

*Freemasons. Gt. Britain. Sovereign Sanctuary*

CONSTITUTION,  
GENERAL STATUTES AND ORDINANCES  
OF THE  
SOVEREIGN SANCTUARY  
OF THE  
ANTIEN ET MODERNE  
*Primitive Rite of Masonry,*  
IN AND FOR THE UNITED KINGDOM  
OF  
GREAT BRITAIN & IRELAND,  
AND ITS DEPENDENCIES:  
WITH THE  
PUBLIC CEREMONIALS,  
AND A  
SKETCH OF THE HISTORY OF THE RITE.

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Printed by authority of the Sovereign Sanctuary in and for  
Great Britain and Ireland; and derived through the  
Charter of the Sovereign Sanctuary of America,  
from the Sovereign Sanctuary and Council of  
Rites of the Grand Lodge of France.

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UNIVERSITY  
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A. 547352

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CONSTITUTION,  
GENERAL STATUTES  
AND  
ORDINANCES  
OF  
ANTIENT & PRIMITIVE MASONRY.



# CONSTITUTION, GENERAL STATUTES & ORDINANCES OF ANTIENT & PRIMITIVE MASONRY.

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## P R E A M B L E.

“MAN, thou hast two ears to hear the same sound, two eyes to perceive the same object, two hands to execute the same act. So the Masonic Science, the Science *par excellence*, is esoteric and exoteric. Esotericism constitutes the thought, Exotericism the power. Exotericism learns, teaches, gives; Esotericism is neither learnt, taught, nor given, it comes from on high.”

### ESOTERICISM.

All light, all science, all doctrine, emanates from the Sovereign Sanctuary where reposes the Venerated Ark of Traditions. No Mason whatever be his degree, or dignity, is able to penetrate there until he has been called by the Grand Master,—Hierophant of the Rite. The meetings, orders and conditions of admission to the Sanctuary are regulated by special rules, which are made known to the Candidate on his admission.

### EXOTERICISM.

The Illustrious Patriarch Grand Conservators of the Rite, constituting the Sovereign Sanctuary of Antient and Primitive Masonry, in and for the Continent of America, duly convoked by the Most Ill. Sov. Grand Master General, HARRY J. SEYMOUR, (*by authority vested in him by Letters Patent granted him by the Executive Chiefs of the Rite,*

*sitting at an East overlooking the Valley of Paris, France, on the 21st day of the Egyptian month Tibi, answering to the 21st day of July, 1862, E.V., and authenticated and registered as No. 28,911 in the Great Book of Seals of the Grand Orient of France, on the 3rd day of September, 1862,)* having by letters Patent and Dispensation dated the 23rd day of February, 1872, and by Charter of Constitution, dated the 3rd day of June, 1872, E.V., duly and constitutionally established the Sovereign Sanctuary, in and for Great Britain and Ireland, with the M. I. Brother JOHN YARKER, as Sov. Grand Master General. Hence convoked in their Asylum, upon the 26th day of the Egyptian month Thoth, in the year of True Light, 000,000,000, answering to the 26th day of March, 1872, (E.V.) at Manchester; and on the 8th day of the Egyptian month Pharmathi, answering to the 8th day of October, 1872, (E.V.,) at London, (when the Sov. Sanctuary was inagurated personally by the M. I. Sov. Grand Master General HARRY J. SEYMOUR); the said Sov. Sanctuary in and for Great Britain and Ireland, after careful and deliberate discussion, have ordained and decreed, and by these presents do ordain and decree the following:—

General Statutes and Ordinances for the better discipline and government of all duly constituted bodies practising Antient and Primitive Masonry, according to the venerated traditions of the Antient and Primitive Rite, in and for the United Kingdom of Great Britain and Ireland.

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### ARTICLE I.

#### THE SOVEREIGN SANCTUARY.

SECTION I.—The Sovereign Sanctuary of Patriarch Grand Conservators of the Rite are designated by their titles as follows:—

- 1.—The Most Illustrious Sovereign Grand Master General, *Ad Vitam*, 33-96 G.R.

- 2.—The Prince Patriarch Grand Administrator General, 33-96° G.R.
- 3.—The P. P. Grand Keeper General of the Golden Book, 33-95° G.R.
- 4.— „ General Grand Expert, 33-95° G.R.
- 5.— „ Grand Master General of Ceremonies.
- 6.— „ Grand Inspector General, 33-95° G.R.
- 7.— „ Grand Examiner General, 33-95° G.R.
- 8.— „ Grand Chancellor General, 33-95° G.R.
- 9.— „ Grand Treasurer General, 33-95° G.R.
- 10.— „ Grand Secretary General, 33-95° G.R.
- 11.— „ Grand Keeper of Sanctuary, 33-95° G.R.
- 12.—Grand Masters of Light of Mystic Temples, Grand Councils General ; and Grand Representatives of the Most Ill. Sov. Grand Master General ; are also members of the Sovereign Sanctuary during their term of office.

### THE MOST ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL.

SEC. 2.—The Most Ill. Sov. Grand Master General must be regarded as the fountain of authority governing the Antient and Primitive Rite for Great Britain and Ireland, and by virtue of his sanction are bodies empowered to practise and observe the ritual of the Antient and Primitive Rite, in a proper and legitimate manner.

He will preside at all convocations of the Sov. Sanctuary, and shall be entitled, in recognition of his high dignity, to the seat of honour, when present, at every Orient beneath his jurisdiction, should he feel inclined to accept the same.

It is the prerogative of the Most Ill. Sovereign Grand Master General to grant dispensations for the formation of Chapters of Rose Croix ; Senates of H. Ps. ; Grand Councils of Sub. Mas. of the Great Work ; and Mystic Temples P's of Memphis,

which he will confer, or cause to be conferred, after receipt of a petition couched in appropriate language, and emanating from an adequate number of Masons, to ensure a correct formation of the body petitioned for.

He shall, moreover, possess the sole authority for conferring the Degrees of the Rite, from the 30th to the 33rd Degree, inclusive. Nevertheless, he is privileged to delegate the authority organically vested in him for the conferring of those Degrees, to any Patriarch of the Rite, which shall be done by Letters Patent, issued under his hand and Seal.

He has, furthermore, the right to confer, at sight by communication, any or all of the degrees of the Antient and Primitive Rite, from the 4th Degree (Discreet Master), to the 33rd Degree (Grand Conservator of the Rite,) inclusive, upon any person who may at the time be a Master Mason in good standing.

