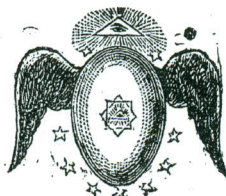


PEACE, TOLERANCE, TRUTH.

THE



KNEPH

Official Journal of the Antient and Primitive Rite of Masonry.

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THE GREAT PYRAMID OF CHEOPS.

By ILL. BRO. JOHN YARKER, 33^b—96^o.

OVER the "King's Chamber" are seven other chambers above each other, the first of which is entered by an aperture 28 inches square; and twice in the year the sun seemed as if seated on its very apex.

With our author and his authorities, every stone and inch in the building has its prophetic tongue; it is a "Stone Bible." The lowness of the passages indicates humility, the descending passage to the dark pit typifies the easy descent into sin, and its gloomy appearance; the ascending passage typifies regeneration. He finds therein the Patriarchal, Jewish, and Christian dispensation. Here we may observe that the ancient mysteries, in their first grade, had a gloomy descent which typified the descent into Hades, as Apuleius records. The three dispensations are the three grades of these mysteries; in the first was taught the doctrine of the *dyad*, or the dual principles of good and evil; in the second, Sabeism, or the doctrine of the natural forces; in the third degree Jahoism, or the subjection of these to a sole deity.

The great difficulty with all exoteric writers on the Pyramid question is to find a use for the building. They ask why there are no sepulchral remains, or when was it closed to profane curiosity? At Cheops' death was the nation so disgusted with his worthless building that they refused to inter his body there and closed it? Was it a specimen pyramid and for mystical purposes? We are inclined to think that these buildings marked, in some respect, a change of faith from the old Coptic worship to that of the Samaneans and Gymnosophists of Ethiopia and India. What is

now known of the interior occupies a very small proportion of the structure, and there may even be within it a labyrinth of undiscovered rooms. It is relatively placed as the physical and metaphysical centre of the earth. If a line be drawn from the North to the South Pole, it will pass over more dry land suitable for habitation than any other spot; it is, therefore, the very best position for the centre of the Mystic Temple of all nations. The author of "Isis Unveiled" (H. P. Blavatsky), shows that there are reasons to believe that the Great Pyramid, the Nagon Wat of Cambodia, the Teocallis of Cholula, were built by priests of one and the same identical faith, even if they had no communication for ages, for the necessities of their religion are identical. All these structures correspond with the "Sacred Precinct" of the Himavat, the highest peak of the Hymalayas, and all and each to a certain multiple of their parts to form the polar diameter.

There does not seem to be any great amount of Craft Masonic symbolism in this very ancient building, but it may have been developed in the period of the successors of the infamous Cambyzes, for the recent discoveries by Com. Gorringer at the base of Cleopatra's Needle indicates that the priestly architects made use of the same emblems as Modern Craft Masons. Hence it is probable that at this early period there was a Craft Masonry and a High Grade Masonry running side by side, but distinct from each other, though having a common origin. It may be that after the overthrow of the Egyptian power, the pyramid was closed with the destruction of the Priesthood, who were dispersed and dethroned from their high estate. Our ceremonies inform us that the Rites became dwarfed to societies of Essenes and Christians.



When the Americans removed Cleopatra's Needle, at the base of it they came upon several of our Craft Symbols. There was in the first place an iron trowel. One of the first stones was cut in the form of a square; another was the rough ashlar, and again we have the perfect ashlar, and a stone of milk white purity, which was anciently held sacred to the sun.

Now, having got together these interesting particulars of the Great Pyramid, our lecturer naturally asks his brother Masons to trace out with him their Masonic bearings—but there are very few "Patriarchs of Truth" who can apply themselves in Lodge to the discussion, and for well-known reasons this can only be done in Lodge. We will, however, in this place offer a few remarks on the subject.

At the present day there exist in all Eastern countries societies of very ancient date, which resemble Freemasonry in their forms; and in their teaching that which Jamblichus records of the Mystic Temples of the Egyptians. They affiliate mutually in various countries, and carefully conceal their occult teachings and mysteries under similar forms to our own. These societies derive from the olden mysteries, which venerated the sun as a symbol of the highest good, and passed their apprentices through seven caverns to typify the seven spiritual spheres, and through seven doors of metal to typify the seven planets; those of highest initiation became *Epotæ*, seers, prophets. There was an allegorical descent into Hell practised in the subterranean crypts—in the higher, or third degree, an allegorical death, which was sometimes real, for the Emperor Commodus literally brained a candidate whom he was initiating; Masonry was then a reality, as it is yet amongst the Adepts, its grand aim being the development of man's spiritual nature and its separation from the material. It is possible that there exists under the Great Pyramid an immense subterranean which was used for this purpose, and connected by ascending and descending shafts, made as difficult as possible for the Neophyte as we know they were, with the lidless sarcophagus which formed the resting place of the *Epotæ*, or slain Osiris, whose soul, the Book of the Dead informs us, had to pass through the seven Halls before it arrived at final beatitude, symbolised by the sun of heaven, seated on the very apex of the pyramid. In this sense the building formed an immense and ever enduring tracing board, which was used by the Hierophants to explain their Astronomical, Scientific, and Spiritual system.

