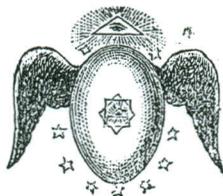


PEACE, TOLERANCE, TRUTH.

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 THE GRAND SECRETARY-GENERAL.

VOL. I., No. II.]

NOVEMBER 1st, 1881.

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

THE RITE OF MEMPHIS IN EGYPT.

By ILL. BRO. JOHN YARKER, 33°, 96°, 90°. THE Rite of Memphis was introduced into Egypt in the year 1860. Their entire Masonic system is in consonance with our own. They have a Grand Orient or Lodge of Symbolical Masonry which is recognised by all the Masonic Powers, including the Grand Lodges of England, Ireland, and Scotland. From this Grand Orient they draw the members for the high Grade Rites—which are first the Rite of Memphis (Antient and Primitive or Oriental)—second the Ancient and Accepted Scottish Rite, and some of these have also the Rite of Mizraim, but we believe that it is not formally worked. Similarly the two leading Rites of this Kingdom, namely, the Ancient and Accepted, and the Antient and Primitive, draw their Neophytes from the Grand Lodges of England, Ireland, and Scotland; and the Mason who would deny an equality of privilege in this respect to either one or other of these Rites would not be likely to have a large following. In Egypt they recognise the old working of 96 degrees, and are governed by a Mystic Temple which superintends the Ritualistic part, and by a Sovereign Sanctuary having the governance of the Order. In America there is a schismatic body which still maintains the old working of 96 degrees, and we would like to see them amalgamate, giving each subordinate body the privilege, as we do, of working at their option either the Rite of 96 degrees or the Rite of 33 degrees. In this country the Supreme Grand Councils of the Ancient and Accepted Rite work only two degrees, the Rose Croix 18°, and the Knt. Kadosh, 30°; all the intermediate degrees are given only by name outside the Chapter or Council. We give this as an illustration of the difference between the A. and P. Rite of 33°, and the A. and P. Rite of Memphis of 96°; that of 33° includes all the degrees which have a full ceremonial, the intermediate being made up of names and secrets; those of our members who have our certificate of 96° Memphis and 90° Mizraim might no doubt arrange with Illustrious Bro. W. B. Lord, 95°, 90°, of Utica, New York, for

the purchase of the printed Manuals of the old Rite. Our exchange of Representatives with the Rite of Memphis in Egypt has brought us volume 1, to 3, of the "*Memfi Risorto*" or "*Bollettino Officiale*" of that Grand Orient, from which much that is interesting to our Rite may be gathered.

We will give as our *first article* a translation of the Concordance effected by the Grand Orient of France, between the Rites A. and P. of Memphis, and A. and A. Scottish. This was made in order to allow the two Rites to work together amicably in the bosom of the Supreme Council of the Grand Orient of France. We do not see how it was possible to effect this object in the way proposed, and it was owing no doubt to this difficulty that a proposal by the Sovereign Sanctuary of America to reduce the nomenclature to 33° was accepted and carried through.

A. L. G. D. S. A. D. M. (T. T. G. O. S. A. O. U.)

RITE OF MEMPHIS.

TEMPLE MYSTIQUE, SANCTUAIRE DES PATRIARCHES
CONSERVATEURS DE L'ORDRE.

Paris, 6th April, 1867.

To the Thrice Illustrious and Enlightened Grand Master of the Supreme Council of the Masonic Order of Memphis for Egypt, seated in the Valley of Alexandria.

Concordance of the Rite of Memphis, with the Scottish Rite and the French Rite.

NOMENCLATURE OF THE GRADES.

The 90° of the Rite of Memphis conforms with the 33°, Scotch Rite.

The 90° of the Rite of Memphis, Sublime Master of the Great Work, confers the 89°, Sovereign Master of the Mysteries; 88°, Grand Elect of the Sacred Curtain; 87°, Sublime Prince of Masonry; 86°, Sublime Philosopher of the Valley of the Kab; and the 33° of the Scottish Rite.

The 85° of the Rite of Memphis with the 32°, Scotch Rite.



The 85°, Sublime Knight of Kneph, confers the 84°, Doctor of the Izeds; 83°, Sublime Knight of the Valley of Oddy; 82°, Grand Elect of the Temple of Midgard; 81°, Sublime Intendant Regulator; 80°, Sublime Elect of the Sanctuary of the Mazias; 79°, Knight of the Redoubtable Sada; and the 32° of the Scottish Rite, Prince of the Royal Secret.

The 78° of the Rite of Memphis with the 31°, Scotch Rite.

The 78°, Grand Pontiff of the Thebiad, confers the 77°, Sublime Knight Theosopher; and the 31° of the Scottish Rite,—Sovereign Commander.

The 76° of the Rite of Memphis with the 30°, Scotch Rite.

The 76°, Sublime Interpreter of Hieroglyphics, confers the 75°, Knight of the Lybic Chain; 74°, Sublime Master of the Sloka; 73°, Doctor of the Sacred Firé; 72°, Supreme Master of Wisdom; and the 30° of the Scottish Rite,—Grand Elected Knight Kadosh.

The 71° of the Rite of Memphis with the 29°, Scotch Rite.

The 71°, Doctor of the Sacred Vedas, confers the 70° Prince of Light; 69°, Knight of the Golden Branch of Eleusis; 68°, Sublime Guardian of the Incommunicable Name; and 29° of the Scotch Rite,—Grand Scotch of St. Andrew of Scotland.

The 67° of the Rite of Memphis with the 28°, Scotch Rite.

The 67°, Grand Architect of the Mysterious City, confers the 66°, Sublime Guardian of the Sanctuary; and 28° of the Scotch Rite—Knight of the Sun, or Prince Adept.

The 65° of the Rite of Memphis with the 27°, Scotch Rite.

The 65°, Sublime Prince of Truth, confers the 64°, Pontiff of Mithra; 63°, Sublime Kavi; and the 27° of the Scotch Rite,—Sov. Com. of the Temple.

The 62° of the Rite of Memphis with the 26°, Scotch Rite.

The 62°, Sublime Sage of Eleusis, confers the 61°, Sublime Unknown Philosopher; and the 26° of the Scotch Rite,—Prince of Mercy.

The 60° of the Rite of Memphis with the 25°, Scotch Rite.

