

PEACE, TOLERANCE, TRUTH.

THE KNEPH

Official Journal of the Antient and Primitive Rite of Masonry.

Published under the Authority of the Sovereign Sanctuary for Great Britain and Ireland.

EDITED BY BRO. KENNETH R. H. MACKENZIE, IX<sup>o</sup>. LL.D., 32<sup>o</sup>.

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APRIL 1st, 1881.

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EDITORIAL:—THE AWAKENING OF NATURE.

BROTHER! The great solemnity of Nature's sleep is over. The great battle, silently fought between the vitality of the universe and the unseen cause, is again decided in favour of the Truthful and the Good. We have a right to be called into existence by the Most Beneficent; permitted by His wisdom to exist, we have strength, borne up by His everlasting arms to endure, and beauty to execute his designs. May our tracing board again shew the world that our work is acceptable in the sight of the Grand Master of us all, and that we desire with earnest truth to profit by the lessons of the Past. Supported by Hope and Faith, let us try to give in all directions evidence of our Charity,

"The quality of Mercy is not strained,  
It droppeth as the gentle rain from Heaven."

These were wise words, and the charter of all we hold most dear has this great tenure. And how can we petty men attempt to gauge the Infinite? It is the will of God, to whom, as true Masons, we reverently bow. But it is also the will of God, that, erring beings as we may find ourselves on self-examination, we have a chance of retrieving what is forfeited, finding what is lost, and ultimately rendering up our account with some usufruct to our talent. Shall we, however, waken up with Nature as mere sordid traffickers in degrees or instinct with the desire to benefit

all God's creatures, sentient and insentient? We think the latter course the more hopeful, and in such wise let us act. The more spitefully our antagonists use us, the more we are brought together. Union is strength.

Those who prefer the gilded pill can swallow it, we proffer no such physic. If they prefer mere ceremony to true feeling, let them have it by all means. If they choose to insist that their false charters are not forgeries, let them do so. We reck it not. But let them not do it in the sacred name of Masonry, for there are "times, a time, and half a time." A heavy reckoning awaits the aiders and abettors of such pretences. But let them bide, they will find "their calling and election sure."

We are not engaged with such gentry, we are only sorry that there should be such, and that they should dupe. "If the populace loves to be deceived, by all means deceive it." This is their motto, not by any means ours. It seems almost a sacrilege to use the words of Southey in such a connection, but the meaning is as genuine as when he wrote it. It is so exquisitely applicable to the Awakening of Nature that we presume to quote it:

"Go thou and seek the house of prayer!  
I to the woodlands bend my way,  
And meet religion there!  
She need not haunt the high arch'd dome to pray  
Where storied windows dim the doubtful day;  
At liberty she loves to rove,  
Wide o'er the heathy hill or cowslip dale;  
Or seek the shelter of the embowering grove  
Or with the streamlet wind along the vale,





Sweet are these scenes to her, and when the night  
Pours in the North her silver streams of light,  
She woos reflection in the silent gloom,  
And ponders on the world to come."

And herein we can see a cogency of purpose useful to note. Our antient brethren sought for masonic enlightenment on the highest of hills or in the lowest of vallies. They did not turn Masonry into a mere middle age banqueting hall, with the accompanying slave badges of a court and its trappings. Pomp was unknown amidst the glades of the forests where the first builders awaited the great goodness of God—the Awakening of Nature.

#### AIMS OF THE ANTIENT AND PRIMITIVE RITE OF MASONRY.

So numerous are the questions put to us as to the *raison d'être* of this Rite, and so laborious is it to reply to each correspondent, that it may be well to place before the Craft a short summary of our aims, objects, and aspirations.

1. The Rite is open to all regular Master Masons of any constitutional Grand Lodge; is unsectarian in its teaching, and exacts no other qualifications from its candidates but probity and honor.

2. The fees which it exacts are of moderate amount; and it is governed by elective assemblies after the manner of the Craft. Thus, the Masters of each series, by election, become members of the Provincial assembly or Mystic Temple, and those of the Supreme body or Sovereign Sanctuary.

3. Its ceremonials, from the 4° to the 30°, are based upon those of the Craft universal. They explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and deal fairly and truthfully with the historical features of Symbolical Masonry.

4. As a system it opens up the study of the immense lore of the ancient Jews, Egyptians, Persians, Hindus, Babylonians, and other ancient races, and may claim kindred relations to the learned societies of this country. Many of its degrees and lectures deal with these abstruse subjects, and that in an impartial manner, offering valuable suggestions to the advanced student.

5. It proposes to entrust its Neophytes by degrees, and at intervals, with all known Masonic Science, and a knowledge of the various Rites, which sprang last century from the learned speculations of the Continental Masons. In this relation it transmits and concentrates the knowledge and wisdom of the mysterious fraternities of the middle ages.