He will, moreover, appoint his Grand Representatives, and the officers of such Mystic Temples as may at any time be instituted.

He shall also appoint assistant grand officers of the Sovereign Sanctuary from amongst those Patriarchs who possess the 33rd Degree; and such appointed assistant grand officers shall be entitled to all the prerogatives of actual officers of the Sovereign Sanctuary when acting.

#### THE PATRIARCH GRAND ADMINISTRATOR GENERAL.

SEC. 3.—The Pat. Grand Administrator General is the second dignitary of the Sovereign Sanctuary. He shall assume, in the event of the absence or illness of the M. Ill. Sov Grand Master General the temporary occupation of his station; in the discharge of which duties he shall, however, be counselled and assisted by two Patriarchs, of most antient standing, in the Sovereign Sanctuary.

At other times, he shall perform such duties as may be assigned to him by the Ritual of the Rite, tending to the advancement and welfare of the Rite, its propogation and correct advancement.

#### THE PATRIARCH GD. KEEPER GENERAL OF THE GOLDEN BOOK.

SEC. 4.—The Gd. Keeper Gen. of the Golden Book shall have in his charge the Golden Book of the Mysteries. The divine maxims and precepts therein inculcated he shall expound to the brethren, from time to time, as emergencies may require. In the event of a convocation of the Sovereign Sanctuary, should it happen that the M. Ill. Sov. Gd. Mas. Gen. and the Gd. Administrator General were to be absent, the Orient shall be assumed by this dignitary, for the time being, he being the third officer of the Sovereign Sanctuary.

#### THE PATRIARCH GENERAL GRAND EXPERT.

SEC. 5.—It shall be the duty of the General Grand Expert to preserve a constant scrutiny over the workings of the bodies owing allegiance to the Sovereign Sanctuary, so that its primitive harmony be preserved, its venerable traditions respected, and its distinctive landmarks conserved against inroads and encroachments.

It shall, moreover, be the duty of this dignitary to present the claims, petitions and congratulations of such Masonic Bodies as may desire to establish fraternal intercourse with the Sovereign Sanctuary, or of such subordinate bodies as may seek official intercourse with the patriarchs of the Rite.

#### THE PATRIARCH GR. MASTER GENERAL OF CEREMONIES.

SEC. 6.—The special province of the Grand Master General of Ceremonies, is to watch over and conserve those portions of the ceremonies which relate to initiations and receptions in the

ritual of the Rite ; and to this end he is entitled to preside over all bodies working from the 4th Degree (Discreet Master) to the 30th Degree (Sub. Mas. of the G.W.,) inclusive, according to the established ritual, his report as to irregularities, omissions or innovations shall determine the action of the Sovereign Sanctuary with regard to the continuance or suppression of subordinate bodies of the Antient and Primitive Rite.

#### THE PATRIARCH GRAND INSPECTOR GENERAL.

SEC. 7.—The Grand Inspector General is charged with the supervision of the Rituals, emanating from the Sovereign Sanctuary, that they may contain true and faithful reproduction of our Antient and Primitive Ceremonial, Charges and Lectures, uncorrupted by errors, misrepresentations or interpolations. It shall be his duty, moreover, to visit officially all subordinate bodies owing fealty to the Sovereign Sanctuary when requested by the presiding dignitaries of the same so to do, in order that the working of the Rite may be preserved in harmonious uniformity.

#### THE PATRIARCH GRAND EXAMINER GENERAL.

SEC. 8.—It shall be the duty of the Grand Examiner General to audit the accounts of the Grand Secretary General ; he shall moreover examine the Letters Patent and other documents presented by visiting Patriarchs and others, coming from beyond the jurisdiction of this Sanctuary.

#### THE PATRIARCH GRAND CHANCELLOR GENERAL.

SEC. 9.—The Grand Chancellor General shall countersign and seal with his official seal, all documents of a public force emanating from the Sovereign Sanctuary ; he shall, moreover, have supervision over the register wherein are recorded the names, titles, rewards, honours or censures of those brethren of the Antient and Primitive Rite, who are beneath the jurisdiction of the Sovereign Sanctuary.



## THE PATRIARCH GRAND TREASURER GENERAL.

SEC. 10.—The Grand Treasurer General shall render to the Sovereign Sanctuary, at its regular convocation, a full and complete report of its financial condition, exhibiting receipts and expenditures with vouchers, as to disbursements, and statements as to the revenue ; and no moneys shall be paid out except on the written order of the Most Illustrious Sovereign Grand Master General, countersigned by the Grand Administrator General and the Grand Chancellor General.

## THE PATRIARCH GRAND SECRETARY GENERAL.

SEC. 11.—The Grand Secretary General shall have charge of the correspondence of the Antient and Primitive Rite, official and particular ; a correct copy of which he shall cause to be registered upon the archives of the Sovereign Sanctuary, whose records it shall be his province to guard and preserve. All official documents must be attested by the signature of the Grand Secretary General, and to him officially must be addressed all communications and documents touching the Sovereign Sanctuary, or the general welfare of the Rite ; he shall, furthermore, act as the cashier of the Sanctuary, receiving all moneys due, which he shall disburse to the Grand Treasurer General.

## THE PATRIARCH GRAND KEEPER GENERAL OF THE SANCTUARY.

SEC. 12.—The Grand Keeper General of the Sanctuary shall have charge of the Peristyle of the Sanctuary, which he shall see guarded against the curious and profane. He shall, moreover, have custody of the insignia and paraphernalia of the Sovereign Sanctuary, which he shall see preserved in constant readiness and repair, so that they may be used as required by the ordinary or extraordinary convocations of the Sovereign Sanctuary. He shall furthermore be charged with the direction

and marshalling of all processions of the Antient and Primitive Rite, at which the Sovereign Sanctuary officiates.

## *ARTICLE II.*

### *DURATION OF OFFICE.*

SEC. 1.—The present Patriarchs, Officers of the Sovereign Sanctuary, are appointed by the Most Ill. Sov. Grand Master General for five years; in case of death, resignation or permanent removal beyond this jurisdiction of any dignitary of the Sanctuary, the vacancy will be filled by election from the honorary members who possess the 33rd Degree, such Patriarch elect to serve the balance of the term.