The 60°, Sublime Guardian of the Three Fires, confers the 59°, Grand Pontiff of Ogygie; 58°, Prince Brahmin; and the 25° of the Scotch Rite,—Knight of the Brazeri Serpent.

The 57° of the Rite of Memphis with the 24°, Scotch Rite.

The 57°, Sublime Mage, confers the 56°, Pontiff of the Cadmee; and the 24° of the Scotch Rite,—Prince of the Tabernacle.

The 55° of the Rite of Memphis with the 23°, Scotch Rite.

The 55°, Orphic Doctor, confers the 54°, Sublime Scalde; and the 23° of the Scotch Rite,—Chief of the Tabernacle.

The 53° of the Rite of Memphis with the 22°, Scotch Rite.

The 53°, Knight of the Phoenix, confers the 52°, Sage of the Labyrinth; 51°, Sublime Titan of the Caucasus; 50°, Sublime Philosopher of Samothrace; and the 22° of the Scotch Rite,—Royal Arch, Prince of Libanus.

The 49° of the Rite of Memphis with the 21°, Scotch Rite.

The 49°, Sublime Sage of the Pyramids, confers the 48°, Sublime Guardian of the Sacred Hill; 47°, Knight of the Seven Stars; 46°, Sublime Pastor of the Huts; and the 21° of the Scotch Rite,—Prussian Knight, or Noachite.

The 45° of the Rite of Memphis with the 20°, Scotch Rite. The 45°, Sublime Pontiff of Isis; and the 20° of the Scotch Rite, Venerable Grand Master of the Lodges.

The 44° of the Rite of Memphis with the 19°, Scotch Rite.

The 44°, Prince of the Zodiac; and the 19° of the Scotch Rite,—Grand Pontiff, or Sublime Scotch.

The 43° of the Rite of Memphis with the 18°, Scotch Rite.

The 43°, Sublime Hermetic Philosopher, confers the 42°, Doctor of the Planisphers; 41°, Knight of the Arch of Seven Colours; and the 18° of the Scotch Rite,—Prince Rose Croix, the 4° of the French Rite.

The 40° of the Rite of Memphis with the 17°, Scotch Rite.

The 40°, Sage Savaiste, confers the 39°, Grand Elect of the Eons; and the 17° of the Scotch Rite,—Knight of the East and West.

The 38° of the Rite of Memphis with the 16°, Scotch Rite.

The 38°, Sublime Elect of Truth, confers the 37°, Knight of Shota; 36°, Sublime Negotiant; and the 16° of the Scotch Rite,—Prince of Jerusalem.

The 35° of the Rite of Memphis with the 15°, Scotch Rite.

The 35°, Sublime Commander of the Temple, confers the 15° of the Scotch Rite,—Knight of the East, or of the Sword, the 3° of the French Rite.

The 34° of the Rite of Memphis with the 14°, Scotch Rite.

The 34°, Knight of Scandinavia, confers the 33°, Sublime Knight of the Luminous Ring [Sov. Gd. Insp.]; 32°, Knight of the Holy City [Sov. Pr. Royal Secret]; and the 15° of the Scotch Rite,—Grand Scotch of the Sacred Vault, the 2° of the French Rite.

The 31° of the Rite of Memphis with the 13°, Scotch Rite.

The 31°, Kadosh Templar, confers the 30°, Sublime Knight Theosopher; 29°, Knight of the Red Eagle [Sub. Elect Philosopher]; 28°, Knight of the Redoubtable Sada [Knt. of Temple of Symbols]; and the 13° of the Scotch Rite,—Royal Arch.

The 27° of the Rite of Memphis with the 12°, Scotch Rite.

The 27°, Knight of the Temple of Symbols [the Sun], confers the 26°, Sublime Hermetic Knight; and the 12° of the Scotch Rite,—Gd. Master Architect.

The 25° of the Rite of Memphis with the 11°, Scotch Rite.

The 25°, Knight of Palestine, confers the 24°, Knight of Heredom; 23°, Sublime Aléthophilote; 22°, Prussian Knight; and the 11° of the Scotch Rite,—Sublime Elect.

The 21° of the Rite of Memphis with the 10°, Scotch Rite.

The 21°, Sage of Heliopolis, confers the 20°, Knight of the Argonauts; 19°, Knight of the Sacred Arch; and the 10° of the Scotch Rite,—Master Elect.

The 18° of the Rite of Memphis with the 9° Scotch Rite.

The 18°, Sublime Knight of the Rose Croix, confers the 17°, Knight of the Flaming Sword; and the 9° of the Scotch Rite, Elect of Nine.

The 16° of the Rite of Memphis with the 8°, Scotch Rite.

The 16°, Sublime Knight of the Sacred Delta, confers the 15°, Knight of the Pelican; 14°, Knight of the Ibis; 13°, Knight of the Golden Key; and the 8° of the Scotch Rite,—Intendant of Buildings.

The 12° of the Rite of Memphis with the 7°, Scotch Rite.

The 12°, Knight of the Triangle, confers the 11°, Grand Elect Mysopolite; and the 7° of the Scotch Rite,—Provost and Judge.

The 10° of the Rite of Memphis with the 6°, Scotch Rite.

The 10°, Knight of the Golden Fleece, confers the 9°, Sublime Minerval; 8°, Knight of Iris (Elect); 7°, Sublime Epoptæ; and the 6° of the Scotch Rite,—Intimate Secretary.

The 6° of the Rite of Memphis with the 5°, Scotch Rite.

The 6°, Just and Perfect Master, confers the 5° of the Scotch Rite,—Perfect Master.

The 5° of the Rite of Memphis with the 4°, Scotch Rite.

The 5°, Balahare, confers the 4°, Christophoris, Perfect Master; and the 4° of the Scotch Rite,—Secret Master.

The 3° of the Rite of Memphis is the 3°, Scotch and French Rites.

The 3°, Metanophores (voyant) Master, confers the 3° of the Scotch and French Rites,—Master.

The 2° of the Rite of Memphis is the 2°, Scotch and French Rite.

The 2°, Neocoris (Companion), confers the 2° of the Scotch and French Rite.

The 1° of the Rite of Memphis is same as the Scotch and French Rite.

The 1°, Pastophoris (Apprentice), confers the 1° of the Scotch and French Rite.