6. Possibly the only Masonic High Grade Rite which has been chartered by a Grand Lodge of Symbolical Masonry, it is absolutely the most perfect and thorough development of the Craft system; the most comprehensive, accurate, and valuable of all Rites, and the most complete in its ceremonies, through which it seeks to extend Masonic knowledge, justice, charity, morality, and fraternity; and to enforce all those great qualities which distinguish true Masons of all time.

JOHN YARKER,  
Withington, Manchester.

#### SWEDENBORGIAN RITE.

WE have pleasure in stating that a Dispensation has been granted to the Right Worshipful Bro. Frank Witham Hale, of Massachusetts, to found the "Independence" Lodge and Temple, No. 13, of this Rite. The Dispensation is dated the 4th of March, 1881, or 7754 B.C., and was so dated in testimony of the good will subsisting between the United States of America and this country, being the date of the entry of Bro. General Garfield on the onerous duties of the Presidentship of the Union. May his rule be wise, happy, and peaceful, and may our Transatlantic brethren consolidate that freedom they have made so many sacrifices to attain.

#### ANCIENT ORDER OF ZUZIMITES.

As by resolution of the Grand Tabernacle of England our paper has been adopted as the official organ of the above order, it will be our pleasant duty from time to time to give prominence to any reports that may be sent us relative thereto.

In our next number we hope to give a brief sketch of the order which will no doubt be interesting to those of our readers who are interested in the ethnology of secret societies.

#### THE ROYAL ORIENTAL ORDER OF THE SAT BHAI.

WE are requested to state that Ashayanas of this order have been held in various segments, Heptarchically. Its circle is gradually expanding. Its symbolical jewels are noteworthy as quite unique. As its aim is to draw closer social bonds between India, its native habitat, and England, it is of especial interest at the present moment.

Each Officer is requested to hold meetings of his seven subordinates, under his mandate or charter; apply to his superior for the Ritual, and to recommend any matters that require attention by the executive.



## THE CHAPTER, SENATE AND COUNCIL DEGREES

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

(Continued from our last.)

We next come to the

### ARK OF ALLIANCE.

THIS may be constructed easily enough from a packing case, size say 3-ft. 6-in. by 3-ft. high and 24-in. deep from front to back, if made of unplanned wood, it should be covered with milled or rolled strawboard, over which gilt paper has been attached by means of thin glue. A fancy box maker would do this for a trifling charge, and probably have the material by him. The draughtsman must then take it in hand, and sketch upon the front the figures of two Cherubim, one on either side, supporting a Celestial Crown over the "Mercy Seat"; under the Crown is a rayed triangle, within which is the all-seeing eye. The Ark itself is depicted, between the two Cherubim, and almost any illustrated family Bible will furnish a design. The Cherubim are usually represented by female heads with long flowing hair, and immense wings which conceal the bust and lower part of the figure. The top of the case or box may be left of plain wood and covered with a loose cloth, or with mill board and gilt paper; the top edge should have a slight gilt moulding run round it as a finish, and if the Ark is raised from the floor 6 inches by a platform painted white and extending beyond it, about six inches in front and at the sides, the effect will be increased: the cost of the whole, say 15s. We should mention that we found Indian ink, with gum, the very best pigment we could use in designing the figures and ornamentations of the Ark. We had previously sketched the design on the gilt paper, at first lightly and a second time with a hard point; this had the effect of making the edge of the drawing burnished, and thrown up by the dark outline. A couple of handles on either end of the case for lifting will save injury when it is required to be moved.

### THE SEVEN-BRANCHED CANDLESTICK

Next claims our attention, and after much cogitation we have been enabled to discover nothing better than seven Sconces, such as used for pianos, bound with brass wire round a central core, say of wood, the lower end of which is inserted in a full sized candlestick. The cost of the Sconces vary from 1s. 3d. to 1s. 9d. each, according to pattern, the cost therefore would be, say 10s. 6d. This should be placed on the table of Shewbread. And we may mention that in order to obviate the deleterious action of the gas or atmosphere on the gilt paper, it should be carefully varnished with white hard varnish. The table of Shewbread is a narrow table about 3-ft. by 15-in., covered with a white cloth, it bears 12 small loaves, in two heaps of six, between which the candlestick is placed. The table may be of the kind known as occasional tables, and may be bought for about 10s. 6d. each at any furniture mart.

### THE ALTAR OF INCENSE

Should be a triangular pedestal with flat top, width of each side about 26 inches, height about 3-ft., it is not generally used in England, and, but that it serves the purpose of a second Altar or pedestal in other degrees, we should have omitted; if used as an altar of incense it also should be covered with gilt paper all over as the ark: before leaving this part of the subject we may remark that the Ark, the Altar of incense, and that of obligation may be made with moveable tops, which have

