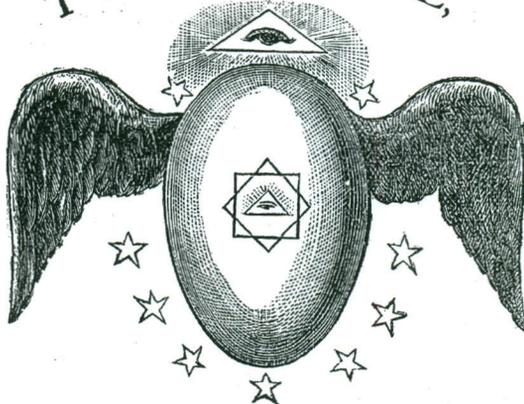


TOLERANCE,
PEACE, TRUTH.



THE KNEPH

Official Journal of the Antient and Primitive Rite of Masonry.

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

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

VOL. I., No. 3.]

MARCH 1st, 1881.

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

EDITORIAL: AN APOLOGUE APPLIED.

ONE of the traditional anecdotes respecting Freemasonry relates to Queen Elizabeth being uncertain in her mind as to the objects of the Masonic organization, and also hearing that Masons were in the possession of extraordinary secrets, determined upon having a trustworthy report; she therefore deputed certain well-beloved and true men to proceed to York, the traditional head-quarters of Masonry, and there obtain for her, information of, upon which to found some ulterior decision as to, these much suspected subjects. Something after the manner of Cæsar, with a slight but important variation, they came, they saw, and they *were overcome*. The august lady took their faithful report and molested the Freemasons no more. Why should this apologue appear in the columns of THE KNEPH? For this main reason, that it is desirable to point out that in the first instance THE KNEPH is a Craft periodical, and in the second, desires to spread a true and clear knowledge of Masonic Science. One of our contemporaries, *The Freemason* has chosen to make certain invidious attacks upon THE KNEPH, and has absolutely attributed to the Editor not only a desire to attack Craft Masonry, but in no unmistakable language asserts that it has been done. Such a misrepresentation demands at our hands unqualified contradiction. We hold that Craft Masonry (as by law established) is the very root and foundation of all other Masonry, just as the

Protestant Churches with its ritual and prayer book is the root and foundation of the healthier part of the religious sentiment of the land. From the three degrees no one can depart without error, as truly and unfeignedly no one can have a system of mathematics without definitions and axioms. This being asserted without any qualification whatever, what is it desirable next to say?

We think that if certain of our brethren, instead of trembling at the abyss, imitated the wise discretion of Queen Elizabeth, it would be far more to the purpose than contending over matters to them at present purely speculative and hieroglyphical. If some faithful and trustworthy brethren ventured to make enquiries as to the actual nature of the Antient and Primitive Rite, the Swedenborgian Rite, and other Degrees, of the constituted and legal authorities of those Rites, they would find their reward in the result of their enquiry. Those who have entered upon these phases of Masonry, unanimously agree that pleasure and profit has accrued upon their researches. Those, however, who exercise their minds in abusing these Rites, are in the position of Queen Elizabeth before she issued her commission of enquiry. It is all very well to ask questions, it is another thing to answer them. According to the apocryphal anecdote, Her Majesty's commissioners were fully informed, and reported that all things were right as they should be. This generosity of behaviour is not however extended by the opponents of the



Antient and Primitive Rite, the Swedenborgian Rite, and certain other Rites; like so many sharpshooters, one takes a shot at the mystery in one direction, and another in another. Instead of boldly saying "What is this you have to tell us?" they scrape their fingernails against the stony details of the structure and do not make headway for themselves or anyone else. This is injudicious and puerile. So far as we are concerned we have been ever willing to impart the principles we hold, to those qualified by the possession of the Craft Degrees, for their due enlightenment. It is a fact that certain fees are payable, but they are small in comparison with what is given in any of these Rites, but the whole Fraternity would certainly stare with indignation if it were proposed to confer the three Craft Degrees on anyone, no matter whom, who chose to make it the matter of a newspaper correspondence. This much we will add and so conclude the matter for the present. We demand in all these Rites, a faith in God, the possession in a legal and proper manner of the Craft Degrees, and a good character. The very slight fees we expect only pay the expenses of management, and when we can give, the Charities receive the benefit. But of the nature of our institutions, those who, from interested motives, show themselves ignorant and prejudiced opponents, are and would ever remain self-excluded. Those who knock with an earnest desire for knowledge are always welcome.