Conformable to copy,

J. Et. Marconis.

Conformable to copy,

J. de Bauregard, 96°.

TO THE GLORY OF THE SUBLIME ARCHITECT OF THE UNIVERSE.
ANTIEN & PRIMITIVE RITE OF MASONRY,
 IN AND FOR THE
UNITED KINGDOM OF GREAT BRITAIN AND IRELAND,
 AND ITS DEPENDENCIES.
SOVEREIGN SANCTUARY, 33°.

*To all Illustrious and Enlightened Masons throughout the World,
 Union, Prosperity, Friendship, Fraternity.*

The Antient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis, of Cairo; Baron Dumas, Hypolite Labrunie; Marquis de Laroque; J. Pettitt, and others, and is an incorporation of the various Primitive Rites worked in the preceding century, and notably the Primitive Rite of Philadelphes of Narbonne, to which the Antient and Primitive Rite refers for the origin of its principles and form of government. The seven classes into which its degrees are divided are really schools for the study of Masonic knowledge, physics and philosophy, and possessed originally ninety-five rituals, the production of more than a quarter of a century of assiduous labour and research, concerning all known Masonic Rites.

The Grand Lodge of the Disciples of Memphis, after an interval of sleep, recommenced work at Brussels, in 1838, and at Paris in 1839, when it published its statutes; but, in 1841, the Grand Master, Hierophant, the Illustrious and Enlightened Brother Jacques Etienne Marconis, 33-97°, was forced by an illiberal government to put all the Lodges in France asleep—first, however, establishing a Council, or Regency, of seven members, for the preservation of the Archives, and the revival of the Rite under a more liberal regime. In 1848 our Order revived its work at the Orient of Paris, and continued to prosper, establishing itself in America, Egypt, Roumania, and various other countries. America received it joyfully in 1856, and in 1860 the New York Council of the Rite included the number of 100 Past Masters, under the rule of the Illustrious Brother David MacClellan; Egypt accepted it in 1860.

In 1862 the Illustrious Grand Master, Hierophant, united our Antient and Primitive Rite with the Grand Orient of France, and the High Grades continued to be conferred by the recognized Grand Council of Rites of the Grand Orient, and a formal Concordat was promulgated by the said Grand Orient, and the Illustrious Grand Master, J. E. Marconis, 33-97°, which arranged the relative values of the degrees of our Rite with those of Mizraim, the Ancient and Accepted, and other Rites, recognized by the said Grand Council of Rites.

Upon this, in the same year, 1862, the Illustrious Grand Master, J. E. Marconis, 33-97°, acting in conjunction with Marshal Magnan, 33°, the Grand Master of the Grand Orient, formally constituted the Sovereign Sanctuary of America, 33-95°. Shortly after the degrees of the Rite were reduced from 95° to 33°, by simply eliminating those which were conferred only by name, but retaining all ceremonial grades. The Grand Orient of France continued to exchange Representatives with the Sovereign Sanctuary of America, and lists thereof will be found in the French Official Calendar, until 1869, when, in consequence of the invasion of American territory by the recognition of a spurious Council of the Ancient and Accepted Scottish Rite, the Americans withdrew from Representation.

In the year 1872 several Illustrious Brethren who had previously received the 33°-95°, obtained a Charter for the establishment of a Sovereign Sanctuary, in and for Great Britain and Ireland, with Illustrious Brother John Yarker as Grand Master General, 33-96°, and in the same year received many Brethren, members of the Royal Grand Council of Antient Rites, time immemorial, meeting since last century, and more recently under H.R.H. the Duke of Sussex, Grand Master; and in 1874 the Jerusalem Chapter of Antiquity, H.R.M.—K.D.S.H., was formally amalgamated with the Palatine Chapter, No. 2, and Senate No. 2, of the Antient and Primitive Rite of Masonry, thus giving the Rite the prestige of a time immemorial association in England.

One of the earliest resolutions passed by the new Sovereign Sanctuary was for the establishment of an Order of Merit, of three classes, 1st, for Saving Life; 2nd, Presence of Mind;

3rd, Literary and General Merit. The decoration is a bronze star, the three classes being distinguished by ribbons of different colours. Besides this, the Rite possesses five Decorations, 1st, the Grand Star of Sirius, or Hope; 2nd, the Cross of Aldece, or Truth; 3rd, the Cross of the Third Series; 4th, the Lybic Chain; 5th, the Golden Branch of Eleusis, or Charity. These decorations are exclusively the reward of Merit, and are conferred in a Grand Chancery, one in consecutive order every year.

A full history of the Rite, with the narrative of its early struggles, on its introduction to England, may be obtained from the Grand Secretary General, and as a contribution to Masonic history is well worth perusal. Few, indeed, could rise from the study of its straightforward narrative of events, easily proved by the references given, without the conviction that our Rite has not only a legitimate Masonic standing, second to none in the world, but that it has also the far higher claim to universal Masonic recognition. It is almost the only Rite which has had the courage to face for previous years, the privations and trials inseparable from the poverty attendant upon spending every penny of its limited funds in the completion of its Rituals, and the world wide extension of the Truth, resting content with the conviction that, sooner or later, its value must be recognised by every thoughtful Mason, as a means whereby Masonry may be restored to its pristine purity, and man to his intellectual birthright. To those who linger fondly over the attractions of a sumptuous banquet and grudge the time spent in labour as a theft from the precious hours given to indulgence of the senses, we offer nothing that will be prized, but to the intellectual Mason, the earnest searcher after truth, we offer a banquet that never satiates, a feast from which comes no repletion, a feast of reason, leaving an unailing appetite, and no sad remembrances for the morrow.

In conclusion, a few words as to the practical principles of the Antient and Primitive Rite of Masonry:—

It is universal, and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and believes in the Fatherhood of God and the Brotherhood of Man.

The only other qualification which it requires from its Neophyte is probity and honour, and it esteems Masonic worth, ability, and learning, above social and personal distinctions, seeking by means of its comprehensive ceremonials to extend Masonic Knowledge, Morality, and Justice, and enforce all those great principles which distinguish true Masons of all time.

Its Rituals are thirty in number, and 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 dealing fairly and truthfully with the historical features of symbolical Masonry. They contain nothing in their teaching but what Mahomedan, Christian, Jew, Buddhist, Brahmin, or Parsee may alike acknowledge.

The government of the Rite is elective in its character, and it extends the hand of brotherhood to all legitimate Rites. It is in cordial union with a number of grand bodies of its own or similar Rites, with whom it has representatives established, and its influence is silently extending over the face of the whole globe.

