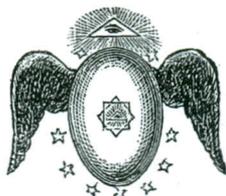


790
PEACE, TOLERANCE, TRUTH.

THE



KNEPH

Official Journal of the Antient and Primitive Rite of Masonry.

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CRATA REPOA;

OR INITIATIONS TO THE ANTIENT MYSTERIES OF THE
PRIESTS OF EGYPT.

FIRST GRADE.—PASTOPHORIS—(*Continued*).

If he was not, by this, too much discouraged, the Menes, or reader of laws, read to him the constitution of the Society. He promised to conform himself thereto. After this adhesion the Thesmophores conducted him with uncovered head, before the Hierophant, before whom he knelt. They put the point of a sword to his throat and caused him to take the oath of fidelity and discretion, invoking sun, moon and stars to witness his sincerity. (Alexander ab Alexandro, Book 5, Chapter 10.) He had then the bandage removed from his eyes and was placed between two square columns named Betilies (Eusebius, Demonst. Evang. book 1). Between these two columns was placed a ladder of seven steps, and another allegorical figure with eight doors or gates of different dimensions. (Origon, Cont. Cels.—page 34 of Boucherean's translation). The Hierophant did not at once explain the mysterious sense of these emblems, but addressed him as follows:—

“To you who come hither to acquire the right of listening I address myself: the doors of this Temple are firmly closed to the profane, they cannot enter hither, but you, Menes, Musée, Child of Celestial works and research, listen to my voice, for I am about to disclose unto you great truths. Guard yourself from those prejudices and passions which might draw you from the true road to happiness, fix your thoughts upon the divine being and keep Him ever before your eyes, in order the better to govern your heart and senses. If you earnestly desire to tread the true path to felicity, remember that you are always in presence of that All-powerful being who governs the universe. This sole being has produced all things, through Him they exist, and

He preserves them; no mortal can behold Him, and nothing can be hid from His sight.” (Eusebius, Preparat. Evangel. 1-18, Clement of Alexandria, Admonit. ad Gent.)

After this address they caused the apprentice to ascend the steps of the ladder and taught him that it was a symbol of Metempsychosis. They also taught him that the names and attributes of the Gods had a higher signification than was known to the people.

The instruction of this grade was scientific or physical; they explained to the Neophyte the cause of winds, lightning, thunder; they taught anatomy and the healing art, and how to compound drugs. They also taught the symbolical language and the common hieroglyphical writing. (Jamblicus, Life of Pythagoras.)

The reception finished, the Hierophant gave the Initiate the word by which they recognized each other. This word was Amoun, and signified, Be discreet. (Plutarch, Of Isis and Osiris.) They also taught him the grip of the hand. (Jamblicus, Life of Pythagoras.) They clothed him with a sort of hood which terminated in a pyramidal shape, and they placed round his loins an apron termed Xylon. Round his neck he wore a collar with tassels falling on the breast. In other respects he was unclothed. It was his duty in turn to act as Guard of the Gates of Men.

(*To be continued.*)

KNEPH.—“Eusebius informs us, on the authority of Porphyry, ‘That the Egyptians acknowledged one intellectual Author or Creator of the world under the name of Cneph, and that they worshipped him in a statue of human form and dark blue complexion.’ Plutarch informs us, ‘That Cneph was worshipped by the inhabitants of the Thebiad, who refused to contribute any part towards the maintenance of the sacred animals, because they acknowledged no mortal God, and adored none but him whom they call Cneph, an uncreated and immortal being.’ The Temple of Cneph, or Cnephis, was in the island of Elephantine, on the confines of Egypt and Ethiopia.”



Masonic Biography.

Under this heading we purpose from time to time to present to our readers Biographical Notices of some of the leading Masons connected with the Antient and Primitive Rite, and in selecting as our first subject our Illustrious Grand Master, we feel sure that we shall be in accord with the wishes of readers.