### *PROVISION FOR DEATH, OR RESIGNATION OF THE MOST ILL. SOV. GRAND MASTER GENERAL.*

SEC. 2.—In case of the death or resignation of the Most Ill. Sov. Grand Master General, the Grand Administrator General shall cause special notices to be issued to each and every Sovereign Patriarch, 33°, calling an election to fill the vacancy at the next regular convocation, from amongst the actual officers of the Sanctuary, and the officer receiving a majority of all the votes shall be declared elected for the term of five years, when there shall be another election. Meantime the Ill. Grand Administrator General shall assume the prerogatives of Most Ill. S. Grand Master General, and in case of death or inability of the Grand Administrator General, the next in office shall assume his duties, and so on in succession; and at such election all or any such vacancies shall be filled as aforesaid.

## *ARTICLE III.*

### *OF HONORARY MEMBERS.*

All illustrious brethren who have received, or who may receive, the 33rd Degree, are, and shall be honorary members of the Sovereign Sanctuary, and entitled to a voice upon all matters appertaining to the Sanctuary, except its finances.

## ARTICLE IV.

### REVENUE OF THE SOVEREIGN SANCTUARY.

SEC. 1.—The Revenue of the Sovereign Sanctuary shall be derived from the following sources, to wit :—For all dispensations, charters or warrants granted to the Sovereign Sanctuaries, 33-95<sup>o</sup> G.R., and Mystic Temples, 32-94<sup>o</sup> G.R.

For all dispensations, charters or warrants for Grand Councils, 30-90<sup>o</sup> G.R.; Senates, 20-33<sup>o</sup> G.R.; and Chapters of Rose Croix, 11-18<sup>o</sup> G.R.

Also, for all rituals, diplomas, &c., granted to the before mentioned bodies in any Territory where no Sovereign Sanctuary exists ; from assessments and fees from all bodies working under its jurisdiction, and from all Degrees conferred by the Representatives of the Grand Master General.

SEC. 2.—All charters for Mystic Temples, and for all Grand Councils, Senates, and Chapters of Rose Croix, as well as dispensations, charters, diplomas, certificates and rituals, must emanate from the Sovereign Sanctuary, with the necessary seals thereunto affixed.

### FEES.

	£	s.	d.
For Charter and Ritual for a Sovereign Sanctuary, 33-95 <sup>o</sup> G.R.....	21	0	0
Charter and Ritual for a Grand Mystic Temple, Grand Council General, 32-94 <sup>o</sup> G.R. ....	10	10	0
Charter and Ritual for a Mystic Temple, 32-94 <sup>o</sup> G.R.	3	3	0
Charter for a Grand Council, S. M. O. T. G. W. 30-90 <sup>o</sup> G.R.....	3	3	0
Dispensation and Ritual for a Grand Council, 30-90 <sup>o</sup> G.R.....	1	1	0
Charter for a Senate, 20-33 <sup>o</sup> G.R. ....	3	3	0
Dispensation and Ritual for a Senate, 20-33 <sup>o</sup> G.R.	1	1	0
Charter for a Chapter of Rose Croix, 11-18 <sup>o</sup> G.R.	3	3	0
Dispensation and Ritual for a Chapter, 11-18 <sup>o</sup> G.R.	1	1	0
All other Dispensations .....	1	1	0

For conferring the 33-95 <sup>o</sup> G.R. ....	10	10	0
do. the 32-94 <sup>o</sup> G.R. ....	5	5	0
do. the 31-92 <sup>o</sup> G.R. ....	5	5	0
On appointment as Grand Officer of the Sovereign Sanctuary .....	2	2	0
For conferring the 30-90 <sup>o</sup> where no G. C. exists	4	4	0
For conferring the 20-33 <sup>o</sup> where no Senate exists	3	3	0
For conferring the 11-18 <sup>o</sup> where no Chapter exists	2	2	0

SEC. 3.—The 31-92<sup>o</sup> G.R., Grand Defender, is conferred *ex-officio* upon any Sir Knight who has been duly elected to act as a first or second Mystagogue of a Grand Council; Senior or Junior Knight Interpreter of a Senate; Senior or Junior Knight Warden of a Chapter of Rose Croix; on proper notification of such election to the Mystic Temple, and the necessary authorization being granted by the Sovereign Sanctuary, when £ 1 1s. shall be paid for Certificate and Registration.

The 32-94<sup>o</sup> G.R. Prince of Memphis, is also conferred *ex-officio* upon any Ill. Brother who has been duly elected to act as Sub. Dai, of a Grand Council; Sub. G. Com. of a Senate; or M. W. of a Chapter of Rose Croix, on proper notification to the Mystic Temple, and the necessary authorization granted by the Sovereign Sanctuary, when £ 1 1s. shall be paid for Certificate and Registration.

The 33-95<sup>o</sup> G.R., Prince Patriarch Grand Conservator is conferred *ex-officio* upon the Grand Master of Light of the Mystic Temples by authorisation of the Sovereign Sanctuary, and the payment of £ 5 5s. for Certificate and Registration.

#### DUES TO THE SOVEREIGN SANCTUARY.

SEC. 4.—Each Mystic Temple shall see paid into the Treasury of the Sovereign Sanctuary for each Neophyte made within its jurisdiction, the following assessments for Certificate and Registration :—

In a Chapter of Rose Croix, 11° .....	0	10	6
„ Senate of H. P's, 20° .....	0	15	0
„ G. Council S. M. of the G. W. 30° .....	1	1	0
If the 4-30 are registered under one Certificate ..	1	11	6
For Prince of Memphis, 32° (ex-officio) .....	1	1	0
For Grand Defender, 31° „ .....	1	1	0

Every subordinate body shall be accountable to the Mystic Temple for the assessment of each member embraced in its returns, (or to the Sov. Sanctuary, if no Mystic Temple exists to collect the fees in the jurisdiction where such subordinate is established ;) and each Mystic Temple shall in like manner account to the Sovereign Sanctuary for all moneys so collected.

#### PENALTIES.

SEC. 5.—Any Mystic Temple neglecting or refusing to make returns for more than two years, shall forfeit its Charter, which can only be restored by paying all back dues, with an explanation for violating the constitutional statutes and ordinances. And all Grand Councils, Senates, and Chapters, shall in like manner make returns and payment to their respective Mystic Temples every year, or abide by the like penalty.