The ceremonials of the Rite are divided into three series, and the Masters of each section receive the 31 and 32°, and constitute the Judicial Tribunal, 31°, and the Mystic Temple, 32°, of which the Presiding Officer, or Grand Master of Light, receives the 33°, to enable him to represent his Province in the Sovereign Sanctuary, 33-95°.

It is ordered by the Sovereign Sanctuary:—

1. That Dispensations may be given to any individual Member of the Rite in any town, where no subordinate body exists, to receive a sufficient number of Brethren to form a Chapter, Senate, or Council.
2. That CHAPTERS of the Rose Croix, (11-18°); SENATES of Hermetic Philosophers, (20-33°); COUNCILS of Sublime Masters of the Great Work, (30-90°); and Mystic Temples, (32-94°), may be Chartered throughout our jurisdiction, in accordance with the General Statutes.
3. That Grand Mystic Temples—Councils General, may be constituted in any of the Colonies and possessions of the United Kingdom, subject to the General Statutes of the Order, with privileges similar to the Grand Mystic Temples—Councils General, of England, Ireland, and Scotland.
4. Applications to be made to the Grand Secretary General, (or to the Grand Chancellor General, or Grand Master General), who will furnish all information as to fees or the mode of proceeding.

Notices to Correspondents.

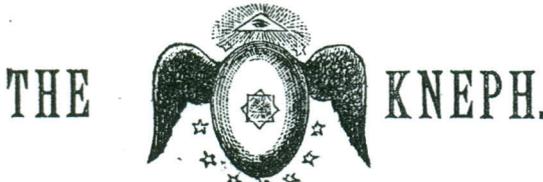
Communications for the Editor and Publisher, and enquiries as to the degrees of the Antient and Primitive Rite, may be addressed to No. 6, Little Britain, E.C., or to the Grand Secretary-General of the Rite, 91, Clarence-road, Clapton.

We are requested to state that a meeting of the Rose of Sharon, Senate K.H.P., will be held at the Moorgate on Thursday, November 10th, at 6.30, followed by an emergency meeting of Rose Croix, Chapter No. 6, for the admission of several brethren. Punctuality in attendance is earnestly requested.

The meeting of the *Kneph* Committee will be held at the office of the Grand Treasurer General, No. 98, Houndsditch, on the second 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, NOVEMBER 1, 1881.

IN connection with the article on the Holy Rock in our last number, we are glad to announce that the Sultan is reported to have given orders for the remains of Solomon's Temple to be restored, and the surrounding place cleared of rubbish. The revenue derived from the pilgrims is said to be £150,000 per annum, and this sum has hitherto been forwarded to Constantinople, but for the future is to be appropriated to the work of restoration, and, we presume, excavation. If this good news should prove true, we, as Masons, may expect some important discoveries when the accumulated rubbish of twenty centuries has been cleared away. Much as we are learning almost day by day from the disinterred vestiges of ancient Egypt and Babylon, this proposed exploration of the site of Solomon's Temple promises to far surpass in interest anything yet discovered.

Bro. Samuel Beswick, of Ontario, Canada, 33°—95°, A. and P. Rite, intends next year to proceed to Jerusalem to explore the subterranean passages. He proposes also to visit the Great Pyramid with the like object.

WE regret to learn from the published correspondence between the Grand Lodge of England and the Grand Lodge of Quebec that the old sore of disputed jurisdiction interrupts for the moment perfect harmony between these two Craft Grand Lodges. It must, however, be conceded that the Grand Lodge of England, although standing somewhat on its dignity, appears desirous of meeting the requirements of the younger Grand Lodge when it can do so without breach of its obligation to its own chartered Lodges, but while these choose to remain in affiliation with it we cannot see that any other body has reason to complain. The assurance that the Grand Lodge of England would refuse to warrant any new Lodge within the jurisdiction claimed by the Grand Lodge of Quebec ought to be sufficient, and time would doubtless bring about the adhesion of the three Lodges voluntarily—coercion either by the Grand Lodge of England or that of Quebec would be probably fatal to the desired end, and is to be deprecated besides as an unfair interference with the inherent rights of private Lodges.

THE GREAT PYRAMID OF CHEOPS.

BY ILL. BRO. JOHN YARKER, 33°—96°.

SINCE this article appeared, Mr. William Oxley, of Manchester, has pointed out a few particulars which it may be useful to note, as he has gone very carefully into the religious or spiritualistic part of the subject, and has taken immense pains in the drawing and collection of plans and data. He states that in the five Chambers of Secrecy, which are situated above the King's Chamber, there are hieroglyphics in red paint; three of these are placed within the peculiar oval border indicative of royal names, and one of them is that of Cheops, which is identical with the like inscription at Wady Megara, in Arabia, proving that Herodotus was correct in his assertion that this particular pyramid was built by order of King Cheops. There is no known entrance into the last four chambers except one that was blasted by Colonel Vyse Howard, and the entrance into the one below these was in the roof of the Grand Gallery of the King's Ante-Chamber, which is tyled by a cross-bar of granite, which compels all who enter either to stoop under or climb over. One peculiarity of these five chambers is that whilst the roof is of beautifully polished granite, the flooring is the rough uneven side of the previous roof block. Mr. Oxley also notes that the ascending entrance passage leading on to the Grand Gallery of the King's Chambers was originally tyled by an immense block which at a certain angle might be easily moved as on a pivot. The known chambers are so small that they could only have been used for places of assembly by a select few. Another important suggestion is that the two squares over a cube above the Pyramid entrance is the monogram of Osiris. These symbols are as follows:—Above a

circular sun a tau cross upon a circle; the Crux ansata; two wings (probably) at right angles; a bull with the sun between its horns, which alludes to the entrance of the sun into Taurus; two squares beneath a cube; the sacred twisted thread, or cable tow, or three knots of union; the cube, with two squares over it; a slab, over which is placed the double square, one resting upon the other. As tending to prove that all the existing chambers have not yet been discovered, it may be mentioned that an old traveller records that whilst he was inside the small chapel near the Sphinx in which the mummy of Cheops is supposed to have been interred, a gun was fired in the Pyramid itself, which produced a reverberation or concussion, and as the same effect did not take place when the gun was fired outside, it was supposed there was some connecting passage covering the distance. We should be glad to hear the opinion of our Egyptian brethren on this Pyramid question.

Reports of Masonic Bodies.

ANTIEN T AND PRIMITIVE RITE.