AUM. UMA. I AM.

IN these mystic words, it seems probable that the *grammatical* form of the *present*, was originally the same in languages of Aryan derivation. The pronoun is comparatively a modern part of speech, and may therefore be regarded as redundancy in the English translation "I AM," the original having been simply "AM," the first person singular THE UNITY, indicative mood, present tense of "BE," "BEING" the act or quality of existence, which, as the earliest perhaps of verbs, in reality, had no moods or tenses beyond AM, which comprised in the "present," the past and future. The verb "to be" expresses eternal existence, while its *parts* were gradually invented, to express the *necessities of time*, as distinguished from Eternity. Just as it is only the motion of heavenly bodies that enable us to separate time from Eternity. When it was said, from the burning bush, to the great Law-giver, "I am," there was probably no pronoun used; and the editors and translators of the Bible, by attempting to improve "AM" failed to perceive, even if then they had known, AUM, A'M or O'M; A and O being, in oriental languages, generally interchang-

able, the expression of the *absolute present*. Again, in the most ancient of the Vedic hymns, long anterior to the time of Moses, the same word, but with transposed letters, seems to be indicated in "UMA" the Divine Wisdom, Saint Sophia, the female element of Deity, and personified spouse of "Siva," who, regarded as "time," is the third person of the Hindu Triad; and at the final doom, according to the metaphysical founder of Hindu religion, will be absorbed in the UNITY. The same analogies are suggested by the Latin "S UM" I am, while the Greek EIMI from the obsolete "EO" still preserves some significance.

The Hindus evidently do not regard this word AUM, as of only two letters, (which some assert) for they distinctly describe it as emblematic of the "three" persons of their Triad. Speculating on this point, a suspicion might be created in the inner recesses of the mind, and difficult of explanation, that the "I" in "I AM" with reference to the Mosaic "name" is *not* a pronoun, although a coincidence, and that like "S" in the Latin "SUM," while it is *not* a pronoun, of course it relates to the radical AUM.

These are but random references to the sources whence many complex ideas have proceeded, and not dogmatic theories. As such they may afford a clue to those who are interested in the most interesting of all speculations—"the unknown."

RAHU.

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.

IF any apology is necessary for the short series of articles we propose to insert in the pages of THE KNEPH under the above heading, it is to be found in the general difficulty that the founders of New Bodies of our Rite, especially in the Provinces, may have to deal with in determining which, amongst many conflicting authorities and diverse opinions, may be safely trusted to lead them aright, and with as small an expenditure as possible, to enable the infant chapter to commence work. We propose to sketch briefly the various requirements of the several degrees, and where practicable, to make such suggestions for their home production as may enable ingenious brethren to aid in the embellishment of their chapter, whilst others may be rendering a like good service in working up its ceremonies. And the first thing that strikes us as all important in giving full effect to the beautiful ritual of these high grades is Music—without music even the impressive ceremony of the 3rd degree loses half its effect, and as most of the higher degrees, and especially the "Rose Croix," are capable of being made far more impressive when musically rendered, we recommend its adoption where possible; and in order to overcome any difficulty from want of sufficient Rituals, we have caused a complete set of the chapter odes, and scripture extracts

(the latter pointed for chanting) to be printed separately, these can be supplied to each chapter, as many as needed, at the rate of sixpence per copy.