a piece of moulding run round the underside to prevent them from slipping off; the three sides being connected with each other by 2 pairs of hinges and a hook and eye, when out of use may be opened out flat and so save room, or they may be constructed as boxes with hinged lids to hold the smaller articles, drapery, &c. The covering of the Altar of O.B. is usually Red in the Chapter, relieved with a white fringe or looped up with cord and tassels. The material may be of Rose Colour, (Scarlet is too bright) Twilled Cotton sold at 5d. per yard, and about 2s. 6d. would cover cost, fringe included. Beside the chairs of the Senior and Junior Wardens, are the two Columns J. & B. each surmounted by a Globe (Terrestrial and Celestial), or the ordinary Craft Candlesticks may be used for the purpose; but as no desks are used in the degrees, it is necessary that each of the 3 principal officers should have a small pedestal of convenient height to hold the gavel and sounding board; the size of the six we have in use are 18in. high, by 6 square, made hollow with a top and bottom; a moulding having round top edge, stained and varnished, the cost of each being about 2s. 6d. The material for the Red and Black Curtains would be of the same value as that of the Red Covers, and should be so arranged that when the Black Curtains are withdrawn, they should be hidden behind the Red Drapery.

The Eastern end of the Chapter should be draped if possible in White, Scarlet, Purple, and Blue, all of which Colours may be obtained in glazed cloths at about 6d. per yard. At a reception, the chair of the M.W. is placed in front of the Red Curtains, which are drawn so as to obscure the Sanctum Sanctorum; the first stage of the reception Ceremony being performed in the Western part of the Chapter. In the final part of the reception the Curtain is withdrawn, disclosing the Sanctum Sanctorum, and the M.W. occupies his usual seat: a piece of Red Baize may be laid with advantage from the foot of the throne or chair to the altar of O.B., which should stand on seven steps, but these may be represented by a triangular piece of Canvas or Drugget, with 7 black triangles within each other sewn or painted on it, the inner triangle being large enough to admit of the Altar standing within it.

The seven journeys are typified by a piece of stout black Buckram, about a yard square, on which are painted or sewn 7 concentric circles, and is placed between the Altar of O.B. and the Wardens' chairs.

The particular requisites for this degree are a gilt funeral urn, usually made of plaster, and a Silver or Plated Key: this last cost 7s. 6d. The Bible, a Square and Compasses are those in general use. A Sprig of Myrtle, Box, or Privet is laid on the Square, the whole being crossed with a naked Sword, and placed on the Altar of O.B.

(To be Continued.)

### MASON'S HALL.

THIS Hall is well built of stone, and though small, is conveniently adapted for transacting the business of the Company.

The Company of Masons was originally incorporated about the year 1410, by the name and style of "The Free Masons." In 1477 William Hanckstow, Clarencieux King at Arms, granted them the arms of their Society, as borne at this time; but the present Company act under the incorporation granted by letters patent of the 29th of Charles II., on the 17th of September, 1677, by the name of "The master, wardens, assistants, and commonalty of the Company of Masons of London. It is a Livery Company, and the 30th on the list. The fine on admission is £1 16s." W. Thornton—Description and survey of London and Westminster, 1784.



### Notices to Correspondents.

OUR space being limited, it is almost impossible to fulfil all we desire, but it is clear that, in a short time, we shall be able to present a much more satisfactory performance to our friends. We are again obliged to defer much interesting and important matter. But we propose to give a full and impartial history of the Cerneau Council in our May issue.

COL. HENRY OLCOTT, Bombay.—Much obliged. Will write privately, with reasons for not having communicated before.

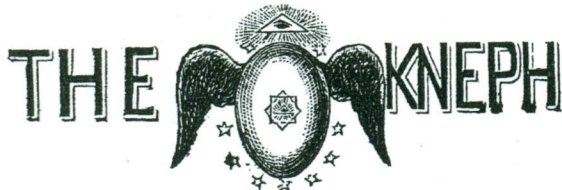
J. F. C., St. Albans.—Yes, by all means let us support any enquiry into the Craft Legends connected with the venerable structure. There was no Saint Amphibolus, the word means "a cloak;" it was employed in a mystic sense, at a time when science was magic, and freedom was unborn either in person, education or thought.

F. G. J., Gloucester.—You will see that your friendly and welcome counsels have been attended to. We shall be glad to hear again.

IN reply to several enquiries, we are requested to say the Lectures are ready for press, but the Sovereign Sanctuary would like to see the Rite making yet greater progress before incurring further expense in printing.

SPHYNX, Glasgow.—By an unfortunate accident the report of the February meeting of this flourishing Chapter was omitted.

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



LONDON, APRIL 1, 1881.