GLASGOW.—“SPHYNX,” ROSE CROIX CHAPTER, No. 8, ON ROLL OF THE SOVEREIGN SANCTUARY, AND No. 1 FOR SCOTLAND.—The adjourned monthly meeting was held on the 29th day of the Egyptian month Shamenoth, answering to the 29th September, 1881, within the Chapter Rooms, 30, Hope-street, Ill. Bro. S. Robertson, 32°, M.W., presiding; assisted by J. McInnes, 31°, Knt., S.W.; J. Walker, 30°, Knt., J.W.; T. M. Campbell, 33°, P.M.W.; D. Chalmers, 30°, Knt., Secy.; J. McWilliam, 30°, Knt., Treasurer; Charles Inglis, 30°, Knt., Orator; J. McNair, 30°, Acting Knt., Conductor; W. L. Shaw, 30°, Acting Captain of Guard, and others. The Chapter was opened on the 11°, Rose Croix. An application was read from Bro. James Winning, M.M., Lodge St. Andrew's, No. 354, East Kilbride (S.C.); he was exalted into the degree of Sacred Arch, was perfected and received the Accolade as a Knt. of the Eagle and Pelican, Perfect M. of H., and Knt. of the Rose Croix, and instructed in these degrees as practised by Antient and Primitive Masons. Bro. Sherry, whose application was passed at a previous meeting, being on his Dundee journey, was unable to attend, and it was agreed to call an emergency meeting to suit him. A short lecture was delivered on Herodim, and the origin of the sect explained, in an able manner by the M.W. The fraternal duties were exercised, and a vote of thanks passed to the chair, when the Chapter was closed in A. and P. form.

LONDON.—ROSE OF SHARON, ROSE CROIX CHAPTER, No. 6.—A meeting of this Chapter was held at the Moorgate, Moorgate-street, on Thursday, 16th. Present—Sir Kts. W. J. Meek, 32°, M.W.; B. Meyer, 31°, Knt., S.W.; Hy. Stephens, K.J.W.; Hy. Meyer, 33°, P.M.W. Trea.; J. H. Southwood, 33°, Acting Orator; James Hill, 33°, P.M.W., Sec.; Thos. Sims, 30°, Kt. Capt. of Gd.; J. D. Birkin, 11°, Kt. Gd. of T.; Geo. C. Young, 30°, Kt. Organist; Edwd. Harrison, 31°, Kt. Orator. Chapter was opened in 6° (Sacred Arch), and ballot was taken for Bro. Samuel Hart Baker, M.M. of John Hervey Lodge, 1260, and Bro. Louis Honig, M.M. Lodge of Asaph, 1319, resulting favourably in each case. Neither of the brethren being able to attend on this occasion, their reception was deferred to the second Thursday in November.

AMERICA.

We have the pleasure to announce that the Sov. Sanc., U.S.A., have appointed our R. Ill. Bro. John Henry Southwood, 33°, Grand Treasurer-General, their representative at or near our Sov. Sanc. of Great Britain and Ireland.

ITALY.

The Supreme Grand Council of the Reformed Egyptian Rite of Mizraim, 33-90°, held a formal meeting on the 20th September, at which they accepted the Treaty, already ratified by our Sov. Sanc. and that of America, decreed to work the A. and P. Rite under our Charter of 18th August last, and granted our Sov. Sanc. a Charter for the Rite of Mizraim, Registered No. 1,248, vol. 2nd, Fo. 14.

ROUMANIA.

We have received the September number of *Triunghiul*, the official bulletin of the National Grand Lodge, which contains the appointment of Ill. Bro. M. L. Davies, 33°, representative near the Sov. Sanc., and a list of the recipients of the Roumanian Masonic Medal of Merit—amongst whom we note with pleasure the name of our M. Ill. G.M. Bro. John Yarker. We have also to acknowledge the receipt of diplomas under seal of the Supreme Council, constituting M. Ill. Bro. John Yarker, and R. Ill. Bros. M. L. Davies and James Hill, hon. members of the Supreme Council, 33°, equally of the A. and A. Scottish Rite and the Reformed Egyptian Rite and the Rite of Memphis.

CRAFT MASONRY.

PROVINCIAL GRAND LODGE OF CHESHIRE.—The annual meeting was held on the 21st September, at the Drill Hall, Macclesfield, under the presidency of Bro. Lord de Tabley, R.W.P.G.M., with a brilliant array of Provincial Grand Officers. The Prov. G.M. in the course of his address alluded to the “most terrible event across the Atlantic, which has sent a thrill of horror through the civilised world, which feeling would be shared in by every loyal Freemason.” The Prov. G. Treasurer reported that after paying the sum of 100 guineas to the R.M.I.B., there remained in hand a sum of £165. The sum of 100 guineas was voted for the R.M.I.G. The Brethren afterwards proceeded to St. Michael's Church; after the sermon a collection was made in aid of the P.G.L. Benevolent Fund and the Macclesfield Infirmary. A banquet was subsequently served in the Town Hall.

PROVINCIAL GRAND LODGE OF CORNWALL.—The annual meeting was held on the 26th September, at Liskeard, in the Parochial Schoolroom, the Right Hon. the Earl of Mount Edgumbe, R.W.P.G.M., presiding. About 350 Brethren were in attendance, including a large number of P.G. Officers. Bro. W. J. Hughan's report, as manager of the votes for the province for the Royal Masonic Charities, was read by W. Bro. Anderton, in the absence, through illness, of Bro. Hughan, who declined re-election for the same reason. A vote of thanks to Bro. Hughan for his services, and regret at his illness, was unanimously accorded. The Brethren, in procession with band and full regalia, afterwards attended Divine service at the Borough Church. On the resumption of P.G.L. a collection was made among the Brethren present for the unsuccessful candidates of the R.M.B. Fund. Five guineas were voted to the Huyshe Memorial Fund, and fifty guineas to the Benevolent Institution for Aged Freemasons. £23 5s. had been previously voted to the R.M.I.G. The collection at the church, amounting to £15 2s. 9d., was divided between the Viear's Charities and Schools and the Masonic Benevolent Fund.

PROVINCIAL GRAND LODGE, CUMBERLAND AND WEST-MORELAND.—The annual meeting was held on the 7th ult., under the banner of the Sun and Sector Lodge, 962, Bro. D. Reece, W.M. Bro. the Earl of Bective, R.W.P.G.M., opened P.G.L. at the Green Dragon Hotel. Bro. J. L. Burns Lindon was elected and installed W. Dep. Prov. G.M. The Brethren afterwards attended the Parish Church; a liberal collection was made for the Local and Masonic Charities.