If we are asked how it is that Craft Masonry has lost all this ancient knowledge, that, too, is explained in our various ceremonies and lectures. It was an architectural system which passed

through the hands of unlearned workmen in the dark and middle ages; but preserving its ancient symbolism. Its present most learned professors are much given to wrangling as to whether before 1717 it had 3 ceremonial grades or none at all. Certain it is that at that period it enriched itself by what it obtained from an occult Eastern system handed down, side by side, the knowledge of which is now possessed by our own High Grade Rite.

A FABLE FOR THE WISE.

From the *Spectator*.

AND all created things rebelled against Man. He had come among them, they knew not whence, with a commission to rule them; and they had discovered that among them all he was the weakest creature. "I can drown him," said the Sea; "I can burn him up," said Fire, "like anything else." "What can he do to me?" said the Air, "that I should listen to his word?" "I would bury him, with pleasure," said the Earth, "but he would only rot." "He cannot run," said the horse; "or swim," said the shark; "or fly," said the eagle; "or even climb," said the monkey, "like me." "He has no tusks," said the elephant; "or teeth," said the dog; "or claws," said the tiger; "or fang," said the snake. "We will bear this no longer; let us go before Odin, and have him sentenced to death, or, at least, deposed." And they swept the unhappy being, cowering with cold and shivering with fear, all naked and torn, up to the top of Jökull, where above the eternal snow Odin dwelt in Valhalla, within the Happy Plains. And as Odin sat at wassail, they flung Man before his feet. And as the created things made their complaint, the Gods looked on Man with tearless eyes, and condemned him in their souls. "This creature master!" thought Thor; "he is not even the strongest." "I see no foresight in him," mused Heimdaller. "And where is his beauty?" smiled Freya. "Why should the All-Father choose him?" asked Odin; and he arose and stepped towards his throne, to pass the sentence of the Gods.

But as his foot reached the lowest step, Odin drew back and trembled, for above the throne he saw two luminous eyes, piercing, yet calm as stars; and he knew the presence of Destiny, always the Bearer of the All-Father's will. Form was there none, or robe; only the Eyes were seen, but into those Eyes even Odin dared not gaze; while from below them came forth a Voice, gentle as the south wind, yet chill as the blast from the glacier, freezing the resistance in every heart. "It is the will," said the viewless Voice, "of the All-Father, whose messenger I am, that Man shall rule, and that some created thing shall give Man an instrument of power;" and the luminous Eyes were veiled. Then the Gods and all creatures, relieved of the dread presence, murmured discontent. "Shall we give him our immortality?" asked the Gods; "or I my depth?" moaned the Sea; "or I my brightness?" flashed the Fire; "or I my omnipresence?" murmured the Air; "or I my riches?" gasped the Earth. "Can I give him my speed?" said the horse; "or I my strength?" said the elephant; "or I my spring?" said the tiger; "or I my venom?" hissed the snake. Everything created refused, and the grey goose, most spiteful of creatures, hissed contempt, and struck in his malice at the wretched creature, cowering powerless at Odin's feet, so hard that a feather fell, all bloody, on his lap.

Then once more the luminous Eyes shone forth, once more the soft rush of speech from below them was heard, and all were still to hearken. "Now, as ever, the will of the All-Father is done. Thou hast thy talisman, O Man! Go forth to rule." And Man arose, and went forth comforted, for he knew that with the feather had come to him that which other created things know not of, and which the unchanging Gods cannot have,—the power of accumulating wisdom. And he sought for knowledge, and stored it; and year by year his sway grew

wider, and stronger, and more stern. He crossed the sea at his will, and harnessed the fire to his car, and tore riches from the earth, and flew through air without fear, and made of the lightning a slave, and used, or killed, or tortured all the beasts as he would. At last the Universe was his, and he its lord, and, weary with conquest, he said,—"The All-Father must will that I be happy. I will go to Valhalla again, and see the Gods, and learn from them the secret of joyous immortality." And Air and Fire bore him up above the eternal snow to the Happy Plains above Jökull; but lo! there were no Gods there. And Man, enraged, called the lightning, and, swift as thought, raged through the Universe, seeking where the Gods might be hidden. In the depths of the sea, in the centre of the earth; in the boundless fields of air, he sought for the Gods, but found them not, or any suretidings of whither they had fled. By times his servants brought rumours, and he set off again on his quest; but he found them not, and weary and angry, he once more betook himself to seek them in Valhalla. He found them not, but as he stepped from the Happy Plains on to the eternal snow, to recommence his downward path, he turned, and once more saw above him the calm, luminous Eyes, and waited for the softly-rushing Voice from below them. It came forth at last, as of old, soft as the south wind, chill as the blast from the glacier. "This is the will of the All-Father whose messenger I am. When Man shall rule all created things, then shall he also have gained the secret of the Gods. Go forth to rule once more, O Man." And man went forth in pride to search for the created thing that he ruled not, and he is searching still, though he sees it in every wave.—W.