We now come to the

FORM OF THE CHAPTER.

This necessarily depends to a considerable extent on the room or rooms at the disposal of the members; but we may assume generally that only one room, with its ante-room or screened lobby, is procurable, and that it is sufficiently large to be divided into two unequal parts, by curtains run on a rod or cord, from North to South, leaving a sufficient space in the Eastern end, for the chair of the presiding officer and others, and also for the furniture peculiar to the degree.

In that of Discreet Master, we have first the Shekinah or visible glory, which should be a transparency, and may be thus rendered: a sun with rays; in the centre a Serpent having its tail in its mouth forming a ring, which again encloses a triangle, within which is a smaller circle enclosing a five-pointed Star, having in its centre the letter G on an equal limbed cross; on each of the three sides of the triangle are depicted the initials of three of the names of the nine Archés, either in Hebrew or English, the letters are J.J.J. E.E.J. A.E.J. This frame is suspended or supported from the floor over the head of the M.W., at a sufficient distance from the wall to admit of a light behind. Given a frame about 3 feet square, over which is strained a piece of linen; a bottle of Judson's yellow dye mixed with a little mucilage; a cake of Indian ink, and a little artistic ability, and you have, at the cost of three or four shillings, what would probably cost twenty-five or thirty if ordered from the Masonic furniture maker.

(To be Continued.)

Correspondence.

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

To the Editor of THE KNEPH.

DEAR SIR AND BROTHER,—Fully agreeing that all controversy amongst true Brethren, who have the honor and dignity of the Craft at heart, is to be deplored, yet I cannot allow the statements recently put forth in your contemporary the "Freemason" by certain Members of the A. & A. Rite to pass unchallenged; and, actuated by a love of truth beyond all things, I venture to ask your insertion of the following facts, culled from the Records of the self-styled Northern Jurisdiction of the United States of America. Gourgas at Boston, Mass, in Sept., 1851, stated as follows:—"I was one of the founders and Grand Secretary of the Sov. Grand Consistory 30°, 31°, 32°, from the 6th August, 1806; I am a friend to truth and justice. (Signed) John James Joseph Gourgas."

The records of his Craft Lodge read as follows:—"L'Union Francais Lodge, No. 17. This is to certify that the records of this Lodge, show that John James Joseph Gourgas, was initiated therein as an Entered Apprentice on the 19th day of June, 1806; John W. Simons, W.M. and P.G.M. State of New York. (Countersigned) C. BANER, Deputy District G.M." There are no records, showing that GOURGAS ever passed F.C., or that he was raised to the sublime degree of M.M. At any rate, in the short space of 50 days from initiation, GOURGAS parades as 33° and Grand Secretary. Is any comment needed here?

It is needless again to recapitulate how this so-called

Northern Jurisdiction was formed in defiance of authority from a Lodge of perfection. How their first business was to expel many worthy brethren (who, faithful to their obligation, had refused to have any dealings with the handful of schismatics) the very same tactics being afterwards successfully followed in England by Gourgas and Goss.

Again, let us quote their own records, published by themselves. "The Grand Orient of France received a representative from the supreme council 33° of the U.S.A. (Cerneau) Bro. H. J. ΣΕΥΜΟΥΡ, 33°, at 16, Rue Cadet, Paris, and accepted his nomination of Ill. Bro. Huillant; as a guarantee of friendship near the G.O., at the same time appointing JOHN J. CRANE Grand Master of the Grand Lodge State of New York, as the representative of the G.O. near the Supreme Council (Cerneau) of the U.S.A."

These Patents of the A. & A. (and also of the A. & P. Rite), were vized by Marshal Magran, Grand Master of the order, Heuillant, Grand Master Adjunct, and Thevenot Grand Secretary, and sealed with the Broad Seal of the Great Orient of France; all of which is printed in the Calendar of the G.O. for 1867. In the face of these facts I really cannot understand that any doubt should exist as to the authenticity of the Cerneau Council, or to the irregular constitution of the so-called Northern Jurisdiction. Certain Masonic historians of the circumstances connected with this matter, although apparently implicitly trusted by the Editor of the "Freemason," do not receive the same blind trusting faith on the part of experienced authorities on this side of the Atlantic.