PROVINCIAL GRAND LODGE OF SUSSEX.—The annual meeting was held on the 7th ult., in the Music Room, Brighton, Bro. Sir W. W. Burrell, Bart., R.W.P.G.M., presiding, with a large attendance of Prov. G. Officers and Brethren. A sum of ten guineas was voted to the Hervey Memorial Fund.

PROVINCIAL GRAND LODGE OF DURHAM.—The annual meeting was held on the 14th ult., at the Borough Hall of Stockton, the Most Noble the Marquis of Londonderry, P.G.M., presiding. Grants from the Benevolent Fund to the amount of £280 were voted.

PROVINCIAL GRAND LODGE OF WEST LANCASHIRE.—The annual meeting was held on the 12th ult., at Blackpool Winter Gardens, under the banner of Clifton Lodge, 703. Bro. the Rt. Hon. the Earl of Lathom, Prov. G.M., opened P.G.L. in the presence of over 800 Brethren, representing the 81 Lodges of this division. The Prov. G. Treasurer reported that after payment of 100 guineas to the West Lancashire Masonic Educational Institution, and 100 guineas to the Royal Masonic Institution for Aged Freemasons, the balance was £2,388 14s. The sum of 100 guineas was again voted to each of the before-mentioned charities, and the sum of £25 in aid of the Hamer Benevolent Fund. A sum of £15 was also voted to assist the election of a child to the R.M.I.G. At the close of the business 500 Brethren dined together in the Pavilion Theatre.

PROVINCIAL GRAND LODGE OF SOMERSET.—The annual meeting was held on the 12th ult., at the Masonic Hall, Bath, Bro. the Rt. Hon. the Earl of Carnarvon, R.W.P.G.M., presiding. The customary collection of alms was made, and given to the Royal United Hospital at Bath.

CORNWALL, BOSCAWEN LODGE (No. 699).—This Lodge, which was opened in its present room about three years ago, was formally dedicated by the R.W.P.G.M., the Earl of Mount Edgecumbe, on the 26th September, unforeseen circumstances having prevented the ceremony from being performed before. Bro. the Hon. and Rev. J. T. Boscawen is the W.M.

WILLIAM PRESTON LODGE (No. 766).—A meeting was held on the 22nd September, Bro. Ebenezer Kidman, W.M., presiding. Bros. G. F. Edwards and T. C. Yates were raised, Bros. R. Clay, W. Shoobert, and E. Brooks were passed, and Mr. John Wand initiated. Bro. J. W. Marshall, 1044, was accepted a joining member. A sum of £10 was voted for a distressed Brother late a member of the Lodge.

SOUTHERN STAR LODGE (No. 1158).—A meeting was held on 27th September, at the Bridge House Hotel, London Bridge, Bro. A. Stewart, W.M. Bro. Robinson was passed, and Messrs. Comber and Jewel initiated. A vote of condolence with the family of the late S.W. was passed. The Brethren afterwards dined together.

CITY OF WESTMINSTER LODGE (No. 1563).—A meeting was held at the Regent Masonic Hall, Air-street, on the 22nd September, Bro. J. E. Shand, W.M. Bros. Durant and Newman were raised, Bro. Brander passed, and Mr. C. Radclyffe initiated. Bro. Waugh, J.W., was elected W.M. for the ensuing year, and Bro. J. E. Shand Treasurer. The Brethren dined at the Café Royal.

SIR HUGH MYDDLETON LODGE (No. 1901).—A meeting was held at the Agricultural Hall, Islington, on 23rd Sept., Bro. Jno. Osborn, W.M. Messrs. R. A. Horndu, J. M. Smith, and C. Dearing were initiated.

SELWYN LODGE (No. 1901).—The first regular meeting since the consecration was held at the East Dulwich Hotel, on the 15th September; several emergency meetings having been held in the meantime for the purpose of initiating members. Bro. W. H. Hook is the W.M. Messrs. E. Eagle, L. E. Eagle, J. A. Gurney, and W. Sweeting were initiated by the W.M. Sanction was granted for the formation of a Lodge of Instruction. The Lodge now numbers over thirty members.

LIVERPOOL, LODGE OF EMULATION (No. 1505).—A meeting was held on 22nd September, Bro. H. Coulson, W.M. Bros. Cross and Jones were raised. Bro. R. Foot, S.W., was elected W.M., and Bro. Callow, P.M., Treasurer.

YORK, EBORACUM LODGE (No. 1611).—A meeting was held on 12th September, Bro. J. T. Seller, W.M. The Assistant Secretary, Bro. Humphries, presented to the Lodge a very curious brown-ware bottle, moulded in the shape of a setting maul, and covered with Masonic emblems.

BRIGHTON, ATLINGWORTH LODGE (No. 1821).—The installation meeting was held on 23rd September, at the Royal Pavilion, Bro. W. S. Martin, W.M., presiding. Bro. G. S. Godfree was installed W.M., the R.W.P.G.M. of Sussex and many Prov. G. Officers being present.

ST. JOHN'S LODGE (No. 167).—The installation meeting was held at the Holly Bush, Hampstead, on the 11th ult., when Bro. Edmund A. Dutton, S.W., was installed W.M. for the ensuing year.

ROTHESAY LODGE (No. 1687).—The installation meeting was held on 12th ult. at the Inns of Court Hotel, Lincoln's Inn Fields. Bro. James Crossland was installed W.M.

LION AND LAMB LODGE (No. 192).—A meeting was held on the 6th ult. at the Cannon-street Hotel, Bro. S. T. Lucas, W.M. The widow of a deceased member was relieved with five guineas.

VILLIERS LODGE (No. 1194).—The installation meeting was held on the 1st ult., at the Albany, Twickenham, when Bro. Thomas Cross was duly installed W.M.

THE GREAT CITY LODGE (No. 1426).—The installation meeting was held on the 8th ult., at the Cannon-street Hotel, Bro. Hanley, W.M., presiding. Messrs. John W. Benn and John Kebell Gwyn were initiated, and Bro. C. Taylor duly installed W.M. Bro. Potter was appointed Tyler *vice* Bro. Steedman, P.M., deceased.