JOHN YARKER, of Withington, Manchester (13th in descent from Reinhold Yarker de Laybourne, N.R. Yorkshire, living 1460), was born in the parish of Shap, Westmorland, on the 17th day of April, 1833. Initiated into Freemasonry in the Lodge of Integrity, No. 189 (now 168), Manchester, on the 25th day of October, 1854, and with an interval of three months (as required by then bye laws of the Lodge), was duly Passed and Raised. Joined the Lodge of Fidelity, No. 623 (now 430, Dukinfield, Cheshire), April 27th, 1855, and appointed Junior Warden, and from that chair elected Master of the Lodge for the year 1857, and admitted many members. At this time he had acquired the XV. sections by rote. In 1856 served the office of Secretary of the Integrity, No. 189, Manchester, and afterwards had an offer of the Senior Warden's Chair, as also Provincial Grand Assistant Director of Ceremonies, but declined them, resigning membership of that Lodge in 1862. Received the degrees of Mark, Ark, and Link at Mottram, Cheshire, on the 15th July, 1855, and was first W.M. of the Fidelity Lodge of Mark Masters, No. 31, under Lord Leigh's Grand Lodge for 1858, and there received and installed the officers of the Union Lodge, No. 46, Manchester, in 1860. Exalted to the degree of a Royal Arch Mason in the Industry Chapter, No. 465 (now 361), April 6th, 1856, and was Principal Z. of the Chapter of Fidelity, No. 623 (430), in the year 1858, under a new warrant, and of the Industry Chapter, No. 465 (360), for two years in 1861 and 1862. Installed a Knight Templar in the Jerusalem Conclave, Manchester, on the 11th of July, 1856: joined the Love and Friendship, Stockport, on the 26th December, 1860, and was elected its Commander for the year 1861, installing many Knights; held the office of Grand Vice-Chancellor of the Province (Bro. S. P. Leather being Grand Chancellor), under Bro. William Courtenay Cruttenden, P.G.M., and received a vote of thanks for a Code of Laws; elected Commander of the Jerusalem Conclave, Manchester, for the year 1863, in succession to Bro. William Romaine Callender (Bro. B. B. Labrey preceding those), and appointed Grand Constable of England in 1864, under Bro. William Stuart, of Aldenham Abbey, Herts, but during the year was called abroad on commercial business, visiting America, the West Indies, and Cuba. In 1869 wrote "Notes on the Temple and Hospital, and the Jerusalem Encampment, Manchester," and received a vote of thanks from the same, and from the Provincial Grand Conclave of Lancashire (on the proposal of Bro. William Henry Wright). Revived in 1863 to 1865 (with the assistance of old members admitted between 1823 and 1833), as M.W. and R.G.C., the old York degrees of Heredom-Kadosh, formerly practised under the Duke of Sussex, and appointed Royal Grand Superintendent of Lancashire of these and other old orders (Red Cross of Constantine, Babylon, and Palestine, Philippi, Ark Mariners, Mizraim, &c.) in 1870, by the Royal Grand Council of Antient Rites—time immemorial. Created a Sovereign Prince Rose Croix of the Palatine Chapter of the A. and A. Rite in 1862 (15th October), by Bro. W. C. Cruttenden, M.W., but as their claims conflicted with the old Templar grades, ceased attendance. Elected a member

of the Masonic Archæological Institute at its establishment in 1862. Honorary member of the St. Amand's Preceptory of Knights Templar, Worcester (1869). In 1871 wrote "Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the Various Rites and Degrees of Free and Accepted Masonry" (London, 1872). Admitted Honorary Member of the London Literary Union; Honorary Member of Lodge No. 227, Dublin; of the Rochdale Chapter of Heredom-Kadosh; of the William de Irwin Mark Lodge and Provincial Grand Lodge of Somerset. Grand Cross of the Order of Red Branch Knights of Ireland. Past Senior Grand Warden of the Grand Lodge of Greece. One of the founders of the prosperous College of Rosicrucians for the Northern Counties (1872), and Honorary IX^o of the Rite in Canada; wrote a paper on the "Egyptian Ritual of the Book of the Dead," another on Astrology, and a third on the old Rosicrucian doctrines. Knight of the Constantinian Order of St. George (Civil, 1874). Established in 1871 the Antient and Primitive Rite in Manchester; and appointed Honorary 33-95^o of the Mystic Temple of New York; Sovereign Grand Master, 33-96^o, of the Rite for the United Kingdom (1872). A President of the Sat Bhai of Prag. By the Grand Lodge and Temple of Canada Supreme Grand Master of the Swedenborgian Rite (1876) for the United Kingdom. In the years 1876 to 1878 compiled several volumes of MSS. from experimental enquiry on Crystallomancy, Mesmerism, and Occultism. Appointed Honorary Fellow of the Theosophical Society of New York (1879) with a complimentary Jewel of the Society, also Hon. Fellow of the London branch (1880), on the proposition of Bro. R. Palmer Thomas. Fellow of the Society of Science, Letters, and Arts (London, 1880). In addition to numerous papers contributed to the Masonic press from 1854, retranslated several volumes of Masonic works from the French, revised the English, and published two volumes in 1881 and 1882 of Masonic Charges, Lectures, and Catechisms. Created an Honorary 33^o—90^o—96^o of the Grand Orient of Egypt, July 22nd, 1881; of the Reformed Egyptian Rite of Italy, 1881. Honorary Member of the Grand Lodge of Roumania and of the Supreme Grand Council 33^o, and received the Medal of that Grand Lodge. Invested with the "Crown of Kether," admitting to the 5^o of the Grand Lamaistiqe Order of Light, December, 1881. In 1881 compiled "Genealogical Information in regard to the Name and Family of Yarker in the Counties of Yorkshire, Westmorland, and Lancashire" (from the Conquest to the present time), and from which we extract this information.

THE EGYPTIAN AGAPÆ.—Allusion is made to Melchisedek, King of Justice, and Priest of the Most High God, officiating at Mount Gerizim. "The whole is a description of the sacrifice of bread and wine, repeated by Jesus Christ a few hours previous to his crucifixion, the same probably as was offered by Pythagoras at the shrine of the bloodless Apollo. . . . It is found in the Buddhist Rites of Persia before they were corrupted, in the Rites of Abraham, of Pythagoras, and in a future page I shall shew of the ancient Italians, and of Jesus the Nazarite, of the City of Nazarites or of Nazareth. . . . It was a convent of Essenian Monks, or Carmelites, for all monks were Carmelites before the fifth century after Christ. If Pythagoras was one of them, in this very place, it is probable that he took the vows, *Tria vota substantiali*, poverty, chastity, and obedience, still taken by the Buddhists in India and Carmelites in Rome." Again Bro. Higgins says, in allusion to the worship of the sun in Aries:—"I believe the history of Cain and Abel is an allegory of the followers of Christna to justify the sacrifice of the firstling of the flock—of the Yajna or Lamb—in opposition to the Buddhist offering of bread and wine or water, made by Cain and practised by Melchisedek."