IN the year 1818, on the 1st April, died a very distinguished Mason indeed, whose blameless career has been extolled by very many, whose works have been praised by many, whose benefactions have been remembered by few. This was Brother William Preston, a man of no mean mental calibre, of generous disposition and of thoughtful and provident character. That he was a noteworthy person is proved by the fact that he was Master of several lodges, and among these of the Lodge of Antiquity. That he had grand ideas about the future of Freemasonry is shown by the persecution he received at the hands of his Brethren from 1777 to 1787. That his noble temperament was not impaired by these persecutions is evidenced by the fact that he contributed £500 to the Royal Freemasons' Charity, and £500 to the General Charity Fund of Grand Lodge. He would seem to have become a Member of the Mystic Tie about 1762, and he gave great attention to the feeble and faulty nature of the Lectures then in vogue, and he wrote a book, still to be looked upon as an authority, entitled the "Illustrations of Masonry." He never gave up his affection for the Craft, and ambitious, as

every intellectual Brother should be, for the greater solemnity and purity of our Craft Rites, he devoted anxious years of labour to their consideration, and he finally left them in a far better condition, for "Masonry is a progressive Science." So deeply was he impressed with the duty incumbent upon intellectual Masons to render this expression more than a form, that he actually in addition to what has been named above, devised the sum of £300 in Consols for an Annual Prestonian Lecture. Perhaps some of our readers can inform us what has become of this Lectureship—if they cannot tell us what has become of the principal and interest. It is an undoubted blemish on our Masonic fame that the Prestonian Lecture, in conformity with the testator's wishes should not be delivered at some proper and convenient period of the Masonic season. And then, sordid but necessary question, what has become of the money?

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WE regret to have to state that our excellent Bro. Thomas B. Whytehead has resigned the office of Provincial Grand Master for York, conferred upon him by the Supreme Grand Council of the Swedenborgian Rite, as a mark of respect for his extraordinary Masonic abilities and his untiring energy in all matters Masonic. His resignation has been accepted with the sincerest regret, and the sentiments of fraternal respect with which he has been so long regarded we are glad to say remain undiminished on all hands. The Swedenborgian Rite is a voluntary association, and we can only deplore the circumstance of Bro. Whytehead's resignation.

### THE ORDER OF ELIJAH.

AMONG the many orders or degrees of Masonry undoubtedly founded by the Jews, or with their assistance, the order of Elijah is certainly one of the most ancient, for it is alluded to in the Talmud, both in the Mischna, and the Gemara. It has also this peculiarity, that its possessors, as in the American Trading Degree, are enabled by pass-word and countersigns to secretly warn each other of danger. The Ritual is, like that of most of these side degrees, exceedingly short, but quite effective enough for the purpose in view. Probably its most interesting Masonic feature is its connection with the building art. Of course these columns cannot for obvious reasons contain the Ritual, but it possesses an individuality of its own, which renders it worthy of preservation. It appears to have prevailed in Saxony and Poland from a very early period, and, no doubt, still survives among men of the Jewish faith.



## WHICH OF THE GODS WAS SERAPIS?

BY ILLUSTRIOUS BROTHER CHARLES JAMES, 33°

*(Continued from our last.)*

During the middle ages a basaltic figure of Isis was much adored in some French Cathedrals under the name of the "Black Virgin," Mother of God.

Though Serapis did not belong to the original Egyptian Pantheon, he, like all other gods and religions, whether found at the dawn of history in Egypt or any other country, came originally from the East, which I shall proceed to show, together with the cause of his introduction and its effect, not only on Egyptian Mythology but also upon early Egyptian Christianity.

The introduction of Serapis was entirely due to the desire of Ptolemy the first, to obliterate as much as possible from the minds of the Egyptians the fact that he was a foreign prince ruling them as a conquered nation, and to conciliate them by making their conquered state as little wounding to their national vanity as the circumstances of the case would permit. To effect this he endeavoured as much as possible to identify himself with their native kings, and as these had claimed divine descent from Osiris, to which he could not aspire, he therefore sought to accomplish his design by introducing a new deity, who was given out to be another son of Osiris, named "Macedon," from whom the Macedonian Princes are descendants; by this means he succeeded in bringing himself into close relationship with his native Egyptian predecessors without in any way outraging the national vanity or national religion. And to complete the scheme, Ptolemy pretended that he had in a vision been directed to obtain the statue of this god, and warned of the fatal consequences both to himself and the nation, should he neglect.

He consequently sent an embassy to the city of Sinope in Pontus, where the statue was then erected, to treat with Scythotherius, the king or ruler, for its transfer, but the people of Sinope were unwilling to part with their god, and the negotiations lasted three years, at the end of which the statue was conveyed at night surreptitiously to the Egyptian ships, and its transit declared to have been miraculous. The god was also accompanied by a satellite or attribute, which was none other than the dog Cerberus, which fact plainly points out "which of the gods was Serapis."

On his arrival at Alexandria, the Egyptian priests, Manethos and Timotheus, no doubt at the instigation of Ptolemy, or to gain his approbation by assisting him in his design, declared the new comer to be a Serapis, though the attributes he bore still identified him with "Dis," the god of the "Shades," and at Sinope he had been considered the same as the Hindu "Yama," (God or Lord of Hell) attended by the spotted Trikosia (Three-headed monster or dog Cerberus), and the serpent Sispa (regent of Hell.)