THE HOLY ROCK.

A PICTURE exhibited this year at the Royal Academy is of great interest to the Masonic world. The subject is the Holy Rock at Jerusalem, which occupies the centre of the area known as the Mosque of Omar. It is a spot venerated alike by Moslem, Jew, and Christian, as the traditionary site of the altar on which Abraham essayed to offer up Isaac his son, and as the supposed site of the threshing floor of Omar the Jebusite, which David bought for a place of sacrifice, and where Solomon afterwards erected that glorious temple, whose fame will probably endure to the end of time. There is much in support of this tradition. The Rock is the highest part of the Temple platform. Throughout Syria rock plateaus of high elevation are at the present day selected for threshing floors; and the higher and more exposed the site the more valuable is it for the purpose, as the wind needful for driving off the chaff can play upon it from a greater number of quarters. The lofty situation of the Sakhras, or Holy Rock, would have made it a most valuable threshing floor. Immediately beneath it is a natural cave, a fact which also lends support to the correctness of the tradition, since underneath the majority of the threshing floors of Palestine are similar caves, which abound in the limestone hills of the country, and afford to the labourers an invaluable retreat during the burning mid-day hours. In configuration the Rock, as it juts up above the marble pavement of the mosque, is very irregular. From north to south it measures fifty-six feet, and from east to west thirty-five feet. The highest point is six and a half feet above the floor. On the top of the Rock, which can only be seen by climbing upon the railing surrounding it, is a rough, basin-shaped hollowing, and also a hole about three feet in diameter. This communicates perpendicularly with the cave beneath. Descending into the cave from the south-east corner of the mosque by a flight of fifteen steps, we find a chamber, twenty-three and a half feet from north to south, and twenty-three feet and three quarters from east to west. At the end and on the two sides of the cave low stone walls have been built, of height varying irregularly with the slope of the rock which forms the roof. Two lamps, suspended beneath the hole already mentioned, light the cave. On the tessellated pavement of the floor, and directly beneath the hole in the roof, is a radiating star in various coloured marbles. On tapping this, the central part, consisting of a slab of white marble, not quite perpendicularly beneath the centre of the orifice above, is found to be hollow. The slab conceals the Bir-el-Arruah, or "Well of Spirits," a passage said to lead out eventually into the valley of the Kidron.

A hypothesis not unreasonable is that the hole on the top of the Holy Rock was made to conduct the blood of the sacrificial victims slain upon it in Jewish times down into the cavern, thence into the Bir-el-Arruah, and eventually into the Kidron near Siloam. If the Sakhras is really the spot where the Jewish sacrifices were offered, the Holy Place of the Temple must have stood immediately to the west of it, facing that side of the stone which is to the right, and in shadow in Mr. Haag's painting. The promise made by Jehovah to Solomon, "Mine ear shall be attent unto the prayer that is made in this place," gives the rock its present sanctity for the Mahomedans. They guard it from the approach of any but Moslem, lest supplication for evil on themselves or on their religion should be made in such a place. The profound interest of the rock, if the tradition concerning it is correct, hardly needs to be dwelt on.

Mr. Haag's view is taken from the north-west pier of the four supporting the noble dome, which arises to a height of 100ft., roughly estimated, and has a diameter of 68ft. On the left in the picture can be seen the double corridor (the inner corridor 23½ft. wide, the outer 18½ft.) which surrounds the building, and is lighted by stained glass windows. To the right, and somewhat in the background, is seen the small, tall baldachin which stands over the south-west corner of the rock. For Mahomedans this is the point of greatest interest. At this point alone are they allowed to touch the holy stone. Thrusting their hands through a small circular opening on the west side of this structure, they can feel, if not see, an indentation in the rock. That mark the faithful believe to have been made by the foot of the Prophet, when, with the other foot already in the stirrup of the white celestial steed sent to bear him hence, he for the last time pressed upon the soil

"of this dim spot

Which men call earth."

This jealously-guarded, mysterious Holy Rock, with its proud traditions, extending so far back into the past, is, alike for the Mahomedan, Jewish, and Christian world, one of the most profoundly interesting spots in Jerusalem.—[We are indebted to the *Times* for much of the foregoing particulars.]

A HYMN FROM THE RIG-VEDA.

Translated by Professor Max Muller.

"1. In the beginning there arose the source of golden light. He was the one born lord of all that is. He established the earth and this sky. Who is the God to whom we shall offer our sacrifice?

"2. He who gives life, He who gives strength; whose command all the bright gods revere; whose shadow is immortality; whose shadow is death; who is the God to whom we shall offer our sacrifice?

"3. He who through His power is the one King of the breathing and awaking world. He who governs all, man and beast. Who is the God to whom we shall offer our sacrifice?

"4. He whose power these snowy mountains, whose power the sea proclaims, with the distant river. He whose these regions are as it were His two arms. Who is the God to whom we shall offer our sacrifice?