#### ARTICLE V.

##### REPRESENTATIVES.

SEC. 1.—There may be a Grand Representative of the Most Ill. Sov. Grand Master General in every jurisdiction where there exists a Chapter, Senate, Grand Council, or Mystic Temple of the Antient and Primitive Rite ; he shall be appointed by the Most Ill. Sov. Grand Master General for a term of five years.

Deputy Representatives may be appointed by a Grand Representative to assist him in the active portions of his duties, subject to his supervision and direction, such appointment to be approved by the Sovereign Sanctuary.

SEC. 2.—A Grand Representative shall *visé* all returns and reports from the Mystic Temple within his jurisdiction to the Sovereign Sanctuary. He shall exercise a general supervision over the workings of the Rite, and make a detailed report on or before the 1st day of June in each year, to the Sovereign Sanctuary of the condition and progress of the work within his jurisdiction. He shall exercise the powers and prerogatives of Mystic Temples and Grand Masters of Light, until such time as a duly organized and instituted Mystic Temple is established within his jurisdiction.

SEC. 3.—No one can be appointed a Representative until he has received the 33rd Degree.

## ARTICLE VI.

### DEGREES CONFERRED.

The Antient and Primitive Rite developes the principles of religion, as taught to man in the first ages: and inculcates the practice and duty of paying homage to the Divine Author of our being.

It has for its basis the belief in the existence of a God, the immortality of the soul, and man's accountability to Him as a rational being.

It requires from all who enter its portals, the exercise of benevolence, the morals derived from the study of science and art; also the practice of the virtues which adorn humanity, and form the bond that unites mankind, of whatever nation or religious sentiment, in one universal brotherhood.

It is the symbol of the sweet illusion of that Hope, which teaches Faith in God who redeemeth, and Charity which blesseth.

It says emphatically to the Neophyte of its mysteries "if thou hast perseverance, those clouds thou seest retarding thy intelligence will unfold to thee its secrets, and thy reason will enable thee to understand the all powerful means," and urges to

“consult the firmament of the heavens, the most beautiful and best of all books, for it is written by the Great Jehovah himself.”

The Rite was originally composed of three series subdivided into seven sections, each embracing a number of arbitrary degrees amounting to 90, but, for prudential and satisfactory reasons they have been reduced to 30 Degrees of Science; divided for instruction into Three Series or Grades, in seven classes as primarily.

The first Series, which compose a Chapter, consists of eight Degrees, from the 4th to the 11th inclusive; which teach Morality, give an explanation of Symbolism, disposes the beginners to philosophical research, enabling them to understand the primary parts of history.

The second Series, which compose a Senate of Hermetic Philosophers, comprises the 12th and 20th Degree inclusive; teaches the natural sciences and the philosophy of history; it also teaches the political myths of antiquity. Its object is to stimulate to the research of causes and origins, also to develop the humanitarian and sympathetic senses.

The third Series, which compose the Grand Council, comprises the 21st to the 30th Degrees inclusive, and completes the historical portion of the Rite. It occupies itself with high philosophy, studies the religious myths of the different ages of humanity, and admits the most advanced and sublime philosophical labour.

Whereas, the Antient and Primitive Rite considers the Blue Lodge the beloved institution, and the foundation and fundamental basis to which the Masonic allegiance of all its members are due, and from which there can be no deviation; therefore no Mason can be allowed to join the Antient and Primitive Rite unless he is a member of a Lodge in good standing, working under a Grand Lodge of Free and Accepted Masons, and has received the following Degrees:—

## SYMBOLICAL MASONRY.—CLASS I.

- 1.—Entered Apprentice.
- 2.—Fellow Craft.
- 3.—Master Mason.

The Degrees of the First Series, are—

## SECTION I.—CHAPTER OF ROSE CROIX.

## SERIES I. CLASS II.

4th Degree	.....	Discreet Master.
5th	„	..... Sublime Master.
6th	„	..... Knight of the Sacred Arch.
7th	„	..... Knight of the Secret Vault.

## CLASS III.

8th Degree	.....	Knight of the Sword.
9th	„	..... Knight of Jerusalem.
10th	„	..... Knight of the Orient.
11th	„ [18 deg. G.R.]	..... Knight Rose Croix.

## SECTION 2. SENATE OF HERMETIC PHILOSOPHERS.

## SERIES II.—CLASS IV.

12th Degree	.....	Knight of the Red Eagle.
13th	„	..... Knight of the Temple.
14th	„	..... Knight of the Tabernacle.
15th	„	..... Knight of the Serpent.
16th	„	..... Sage of Truth.
17th	„	..... Hermetic Philosopher.

## CLASS V.

18th Degree	.....	Knight Kadosh.
19th	„	..... Knight of the Royal Mystery.
20th	„ [33 deg. G.R.]	..... Grand Inspector.

## SECTION 3. GRAND COUNCIL.

## SERIES III.—CLASS VI.

21st Degree	.....	Patriarch Grand Installator.
22nd	„	..... Patriarch Grand Consecrator.
23rd	„	..... Patriarch Grand Eulogist.
24th	„	..... Patriarch of Truth.
25th	„	..... Patriarch of the Planispheres.
26th	„	..... Patriarch of the Sacred Vedas.



## CLASS VII.

27th Degree	.....	Patriarch of Isis.
28th	„	.....Patriarch of Memphis.
29th	„	..... Patriarch of the Mystic City.
30th	„	[90 deg. G.R.] S. Master of the G.W.P.P.

*Official.*

31st Degree	[91 deg. G.R.]	.. Grand Defender of the Rite.
32nd	„ [94 deg. G.R.]	.....Prince of Memphis.
33rd	„ [95 deg. G.R.]	Patriarch Grand Conservator.

The Official Degrees shall be conferred only by authorization of the Sovereign Sanctuary or by the Most Ill. Sov. Grand Master General.

*ARTICLE VII.*

## GRAND CHANCERY.

There shall be in the bosom of the Sovereign Chancellor a Grand Chancery, consisting of the M. Ill. Grand Master General, the Grand Administrator General, the Grand Secretary General, and the Grand Inspector General, for conferring the decorations, which Antient and Primitive Masonry possesses, and which are as follows :—

- 1st. The Grand Star of Sirius, or Hope.
- 2nd. The Decoration or Cross of Alidee, or Truth.
- 3rd. The Decoration of Grand Commanders of the 3rd Series.
- 4th. The Decoration of the Lybic Chain.
- 5th. The Decoration of the Golden Branch of Eleusis, or Charity.
- 6th. The General Star of Merit.