Indeed, there is nothing to connect Serapis with the original Osiris-Apis, not even the name,

which might have been equally as well derived from some of Yama's titles, in the Greek form. Thus Ser-adah (Ser, Lord of the obsequies, or sacrifice to the dead, and Sradah, made of the Piri or Manes) or from Sri-pa (the blood-drinker), and the name of the peculiar head-dress worn by the priest in honour of Serapis, KALANTIKA (destroyer of time), another of Yama's cognomina, clearly indicates both the country and the nature of the God.

The God was often represented with a corn measure upon his head (emblem of that the sun had departed, or winter solstice), and attended by a monster with three heads (as before-mentioned), the centre head that of a lion, the left one that of a ravening wolf, the right that of a dog, the three bound together by the writhing body of a serpent, which raises itself up towards the hand of the god. The head of the lion here typified the present, as being between the past and the future, and of greater consequence than they; the wolf, the past, as time devours all things; and the fawning dog, the hopeful future; whilst the great serpent, the evil principle in nature, and the regent of Hell, kept all fast bound within its folds, awaiting judgment from the hand of God.

The statue of Serapis at Alexandria was of colossal size, the feet being of marble, and the body built up of divers woods and metals, and the figure seems to have served the Alexandrian Jew, who wrote the latter part of the Book of Daniel, as the model for his image in the dream of Nebuchadnezzar. This mighty statue was placed in a magnificent temple, built to receive it, upon an artificial hill, raised high above the surrounding city, and approached by 100 marble steps, totally unlike any native Egyptian temple, but exactly agreeing in many respects with those of India, as the famous one erected to Siva at Tanjore plainly shows.

*(To be Continued.)*


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### Masonic Notes and Queries.

In "Nineveh and its Palaces," by Bonomi, in fig. 174, is represented a King attached to whose Necklace, so as to hang on the left breast, are his jewels, one a cross like a Maltese Cross, while the other represents a sun surrounded by a circle. To the front of the King depicted within the margin of the tablet are—A sun within a circle, the symbol representing two horns, the winged globe of the Assyrians, and what is apparently a tent surmounted by a crown. In the same work there is mention of the representation of a King wearing the following emblems on his necklace, the Sun surrounded by a ring, the Moon, the Maltese Cross, the two-horned symbol, and the three-horned cap within a ring. How are these symbols explained apart from Masonry? I have not heard of any such explanation.

MASONIC HERMIT, 32°.

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NOTICE TO SUBSCRIBERS.—The publisher would feel obliged if any subscriber having surplus copies of No. 1, would kindly send them to the Office, as none now remain in stock. Stamps will be remitted to senders for defraying postage.



## Reports of Masonic Bodies.

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

A MEETING was held the 17th day of the Egyptian month Thoth, answering to March 17th, 1881, within their Rooms, 30, Hope-street. Ill. Brothers Stephen Robertson, 32°, M.W.; Ill. Jno. McInnes, 31°, S.W.; Ill. S. M. Campbell, 32°, P.M.W., acting J.W. Bro. Archibald Galloway, of Lodge "Alexandria," Jubbelpore, Bombay, No. 1065 (E.C.), paid the full fees and joined the Rite.

Bro. John Quin, of "Glasgow Kilwinning" Lodge, No. 4 (S.C.), was proposed and duly accepted for next meeting.

Owing to the inclemency of the weather during the winter, this Chapter held no meeting since November until the 17th February last, the principal office bearers, although in business in the City, their residence being in the country, it was inconvenient to attend, but with the favourable change they will now be held monthly.

Several Sir Knights presented the Chapter with necessary requisites, viz.—Beautiful bronze urn, Shekinah, set of jewels and cordons, laurel and olive wreath and crown, delta, handsome set of pillars with arch, and nine signs of Z for 6°.

This Chapter has been furnished by Messrs. Stillwell and Son, with a complete and very handsome set of "Rose Croix" swords, &c., &c.

Owing to the severe illness of the Ill. J.W., Ill. Bro. John Walker was appointed to act *pro tem.* Ill. Bro. J. McWaters was elected Guard of the Tower. Ill. Bro. William Fullerton Shaw was elected Subl. Grand Commander of Senate, *vice* T. M. Campbell resigned. A vote of thanks having been awarded the chair, the Chapter was closed in Antient and Primitive form.

### "ORION" ROSE CROIX CHAPTER, No. 3.

THE Members of this Chapter assembled at the Masonic Hall, Havant, on the 22nd inst. Sir Knt. J. Clay as M.W. (in the absence of Sir Knt. Harrison); J. Purnell, S.W.; J. Clarke, J.W., for the general work of the Chapter. The progress of the Rite was discussed, and subsequently the Festival of Nature was celebrated. Bro. Ill. Gd. Master of Ceremonies, J. N. Hillman, acting as President; the completion of the Festival taking place at the Dolphin Hotel.

### CANADA.

ONTARIO.—A new Mystic Temple, 32°—94°, has been constituted at Toronto, the capital of Ontario, under more than usually distinguished auspices, and we wish our Canadian brethren all the prosperity they expect. We repeat that we shall be glad at all times to hear of the continued success of the Antient and Primitive Rite in Canada.