"5. He through whom the sky is bright and the earth firm. He through whom the heaven was established, nay, the highest heaven. He who measured out the light in the air. Who is the God to whom we shall offer our sacrifice?

"6. He to whom heaven and earth, standing firm by His will, look up trembling inwardly. He over whom the rising sun shines forth. Who is the God to whom we shall offer our sacrifice?

"7. Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods. Who is the God to whom we shall offer our sacrifice?

"8. He who by His might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice. He who alone is God above all gods. Who is the God to whom we shall offer our sacrifice?

"9. May He not destroy us? He the Creator of the earth, or He the righteous, who created the heaven. He who also created the bright and mighty waters. Who is the God to whom we shall offer our sacrifice?"

Notices to Correspondents.

Communications for the Editor and Publisher, and enquiries as to the degrees of the Antient and Primitive Rite, are to be addressed to No. 6, Little Britain, E.C., where copies of the *Kneph* may be obtained and the trade supplied.

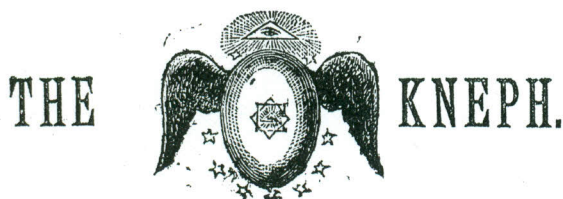
We are requested to state that the meetings of the Rose of Sharon Chapter of Rose Croix and Senate K.H.P. will in future be held at the Moorgate, Finsbury, on the second Thursday in the months of October, November, February, March, April, May, June, and July, at 6.0 to 6.30 p.m., and that emergency meetings will be called on the second Thursday of any month in which no meeting under the A. and P. Rite occurs.

We are also desired to state that the meetings of the Duke of Connaught Mark Lodge (199) will be held at the Moorgate, on the first Thursday in the months of October, December, February, and May, at 6.30 p.m., followed by the meeting of the Royal Ark Mariners' Lodge attached to the Duke of Connaught Mark Lodge on each occasion.

The meeting of the *Kneph* Committee will be held at the office of the Grand Treasurer General, No. 96, Houndsditch, on the first Tuesday in every month, at 7.30 punctually.

SPECIAL NOTICE.—We shall feel much obliged if Brethren writing for numbers or copies of publications will remit the value in stamps or post order, otherwise we have to keep open accounts for a few pence, which entails much unnecessary labour.

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, OCTOBER 1, 1881.

IN the interesting paper on the "Records, &c., in the Archives of the York Lodge," read by Bro. J. Todd at the recent meeting of the British Association at York, there occurs several passages which are singularly confirmatory of the article on the "York Rite" which appeared in our issue for August.

After relating the discovery of a minute book of the Grand Chapter of R.A. Masons at York, dating from Feb., 1778, to Sept., 1781, and the holding of a Chapter of R.A. in the crypt of York Cathedral on the 27th May, 1778, we find the following:—"In the Grand Lodge minute book, under date of Feb., 1780, is a record of proceedings of the Companions of the honourable order of Knights Templars;" and subsequently "A resolution was agreed to, affirming the authority of Grand Lodge over the five degrees or orders of Masonry, viz., 1st, E.A.; 2nd, F.C.; 3rd, M.M.; 4th (? 5th), Knight Templar; 5th, Royal Arch; being the only Grand Lodge in Great Britain which recognised Knight Templary."

There is also a Certificate, signed John Brown, G.S., as follows:—"Admitted (1st degree), 26th Jan., 1779; raised (2nd degree), 29th Feb., 1779; raised (3rd degree), 27th Sept., 1779; raised (4th degree or R.A.M.), 27th October, 1779; Knight Templar (5th degree), 29th November, 1779;" and further on it is stated "there is also a form of ritual entitled *Royal Union Band of Holy Royal Arch Knight Templar Priests, Order of Aaron, &c.*, to which only Knight Templars appear to have been eligible for admission. The order of Knights of the Tabernacle is mentioned in 1780."

It has been the fashion for many years to decry the higher degrees of Masonry as spurious; and some modern Masonic Encyclopædists and would-be Archæologists have been wont to make merry at the claims of the high grades, and more particularly of those of the A. and P. rite, as a part of Antient Freemasonry; yet we have here plain proof, if proof is needed, that documents long in the custody of the Grand Lodge of England, and restored to the York Lodge as the successor of the Grand Lodge of All England held at York, show without shadow of a doubt that Templary was practised as part and parcel of the old English or York Rite a hundred years ago.