These decorations are exclusively the reward for merit, and are regulated by a programme, deposited in the Grand Chancery of the Rite.

The Grand Chancery has alone the right to give these Masonic Decorations.

*ARTICLE VIII.*

## OF SEALS.

SEC. I.—The Seal of the Rite and of the M. Ill. Sov. Grand Master General is a Kneph, having the Masonic emblems engraved thereon, with the emblem of Osiris, and the nine stars.

SEC. 2.—The Seal of the Grand Administrator General is a Delta, enclosing the mystic number, surrounded by the nine stars of the Rite, and rays of glory.

SEC. 3.—The Seal of the Grand Secretary General is a double delta interlaced, enclosing three concentric circles, surrounded by rays of light.

SEC. 4.—The Seal of the Grand Chancellor General is a Delta, in the centre of which is placed the Grand Star of Sirius.

SEC. 5.—The Seal of the Grand Inspector General is a Delta permeated by rays of light, in the centre of which are the Mystic characters.

### *ARTICLE IX.*

#### *INSIGNIA.*

SEC. 1.—The Most Ill. Grand Master General wears a collar of golden colour, on which is embroidered a Kneph, and the dove surmounted by the nine stars of the Rite ; a scarf of celestial blue, with the double-headed crowned eagle, and the banners of the Rite. The sash is gold-coloured, and tied on the left.

SEC. 2.—The Sovereign Patriarchs, actual officers of the Sovereign Sanctuary, wear a gold-coloured scarf and collar, trimmed with silver, on which is an embroidered Kneph, with the nine stars in silver. The sash is of celestial blue, edged with gold fringe, worn around the waist, and tied on the left.

SEC. 3.—The Sublime Patriarch 33rd Degree, honorary members of the Sovereign Sanctuary, wear a gold coloured scarf, on the point of which is a Kneph, embroidered in silver, with nine silver stars on each side. The sash is purple, with silver fringe worn around the waist, and tied on the right side. All must wear white gloves.

SEC. 4.—The Sublime Patriarchs, P. of Memphis, 32nd Degree, wear a purple collar, trimmed with gold, on the point of which is a Delta, enclosing the No. 32 ; an eye surrounded with rays,

and on each side nine gold stars, in groups of three. The scarf is white, worn from the right shoulder as in the 30°. The sash is white worn around the waist, and tied on the right side.

SEC. 5.—The Sub. Patriarchs, Grand Defenders of the Rite, 31st Degree, wear a collar of black, with a white centre, in which are seven stars in gold, and on the point a Delta enclosing an eye, the figures 31; the balance, book and sword of justice. The scarf and sash is the same as in the 32nd Degree.

SEC. 6.—The insignia of a Council, Senate, and Chapter are given under Article XIX, XX & XXI.

The collars in all degrees are lined with red. Red sword belts and white gloves are worn in all degrees. A Sir Knight, or even a Patriarch of the Rite, may be refused admittance within any subordinate organization of the Antient and Primitive Rite, unless he presents himself properly clothed in the insignia of his rank.

## *ARTICLE X.*

### JEWELS.

The Patriarch Grand Conservators of the Rite wear the decorations which may have been conferred upon them, and round the neck a double-headed eagle with the figures “33” upon the breast.

The Jewel of 32° & 31° is the double-headed eagle, with the figures of the degrees respectively, and the decorations which may have been granted.

The jewel of the 30th Degree is the winged egg, on which is engraved Masonic emblems.

The jewel of the 20th Degree is a double-headed eagle, crowned and holding a sword, and the Hermetic Cross is placed in the centre.

The jewel of the Rose Croix is a crowned compass, extended to 90 degrees. Between the branches of the compass there must be on one side a pelican, and on the other an eagle. Between these two emblems rises a cross, on which is a rose.

*ARTICLE XI.*

## CONVOCATIONS OF THE SOV. SANCTUARY.

SEC. 1.—There shall be held one regular yearly Convocation of the Sovereign Sanctuary at the Summer Solstice, on the 24th day of June, for the dispatch of business; due notice of which must be sent, at least twenty days previous, to each and every member of the Sovereign Sanctuary, by the Ill. Patriarch, Grand Secretary General.

SEC. 2.—The yearly Convocation shall be held at any time, or in any town or city within the jurisdiction of the Sovereign Sanctuary, by the Most Ill. Sov. Grand Master General.

SEC. 3.—Special Convocations may be convened at any town or city designated by the Prince Patriarchs, or Grand Master General.

SEC. 4.—Three Patriarch Grand Conservators possessing the 33rd Degree, constitute a quorum.

*ARTICLE XII.*

## HONORS.

SEC. 1.—A presiding officer of a Chapter of Rose Croix, Senate of H. P. or Grand Council must be received by the battery of the body to which he is a visitor, and the members standing, until he is seated in the Orient.

SEC. 2.—An officer of the Mystic Temple, visiting a subordinate body, officially, must be received with seven lights and seven swords, and under the arch of steel, and with the battery.

SEC. 3.—A Grand Master of Light of a Mystic Temple, visiting officially a subordinate body, must be received with nine lights and swords, and under the arch of steel, and be conducted to the Orient by two officers of the body.

SEC. 4.—A Grand Representative, or Officer of the Sovereign Sanctuary, visiting a subordinate body officially, must be received with nine lights and swords, in the same manner as a Grand Master of Light.

SEC. 5.—On an official visit, the Most Ill. Sov. Grand Master must be received with eleven lights and swords, under the arch of steel, with gavels beating, and be conducted to the Orient by the presiding officer, and presented with the gavel.

### *ARTICLE XIII.*

#### MYSTIC TEMPLE, GRAND COUNCIL GENERAL, 32ND DEGREE, PRINCES OF MEMPHIS.

SEC. 1.—Any eleven Patriarchs possessing the 32nd, and three of them the 33rd Degree of the Rite, residing in any Kingdom or Territory where no Grand Mystic Temple Council General, or Sov. Sanctuary has been established, may, upon the recommendation of their Representative, and by petitioning in the manner after mentioned, obtain a Charter for a Grand Mystic Temple, Council General, which will empower them to create and establish Chapters, Senates and Councils, from the 4th Degree (Discreet Master,) to the 30th Degree (Sublime Master of the Great Work), inclusive, and shall return periodically the members for registration, and certificates to the Sov. Sanctuary. Their subordinates shall work and confer the Degrees as enumerated in Article VI, and they shall pay for their Charters the sums prescribed in these Statutes.