### ITALY.

NAPLES.—We are glad to have tidings from the Egyptian Reformed Rite. If our Italian brethren should elect as Grand Patron and Hierophant our truly illustrious Bro. General Guiseppe Garibaldi, who has the advantage of being also a Member (33°) of the Antient and Accepted Scottish Rite, we doubt not this sovereign body would secure his acceptance of a post alike honourable to himself and the Rite.

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

### ROSE CROIX CHAPTERS.

LONDON.—ROSE OF SHARON, No. 6.—First Tuesday, at the Chapter House, 77½, Bishopsgate-street Within, at 7 p.m.  
LIVERPOOL.—LILY OF THE VALLEY, No. 7.—Third Friday, at 40, Castle-street, at 7 p.m.  
GLASGOW.—St. ANDREWS, No. 9.—Third Friday, at St. Mark's Hall, at 7 p.m.  
GLASGOW.—SPHYNX, No. 8.—Third Thursday, New Masonic Hall, 30, Hope-street, 7-30.

## ANCIENT ORDER OF ZUZIMITES.

### INSTITUTION OF THE GRAND TABERNACLE OF ENGLAND.

PURSUANT to the constitution, breast laws, and ancient usages of the order, a convention of the representatives of the rite was held on January 23rd, at the rooms of the "Alpha," Tent No. 1 (England), A.O.Z., at 46, Church-street, in the city of Liverpool.

The meeting was called by special circular, and there was a very good attendance of delegates.

Bro. W. H. Quilliam presided, and having addressed the members at considerable length on the objects of the meeting, read extracts from the constitution of the Order, and explained the powers and privileges of a Grand Tabernacle.

At the close of Bro. Quilliam's address, on the motion of Bro. C. James, seconded by Bro. J. Jeffery, it was unanimously resolved, "That it is the sense of this meeting that a Grand Tabernacle of the Ancient Order of Zuzimites be at once instituted for the Kingdom of England.

The Grand Tabernacle having been duly instituted according to ancient rite, the meeting proceeded to the selection of officers, the following being unanimously chosen:—

M. Worshipful Gd. Mast.—Bro. W. H. QUILLIAM, Solicitor, Liverpool.  
M. W. Gd. Senior Deemster.—Bro. CHARLES JAMES, Walton.  
M. W. Gd. Junior Deemster.—Bro. JAS. JEFFERY, Everton.  
M. W. Gd. Recorder.—Bro. F. W. VAUGHAN, 39, King-lake-street, Edge Hill, Liverpool.  
M. W. Gd. Custodian.—Bro. ISAAC SHARPLES, Toxteth Park.  
M. W. Gd. Senior Warden.—Bro. ADAM GIBSON, Paddington.  
M. W. Gd. Junior Warden.—Bro. J. HADDOCK, Liverpool.  
M. W. Gd. Senior Guide.—Bro. J. L. PANNELL, Liverpool.  
M. W. Gd. Junior Guide.—Bro. HENRY NETTLETON, Windsor.  
M. W. Gd. Sentinel.—Bro. GEO. VALENTINE, Manchester.  
M. W. Gd. Tyler.—Bro. S. G. KING, Liverpool.  
M. W. G. M.—Bro. JAMES, Liverpool.

On the motion of Bro. T. J. Smith, it was resolved to hold the regular annual sojourn of the Grand Tabernacle in the month of January in each year.

It was also resolved to adopt the "KNEPH" as the official organ of the Grand Tabernacle.

A vote of thanks was passed to the "Alpha" Tent for the use of their tent-room.

Bro. J. L. Pannell, M.W.G.S.G., felicitously responded. After a few encouraging speeches by Bros. Quilliam, M.W.G.M., James, M.W.G.S.D., Jeffery, M.W.G.J.D., and other brethren,

The Tent was duly struck according to ancient rite.

Any information relative to the above order can be obtained from the M.W.G. Recorder.

BRO. F. W. VAUGHAN,  
Accountant,  
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## THE LEGEND OF THE HERMIT OF ESKDALESIDE.