MARQUIS OF RIPON LODGE (No. 1489).—The installation meeting was held at the Metropolitan Benevolent Societies' Asylum, Ballspond-road, on 7th ult., Bro. T. Hastings Miller, W.M., presiding. Messrs. Geo. Beck and Albert Rousseau were initiated, and Bro. James Glaskin duly installed W.M. for the ensuing year.

ST. MARTIN'S-LE-GRAND LODGE (No. 1558).—The installation meeting was held on the 12th ult., at the Guildhall Tavern, Gresham-street, Bro. Alexander C. Moffatt, W.M., presiding. Bro. Gibbs was duly installed W.M.

ALDRSGATE LODGE (No. 1657).—A meeting was held on the 10th ult., at the Castle and Falcon, Aldersgate-street, Bro. Geo. Kenning, W.M. The business consisted chiefly in discussing the reports on various charitable schemes connected with the Lodge, and for which it is becoming famous.

ST. LEONARD LODGE (No. 1766).—A meeting was held on the 6th ult., at the Town Hall, Shoreditch, Bro. C. F. Barham, W.M. Bro. S. Fennell was passed, and Mr. C. Davis initiated. The brethren appeared in partial Masonic mourning, "in sympathy with our American brethren for the loss of our Brother, the late President Garfield," and an address of condolence was agreed to.

MANCHESTER LODGE OF AFFABILITY (No. 317).—A meeting was held on the 6th ult., Bro. W. Nicholl, W.M., presiding. Mr. Walter Wood was initiated.

CARNARVON.—SEGONTIUM LODGE (No. 606).—The installation meeting was held in the first week in October, at the Masonic Room in the Castle, when Bro. R. J. Davids was installed W.M.

UNITED MARINERS' LODGE (No. 30).—A meeting was held on the 18th ult., at the Guildhall Tavern, Gresham-street, Bro. H. Cosedge, W.M. Bros. Meyer, Burgsman, and Protheroe were passed F.C.

FAITH LODGE (No. 141).—This Lodge met on the 26th September, at Anderton's Hotel, Fleet-street, Bro. F. Morrison, W.M. Bro. Whitehill was passed F.C., and Mr. J. King was initiated. Bro. Heaphy, S.W., was elected W.M. for the ensuing year.

WHITTINGTON LODGE (No. 862).—A meeting was held on the 17th, at Freemasons' Hall, Bro. R. P. Tate, W.M., presiding. Bro. J. Brown was elected W.M.

KENNINGTON LODGE (No. 1381).—The first meeting after recess was held at the Horns Tavern on the 4th ult., Bro. Speedy, W.M. Bro. Warley was passed, and Messrs. W. J. Davis and S. Herbert were initiated.

METROPOLITAN LODGE (No. 1507).—The largest attended meeting since the formation of this Lodge was held on the 19th ult., at Anderton's Hotel, upwards of 120 brethren being present. Bro. Wm. Side, W.M., opened the Lodge, and after the preliminary business was disposed of proceeded to install Bro. Wm. Mason Stiles, S.W., as W.M. for the ensuing year, the ceremony being performed in a masterly manner, eliciting the highest encomiums from the brethren and visitors. Bro. Stiles then proceeded to initiate Messrs. Henry Hawthorne, David Raphael Bryce, John Rogers, Thomas Rapson, and James Jay—also performed in a very creditable manner. A magnificent banquet was served in the Pillar Room.

KENT LODGE (No. 15).—The first meeting of this old Lodge since the vacation was held on Wednesday, the 12th Oct., at the Freemasons' Hall, Great Queen-street. Among those present were Bros. E. A. Wells, W.M.; A. Posener, S.W.; W. Hurst, J.W.; J. Sleeman, P.M., Treasurer; W. P. Duke, P.M., Hon. Sec.; E. P. Barlow, P.M., W.S.; J. Pinder, P.M., Assistant W.S.; C. Ball, I.P.M.; E. Stimson, S.D.; T. W. Legge, J.D.; W. B. Ray, D.C.; J. P. May, P.M.; C. Ginman, P.M.; Bros. C. Tatton, J. Ball, Harry Smith, T. Borer, J. J. Woolley, Chas. James, F. H. Plummer, and T. E. Howe. Among the visitors present were Bros. E. West, P.P.G.S.D. Herts, and P.M. 1327; A. Clark, W.M. 1227; A. Hyland, P.M. 201; H. Whittick, P.M. 1511; W. Dance, P.M. 757; A. P. Little, J.W. 1685; T. J. Oliver, S.D. 834; W. H. Chapman, 705; J. H. Tarrant, 1446; A. Medworth, 1593; C. Weeden, 813; J. Burkett, 1314; C. Mansfield, 1421; A. Ayden, 1695; A. Burford, 1587; E. W. Lees, 1472; F. A. Hooper, 1260; and John R. Ward. The W.M. opened the Lodge at 4.45 p.m., when the minutes of the last meeting were read and confirmed. Bro. J. J. Woolley, having been appointed I.G., was invested with the collar and jewel of that office. The work comprised the raising of Bros. Plummer and James to the 3rd degree, passing Bro. Howe to the 2nd, and the initiation of Messrs. J. A. Cammell and E. Bithray. The ceremonies were performed in a most impressive manner, the W.M. being warmly congratulated on the excellency of his working, which well sustained the reputation of this old Lodge. The W.M., after receiving the hearty good wishes of all present, closed the Lodge in due form. The Brethren then adjourned to the Holborn Restaurant to banquet.

WANDERERS (No. 1604).—The first meeting after the recess was held at Freemasons' Hall on the 11th ult., Bro. Hornblower, W.M., with a full attendance of Brethren and many visitors. Two Brethren were passed F.C., and two gentlemen initiated.

MARK MASONRY.

DUKE OF CONNAUGHT (199).—This Lodge met at the Moorgate, Moorgate-street, on Thursday, Oct. 6th, Bro. Hy. Meyer, W.M. Lodge was opened in due form, the minutes of previous meeting read and confirmed, and sanction was given to the Lodge being removed to the Moorgate. Bro. J. Very, High Cross Lodge, 221, was appointed Tyler. Nothing further offering, Lodge was closed and adjourned to the first Thursday in December. A Lodge of Royal Ark Mariners was then opened, Bro. T. Poore taking the chair at the request of the W.C.N.. Bro. Meek, P.M.M., G.M.S. Lodge being opened in due form, and the minutes of the consecration meeting read and confirmed, Bros. Edwd. Harrison and J. Very, both of Mark Lodge 199, were introduced and elevated to the degree of R.A.M. in a very effective manner by the W.C.N. in the chair.