SEC. 2.—In any Province where there are established three subordinate bodies of Antient and Primitive Masonry there may be, by the presiding officers of said bodies petitioning, in due form, a Charter granted by the Sovereign Sanctuary for a Mystic Temple, 32nd Degree, for such said jurisdiction; said petition to be accompanied by the prescribed fee, and approved and sealed by the proper representative. They shall have no power to issue warrants or dispensations.

## ARTICLE XIV.

### PRIVILEGES.

SEC. 1.—Mystic Temples are legislative bodies, and have authority, under the Sovereign Sanctuary in their jurisdiction over all the Degrees, from the 4th to the 30th Degree, inclusive ; but shall not confer the Degrees from the 31st to the 32nd, unless by *special dispensation* from the Sovereign Grand Master.

SEC. 2.—It is the province of a Mystic Temple to explain and develop the dogmatic and moral portion of the Antient and Primitive Rite of Masonry. It has the power to enforce the laws of the Rite for the government of Chapters, Senates, and Councils ; to dedicate and consecrate their Temples, and install their officers ; also, to observe that the Statutes and Ordinances of the Rite be properly enforced.

SEC. 3.—No member of the Mystic Temple can be deposed, unless by action of the Sov. Sanctuary, which shall act only upon full and authentic reports of the Mystic Temple, *vised* by the Grand Master of Light and the Grand Representatives.

SEC. 4.—Decisions of the Mystic Temple only bear authority when they have the seal of the Grand Master of Light, and of the Grand Annalist, and have been registered in the great Book of Gold of the Mystic Temple.

SEC. 5.—Each Mystic Temple shall regulate the internal affairs of its jurisdiction, and make such laws for their better government as shall be necessary for the locality in which they may be established ; provided, always, such do not conflict with the Statutes and Ordinances of Antient and Primitive Masonry. All such laws must be reported to the Sovereign Sanctuary.

SEC. 6.—Each Mystic Temple, and Grand Mystic Temple or Council General, shall make an annual report on or before the first day of June, to the

Grand Secretary General of all Degrees conferred in Chapters, Senates and Grand Councils, within its jurisdiction, accompanied by the Fees, as prescribed by Sections 2, 3 & 4, Article iv., of these Statutes. Such report must be attested by the Grand Annalist and Grand Treasurer.

### *ARTICLE XV.*

#### OF GRAND OFFICERS OF A MYSTIC TEMPLE.

A Mystic Temple is composed of eleven Grand Officers, who shall hold office for a term of three years, to wit :

1. The Prince Patriarch Grand Master of Light.
2. The Sublime Patriarch Grand Orator.
3.       "       "       "       Treasurer.
4.       "       "       "       Annalist.
5.       "       "       "       Examiner.
6.       "       "       "       Keeper of Rites.
7.       "       "       "       Ceryce or Expert.
8.       "       "       "       Hydranos, or Master of Ceremonies.
9.       "       "       "       Conductor.
10.      "       "       "       Guard of the Council.
- 11 The Prince Patriarch Grand Representative.

And of the Deputy Representatives, and of the first officers of each Grand Council, Senate and Chapter, who shall, by virtue of their office, receive the 32nd Degree, and represent their respective organizations in the Mystic Temple. The Grand Master of Light, and the Grand Representative, must possess the 33rd Degree (Grand Conservator of the Rite), and are actual members of the Sov. Sanctuary.

### *ARTICLE XVI.*

#### THE GRAND MASTERS OF LIGHT.

SEC. 1.—The Grand Master of Light for the Grand Mystic Temple, Council General of any Kingdom, shall have power to grant dispensations for the formation of Chapters, Senates and Grand Councils on receipt of a petition, couched in appropriate language, from a constitutional number of Masons within his jurisdiction ; blanks for such Dispensations to be obtained from the Sovereign Sanctuary.

He shall, moreover, appoint such officers of subordinate bodies as may be organized under dispensation.

SEC. 2.—The Grand Master of Light must be regarded as the legislative head of the Mystic Temple, and is entitled to the seat of honor, when present, at every Orient beneath the jurisdiction of his Mystic Temple, unless its presiding officer be an actual member of the Sovereign Sanctuary.

He has the privilege to confer the Degrees from the 4th to the 30th inclusive, at sight, upon a Master Mason in good standing, and he may grant a Dispensation to a Chapter, Senate or Council for the same.

He shall also, in the absence of any officers of the Mystic Temple (except the Grand Representative), appoint assistant Grand Officers from amongst those Patriarchs who possess the 32nd Degree, to fill the vacancy for the time being.

He shall also preside at all public ceremonies, to wit; Installations and Consecrations.

He shall, moreover, issue his dispensation for the public procession (funeral or otherwise) of any body within the jurisdiction of his Mystic Temple.

#### THE GRAND ORATOR.

SEC. 3.—The Grand Orator is the second officer of the Mystic Temple; in the event of absence, sickness or death of the Grand Master of Light, he shall assume the duties of the Grand Master of Light; at other times he shall perform the duties assigned to his office, by the Ritual of the Rite.

#### THE GRAND TREASURER.

SEC. 4.—The Grand Treasurer shall render to the Mystic Temple at its convocations, a full account of its finances, with vouchers as to receipts; and no moneys shall be paid out except by vote of the same, or upon the written order of the Grand Master of Light, countersigned by the Grand Orator and Grand Annalist.



### THE GRAND ANNALIST.

SEC. 5.—The Grand Annalist shall have charge of the correspondence of the Mystic Temple. He shall register all Neophytes and Members of Chapters, Senates, Grand Councils and Grand Tribunals returned to him by subordinate bodies within the jurisdiction of his Mystic Temple, with the particulars thereunto belonging.

He shall receive and safely preserve in the archives of the Mystic Temple all documents of the same.

He shall attest and seal all instruments of the Mystic Temple, and act as Collector of the Sovereign Sanctuary.

He shall, furthermore, act as cashier of the Mystic Temple, keeping a correct account of all moneys due and paid to the same, which he shall disburse to the Grand Treasurer.

He shall attend all meetings of the Mystic Temple, keeping a correct account of all moneys due and paid to the same, which he shall disburse to the Grand Treasurer.