In the fifth year of Henry the Second, after the Conquest of England by William, Duke of Normandy, the Lord of Uggelbarnby, then called William de Bruce, the Lord of Sneaton, then called Ralph de Piercie, with a gentleman and freeholder called Allatson, did in the month of October, the 16th day of the same month, appoint to meet and hunt the wild boar, in a certain wood or desert called Esk-dale-side. The wood or place did belong to the Abbot of the Monastery of Whitby, who was called Sedman. Then the aforesaid gentlemen did meet with their boar-staves and hounds in the place aforesaid, and there found a great wild boar, and the hounds did run him very well, near about the Chapel and Hermitage of Eskdaleside, where there was a monk of Whitby, who was an hermit. The boar being sore pursued and dead run, took in at the Chapel door, and there laid him down and presently died. The Hermit shut the hounds forth of the Chapel, and kept himself within at his meditations and prayers, the hounds standing at bay without. Then came the gentlemen to the door of the Chapel and called the Hermit, who did open the door and come forth, and within lay the boar dead; for the which the gentlemen in a fury because their hounds were put from their game did run at the Hermit with their boar-staves, whereof he died. Then the gentlemen knowing and perceiving that he was in peril of death, took sanctuary at Scarborough, but the Abbot being in great favor with the King did remove them out of sanctuary, whereby they came in danger of the law, which was death for death. But the hermit, being a holy man and very sick and at the point of death, sent for the Abbot, and desired him to send for the gentlemen. The Abbot so doing, the gentlemen came, and the Hermit being sore sick said, "I am sure to die of these wounds. The Abbot answered, "They shall die for thee." But the Hermit said "Not so, for I freely forgive them my death if they be content to be enjoined to this penance for the safeguard of their souls." The gentlemen being there present, bid him enjoyn what he would, so he saved their lives. Then said the Hermit, "You and yours shall hold your lands of the Abbot of Whitby, and his successors in this manner, that upon Ascension-eve, you, or some for you, shall come to the wood of Stray Head, which is in Eskdaleside, the same day at sun-rising, and there shall the officer of the Abbot blow his horn, to the intent that you may know how to find him, and he shall deliver unto you, William de Bruce, ten stakes, ten strout-strokers, and ten yedders, to be cut by you, or those that come for you, with a knife of a penny price; and you, Ralph de Piercie, shall take one-and-twenty of each sort to be cut in the same manner; and you, Allatson, shall take nine of each sort, to be cut as aforesaid; and to be taken on your backs and to be carried to the town of Whitby, and so to be there before nine of the clock of the same day. And at the hour aforesaid (if it be full sea, to cease that service), as long as it shall be low water, each of you shall set your stakes at the brim of the water, each stake a yard from another, and so yedder them, as with your yedders, and so stake on each side with your strout-strokers, that they stand three tides without removing by the force of the water. You shall do this service in remembrance that you did slay me, and that you may the better call to God for repentance and find mercy, and do good works, the officer of Eskdaleside shall blow—Out on you—Out on you—Out on you—for the heinous crime of you." \* \* \* \* \*

And in the presence of the Abbot and the rest he said, moreover, these words, "In manus tuas, Domine, commendo spiritum meum, a vinculis enim mortis redemisti me, Domine veritatis, Amen." So he yielded up the Ghost, A. D., 1159.

MASONIC HERMIT, 32°.

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## Reviews.

The *Anaclypsis* of Bro. GODFREY HIGGINS, 30°, Vol. 1. Republished by J. Burns, 15, Southampton-row, Holborn.

THERE is a wealth of closely reasoned information in this work which cannot fail to be of interest to Members of the Antient and Primitive Rite of Masonry. Almost every chapter of this interesting volume, collected with erudite industry, from ancient and modern authors, illustrates in some form the broad and abstruse teaching of our valuable Rite, convincing, step by step, the diligent enquirer after truth that all other systems of Masonry are effete and puerile when compared with this.

The object of the author is to prove that at the most remote period there existed a great and learned race of blacks, or perhaps negroes, who established a system of universal religion, and ruled peaceably over Asia, by a dogma which he shews to be the same as primitive Christianity. The religion of this ancient race was Jain Buddhism, as taught by the Gymnosophists or Samaneans, and spread from the regions of Balk and Samarcand. He traces the system amongst the Llamas of Thibet, through the Ethiopians to the Egyptians, amongst the Druids of Britain, the descendants of Abraham, Cushite, Babylonians, Parsees, Brahmans, Chinese, Greeks and Romans. He shews that Abraham paid tithes to the Caananitish Melchisedek, king and priest of justice, occupying Mount Gerizim. All the myths of mankind, he argues, originated with the veneration paid to the sun, as the Shekinah of the Supreme Being, considered, subjectively and objectively, as Creator, Preserver, and Regenerator; and following the sun came the Heavenly Hosts, or the planetary disposers, which have originated our days of the week; thus, the planet Budd is called by Anglo-Saxons, Woden. Possibly the very earliest system may yet be exhumed from the monuments of South America, separated from us in distant ages by the sinking of the somewhat mythical Atlantis.

Our author argues that the first chapter of Genesis, or Book of Wisdom, is Buddhistic, which causes the world to be created by the Aleim, or Trinity in Unity. The second to the fourth chapter, or Book of Generations, is in agreement with the Persian and Babylonian *culti*, the Deity is termed Jehovah Aleim, and we are informed that a tabernacle was erected in the east of the Garden of Eden, for the Persians turned to the East or rising Sun, the Jews to the West, as did the Egyptians, who term Osiris the Lord of the West. The third book, or fifth chapter, he terms Brahminal, the Supreme Being is termed Aleim or God, and allows animal food, which is denied in the previous book. Cain, like the primitive Buddhists, sacrificed the fruits of the earth, our bread and wine, whilst the Brahmans killed the lamb of the flock. This originated the first religious war, which separated the followers of Buddha and Vishnu, and is signified to those who understood the concealed sense in the death of Abel. Powerful arguments are brought to show that the first line of Genesis should read, "By wisdom (the second person of the Cabalists) the gods (triune) created the planets (or disposers) and the earth;" a reference to judicial astrology as it existed at Babylon long prior to the time of Moses. In this species of Sabeism, reasoned to an abstraction, he finds the Trinity of the ancient races—the worship of AUM or HAM.