THE MYSTIC NUMBER SEVEN.

In six days creation was perfected and the 7th was consecrated to rest. On the 7th day of the 7th month a holy observance was ordained to the Church of Israel, who fasted 7 days and remained 7 days in tents. The 7th year was directed to be a sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand jubilee. Every 7th year the land lay fallow. Every 7th year there was a general release from all debts, and all bondsmen were set free. From this law originated the custom of binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by 7 years' transportation, twice 7, and three times 7 years. Every 7th year the law was directed to be read to the people. Jacob served 7 years for the possession of Rachel, and other 7 years for Leah. Noah was commanded to take the fowls of the air into the ark by 7's, and the clean beasts by 7's; the ark touched the earth on the 7th month; in 7 days a dove was sent out; and again in 7 days after. There were 7 years of plenty and 7 years of famine foretold in Pharaoh's dream by the 7 fat and the 7 lean beasts, and by the 7 ears of full and the 7 ears of blasted corn. Nebuchadnezzar ate the grass of the field 7 years, and had the fiery furnace heated 7 times hotter to receive Shadrach, Meshach, and Abednego. By the old law man was commanded to forgive his offending brother 7 times, but the meekness of the last revealed religion extended his humility and forbearance to 70 times 7. If Cain be avenged sevenfold truly Lamech 70 and 7. In the destruction of Jericho 7 priests bore 7 trumpets of rams' horns 7 days, on the 7th day they surrounded the walls 7 times, and after the 7th time the walls fell. Balaam prepared 7 bullocks and 7 lambs for a sacrifice. Seven of Saul's sons were hanged to stay a famine. Laban pursued Jacob 7 days' journey. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. Hezekiah in cleansing the temple offered 7 bullocks, 7 rams, 7 lambs, and 7 he-goats for a sin offering. The children of Israel, when Hezekiah took away the strange altar, kept the feast of unleavened bread 7 day and other 7 days. Solomon was 7 years in building the temple at the dedication of which he feasted 7 days. In the tabernacle were 7 lamps. Seven days were appointed as an atonement upon the altar, and the priest's son was ordained to wear his father's garments 7 days. In scripture are enumerated 7 resurrections. Out of Mary Magdalene were cast 7 devils. Enoch, who was translated, was the 7th after Adam. Our Saviour spoke 7 times from the cross; he appeared 7 times; and after 7 times 7 days he sent the Holy Ghost. In the Lord's Prayer are 7 petitions. In the number 7 are concealed all the mysteries of the Apocalypse revealed to the 7 churches of Asia; as to the appearing of the 7 golden candlesticks; 7 stars in the hands of him that was in the midst of the 7 lamps, being the 7 spirits of God; the book with 7 seals; the lamb with 7 horns and 7 eyes; the dragon with 7 heads; 7 angels sounding 7 trumpets; 7 kings and 7 thousand were slain; 7 angels bringing 7 plagues and 7 vials of wrath. There are also numbered 7 thunders, 7 stars, 7 planets, 7 wise men, 7 champions of Christendom. The 7th son is considered as endowed with pre-eminent wisdom. The 7th of the 7th son is still thought to have power to heal diseases spontaneously. There are 7 orders of ecclesiastics; the child that Elisha raised from the dead sneezed 7 times; the shield of Ajax consisted of 7 bullocks' hides; Naaman was dipped 7 times in Jordan. Apaelius speaks of dipping the head 7 times in the sea for purification; the world has 7 wonders; the house of wisdom in Proverbs has 7 pillars; Rome has 7 mountains; London has 7 electoral districts; there are 7 parts of fructification; 7 kinds of seed vessels; 7 kinds of roots; 7 kinds of laws in England; 7 orders of nobility; 7 days in the week; 7 notes in music; 7 primary colours; 7 deadly sins; 7 sacraments in the Roman Catholic Church; perfection is likened unto gold 7 times purified in the fire. The number 7 with its occult virtues tends to the accomplishment of all things—to be the dispenser of life and fountain of all changes. The Moon changes her phases every 7 days. The life of man is divided into 7 ages. In 7 months a child may be born and live, anciently it was not named before 7 days, it not being fully born before that periodical day; in 7 months the teeth spring through; in the 7th year they are

shed and renewed, when infancy is changed into childhood; at twice 7 years puberty begins; at three times 7 years the faculties are developed, manhood commences, and he becomes legally competent to all civil acts; at four times 7 years he is in full possession of his strength; at five times 7 years he is fit for business of the world; at six times 7 years he is at his apogee, from that time he decays; at eight times 7 years he is at his climacteric, or the first stage of declining years; at nine times 7 years or 63 he is in his grand climacteric or year of danger, or, so to say, he has one foot in the grave; at ten times 7 years, or threescore years and ten, was proclaimed by the royal prophet to be the natural period of human life. The visions of Daniel were 70 (ten times seven). The elders of Israel were 70 (ten times seven). Christ sent out 70 disciples (ten times seven). May we so number our days that we may apply our hearts unto wisdom.

Reports of Masonic Bodies.

ROYAL ARCH MASONRY.