In all truth and friendship, fraternally yours,

W. YOUNGBLOOD, 33°

Grand Representative.

New York, Jan., 1881.

(Cerneau Council.)

[We print this letter although we think it should rather have appeared in the columns of the *Freemason*. Our contemporary is more connected with the A. & A. Rite of Masonry than we are. We have only at heart the onerous task of raising the status of thoughtful Masons wherever they may be, and we view with concern and alarm the continual petty cavilling going on in various directions. It is not improbable that we shall be forced by the intolerance of the Ancient and Accepted authorities to publish facts of a nature not likely to please that exclusive, aristocratic, and military society. But, as we have said before, if they will let us alone, in our rightful position, we are disposed to limit our remarks within the confines of ordinary Masonic Journalism.—Ed. K.]

To the Editor of THE KNEPH.

DEAR SIR AND BROTHER—The appended extract from the constitutions of the Antient and Primitive Rite will be a sufficient answer to the questions 2 and 3 of a correspondent in a letter to the "Freemason" of the 5th February, who conceals his identity under the pseudonym of a "A West Country P.M." Will it be considered un-masonic if I invite the said correspondent's attention to a quotation from John Stuart Mill, in the "Freemason's Magazine" of February, page 321? "He who only knows his own side of the question knows very little of that."

Yours truly and fraternally,

JAMES HILL, 33°

G. Sec. Genl. A. and P. Rite

EXTRACT ABOVE REFERRED TO.—"And furthermore it is declared that the Antient and Primitive Rite do now and for ever waive and renounce all claim over the three first or symbolic degrees, and that no person shall be received unless he be a Master Mason in good standing."

Notices to Correspondents.

STRESS of space prevents the immediate insertion of several articles under consideration. Among these articles we find—Egyptian Masonry, Crata Repoa, Antient and Accepted Rite, The Legend of the Hermit of Eskdale-side, Satanic Masonry, and others. Our very limited conditions of space must be one excuse, perhaps it may ultimately be found of value. The amount of miserable misknowledge, not ignorance, of Masonry forces us to give what we can in homœopathic doses.

J. R., Devon.—No Masonic body has anything to give; if, as you say, you are a Banker, stick to your Bank, and by all means avoid eccentricity. It is possible former vagaries have brought you to this retirement; on the other hand, always keep appointments.

J. B. M., Paris.—Address not ascertained, for purpose mentioned see next month's issue.

W. J. H.—Will find a suitable reply in another part of our columns.

B. C.—Will send paper; but beware of the double obligations.

We shall be obliged by correspondents writing on one side of the paper only; and, if possible, we will give insertion to their communications at once, if not inserted, it must be regarded as a courteous refusal. No papers being returned, copies should be kept.



LONDON, MARCH 1, 1881.

OUR Brother, William James Hughan, by whose untiring literary exertions the Masonic world has so much profited, has, we are sorry to say, a grievance. If it will pour balm upon his wounded spirit to state that the Bronze Star of Merit for literature was in no wise conferred upon him for the purpose of identifying him with the Antient and Primitive Rite, we are glad to do so. The Antient and Primitive Rite, in common with the Society of African Architects, has an unquestionable right to confer its distinctions where it thinks proper; and on referring to page eight of our number one, we do not find our Brother Hughan in any way claimed as being one of our number: if he had been a member, his proper degree would have been added, as in the case of the preceding list of members. But we are sincerely sorry that the exigencies of our printing staff did not anticipate the necessity of his letter to a contemporary. The Editor of this journal wrote privately to Brother Hughan, and if there had been space, any disavowal of membership would have been inserted. By an unfortunate series of circum-

stances it was impossible to do so. With the kindest respect for Brother Hughan, we hope and trust that the prominence of these few lines will "heal" the wound it was not intended by us to produce; and we cordially wish Brother Hughan health and longevity in his admirable pursuits as connected with Masonry or any other subject of literary interest.