ROYAL ARCH.

LIVERPOOL.—CONSECRATION OF THE HESKETH CHAPTER.—This Chapter was consecrated at the Masonic Hall, Hope-street, on the 21st Sept., Comp. H. T. Alpass, P.G.S.E., Acting Z., supported by an influential body of Companions. The following Comps. were installed Principals:—J. Higson Johnson, M.E.Z.; Fredk. K. S. Stevenson, H.; C. P. Titherly, J.; and Comp. Hy. Browne, S.E. Eleven Brethren were proposed as candidates for exaltation.

SCOTLAND.

On the 23rd September, Autumnal Equinox, the annual election of the "St. Andrew's" Royal Arch Chapter, No. 69 (S.C.), was held in their rooms, 30, Hope-street, at 8 p.m. The following office bearers were elected, viz:—John McInnes, 31°, M.E.P.Z.; John Terras, M.E.P.H.; John McNair, 30°, M.E.P.J.; Fred Cotterel, S.E.; D. D. Shaw, S.N.; T. M. Campbell, 33°, Past Z. Treasurer; John Boyd, First Sojourner; J. B. Williamson, Second Sojourner; Robert Headrick, Third Sojourner; Thomas Barclay, R.W.M. St. John's, Rutherglen, 347, Chancellor; George Anderson, S.W., St. John's, 347, Superintendent of Works; William Hollowood, Captain of First Vail; J. Mitchell, Captain of Second Vail; William Blackwood, Captain of Third Vail; and James Gray, 30°, Janitor. At the monthly meeting, held on the 11th October, the above-named office-bearers were installed with all due ceremony by T. M. Campbell, 33°, Past Z. of said Chapter, in his usual style, exhorting and instructing each office-bearer in their respective duties. The Past M.E.Z., J. H. Fash, proposed a vote of thanks to M.E. Comp. Campbell for his services and the very able and impressive manner in which he had performed the duties of installation. The Chapter was afterwards closed in due form.

We are pleased to state that Ill. Bro. Stephen Robertson, 32°, M.W. of Sphynx, Rose Croix Chapter, No. 8, S.S., and No. 1 for Scotland, has been unanimously elected as M.E.P.Z. of the Rosslinn Chapter, No. 119 on roll of the Supreme Grand R.A. Chapter of Scotland. We wish him every success in his capitular office.

LIBRARY.—As the formation of a library for the Antient and Primitive Rite is in progress, donations of books will be thankfully received. Brethren are requested to address their communications to Bro. John Yarker, Withington, Manchester.

Reviews.

The Philosophy of Spirit, Illustrated by a new version of the Bhagavat Gita, an episode of the Mahabarat. One of the Epic Poems of Ancient India. By William Oxley. May be had from Hay, Nisbet, & Co., 38, Stockwell-street, Glasgow, or E. W. Allen, Ave Maria-lane, London, E.C., 1881. Price 3s. 6d.

We call attention to this work, as it is a cheap and well got up version of a poem, the study of which is required in a Consistory of the 26°—"Patriarch of the Sacred Vedas." As such it ought to be in the hands of every 36° member of our Antient and Primitive Rite. Mr. Oxley states in his preface that he has re-translated the poem from the Latin translation of Schlegel, and compared it with the English of Wilkins (1784) and Cockburn Thompson (1874). We have no space for an extended review, but may add a few remarks for the general reader. As a text book of our A. and P. Rite the translation is good, but rather too much overlaid with Mr. Oxley's commentary. We need a similar translation of the Ramayoma, a poem of a like nature, on which we may offer some remarks at a future time. The Bhagavat Gita opens when the armies of the Pandas and the Kurus are about to engage in conflict for supremacy. At this point Krishna drives the war chariot of Arjun between the two armies. Arjun's humanity and conscience revolt at the impending slaughter, and forthwith ensues a metaphysical dialogue between the two. In Scene I. and II., Krishna informs Arjun that as he belongs to the warrior caste he must fight or be dishonoured; that the soul lives for ever; if he dies he attains a happy immortality, whilst if he lives the earth is his. In Scene III., Krishna explains to Arjun the difference between the two Hindu paths of Sankhya and Yogee, the one of which teaches faith and wisdom, the other thought and works, and shows the necessity of subjugating the passions. Scenes IV., V., and VI. describe the contemplative life. Krishna declares his existence before the prophets, exhorts Arjun to become a Yogin, and promises by this discipline that he shall thus rise hereafter from sphere to sphere. Scenes VII. and VIII. reveal Krishna to Arjun as the cause of all that is, and the reason why he has assumed the human form; those who follow dishonourable courses are relegated after death to Nakara, a species of Purgatory; those who worship angels and lead a good life depart to the angels; but those who see the I Am in all things join the sphere of the All Glorious and Ancient One. Scenes IX. and X. pursue the progress of the freed human spirit in the after life of ages, detailing its ascents and descents; and Arjun hails Krishna as the uncreated one, who was and art before all Gods, whose coming the prophet Narada foretold. Scenes XI. and XII. give the Transfiguration of Krishna, and Arjun, by the "inner eye," beholds him as Deity. Krishna follows with advice to Arjun to be humble in spirit, to do good works without hope of reward, to hold nothing in aversion or contempt, to be of gentle mien and exempt from arrogance, temperate and firm, pure, content, patient, and devout, to know no fear, or yield to anger or joy; such shall feast on food which angels eat, and shall attain beatitude. The remaining six scenes are supposed to be by another hand, and are chiefly a repetition and explanation of what has gone before. Three portals lead to Nakara (hell or purgatory)—revenge, and lust, and avarice. Many of the expressions are so similar to our own Sacred Writings that an ignorant reader would suppose he was perusing a Christian epic. Nevertheless, this Hindu faith may easily be 10,000 years old, and these particular writings 3,000 to 5,000 years old, the Ramayan being older than the Mahabarat. The Baghavat Gita, in its clear delineation and development of the after life, has unquestionably a strong claim on the Masonic student, and the same may be said of the Ramayoma, but in a less degree. Many writers suppose that the Greek Iliad and Odyssey are a nationalized Greek version of the Hindu epics. The more we study to develop our Antient and Primitive Rite, as the guide to all knowledge, the more astounded we are at the very little knowledge with which Freemasons content themselves.

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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.

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