CARNARVON CHAPTER, No. 804.—Installation Meeting, Tuesday, Feb. 21, 1882. Present—Comps. E. E. Street, J. T. Francis, H. J. N. Hillman, P.Z. as J. P.Z.'s H. M. Green, H. R. Trigg: J. Harrison. Comps. W. Dart, E. J. J. Field, N. J. Collings: W. Blackmore, Janitor. Visitors, Comps. H. Tuohy, P.Z. 257, R. J. Tierney, P.Z. 342, J. C. Arlidge, 548, Compn. Tierney, Installing Principal. Comps. T. Francis was installed in ancient form as Z., H. M. Green, P.Z., as H., and W. Dart as J. The M.E.Z. then invested the officers as follows: Comps. Elverston (unavoidably absent) S.E., J. J. Field, S.N., J. N. Hillman, P.Z., P.S. and Treasurer. Wm. Blackmore, Janitor. A vote of thanks was unanimously awarded to Compn. Tierney for the very able manner in which he had performed the duties of Installing Principal. The Comps. afterwards adjourned to the Bear Hotel, where the usual loyal and Masonic toasts were honoured, and they passed a pleasant evening.

CRAFT MASONRY.

GUELPH LODGE, 1685.—An Emergency Meeting of this Lodge was held on the 4th inst., at the Red Lion Tavern, Leytonstone. The W.M. Bro. Vincent being unable to attend through very pressing business, Lodge was opened by Bro. E. Bail, P.M. and Sec., supported by the following brethren:—W. Cripps, S.W., J. Slade, acting J.W., E. Brown, Trea., A. Rawle, S.D., C. Cutchley, acting J.D., J. J. Gould, acting J.G., W. Graves, Org., J. Carter, Steward, J. Jackson, W. Reynolds, J. Acock, R. Hunter, D. Taylor, and other members, and J. Brown, Doric 933, J. Wyeth, Ley Spring 1598, W. J. Bassett, Euphrates 212, visitors. The business on the agenda comprised the raising of Bro. Buller, the passing of Bro. Sills, and the initiation of Messrs. T. Green, W. Howes, and B. Tiedeman. The work being performed in excellent style by the acting W.M., the visitors expressed their satisfaction in no measured terms. Lodge being closed, the brethren adjourned to banquet, when, in proposing the Queen and Craft, the acting W.M. took occasion to advert to the recent dastardly attempt on Her Majesty's life, and expressing the strong attachment to her person that prevails amongst Craftsmen, and this Lodge in particular, honoured as they are with the private name of the Royal Family, as the designation of the Lodge, he felt they were specially privileged to express the deep sympathy they, in common with every member of the Craft, had with the Queen, and devout thankfulness that Her Majesty had been providentially preserved from the bullet of the assassin. The acting W.M.'s remarks were received with cordial marks of approval by the brethren, and the remaining toasts being disposed of the meeting broke up in perfect harmony.

ZODIAC.—"Zoroaster retired to a cavern, where he wrote his book, and which was ornamented on the roof with the constellations and the signs of the zodiac; whence came the custom among his followers of retiring to caves, which they called the Mithraic Caves, to perform their devotions, in which the mysteries of their religion was performed. Many of these caves, of stupendous size and magnificence, exist at this day in the neighbourhood of Balck, and in different parts of upper India and Persia."

Notices to Correspondents.

To facilitate information as to the reception of Master Masons in good standing into the A. and P. Rite, enquiries may be made either personally or by letter—

In Manchester, of the Grand Chancellor Genl., Bro. Beeby Bowman Labrey, 33°, Bull's Head Chambers; or of the Sov. Gd. Master Genl., Bro. John Yarker, 33°, 96, the "Poplars," Burton-road, Withington, Manchester.

In London, of the Gd. Trea. Genl., Bro. J. H. Southwood, 33°, 98, Houndsditch; or of the Gd. Sec. Genl., Bro. James Hill, 33°, 91, Clarence-road, Clapton.

In Dublin, of the Gd. Expert Genl., Bro. Dr. Davies, 33°, 10, Lower Sackville-street.

In Glasgow, of the Gd. Examiner Genl., Bro. T. M. Campbell, 33°, 10, Carrick-street.

In Aberdeen, of the Gd. Inspector Genl., Bro. T. L. Shaw, 33°, Regent Quay.

In Burnley, Lancashire, of the Gd. Administrator Genl., Bro. S. P. Leather, 33°.

In Havant, Hants, of the Gd. Keeper of the Golden Book, Bro. Jabez N. Hillman, 33°, Bedhampton.

Forms for the return of members are supplied to each body gratuitously on application. Declaration forms in Books of 100, 4s. each.

The postal rate for *Kneph* is $\frac{1}{2}$ d. per 3 copies for inland and 1d. per 3 copies for foreign and colonial. American Brethren will therefore please reckon their subscription for single copies, 2s.; two copies, 3s. 6d.; three copies, 5s. per annum.



LONDON, MARCH, 1882.

CRAFT MASONRY AND THE HIGH GRADES.

A DISTINCTION WITH A DIFFERENCE.

THE *Voice of Masonry* has lately presented us with a "few of its opinions," which, if our space would permit, we should gladly reproduce. Amongst those likely to interest our members are some which relate to the High grades, and which we propose to offer a few comments upon.