We took occasion in "A Plea for the High Grades" (No. 3, p. 21 ante) to question the superior claim of the Craft degrees to any considerable antiquity which the latter did not also possess; and we ventured also to assert that it was more probable that the Craft degrees were the outcome of Templary than that the latter was an amplification (or parasite, as a correspondent phrased it) on the Craft. Now it is rather singular that we have so soon this strong confirmation of our views, and on such reliable authority. It will be noticed that in the paper before referred to (Bro. Todd's), allusion is made to the degree of Knight of the Tabernacle (14th degree of A. and P., and 24th of the A. and A. Rite); also to Knight Templar Priest, or K—H degree (18th degree of the A. and P., and 30th of the A. and A. Rite), both of which have been called spurious. There seems no room for doubt, even to the most strenuous advocate of the "rest and be thankful, or knife and fork degree"—and it is to this class of Masons that the objectors mostly belong—that the degrees of Rosae Crucis, or Rose Croix, and K—H were both part of the Antient Templar Ritual; the former being the Easter Celebration and the latter identical with the degree of K.T.P., to which only the elected or passed chiefs were eligible. For convenience of working, and for the better elucidation of their mysteries, there is no doubt that these original 5 or 7 degrees have been at various times amplified or expanded, each into several lesser degrees; but as the ultimate section always preserves the true teaching intended to be conveyed, and the minor sections being only so many steps leading to it, we cannot see how it detracts from the authority of the whole, because the same cause has operated on the Craft degrees, and with a like result, each section now forming a complete Ritual, yet gradually leading up to the great and vital truths brought before us in the third degree.

In conclusion, although we are tempted to be somewhat jubilant at the speedy overthrow of the dogmas so industriously enforced a few years ago, we are constrained to take the lesson

to heart, and admit that, after all, we know so little of what Masonry has been that we can form but a very shadowy idea of what it may become. That it has existed in some form or other from primeval times we cannot doubt, and that it is destined to take a foremost place in the philosophy of the future we have every reason to believe. One by one the worn-out theories of the convivial club have disappeared, and we rejoice exceedingly that Craft Masons are beginning to realise that there is something more in Masonry than a banquet and a jewel. But let us not, in the endeavour to trace the early grandeur of the Masonic philosophy and its later decadence, lose sight of the fact that it is but a waste of time to prosecute our studies amongst, and to fill our bookshelves with, the musty records of pot-house proceedings. There is a mine of wealth yet unexplored in the relics of the ages long gone, but yet recently brought again to our notice—true sermons in stones, they tell us of a past sublimity strangely in contrast with the feeble theories until recently held in connection with the origin of the Royal Craft; and it is surely time to set about earnestly endeavouring to remove from our midst the corruptions engendered by alien associations, and to make the name of Freemason and Philosopher again synonymous terms in reality, as they are in theory.

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, 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.

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

Reports of Masonic Bodies.

CRAFT MASONRY.

FRODSHAM.—CONSECRATION OF THE CHOLMONDELEY LODGE (No. 1908).—A large and imposing gathering assembled on Saturday, 27th August, under the genial auspices of Bro. the Hon. Wilbraham Egerton, M.P., R.W.D.P.G.M. of Cheshire, deputed by the G.M. of the Province, Bro. the Rt. Hon. Lord de Tabley, to act as P.G.M. on this occasion. The ceremony, which was very imposing, took place in the lodge room of the Crown Hotel, and the oration, delivered by Rev. R. Hodgson, Prov. G. Chaplain, was an earnest protest against the prevailing conviviality as contrasted with the Masonic virtue Benevolence. The musical portion of the ceremony was in charge of Bro. H. Collier, P.G.O., and a well-trained choir. The ceremony of installing the W.M. and investment of office succeeded, Bro. Councillor Birch, of Manchester, conducting the proceedings. Bro. Joseph Kertland Digges, P.G.A.D.C., is the first W.M., and Bro. Geo. Danby, S.W. and Sec.

TWICKENHAM, ROYAL HANOVER LODGE (No. 1777).—An emergency meeting was held on Saturday, 27th August, at the Albany Hotel, Bro. Geo. Clark, W.M. Bros. J. Kent and G. Andrews were passed F.C., and Bro. W. J. Lee raised to the sublime degree of M.M. Messrs. Edwin Smith and G. A. Metzger were initiated E.A. The R.W. Prov. G.M., Bro. Sir Francis Burdett, was present, and expressed his approval of the working.

TORQUAY, JORDAN LODGE (No. 1402).—The installation meeting was held on Tuesday, 23rd Aug., at the Masonic Hall, with a good attendance of brethren. The W.M. elect, Bro. A. T. Blamey, was duly installed by Bro. W. A. Goss, jun., the charges being given by W. Bro. T. Perry. The brethren subsequently dined together at the Queen's Hotel.

LIVERPOOL, DRAMATIC LODGE (No. 1609).—The first meeting after the vacation took place at the Masonic Hall, Hope-street, on Tuesday, 23rd August, Bro. W. B. Sandbrook, W.M. Mr. J. H. Lethcourt was duly initiated E.A. Bros. Bunyan, Chambers, and Wilson passed F.C., and Bros. Glover and Jones raised M.M., the work being exceedingly well performed.

LANDPORT, DUKE OF CONNAUGHT LODGE (No. 1834).—The installation meeting was held at the Freemasons' Hall, Commercial-road, on Tuesday, 23rd August, when Bro. G. Mason, of Southsea, was duly placed in the chair. Bro. Col. Shadwell Clerke and other distinguished guests were present, including the Mayor, Bro. W. Pink. About fifty sat down to banquet at the Freemasons' Club.

