelity, Charity, Humility, and Justice are inculcated as some of the cardinal principles of the Order, we are sure none can be but assured of the comprehensiveness and purity of its character.

The government of the Order is perhaps as perfect as (if not more so than) that of any other similar organisation in existence, and consists of (a) subordinate or foundation Tents, or local Societies; (b) encampments, chapters, and courts, which are really simply bodies for the purpose of conferring certain degrees; (c) Grand Tabernacles or Provincial governing bodies; (d) National Conclaves, and (e) an International Council known as the Most Right Worshipful Grand Sovereign Council of the World, and which is the supreme court and fountain head of the Order throughout the globe.

The teachings of the Order are highly symbolical, and the private work is extremely useful and comprehensive, while the liturgy abounds with beautiful and enlightened sentiments.

Tents of the Order may be formed on the petition of seven or more persons of the male sex over 21 years of age, and, on payment of the charter fee to the Grand Tabernacle, will be duly instituted by an authorised officer appointed for that purpose.

Tents usually meet monthly, but may do so weekly or fortnightly should the members so decide.

Distinctive insignia are worn by the members, and are conspicuous for elegance, neatness, and symbolism.

The Masonic Magazine. May. London: Kenning.

A very interesting number, containing the reprint of a very rare jocular tract against Freemasonry, which will make many a brother enjoy a hearty laugh. We are glad—like the little dog in the nursery rhyme—"to see such sport," for we have been done to death for a long time with barren and often incorrect lists of lodges held at different pot-houses in the last century. This, as a matter of politeness, has been called Masonic archæology, but surely it is of the lowest. The painful compilers of such documents omit to reflect that the mere *locale* of a lodge is no index to its Masonic rank or status, and there is about as much value in such lists as in old auctioneer's sale catalogues, for in their ancient localities no vestige remains of Masonic lore. Masonic archæologists should rather look to the higher branches of the science; mere sifting of public-house rubbish is of no use, and every page devoted to literary rag-picking is so much waste. The majority of the Masons of the last century, as unhappily is the case at present, are merely *bon vivants*, who seek a pretext in the lodges for pleasant and congenial good living. Not that there do not exist honourable exceptions—far from it—there are many lodges which labour zealously for the increase of "that which perisheth not," and where the members in every way strive to carry out the sacred duties of the Royal Art. Altogether the *Masonic Magazine* for May contains much matter of real use, and is above the average.

The Herald of Progress. No. 39, April 8th, 1881. Newcastle-on-Tyne: W. H. Lambelle, 29, Blackett-street.

We allude to this number of a publication which has been sent to us, because it contains a well written article by Mr. William Oxley, of Manchester, upon Astro-Masonry. Mr. Oxley is not, we believe, a Mason, but is well known as an able writer upon the scientific side of spirit as distinct from matter. He draws his inspiration from Bro. H. Melville's *Veritas* (Second Edition, Charing Cross Company, 1876), and intersperses his article with extracts from Bro. Higgins' *Anacalypsis*, giving us a readable and interesting paper. We mention it to our Masonic readers because we know that there is far more in Bro. Melville's work than Masons give it credit for. But Mr. Oxley is woefully deceived in his supposition that any system of Masonry, unless it be the Antient and Primitive Rite, devotes itself seriously to any kind of useful or scientific study. Individual members, and even these are few, pursue Masonry as a means to the acquisition of hidden knowledge. Mr. Oxley shows that there is an Astrological application underlying the Bible, or Jewish Scriptures, which is identical with that in the Hindu writings, and that the keys to astrological symbolism are held by the Masons without their knowing it.

Memfi Resorta. Vol. I. to III, 1874-8.

This interesting Journal is the official organ of Egyptian Masonry. It is written in Italian, which makes unfortunately against its perusal in this country; but we hope to extract from it several interesting items, which are suitable to our pages.

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 under-mentioned 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.

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 ILLUSTRIOUS BROTHER,—As no Grand Hierophant has been appointed by the Sovereign Sanctuary of Great Britain and Ireland, if agreeable to the Ill. Brethren I would suggest to the Grand Chancery the nomination and appointment of our Most Ill. Bro. Guiseppe Garibaldi, who is one of our Hon. Members, Premier Mason of Italy, Hon. Grand Master of Egypt, &c., &c., as Grand Patron and Hierophant 34°-97°. I consider it would be an honour to us in having the Most Illustrious Mason in the World as our Head. Although not possessing the blue blood of the Hidalgos, he has the sterling qualities of a Mason. To use the words of a worthy Brother and countryman of mine—

A King can mak' a belted knight,
A marquis, duke, an' a' that;
But an honest man's aboon his might,
Guid faith he maunna fa' that!"

Yours truly and fraternally,

SINCERITY.

Glasgow, 19th May, 1881.

Masonic Notes and Queries.

Will any Scotch brother help me? Some years ago there came into my possession tracings of the engravings in "Antient Pillar Stones of Scotland," by Dr. Moore.

The Newton Stone contains two inscriptions; the first in the Hebrew language, but in Pali and Aryan characters, is thus translated:—

"In the tomb with the dead is Aittic, the light of the darkness of a perverted people, who shall be consecrated pure priest to God. Like the vessel of prayer my glory covered me."

The character translated "God" is the sacred Indian symbol resembling two Z's crossed; it is the only symbol on the stone. The second inscription is in Ogham characters, and is rendered:—

"When Baal ruled Jutland, and the coast before thee, Iatti was smitten."

There is no inscription on the second stone, but the following symbols:—

Two circles, not far from each other, joined together by four curved lines. Each circle contains a point, and from one of them a semi-circular piece is removed; below is a large serpent, with a point within a circle on its middle, coiled on a Z shaped symbol.

On the Logie Stone, towards the top, is a circle, around which is the Ogham inscription "This is the entrance stone," perhaps indicating the entrance to a circular or other Temple; lower down are two sets of circles, very similar to that above described; the lower set intersected by a Z shaped arrow, and the upper one partially covered by what appears to be an ornamented canopy, which in its turn is intersected by a V shaped arrow. The stones are of unknown antiquity. The reference to the Vessel of Prayer and the symbols point to a Buddhist origin. Has any further learning been brought to bear on these stones, and are Dr. Moore's translations generally accepted as authoritative?

MASONIC HERMIT, 329



ANTIEN T ORDER OF ZUZIMITES.

LIVERPOOL.—At the monthly meeting of the "Alpha" Tent, No. 1 (England), there was a large attendance of members. The officers were impressively installed by the M.W.G.M., Bro. W. H. Quilliam, as follows:—W.M., Bro. Tharples; W.R., Bro. G. Haddock. Eight candidates proposed for membership.

RAMSEY, ISLE OF MAN.—Brother Henry Kassack, of Market Square, Ramsey, has been specially commissioned by the M.W.G.M. to introduce the Order into the historic Isle. Will Brethren of the Order in the Island please put themselves in communication with him at once?

ANCIENT ORDER OF ZUZIMITES.

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