The first paragraph we shall notice is headed GRAND LODGE v. GRAND ORIENT AND SUPREME COUNCILS. The writer declares himself in favour of FREEMASONRY and opposed to Autocracy, as exemplified in the elective government of the former, contrasted with the Autocratic form of government assumed by the latter; and points out in succeeding paragraphs that a Master Mason is a FREEMAN, possessing the indefeasible right to exercise his free-will and accord as to how and by whom he will be governed, and hence refuses to admit that a body, owing its origin to a self-constituted and Imperial power, is a Lodge of FREEMASONS; the writer singularly enough describing himself a Templar and a 32 A and A Scottish Rite. Now this is just the distinction

with a difference that we claim for Antient and Primitive Rite Masonry, as opposed to so-called Scottish Rite Masonry and Templary. The form of government of the A. and P. Rite is as purely elective, and its highest offices open to all its members, as in the Craft. Unlike Scottish Rite Masonry and Templary, it requires of its candidates no profession of belief beyond that demanded by the laws of the Craft; and, finally, unlike Scottish Rite Masonry, it exacts from its members no pledge of blind and implicit obedience to an Autocratic and self-elected power, but leaves its neophyte a FREE MAN in the fullest acceptance of the word. When the *Voice of Masonry* comprehends that a Brother may become a Templar, a Rose Croix, or K—h, and yet remain true to his Craft allegiance, and true to his Craft obligation, we apprehend that as between high grade Scottish Rite Masonry and Antient and Primitive FREEMASONRY the *Voice* will admit there is a DISTINCTION WITH A DIFFERENCE.

We conclude with one more extract, which we think will be cordially endorsed by every true Brother, no matter what jurisdiction he may hail from, and especially we commend it to the attention of our Scottish Rite brethren in England, where alone we believe this most unrighteous, and therefore un-Masonic, regulation prevails.

INTERDICTION.—Interdiction of Fraternal intercourse remedies no wrong, and is of itself a great crime, because by mere *ipse dixit* it deprives thousands of innocent brethren of sacred rights and privileges. Indeed, these Grand Lodge quarrels have been the worst curse the Masonic Institution has ever suffered from. They have done it far greater injury than all the anti-Masonic attacks that have been made upon it, because to the world they are incontrovertible proofs that our much-boasted cement of brotherly love and unity is only a sham.

THE ROYAL MASONIC BENEVOLENT INSTITUTION.

THE festival for 1882, although not the most successful on record, yet shows a very fair average, the amount being given as £12,500. We have not space for the elaborate analysis given by our Masonic compeers, but merely desire to state, as a piece of information likely to interest members of our Rite, that the Sov. Sanc. A. & P. Rite figures for the respectable sum of £110 18s. 6d.; this comprises a sum of £5 5s. each from the following Chapters:—Palatine and Jerusalem No. 2, Orion No. 3, and Rose of Sharon No. 6. Subscriptions were also received from Bros. Dr. Davies, 33°, Henry Meyer, 33°, James Hill, 33°, O. Andreasian and other brethren, to which may be added the substantial sum contributed by Craft friends and allies of our estimable Grand Treasurer—himself a liberal donor. Altogether, we think we may venture to congratulate our Bro. Southwood on this gratifying result, and we doubt not but next year another brother will be fired with emulation to put the Antient and Primitive Rite well to the front for one of the sister charities.

THE GREAT POOL OF SILOAM.

It seems too likely that the famous inscription of the Pool of Siloam, discovered in 1880, will be comparatively valueless. The great scholars of Europe have examined it, and Professor Wright, of Cambridge, has combined their suggestions in a translation. He is satisfied that the monument from which grand discoveries were hoped is no more than a record of success put up by complacent miners. Sacred history reports that King Hezekiah stopped the upper course of the brook Gihron, and diverted its waters into the city by a tunnel or conduit. By the inscription it would seem—if Professor Wright be accurate—that this work of engineering was carried on from either end. The excavators duly met, and in their joy at this triumphant result of science they set up the mysterious lines. There is nothing of an official character about them, we are told. They make no allusion to kings or public events, but simply record the work done, and the successful meeting. This is a disappointment; but the writing has interest. Its orthography is curious. Two Hebrew words hitherto unknown have been rescued, one of which is not yet interpreted with any kind of certainty. And the assurance that Jewish engineers, some centuries before Christ, could undertake a tunnel six hundred yards long, at a hundred and fifty feet depth, if that is what we are to understand, is very striking. Our scientific officers in Afghanistan were much impressed by the skill with which the irrigating channels, called *karez*, are led from the spring to the point where their water is required by tunnelling. The Pathan work, in truth, is greatly facilitated by sinking shafts all along the course; but there may be prudent reasons for that. It is generally admitted that the art of making these conduits was brought to Central Asia by the Greeks, but we are not aware of any direct evidence to support that idea. It is clear, at least, that the Hebrews could execute much more important works of engineering four hundred years before Alexander's time. If not the earliest of the exact sciences, geometry was one of the earliest, and it alone was respected by philosophers who despised everything useful. Plato's inscription is well known. But the Jews hitherto had not been suspected of great skill in that more than in any other branches of science.

SACRED NAME.—“None dare to enter the temple of Serapis who did not bear on his breast or forehead the name Jao, or J-ha-ho, a name almost equivalent in sound to the Hebrew Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence than that of Jao. In the hymn which the Hierophant or guardian of the Sanctuary sang to the initiated, this was the first explanation given of the nature of the Deity: *He is one, and by himself, and to Him alone do all things owe their existence.*” Bro. Higgins holds that the Jewish command should be read: *Thou shalt not repeat the secret name of thy God Jew*, and that it cannot refer to the name Jah, or Jehovah, which is constantly ordered to be repeated, but that it refers to the sacred Hindu AUM. “The Devatas of India sing

out in transport, in honour of Christna, the words JEYE! JEYE. Here we have the identical name Jehovah:—IEVE, יֵיֵי or IEIE. What is this but the EYOE, EYOE of the Bacchantes. Bacchus was called EYOI. This is the IEVΩ, ΙΑΩ, ΙΑΟΥ, or Yahouh, the same as the IE on the Temple of the Delphian Apollo. Diodorus Siculus says that Moses pretended to receive his law from the God ΙΑΩ. Macrobius reports another oracle of Apollo, which is couched in these terms:—‘I declare to you that ΙΑΩ is the greatest of the Gods,’ and he affirms that it refers to the Sun (in one of his triple characters). But the name of Jesus was sometimes written Ieu. IEU-Christo. In the ceremony of sacrificing the lamb the devotees of India chant with a loud voice—‘When will it be that the Saviour will be born, When will it be that the Redeemer will appear?’”