MANCHESTER, LODGE OF AFFABILITY (No. 317).—The regular meeting took place on the 1st ult., at the Freemasons' Hall, Cooper-street. Bro. W. Nicholl, W.M., and a large number of Brethren were present. Bro. Charles Hart was raised M.M. The Brethren supped together.

COCKERMOUTH, SKIDDAW LODGE (No. 1002).—The usual monthly meeting was held on Tuesday, 6th ult., at the Masonic Hall, Station-street. Bro. T. C. Robinson, W.M. Bro. J. Tidler was raised M.M., and a gentleman was proposed for initiation, and Bro. J. Ighet (327), as a joining member. A petition to the Board of Benevolence was signed on behalf of a distressed Brother.

KESWICK, GRETA LODGE (No. 1073).—The monthly meeting was held at the Keswick Hotel, on the 5th ult., Bro. J. Banks, W.M., Bro. Rev. A. F. A. Woodford, P.G.C., being present as a Visitor, and at the request of the Brethren, addressed the Lodge.

SHIRLEY LODGE (No. 1112).—On the occasion of the re-assembly of this Lodge on Monday, 5th ult., the W.M., Bro. C. Crew, invited the W.M., Officers and Brethren of the Royal Gloucester Lodge to visit the Shirley, and despite a heavy rain about a dozen availed themselves of the invite.

SLOUGH.—CONSECRATION OF THE HERSCHEL LODGE (No. 1894).—Upwards of eighty Brethren assembled at the Crown Hotel, shortly after twelve on Wednesday, 14th ult., under the presidency of the V.W. Bro. J. Studholme Brownrigg, D.P.G.M. for the Province, who was supported by Col. Shadwell Clerke, G. Sec. of England, and many Grand and Prov. Grand Officers; and shortly after one proceeded to the Parish Church, where a full choral service was celebrated, Bro. the Rev. R. P. Bent, P.G. Chaplain, preaching an excellent sermon from 1st Kings, chap. vi., 7 v. A collection was made at the close of the service for the Building Fund, and realised £10 19s. 6d. On leaving the Church the Brethren again formed in procession to the Mechanics' Institute, where Lodge was opened, and the Consecration Ceremony proceeded with, at the close of which Bro. the Rev. R. P. Bent was installed as the first W.M. The Brethren afterwards dined at the Crown Hotel.

LONDON, MOUNT EDGCUMBE LODGE (No. 1446).—The installation meeting was held on the 10th ult., at the Bridge House Hotel, London Bridge, Bro. T. Cull, W.M. The minutes having been read and the audit report adopted, Bro. J. J. Limbeer was presented and duly installed in the chair of K.S., Bro. Cull acting as Installing Officer and delivering the charges in splendid style. Before closing a vote of thanks was ordered to be placed on the minutes to the M.W.G.M., the Prince of Wales, for the favour of allowing the Lodge to remove from Battersea to their present quarters. The usual banquet followed, at which the I.P.M., Bro. Cull, was presented with a P.M. jewel.

LOYALTY LODGE (No. 1607).—The installation meeting was held on Saturday, 10th ult., at the Alexandra Palace. The W.M., Bro. E. G. Legge, being absent through serious illness, Lodge was opened by the I.P.M., Bro. C. J. Perceval. Bro. E. C. Beedel was installed W.M., Bro. P. M. Newton performing the ceremony. A sum of ten guineas was voted from the Lodge funds to be placed on the W.M.'s list as Steward for the R.M.B. Institution, which sum was increased to over fifty guineas by the Brethren present.

LODGE OF PERSEVERANCE (No. 1743).—The installation meeting was held at the Imperial Hotel, Holborn Viaduct, on Saturday, 10th ult., Bro. E. Marlet being duly installed W.M. by the I.P.M., Bro. Kearney.

DUKE OF CORNWALL LODGE (No. 1839).—The installation meeting was held at the Hall, Great Queen-street, on Saturday, 10th ult. Bro. E. J. Hodges was passed F.C. by the W.M., Bro. Corpe, who afterwards proceeded to instal Bro. W. Gilsar Bott in the chair of K.S. Bro. Corpe was subsequently presented with a P.M. jewel.

NORWICH UNION LODGE (No. 52).—This ancient Lodge resumed on Tuesday, 6th ult., Bro. J. H. Sant, W.M. Mr. Clarke was initiated E.A., Bro. C. R. Gilman giving the charge and Bro. C. Boyle the lecture on the first tracing board, both with excellent effect.

SUNDERLAND, WILLIAMSON LODGE (No. 949).—The installation meeting was held at Monkswearmouth on Monday, the 12th ult., Bro. Geo. Porteus being installed W.M. A P.M. jewel was presented to the I.P.M., Bro. T. Munro.

CROYDON, MOZART LODGE (No. 1929).—The first regular meeting was held at Harewood House, on Saturday, 10th ult., Bro. E. M. Lott, W.M. Messrs. H. P. Jones, W. J. H. Leopold, C. de Wolff King, and Walter Jones were initiated E.A.