* * *

Our contemporary, the *Freemason* has evidently not read our brief note on Adoptive Masonry, at page fourteen of our number two. Why the Editor should charge us with, "evidently seeking to introduce that 'folly of follies' Adoptive Masonry, and the utter nonsense of the so-called Reformed Egyptian Rite of that chief of impostors, Cagliostro," we know not. We diametrically controvert the introduction of any Adoptive Rite in our note, and say we cannot advocate it, in as many words. The Reformed Egyptian Rite Note was an article of general news, and not one word was said about "that chief of impostors, Cagliostro." We are not aware that the promotors of the Egyptian Rite, reformed or otherwise, know anything about Count Cagliostro—the most probable state of the case would be that they are not. At any rate we are guiltless of this count in the indictment.

* * *

Again, we are charged with an attack on Craft Masonry. We fail to see it. Where is it? We made some remarks about the accumulative and distributive forces necessarily occupied with the Craft Charitable Funds; but this is most decidedly a matter within our functions. Surely, when in purse and person we individually aid the charities and the general cause of Masonry, we have a right to express our opinions, however humble and even unfounded as they may possibly be, as to the use made of such funds. No individual was attacked, it is only a general principle that is involved.

* * *

In a review in the *Freemason* we are charged with designating Freemasonry a "Convivial Club;" unless the beneficent authorities who instilled into our very small portion of the general knowledge of the English language administered at schools, brought us up wrong—we cannot perceive the idea attributed to us by our esteemed contemporary. But the fact is, that in many parts of the country (but not fortunately among thoughtful Masons) there is perhaps too great a tendency to turn our meetings into convivial associations. But the idea is duly suggested by our contemporary, and the hint shall not be lost upon us.

Although reports of the Swedenborgian Rite are given in our pages, it is desirable again to point out that the Rite is wholly distinct from, and forms no part of Antient and Primitive Masonry. Very few Swedenborgian Masons are members of the latter; indeed, if they were it would not signify, as the ceremonies are entirely different in every way, in no sense allude to any of the degrees of the Antient and Primitive system, and if either of them were withdrawn, the integrity of the other would remain unimpaired, so that the opponents of either may be sure that in attacking, they are merely fighting with shadows they cannot see.

* * *

In face of the progress which the Antient and Primitive Rite of Masonry is making, we may mention one thing which cannot very long be delayed. The Statutes will have to be strictly enforced as to fees, admissions, and promotions. An interval of 6 to 12 months should be required between each of the three series into which the Rite is divided, and although at the present stage it may not be advisable for the Executive to interfere with the fees required from members by subordinate bodies of the Rite, yet it is becoming necessary that the Sovereign Sanctuary carry out rigidly the regulations governing the admission for 31°, 32° and 33°, both as to qualification and the fees payable for these grades by the Statutes.

A PLEA FOR THE HIGH GRADES.

IN Masonry, as in other Societies, there must be room for individual opinions; and as these come to be expressed, the holders of similar views will naturally incline to affiliate themselves with a body whose general teachings are in consonance with their own beliefs, or if no such body is in existence to become the nucleus of a new one. And surely this individuality is the life of Masonry as it is of Religion. If all were reduced to one dead level of thought, stagnation would result and Masonry would become as nearly dead as it was before the revival. We honestly believe that the impetus given to Craft Masonry in the nineteenth century, is due as much to the varied degrees collectively known as the High Grades, as to the intrinsic merits of Craft Masonry itself. So long as the Ancient landmarks are not lost sight of, we cannot but regard the High Grades as a valuable medium of Masonic education and an aid to Archæological research. It has been objected by some who pride themselves on being Craft Masons only, that the