To these varied extracts from Higgins it may be added that Rawlinson has discovered ΙΑΩ in arrow-headed characters applied to the Sun God.

RITE OF MEMPHIS.—This branch of Free Masonry is acquiring a firm foothold among the learned and skilled of the Craft in the West. To those who are well informed in the York and Scotch Rites, the Memphian lectures are of peculiar interest, and their impression cannot be easily destroyed. The question of precedence of these Rites is well established, but which of them ultimately is to prevail, in the West especially, is for the future to make known to us. While each of the legends is rich, alike with interest and freighted with truth, fortified with great and good morals, the inharmonies in philosophy and chronology in the two former are corrected and reconciled in the last.

These systems have come down to us from remote ages, and each has had attentive ears and faithful breasts, and will probably be handed down to other generations with little, if any, improvement by us. While there is a disputation as to which is the better historic standard, we have no desire to dwell long on the question of antiquity, leaving that entirely with the records which are within the reach of every Master Mason in the country. The high grade of morals taught in every step of Masonry, in each line of march from the Master upward to the Knight Templar, the 33 Degree and 96th Degree are worth more to the world now than the fact as to which of these systems Hiram and King Solomon gave their patronage. It is more probable, in point of expenditure of time in the life of all Master Masons, to cultivate themselves up to the moral gauge laid before them in the Third Degree than to be diverted from their teachings by the confusion of Degrees and mixing of systems.

The beautiful illustrations of truth and fidelity can nowhere be better displayed than in the first three Degrees of the Order, and as in them there is *something* not clearly understood, and for the finding of which we are pointed by the whole lesson to look forward; an earnestness for mastery and observance of the principles taught should characterize the whole life of the aspirant; the multiplication of advancement, instead of relaxing the first obligations, should endear them stronger and warmer to the hearts of all true Masons.

From the Third Degree we find three avenues of advancement, and the Master Mason is sole umpire of which he shall take, or all if he so determines. Each of these branches have their friends; all will doubtless live; one is destined to take the lead in the United States, and appearances are very much in favour of the Rite of Memphis. The continuation of the moral lessons, the faithful following of the illustrious characters, and the harmony and beauty of the history, as given in this Ritual, are certain to draw around it everywhere warm friends and faithful adherents. * * * * *

Believing that this branch of Masonry possesses elements for doing much good among Masons, and therefore making society better and the world happier, it has our unqualified support and best wishes wherever its presence may be made known and invited to dwell.—*Mystic Star.*

THE CREATIVE WEEK.

We read in 1 Tim. vi.: v. 20, "O Timothy . . . avoid profane and vain babblings and oppositions of science, falsely so called." This passage the church nominal has ever been ready to quote when an investigation of nature's laws seemed to develop ideas or theories at variance with her cherished opinions; forgetting sometimes to obey the equal injunction, "Prove all things, hold fast that which is good." Paul did not blow hot and cold. In the first place he did not say "Science." The word he used means knowledge or wisdom in a more general sense. Secondly, he clearly indicates that it must first be *proved* to be a vain babbling under the name of wisdom before it is rejected.

Strange to say the church [falsely so called] professing to walk in the light and in the knowledge of God instead of being a leader in the advancement of true science and philanthropy, has not only been a dead load dragging behind, but has often bitterly opposed every advancing step.

The telescope and microscope were denounced as instruments of unholy prying into God's secrets. Astronomy, Geology and whatever truths there may be in the Evolution theory, have been violently assailed; while religious intolerance, human slavery and the divine right (?) of kings has been defended, supported and duly prayed for.

Scientists, however, have but little room for boasting as regards intolerance. They have denounced each other and frequently claimed what was afterwards proved untrue. The study of nature without a knowledge of nature's God frequently leads to the wildest conceptions. We must first see light in His light to see clearly. Then, a looking down through nature—after having looked up to nature's God—expands the heart and mind; and fills us not only with admiration, but with *adoration* as we catch the panoramic glimpse of the glory, majesty and power of our transcendent Creator. The God of the Bible is also the God of nature; and if we do not see perfect harmony we may set it down that we misunderstand either the word of inspiration, or the lesson of creation.

The Bible has nothing to fear from mature science; on the contrary scientific investigation and research are daily adding to the proof of the authenticity and reliability of the Scriptures.

We wish at this time to look into the subject of Cosmogony; or the science of the origin and formation of the earth. Many suppose, that the history of creation as given in the first chapter of Genesis, is utterly at variance with the teachings of Geology. This is not the case. Some of the most eminent Geologists believe "that the word of God, properly interpreted, is in harmony with the teachings of their science . . . also, that the divine word explains the divine work, while the divine work confirms the divine word." Prof. Silliman says, "Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history." "This history furnishes a record important alike to philosophy and religion; and we find in the planet itself, the proof that the record is true." Prof. Dana declares, "In this succession, we observe not merely an order of events, like that deduced from Science; but there is a system in the arrangement, and a far reaching prophecy, to which philosophy could not have obtained, however instructed." He further says, "No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme, or would have placed the creation of the Sun, the source of light to the earth, so long after the creation of light, even on the *fourth* day, and, what is equally singular, *between* the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan.