KIDSGROVE, STAFFORDSHIRE.—CONSECRATION OF THE ST. THOMAS'S LODGE (No. 1914).—This event took place on the 17th ult., the R.W. Bro. Major G. S. Tudor, Prov. G.M., presiding. Bro. W. Saxe Pearson was installed W.M.

WEST SMITHFIELD LODGE (No. 1623).—The installation meeting was held at Freemasons' Hall on the 15th ult., Bro. Pennefather, W.M., presiding. Bro. W. Malthouse, C.C., was duly installed W.M. by Bro. Pennefather, who performed the ceremony in a truly masterly way. The usual P.M. jewel was presented to the I.P.M. at the banquet, which took place at the Holborn Restaurant.

LIVERPOOL, ANCIENT UNION LODGE (No. 203).—A meeting was held on the 15th ult. at the Masonic Hall, Hope-street, Bro. J. Hilton, W.M. Bros. Steele and Stopforth were raised M.M.

LEDGBURY, EASTNOR LODGE (No. 751).—The brethren opened their new lodge room in High-street last month, the R.W. Provincial G.M., Sir Joseph Russell Bailey, Bart. M.P., and other distinguished visitors being present.

MARK MASONRY.

PROV. GRAND MARK LODGE, BERKS AND OXON.—Grand Lodge was held under the banner of Abbey Lodge, No. 225, on Tuesday, 30th August, at Abington, Bro. E. J. Trendell entertaining the Brethren at his residence, the Abbey, the R.W. Prov. G.M., the Earl of Jersey, presiding.

PANMURE LODGE (No. 139).—The installation meeting was held at Balham Hotel on 3rd ult., Bro. Poore, P.M., P.G.I.G., presiding, in the absence of the W.M., Bro. Gibson. Bro. H. Baldwin, Prov. G.A.D.C., was installed W.M.

PROV. GRAND MARK LODGE OF SOUTH WALES.—Grand Lodge was opened in this Province on 31st August under the banner of Langley Lodge, No. 28, R.W. Bro. John Rogers, P.M. 28, Dep. Prov. Gd. Mark Master, presiding. Bro. Sir Pryse Pryse, Bart. of Goggerdan, was installed R.W. Prov. Gd. Mark Master, the ceremony being performed by Bro. Capt. S. G. Homfray, J.P., D.P.G.M.M. of Monmouthshire.

ST. MARK'S LODGE (No. 1).—The installation meeting was held on the 6th ult. at Freemasons' Tavern, V.W. Bro. the Rev. P. M. Holden, P.M., P.G.C., W.M. Bro. Wm. Stephens, P.M., was duly installed in the chair of A. by the veteran Bro. Thos. Poore, P.G.I.C.

COCKERMOUTH, FAITHFUL LODGE (No. 229).—The installation meeting was held on the 7th ult. at the Masonic Hall, Station-street, Bro. Major Jewell, P.G.M.O., W.M. The ordinary business having been despatched, Bro. Lewthwaite was presented and duly installed, Bro. Lamonby, P.M., officiating.

ANNUAL MOVABLE GRAND MARK LODGE AT SHEFFIELD.—The Annual Movable Grand Mark Lodge was held on the invitation of the Britannia Lodge, No. 53, at Freemasons' Hall, Sheffield, on 22nd ult., the M.W. Bro. W. W. B. Beach, M.P., P.G.M.M., presiding, in the absence through illness of Lord Henniker, G.M. Bro. John Woodall, of Scarborough, was installed as Prov. G.M. of North and East Yorkshire. Bro. S. H. Gatty was installed W.M. of the Britannia Lodge by Bro. Dr. Scollope, Prov. G.M. of Sussex, upwards of eighty P.M.'s forming the Board of Installed Masters, the largest ever known. The number of brethren who attended was over three hundred.

ROYAL ARCH.

LIVERPOOL, ST. JOHN OF JERUSALEM CHAPTER (No. 203).—This old chapter met on the 6th ult. at the Masonic Hall, Hope-street, Comp. John T. Alsten, M.E.Z. Bros. James Pendreigh, 1713, and John Evans, 1713, were exalted to the sublime degree of R.A. Mason.

LIVERPOOL, HAMER CHAPTER (No. 1393).—The installation meeting was held on the 1st ult. at the Masonic Hall, Hope-street, Comp. T. Sammons, M.E.Z. The following Comps. were installed principals:—J. McCarthy, M.E.Z.; F. J. Penton, H.; and W. C. Erwin, J.

HAMPTON COURT, BURDETT CHAPTER (No. 1293).—The election meeting was held at the Mitre on Saturday, 10th ult., Comp. Thomas Massa, M.E.Z. Comp. W. Maple was elected M.E.Z.; O. W. Gray, H.; H. M. Gordon, J. A.P.Z., jewel was voted to Comp. Massa,

NORWICH, PERSEVERANCE CHAPTER (No. 213).—An Emergency Chapter was held at the Masonic Club Rooms, 23, St. Giles'-street, on the 9th ult., Comp. J. Stanley, M.E.Z. A proposition was the only business offering.