High Grades are of comparatively recent origin, and are the compilation or invention of individuals; by others, that as some of the degrees are purely trinitarian in their teaching, they cannot be said to be open to professors of all Creeds, acknowledging one Creator: again it is urged that the titles assumed in some degrees are unmeaning and absurd, and where they refer to persons or places and events known in History, they are either historically incorrect, or manifest plagiarisms from Ancient teachers by nineteenth century compilers. We have seen all this stated and re-stated *ad nauseam* in the columns of the Masonic Journals: the writers being themselves generally profoundly ignorant of the inner teaching of the High Grades, and apparently derive their crude opinions from a published ritual or from the oral description of a particular ceremony. First, then, let us see what supreme claim to Antiquity Craft degrees have over the High Grades. Its authentic records date back about a century and a half, whilst its legends refer to King Solomon's Temple, any evidence in support of said legends being entirely absent, and the ritual itself bearing evident marks of an eighteenth century manufacture. It is very remarkable that very shortly after we have any authentic records of Craft Masonry, we begin to hear something of the High Grades, and we should not be very much astonished to find some learned Brother putting the startling proposition forward some day, that so far from the High Grades being an offshoot or parasite of Craft Masonry, as a Brother put it recently; the latter was an adaptation of the former with a spurious antiquity given it by the invention of the murder of H. A., and its consequent connection with Solomon's Temple. We venture boldly to assert that no proof of any antiquity can be honestly traced, earlier than the beginning of the eighteenth century; and in the first quarter of the eighteenth century we find records of High Grades, evidently then the relics of an old and elaborate system.

The supposed connection of Craft Masonry with the operative guilds, we distinctly refuse to believe; it suited the purpose of giving a quasi-historical character to Craft Masonry by tracing its supposed descent through the operative guilds of the 14th century; but as what facts are known of the constitution of these bodies, are totally unlike Craft Masonry, (but one degree, that of apprentice, being known); and whereas the teaching of the operative guild was essentially Roman Catholic, that of Craft Masonry was and is essentially Judaic. We cannot believe there ever was any connection between them, other than that when the operative guilds had become

extinct, the inventors of Speculative Masonry found a convenient name and ancestral honours in the prestige of the old Brotherhood of operative Masons. So much for the Antiquity of Craft Masonry; now let us see what special claims it has over the High Grades in its Authors.

If Craft Masonry was not the invention of two or three individuals early in the eighteenth century, and amplified by many subsequent writers, and notably in the addition of the Royal Arch which was a manifest crib from a Templar Degree, we should very much like to know where it did spring from; and we pause for a reply. Next, as to the universality of its creed, we have shown that if it could really boast of descent from or through the operative guilds, it must have been Sectarian and Roman Catholic, for we hear nothing of the operative guilds after the Reformation. We are strongly inclined to believe that the original system of which Craft Masonry was an adaptation, was Christian and Trinitarian; and that the elimination of the Sectarian element from it was not in order to render it universal, but simply to support its alleged descent from the Jewish King, and the Workmen of Tyre. We need not, however, much trouble ourselves about this, for anyone who is really acquainted with the High Grades, knows that their teaching, although in some Rites conforming to Christian, and even to Roman Catholicism in form, has an esoteric meaning underlying it, as free from Sectarian bias and false philosophy, as the pure Word of God itself. If Masonry can indeed boast an antiquity and a history, it is not to the Temple of Solomon we must seek to trace it, but to the Ancient Cities of Egypt and India where its emblems, carved on the Temples, buried in the pyramids, inscribed on the mummy cases, all bear witness to the existence of a system, so nearly akin to that of the High Grades, that one cannot doubt but the same sublime truths were taught, under the symbol of Osiris, as later were adopted by philosophers of mediæval time in the invention of Rosicrucianism or Templarism, but necessarily tintured or overlaid with the prevailing craze of the age.