The conflict between the champions of Genesis and Geology has been mainly in reference to the length of *time* consumed in the work of creation.

Most geologists reckon time only in millions of years; while many Bible students as devotedly claim for the Mosaic account six literal—or 24 hour—days. As to the latter theory, while we do not doubt God's *ability* to create the earth and its inhabitants in that very short period, yet we do know that such unnatural haste has not been, in other things, his practice.

Those who understand the plan of the ages will see this.

Besides, the scriptural use of the word "*day*" will not support such a conclusion. It is used there as we often use it now, in an accommodated sense. For instance; "The day of temptation in the wilderness;" (*forty years.*) Heb. iii.: v. 8. "In that day;" "The day of the Lord;" (*1000 years.*) and many others. As if the Lord would guard his people against such an error he ends the description of creation in these words: "These are the generations of the heavens and of the earth . . . *in the day* that the Lord God made the earth and the heavens." Here the whole period is called "*the day.*" So indeed the period of *re-generation* under the second Adam is called "*the day of Christ.*"

The length of *the day of creation* is a question which heretofore no one has been able satisfactorily to answer. Many Bible students think because Peter says "One day is with the Lord as a thousand years" that each day of creation must be of that duration. Peter, however, was speaking of the period between the day of creation and the day of the Lord; his language can fully apply only to that period; and is without doubt very strong inferential proof of the theory that the period from the dominion from the first Adam to that of the second will be six thousand years, to be followed by the "*Millennium*" or the seven *thousand* as the antitype of the Jewish Sabbath.

There are good reasons why we should expect the creative days to be different from the thousand year days, which Peter speaks of. Let us not forget, however, that Peter links them together; but we will refer to this again.

While we do not see evidence to warrant the need of such enormous periods as some geologists claim, yet we do think that six thousand years (a thousand years to each day) are altogether too short for the amount of change, development, &c., accomplished in the preparation of the earth for man.

Some geologists have claimed thousands of millions of years since life began. "Sir Wm. Thomson has reduced the estimate on physical grounds, to one hundred millions of years as a maximum." [Dana]. As a few hundred millions is only a difference of opinion among these *savans*, it might be well to leave about that much off from some of their calculations (?) The mode of reckoning used, and the reliability of the data will be understood from the following remarks of Prof. Dana. "In calculation of elapsed time, from the thickness of formations, there is always great uncertainty, arising from the dependance of this thickness on a progressing subsidence, [regular sinking of the land.] In estimates made from alluvial deposits, [soil, &c., washed ashore or deposited by a stream] when the data are based on the thickness of accumulations in a given number of years—say the last 2000 years—this source of doubt affects the whole calculation, from its foundation, and renders it almost, if not quite, worthless . . . When the estimate . . . is based on the amount of detritus [fine scourings] discharged by a stream, it is of more value. But even here there is a source of great doubt, &c."

A question of the first importance in our investigation is this. At what point in past history did the six days' work of Gen. 1. begin? Was it at the beginning of the creation of the *universe*, as some have conjectured? Was it at the moment of origin of our earth as a distinct planet? Or was it when God began the special work of preparing it for the habitation of man? A work which we believe has not been done as yet in any other sphere. We think it was the latter period. We have no knowledge of the time occupied in creating or evolving the untold myriads of suns with their satellites; some of them so far away that light (moving 191,000 miles per second) takes millions of years to come to us; thus proving that they were flaming suns some millions of years ago.

(To be continued.)

The *Academy* says that Mr. Alfred Tylor is having several very careful drawings and casts made of Mithraic signs, to confirm the opinion of Mr. Franks that the letters at first supposed to be the Christian X P on the leaden case of one of the Roman remains found under Mr. Tylor's house of business at Warwick-lane, are, in fact, Mithraic, and not Christian. Mr. Tylor will give a lecture on these remains at the London Institution on March 16.

Reviews.

"*The Power of Friendship.*"—*A New Masonic March, and Song.* Words by Bro. J. A. Wade, F.S.A. (No. 2, Scotland); Music by Bro. Louis Honig, 11°, Lodge of Asaph, 1319.

The above are a welcome addition to the comparatively few Masonic Marches and Songs, both as regards words and music, which can be sung by vocalists of average ability and compass of voice. The writer of the song is a veteran author, well-known for his high literary attainments, with natural and very refined poetic instincts; a half century ago, the public received from the pen of Bro. Wade some of the gems of English song, which, to the present day, hold a proud and popular position. Amongst them may be found—"Love was once a Little Boy," "I've Wandered in Dreams," "Meet Me by Moonlight alone," &c., &c. Consequently in simple language, which is always sufficient for the true poet, Bro. Wade has just presented another song, at once strikingly unaffected and sufficiently powerful in its sentiment to warm the heart of every thorough Mason. As for the music, which has emanated from the mind of so experienced a composer as Bro. Louis Honig, author of the grand opera—"The Postillion of Bath" (collector of the ancient Gaelic music)—which he noted and harmonised; transcriber of the excellent pianoforte solo—"The Maid of Athens;" and other vocal and instrumental compositions too numerous to mention, we can unhesitatingly say, that Bro. Louis Honig has set "*The Power of Friendship*" to a charming and graceful melody—full of earnest thought and feeling. There is such a healthy freshness about this song altogether, which cannot fail to be appreciated.