He shall attend all meetings of the Mystic Temple, with the necessary books and writings, and transmit to the Sovereign Sanctuary, and to the several Mystic Temples, a certificate of the election of Grand Officers, and of Subordinate Officers, authenticated under his hand and seal, and that of the Grand Master of Light.

### THE GRAND EXAMINER.

SEC. 6.—The Grand Examiner is charged with the supervision of the Rituals, Dispensations, &c., issued by the Sovereign Sanctuary to the Mystic Temple; also to visit officially the subordinate bodies, in order that no irregularities may corrupt the harmony of the work.

### THE GRAND KEEPER OF RITES.

SEC. 7.—The Grand Keeper of Rites shall keep a clear copy of the transactions of the Mystic Temple; for the information of the Grand Representative and the Sovereign Sanctuary, and shall read the balustre at the opening of the Mystic Temple.

### THE GRAND CERYCE OR EXPERT.

SEC. 8.—The Grand Ceryce shall present the claims, petitions and correspondence of such subordinate bodies as may desire official intercourse with the Mystic Temple.

### THE GRAND HYDRANOS, OR MASTER OF CEREMONIES.

SEC. 9.—The Grand Master of Ceremonies shall explain and develop those portions of the Antient and Primitive Rite which relate to Initiations and Receptions, and enlighten the less instructed brethren in the knowledge of our sublime institution, and impress upon them the importance of propagating Truth, Justice, Science, Honour, and Wisdom.

### THE GRAND CONDUCTOR.

SEC. 10.—The Grand Conductor shall introduce visitors to the Mystic Temple, attend at the installations in subordinate bodies, and shall moreover have the custody of the banner of the Mystic Temple.

### THE GRAND GUARD OF THE COUNCIL.

SEC. 11.—The Grand Guard of the Council shall have charge of the inner gate of the Mystic Temple, and of the insignia and paraphernalia of the same, which he shall cause to be in readiness, when required, at each and every convocation of the Mystic Temple.

## THE GRAND REPRESENTATIVE.

SEC. 12.—The Grand Representative shall fulfill the duties prescribed in Article V, of the Statutes.

## MEMBERS OF A MYSTIC TEMPLE.

SEC. 13.—Every Sub. Dai of a Grand Council, 30th Degree; Sub. G. Commander of a Senate, 20th Degree; and each Most Wise of a Chapter, 11th Degree, are, and shall be during their term of office, actual members of the Mystic Temple.

## ARTICLE XVII.

### CONVOCATIONS OF MYSTIC TEMPLES.

SEC. 1.—There shall be held one regular yearly Convocation on the first Monday (or other day fixed) in June.

SEC. 2.—There shall be a triennial meeting for the election of all the officers of the Mystic Temple which meeting shall be held on the first Monday (or other day fixed) of June, of the third year after that upon which the grand officers received their appointments, the elected officers each to serve three years.

SEC. 3.—Quarterly Convocations may be held for the dispatch of any business of the Mystic Temple.

SEC. 4.—Special Convocations may be convened at any time, and in any place, within the jurisdiction of the Mystic Temple, by the Ill. Patriarch Grand Master of Light.

## ARTICLE XVIII.

### GRAND DEFENDER OF THE RITE, 31ST DEGREE.

SEC. 1.—This Council is composed of those officers of subordinate bodies who possess the 31st Degree, to wit, of 1st and 2nd Mystagogues, Senior and Junior, Knight Interpreters, Senior and Junior Knight Wardens of Grand Councils, Senates, and Chapters; and is held within the bosom of a Mystic Temple, and when convened by that body is styled Tribunal of Grand Defenders of the Rite.

SEC. 2.—This Tribunal shall hold one regular annual meeting, when there shall be elected as officers 11 dignitaries for the term of one year, who shall during that term be judges of all causes brought before them, and whose titles are—

OFFICERS.

1. Grand Suffète, Judge of the Statutes.
2. Grand Defender.
3. Grand Arbitrator.
4. Grand Orator, "Advocate for accused."
5. Grand Censor, "Treasurer."
6. Grand Registrar, "Secretary."
7. Grand Overseer.
8. Grand Assistant Overseer.
9. Grand Marshall.
10. Grand Pursuivant.
11. Grand Warder, Tyler.

SEC. 3.—No one can be elected a member of the Tribunal if he is not in possession of the 31st Degree.

The Grand Tribunal is organically charged with limited supervision of the Grand Councils, 30th Degree; Senates of 20th Degree; and Chapters of the 11th Degree.

It is designed as a Judicial Chamber, whose determinations give order and harmonious regularity to all decrees, ordinances, edicts, and legislative acts affecting the government and regulation of the Rite as applied to individuals, consequently it takes cognizance more particularly upon condemnations, suspensions, and abbreviations of personal privilege, by act or resolution of subordinate bodies, working beneath the jurisdiction of the Mystic Temple, under whose immediate auspices the Grand Tribunal is held.

SEC. 4.—When the annual meeting of the Grand Defenders of the Rite is convened, the Grand Registrar (Secretary) shall notify the Grand Annalist of the names and residences of the officers composing the Grand Tribunal, which after being signed by the Grand Master of Light, and verified

by the Grand Representative, shall be transmitted to the Grand Secretary General, who shall cause the same to be filed in the archives of the Sovereign Sanctuary.

SEC. 5.—Whenever any person shall feel aggrieved by any decree, decision or condemnation of any Chapter, Senate, or Grand Council, he shall present a petition of complaint to the Grand Annalist of the Mystic Temple, formally praying for investigation or redress at the hands of the Grand Tribunal. Whereupon the Grand Annalist shall issue his warrant setting forth a narrative of the facts wherein the petition of appeal is based, directed to the Grand Judge and his two associates, or to any other two dignitaries of the Grand Tribunal, directing them to congregate in proper manner and within a reasonable period of time, to hear and determine upon the matter mentioned in the said petition and warrant.

Upon the receipt of said warrant, it shall be the duty of the Grand Judge to direct the Grand Tribunal to be convened by notices sent by the Grand Registrar to all dignitaries composing the same, summoning them to meet at as early a day as convenient, not exceeding two months, from the date of the Grand Annalist's warrant.