We may remark also that the idea that the ancient faiths were limited to one Creator, and that this belief in one G.A.O.T.U. forms the common bond between Masons of all times and countries, is a popular error. The teachings of the Antient Egyptians and Brahmins, as well as the Sacred Scriptures of the Jews, alike point either to a dual or trinal godhead, and there is and was but one religion either in ancient or modern times which teaches the unity of the Godhead, and that is the Mahommedan; and therefore so far as Christian forms and teaching

are concerned, the high grades are more in accordance with the various creeds of the civilised world, and the remote religions of the primæval world, and far less unsectarian than the narrow and Judaic creed adopted by the inventors of Craft Masonry. Let us not be misunderstood, we have a great veneration for the principles of morality, brotherly love, and good works taught in the Craft degrees, and underlying their symbols, we recognise many important truths; but we are not prepared to admit that it comprehends all truth, still less are we disposed to concede that the occupancy of the master's chair, and the safe anchorage of the fourth degree is the *summum bonum* of human felicity and the acmé of Masonic knowledge.

ASPIRANT.

WHICH OF THE GODS WAS SERAPIS?

BY ILLUSTRIOUS BROTHER CHARLES JAMES, 33^o

(Continued from our last.)

Now though there was a succession of Aphises, often with long interregna between, during which an animal, properly marked, could not be found. So long as the worship continued in its primitive form, that is, as we have just seen, till some time after the commencement of Ptolomey's reign, each Aphis was allowed to die a natural death; but when he ceased to be an independent deity, or the independent representative of the creative principle in nature, and became joined with Osiris to make the new deity Serapis (the infernal Osiris, the Pluto of the Greeks, a god of cruelty and implacability, the Seva or Yarna of the Buddhastu trinity, the destroying principle in nature), the Bull became a mere sacrificial part of the worship, and was put to death by drowning, on account of the repugnance of the Egyptians to shedding the blood of animals; and when thus put to death, he was afterwards embalmed and burned with much pomp and many melancholy ceremonies. It is true that in thus being put to death he portrayed, or was indeed supposed actually to accomplish the propitiatory and vicarious sacrifice of the deity himself, of whom, in a mysterious manner he formed part and parcel, a doctrine which, when applied to Jesus, has been allotted a foremost place in the Christian religion.

But he is no longer the original Aphis type of life in nature; but a symbol of the destructive principle, or the original Osiris, a god of love, who protects his followers, the giver of good, the instructor of mankind. He is indeed Osiris in a changed state, changed into the inexorable god of punishment, the all-seeing judge of the dead, before whom all men tremble, and whom all approach with fear, his attribute is no longer the crosier and the flail, but the changa and the scourge, and

thus the introduction of Serapis into the Egyptian Pantheon marks a melancholy and debasing change in the national faith, from a religion of love to one of cruelty and fear, and though the city of Alexandria paid almost frantic worship to this inexorable god and judge, his extreme severity, after a time, caused his worshippers to seek another god, one whom they could approach with less fear, one who by his intercession and propitiation would be able to obtain them redemption from the severe justice of Serapis. Such a one they found in "Horus," of whom it had been recorded on tablets and monuments, even then grown too old to be distinctly understood, that, he was, "The Holy Child," "The Beloved Son of the Father," "The Redeemer of Mankind," "The Saviour of his People," "The Justifier of the Righteous," "The Lord of Life," "The Eternal King."

With the restoration of the worship of Horus, came also that of his mother Isis, on whose knee, he is so often seen sitting with his finger on his lips, to show he is yet a very young child and unable to speak, and from this revival of the worship of Horus and his mother, came the worship of the Madonna and her child, still so popular in Catholic Countries, and respecting which a recent writer says, "It is remarkable that amongst all the painting and sculpture of Rome and Italy the figure of Jesus is seldom seen, whilst those of Saints are innumerable, as are also those of the Virgin; and when we do find a representation of the Saviour it is always as an infant and generally accompanied by the Madonna."