The Masonic March is an agreeable and dignified composition, harmonised in skilful form, and showing at every bar fine musical inspiration; one movement marked "Misterioso" is remarkably appropriate.

Both March and Song are printed under one cover; the title is beautifully designed and printed in Masonic colours. We can heartily recommend these useful compositions to Masons of every degree, which can be introduced at banquets, concerts, and in the drawing-room. Copies may be obtained post free for 2/- of Messrs. Stillwell & Son, 6, Little Britain.

The *Antiquary* for March has some interesting papers on "Archaic Land Tenure in Domesday," on the Communal Habitations of Primitive Communities, and on the "Site of Carchemole," the capital of the old Hittite Empire.

In the *Contemporary Review* for March, Mr. Proctor's paper on the Moon discusses the opinions recently expressed in the lectures of Dr. Ball, Astronomer Royal for Ireland. We cannot quote the account of the origin of our satellite, but the following predictions are curious if true:—"It remains to be noticed that, though the day will continually increase as the moon recedes from the earth, and, *vice versa*, the length of the month, measured in days, attained long since its maximum. It was then—some millions of years ago—about twenty-nine days long, and is now but twenty-seven and one-third days, as days are now. As the moon recedes, the lunar month—which is also the moon's day—will contain fewer and fewer of our terrestrial days. For our day grows longer now at a greater rate than the lunar month increases. Our day will continue to grow longer and longer as the moon recedes. In one hundred and fifty millions of years, or thereabouts, our day will be about one thousand four hundred of our present hours long; this period, also, will then be that in which the moon circles round the earth—about fifty-eight and one-third of our present days."

BOOKS AND MAGAZINES RECEIVED.

Bolleteno Officiale del Suprenao Consighis del 33°. Tunis, No. 2. Tringhivel, Roumania, January No.

We have to acknowledge, with thanks, the receipt of interesting communications from Bros. Harvey G. Goodall, W. B. Lord, Wm. F. Ford, of New York; Wm. Lee Roy, Milligan, Ottawa, Illinois; Dans Wilson, M.D., Boston; and other Brethren, who have kindly interested themselves in the success of *Kneph*.

very much elongated ellipse, and was called Amphi Jerumnas. Aelian informs us that a lion was the emblem of this god in Egypt; and in the curious description which Capellus has given us of the mystic ship navigated by seven sailors, we find that a Lion was figured on the mast in the midst of the effulgence which shone around. This ship was a symbol of the universe—the seven planets were represented by the seven sailors, and the lion was the emblem of Pluto, the principle of light and life." The ship was piloted by Canopus, who, according to Plutarch, was Osiris.

Mr. F. im Thurn, of Exeter College, Oxford, the curator of the British Guiana Museum, has started the *Journal of the Royal Agricultural and Commercial Society of British Guiana*. It will be published half-yearly, and is intended to contain not only or chiefly a record of the proceedings of the Society of which it is to be the organ, but also papers and occasional notes on agricultural, commercial, geographical, meteorological, chemical, botanical, ornithological, entomological, anthropological, and literary subjects connected with British Guiana.

For some little time a proposal has been under consideration to establish a high-class quarterly Review in Scotland which, while dealing mainly with matters affecting that country, will be open to the treatment of all important questions of a literary, scientific, and especially of a philosophical and theological nature. If the proposal is deemed feasible—as is now almost certain—Mr. Alex. Gardner, the energetic publisher in Paisley, will issue the Review.

The *Academy* says that Mr. Hormuzd Rassam starts for Babylonia on March 6. He will there recommence his excavations on the site of Abu Habba, the Sippara of the classical geographers. The *Agra*, having on board the large number of tablets found last year, is expected to arrive in a day or two.

TO ADVERTISERS.—The *Kneph* having now a good and increasing circulation in the United Kingdom, the Colonies, United States of America, Italy, Greece, Tunis, Egypt, &c., &c., affords an excellent media for advertisements; but as every inch of space is required for matter which cannot stand over, we propose, that as soon as the necessary arrangements can be made, to issue it in a neat grey cover, for which we shall be glad to receive Masonic and general trade advertisements. Column wide, 2s. 6d. per inch; across page, 5s. per inch.—Address the Publisher.

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NOTICES OF FORTHCOMING MEETINGS.

AT THE MOORGATE, FINSBURY.

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St. John, Wapping, 1306, 2nd Wednesday, October to May. Friars, 1349, 3rd Wednesday, October to April.

INSTRUCTION.—Metropolitan, 1507, Monday, 7.30. Prince Leopold, 1445. St. Michael's, 211, Thursday, 8.

MARK.—Duke of Connaught, 199, 1st Thursday, May, October, December, and February.

ANTIEN AND PRIMITIVE RITE.—Rose of Sharon, Rose Croix Chapter, 11°—18°, 2nd Thursday in April, June, October and February.

SENATE, K—H., 20°—33°.—2nd Thursday, May and November.

GRAND COUNCIL, S.M.G.W., 30°—90°.—Annual Meeting, 2nd Thursday, March.

GRAND MYSTIC TEMPLE, 32°—94° (with its Grand Tribunal, 31°—92°).—Annual Meeting, 2nd Thursday, July.

AT THE CROWN & CUSHION, LONDON WALL.

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