ANTIEN AND PRIMITIVE RITE.

ST. ANDREW, ROSE CROIX CHAPTER, No. 9.—A special meeting of the Chapter was held in St. Mark's Halls, 213, Buchanan-street, Glasgow, on Saturday, the 1st inst., Ill. T. W. Brownlee, 32°, M.W., presiding, supported by the following:—Ill. Sir Knts. Robert Morrison, 31°, S.W.; William Brown, 30°, Acting J.W.; Charles Marshall, 30°, Orator; John Templeman, 30°, Conductor; Frederick Neute, 32°, S.G.C., Capt. of Guard; Joseph MacAulay, 30°, Guard of the Tower; Andrew Holmes, 31°, J.K.I.; Alexander Pedie, 30°; Thomas Craig, 30°; James Jardine, 30°; and other Ill. Sir Knts., when the following brethren were accepted as Neophytes:—Bros. John M. Campbell, John McCreath Buchanan, and William Laurie. The above brethren are all members of Lodge Athole, No. 413; they were admitted and perfected into the mysteries of the Rose Croix, proclaimed and installed Knts. of the Eagle and Pelican, Perfect Masons of Heredom, and Knts. of the Rose Croix. It was intimated that at the next regular meeting, which will be held on the 21st Oct., business of importance would be brought forward. The newly admitted Sir Knts. expressed their admiration of the beautiful Ceremonial. The E.X.C. was then closed in Ancient and Primitive form.

THE "KNEPH."—Considering the amount of interesting information contained in it for the public generally, and its real intrinsic value for Masons, we believe it the cheapest journal in the world, the subscription being, post free, but one rupee per annum! No Mason in India, whether he accepts or rejects the Antient and Primitive Rite of Masonry, makes war on, or is friendly to, the *Grand Orient* of France, ought to remain without this publication, and for good many reasons.—*The Theosophist*, Vol. 2nd, No. 11.

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

Masonic Notes and Queries.

LONG LIVERS.

Dedicated to the Grand Lodge at London, 1721.

Our distinguished Brother Robert Freke Gould has discovered from the "British Museum Catalogue" that the author of this book is one Robert Gamber. Bro. Gould has also found reference to the book in "Ebrietatis Encomium, or the Praise of Drunkenness," by Boniface Oinophilus, which he says appears to be a translation of the "Eloge d'yvresse" of A. H. de Sallengré, and he shows that "Ebrietatis Encomium" first appeared in 1723, as it is mentioned by the *Evening Post* of June 28th, 1723. This proves that "Long Livers" really appeared in 1722; but in addition to this Bro. Gould has also unearthed the "Treatise on the Plague," by the same Robert Gamber, which appeared in 1721, and is dedicated to "His Grace the Duke of Montague," and in which the following passage, in the phraseology of "Long Livers," appears:—

A true believer will not reveal to anyone his Good Works, but to such only to whom it may belong. . . . This elevates us to the highest Degrees of true Glory, and makes us equals with Kings. It is the most precious and valuable Jewel in the World; a Jewel of Great Price, redder and more sparkling than the finest Rubies, more transparent than the purest Chrystal of the Rock, brighter than the Sun, Shining in Darkness, and is the Light of the World, and the Salt and Fire of the Universe!

The author also exhorts His Grace "To do good to his poorer brethren."

I may add that the Preface to "Long Livers" was republished a few years ago, by Bro. George Kenning, in the "Masonic Magazine;" it was first noticed by Bro. Matthew Cooke about 1868, who furnished me with extracts, which I printed in my "Speculative Freemasonry." It is of great value to our A. and P. Rite, as it mentions a system of High Grades and lays the foundation of our history, and is in agreement with our Lectures, Degrees, and Symbols.

JOHN YARKER.

Reviews.

Morals and Dogma. By Bro. Albert Pike, 33° A. and A.

We strongly recommend all our Chapters, Senates, and Councils to procure this valuable work. Bro. John Hogg could obtain it for them for £1 3s. 6d. It is a well printed work of 861 pages, but that is not the reason why we recommend it to our members. The discourses are an accurate exposition of our Rite, and forcibly prove its great value; as such they may be alternated with our own, for the teaching is applicable to a system which claims descent from the ancient mysteries. Amongst English Masons the work will not be considered without blemish; it is too political, but even in that the author leans to a benevolent humanitarianism. It is difficult to understand why "Morals and Dogma" has abandoned all the traditions of the Ancient and Accepted Rite, and rifled the stores of the Antient and Primitive Rite of Masonry, unless it is a clever mode of carrying the war into the enemy's camp. Our best retaliation is to adopt all the suitable discourses as occasional lectures, and the ready intellect will soon discover the appropriate matter for each of our grades. We are inclined to wish that we could admit Bro. Albert Pike an Honorary Member of our Sovereign Sanctuary, for he renders us a great service by the publication of his book.

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