There is still extant and in the collection of Mr. W. C. King, a Sard, with an engraving of the time of Hadrian, representing Serapis, seated with all his attributes around him (just as he was seen by Macrobius), with Isis standing before him in a propitiatory manner, as if interceding with him, or supplicating his favour, and holding in her one hand her Sestrum, and in the other a sheaf of wheat, with the legend, HE KURIA ISIS AGNE (Immaculate is our lady Isis) the very terms since applied by the Romish Church to the Virgin Mary, and in tracing the early Christian Rites and Ceremonies, we find that in a great part, if they are not a direct continuation of the worship paid to Serapis, Horus, and Isis, they are at least copied from the worship of these divinities. The very name given to Mary, the Madonna (Mater Domini) Mother of God, was not only directly applied to Isis, but is actually derived from her Sanskrit name (Isi—Domina) and under the Roman Church she is still represented as the intercessor with the judge of all men, for the remission of their sins, a god-mother to whom prayers are addressed.

(To be Continued.)

NOTES ON SWEDISH FREEMASONRY, FROM THE MATRICULE BOOK OF 1806.

The Craft was, without doubt, introduced into Sweden from England about the tenth century, and in 1219 lodges were held both in the Palace at Stockholm, and also in the Cathedral of Lund, which indeed went by the name of the Church of the Craft.

After this period, troublous times set in for Sweden, and the accounts of the Order give no further information respecting the meeting of Lodges or Chapters until the year 1730. Count Erikson Spane, who was himself made a Mason in Paris in 1731, founded the first of the present Lodges in Sweden, but until 1752 few introductions took place. In that year a Lodge of St. John was formed, called *St. Jean Auxiliaire*, the Grand Master of which was Carl Posse. This was the Mother Lodge of Swedish Freemasonry and was joined by the St. Edward Lodge in 1781. In 1799 the Duke of Sodermania, Charles, became Grand Master, and the now numerous Lodges, containing 1383 members, was henceforth known as the *Nordiska Forsta* Lodge of St. John.

One of the oldest Lodges, founded in 1754, at Gothenburg, was that of *Solomon à trois serrures*. The Johanite Lodge, *St. Erik*, was founded in Stockholm in 1756, on the 30th November, by Israel Torpideos, and has never ceased to be the most active of the Craft. On the same day was founded the Lodge *L'Innocente of St. Andrew*, but no initiation took place in it until 1758; after forty-two years of work, it was united to the St. Andrew's Lodge of the *Glindrane Stern*, and was presided over by the Duke of Sudermania, Carl, who gave it the name of *Nordiska Liskel*.

The *L'Union* Lodge of St. John was founded in 1759, but was subsequently united to the *St. Jean Auxiliaire* as before, and finally fused with the *Nordiska Forsta*. In December, 1759, was founded the Grand Lodge of Sweden, and in 1773 the Duke of Sudermania undertook the direction of it. His Royal Highness was indefatigable in his exertions, and it is owing to him that the Grand Lodge has acquired the European reputation which it possesses.

The seventh Lodge of St. John was founded in 1760, and in 1786 was united to the Lodge *L'Union* before mentioned.

A Lodge of St. John, called *Elizabeth*, was founded at Canton, in China, and is an offshoot from the Gothenburg Lodge of *Solomon à trois serrures*, and a Lodge of St. John was founded in the island of St. Bartholomew, in the West Indies, in 1790.

ROSE OF SHARON, No. 6 (London) Rose Croix Chapter.
The regular Meeting of this Chapter takes place on Tuesday, 1st March, at 7 p.m., at 77½, Bishopsgate Street Within.
Meetings for instruction every Tuesday as usual.

St. ANDREW, No. 9 (Glasgow) Rose Croix Chapter. Two Meetings will be held in March, viz., on Friday, 4th, and Friday, 18th, at 7 p.m., at St. Mark's Hall.