Not the least interesting part of this volume is the discovery of the Hindu Neroses or great year of 600 years of 365 days, corrected from that of 608 years of 360 days, in all ancient chronology, it is the system of the Phoenix upon which the Jewish Rabbis based the chronology of their sacred law. He proves that at the period when the Jews were expecting their Messiah, the Hindus reckoned the lapse of eight avatars or Neros of 600 years, from the entrance of the Sun into Taurus, and that other nations were looking forward for the ninth Cycle, believing that a tenth would close the Yug or age, covering 6,000 years. The Sun, at the vernal equinox, entered Taurus about the year 4,700 B.C., but at the autumnal equinox 11,000 B.C. It is from this period that the religious Mythos of this 8th age was derived; and was perpetuated by the festival of the bull Apis, and the bull headed representations of all nations, even the golden calf which Moses ground to powder. After a period of 2,160 years, by the procession of



the equinoxes, the sun entered Aries, the ram or lamb, Christna was recognised as an avatar, and religious wars occurred which separated the Brahmins and Buddhists. The myths was corrected, and the ram-headed deities substituted for the bull-headed. The Egyptians adopted both symbols at their festivals, but worshipped them no more than the Roman Catholics do their images of saints. Buddhas is Bacchus or the Sun in Taurus, and Christna is Hercules or the Sun in Aries, 7-600=4,200 years B.C., which brings the close of Christnas, cycle of the ram or lamb to the advent of the last recognised Buddha, or 600 years B.C., for doubtless three great and real incarnations are symbolised under the allegorical histories.

The weakest part of the theory seems to be that 4,800 years seems scarcely enough to allow sufficient time for the historical part of the eight Avatars, and to give a larger period of time would destroy the system of 600 years. But on this point the student of the *Anacalypsis* must form his own opinion.

We may occasionally return to this valuable work, for the re-publication of which we are so deeply indebted to the enterprise of Bro. James Burns.

*Chrestos: A Religious Epithet; its import and influence.* By J. B. MITCHELL, M.D., L.F.P.S. London: Williams and Norgate, 1880.

THIS is a remarkable book, compressing into a few brief pages, the researches of many years, what may be termed the Essence of all Religions, and extracting the Good and True from the Evil and False. Successive forms of religion have from time to time arisen and have been overlaid with the garish frippery of the several priesthoods of the various formulated systems, but the Truth never fails to continue and prevail. Without the True there could be no Good, and the Good is that to which adoration, no matter where or when, is paid. All religion has its root in morality, and morality is independent of any doctrinal teaching. No theological dogma can add one iota to morality, no theological dogma can do otherwise than distort the inherent principles of the human mind. How pitiful are the modern lucubrations of our esteemed and lauded philosophers, by the side of the sublime teachings of the Egyptians and the authors of the Vedaic system! How dwarfed is the ethical system of the Neo-Platonicians when compared with the sententious utterances of the men who founded ancient Athens, and reared the vast structures of Egypt, of Babylon, of the primitive Aryan region! Like a thread of gold, perfect and indivisible, the Christian doctrine, the doctrine of Kreesna, the doctrine of Osiris, passes through every emotional form of the religious idea, and Bro. Mitchell here gives us the quintessence of it all. He shows us that even in the early ages of that religious corporation legally sanctioned by the murderer Constantine, and now called Christian, the patristic writers still invoked the primal good as Chrestos, the On-nofre or Good Being or Osiris, the representative martyr, king and hero of ancient Egypt; and thus the links between the vague and deceptive forms of mere lip-servers and professional teachers of unsubstantial visions, and the truthful morality of necessity and beneficence is now for ever broken. We recommend this little book to our readers.

*The Aberdeen Masonic Reports for 1881.* Edited by Bros. CROMBIE, WHITE and McCONNOCHIE. Aberdeen, 1881.

THIS is a useful guide to all Masonic sodalities existing in the good old Granite City. Lists of the Provincial Grand Lodge of the Craft, and of the lodges under the Grand Lodge of Scotland are given with great care and accuracy, together with attested accounts of income and expenditure. In fact the seventy-six pages of the "Reporter" are a complete Masonic Directory for Aberdeen. But in addition to the usual information given in such publications we find articles of general interest bearing on the history of the local lodges and chapters, together with judicious topical essays bearing upon special events connected with the Craft. There are many Brethren from Aberdeen in London who would find their recollections gratefully stimulated by a perusal of this very useful publication, the plan of which deserves general adoption throughout the Empire.

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