The Grand Registrar shall likewise issue summonses directed to all parties interested in the matter under consideration, commanding their attendance as witnesses, or otherwise, provided a list be furnished to him by the petitioner; but in the case of the respondent, when a working body, a general notice read at a regular meeting, shall be deemed all-sufficient for this purpose.

SEC. 6.—The decisions of the Grand Tribunal, when given adverse to any party feeling himself aggrieved, are, however, not final, as an appeal can be taken by petition to the Sovereign Sanctuary of Patriarch Grand Conservators of the Rite, who

shall command all documentary evidence and other writings to be laid before them for revisal and ultimate decision.

Upon the rendition of the determination of the Sovereign Sanctuary, and its registration upon the Archives, should it be in approval of the judgment of the Grand Tribunal, that judgment becomes obligatory upon all members of the Rite, and will be enforced by all the power and authority vested in the Officers of the Rite of whatsoever degree they may be.

Sec. 7.—After the Grand Tribunal is duly opened the Grand Judge desires the Grand Registrar to call the calendar of cases to be argued; when the Grand Defender of the Rite, Prosecuting Advocate, gives a succinct history of each case as it is called off.

As the Grand Registrar calls down the calendar, the parties summoned respond. Either the Grand Orator or some other brother of this Degree who may represent the accused, answers in his behalf either requesting a hearing, or offering a valid excuse for postponement, all such excuses are decided only by the votes of the Grand Judge and his associates.

Sec. 8.—Upon a trial being ordered to proceed, the case is opened by the Grand Defender, who exhibits the declaration against the accused, and gives in, all the testimony proposed in its support. The defence is conducted by the Grand Orator, or his substitute, who being plaintiff in error, seeking to a decision, is entitled to the closing speech in order to answer the arguments of the Grand Defender, who contends to sustain the decision of a subordinate body. All testimony given before the Grand Tribunal must be in writing, and subscribed by the deponent, in the presence of the presiding officer, from whose decision the appeal has been made; and the certificate of such officer is to be attached to each deposition.

After the defence is closed the Grand Judge invites all members of the Grand Tribunal to participate in a general but decorous discussion of the matter before them.

The vote by ballot then takes place in the presence of the assembled Grand Tribunal, and at its close the Grand Overseer declares the result to the Grand Judge.

The Grand Registrar reads the record as drawn up by him, to be, when approved, transmitted to the Grand Annalist of the Mystic Temple, for preservation in the archives.

### BLANK FORMS OF PROCESS.

#### Sec. 9.—*Blank Form of a Petition of Grievance :*

To the Illustrious Grand Annalist of the Mystic Temple, 32nd Degree, of the Valley of \_\_\_\_\_ working under the auspices of the Sovereign Sanctuary, 33rd Degree, of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

The petition of \_\_\_\_\_, Degree A. and P. Rite, respectfully sheweth, that on or about the \_\_\_\_\_ day of \_\_\_\_\_ in the year 18 \_\_\_\_\_ E.V., your petitioner was a member in good and lawful standing of a regular working under the jurisdiction of a Mystic Temple in and for the Valley of \_\_\_\_\_ owning allegiance to the Sovereign Sanctuary of Great Britain and Ireland.

This petitioner further sheweth, that on or about the day and date aforesaid, the said \_\_\_\_\_ at a meeting held in Antient and Primitive form, in the Valley of \_\_\_\_\_, beneath the jurisdiction aforesaid, did entertain and enact a certain resolution, whereby the legitimate rights and privileges of this petitioner, as a Freemason of the A. and P. Rite, became, and were, and still are affected, to the great scandal of the Rite in general; inasmuch as, by the terms and intentions of the said resolution, it was declared to the prejudice of this petitioner as follows :

*(Recite Resolution in full here).*

Now, therefore, inasmuch as in and by virtue of the General Statutes and Ordinances enacted by the Sovereign Sanctuary of Patriarch Grand Conservators General of the Rite, for the better government of Antient and Primitive Masonry in Great Britain and Ireland, this petitioner, as well as all other Freemasons of a like degree and standing, is legally entitled to speedy and ample redress, for any and all grievances herein complained of.

The prayer of this petitioner is to the effect, that a warrant issue, under the Sign Manual and Official Seal of the Grand Annalist, in pursuance of the provisions in the said statutes, and ordinances contained, directed to the Grand Judge and his associates, Members of the Grand Tribunal of Grand Defenders of the Rite, in and for the Valley of \_\_\_\_\_, commanding them to summon a Convention of the said tribunal, in the manner prescribed by the said statutes and ordinances, whereat and whereby the wrongs and grievances of this petitioner may be duly inquired into; and should it appear that injury hath been done unto him, that ample justice be awarded to him with regard to the premises of his complaint.

And your petitioner will ever pray.

Dated this \_\_\_\_\_ day of \_\_\_\_\_ 18 (E.V.)

SEC. 10.—*Blank Form of Warrant issued upon Petition of Grievance :*

To the Very Ill. Brethren :

Grand Judge.  
Grand Defender.  
Grand Arbitrator.

Composing the presiding dignitaries of the Grand Tribunal, Gd. Defenders of the Rite, 31st Degree, of A. and P. Masonry, sitting in the Valley of \_\_\_\_\_, beneath the jurisdiction of the Mystic Temple, 32nd Degree, for the Valley of \_\_\_\_\_



Whereas, it appears by a petition of \_\_\_\_\_, addressed to me on behalf of the Mystic Temple, 32nd Degree, for the Valley of \_\_\_\_\_ that he, on or about the day \_\_\_\_\_ day of \_\_\_\_\_, 18 (E.V.), then being a Freemason in good and loyal standing in the \_\_\_\_\_ Degree of our Rite, did suffer wrong, injury, and grievance, at the hands of \_\_\_\_\_ a subordinate body, owing allegiance to the Mystic Temple aforesaid, by reason of the entertaining and enactment of a certain resolution, set forth in his petition of complaint.

Now, therefore, in pursuance of the provisions contained in article XVIII, section 5th, of the General Statutes and Ordinances, enacted for the better government of the Order, by the Grand Judge aforesaid.

I, the Grand Annalist, have issued under my hand and official seal this, my warrant of redress, directed to you, and each of you, in the name of the Mystic Temple, for the Valley of \_\_\_\_\_, under the auspices of the Sov. Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, aforesaid, commanding you to cause to be convened a Grand Tribunal of Defenders of the Rite, to be holden at some convenient time, not exceeding the lapse of sixty days from the date of this warrant, whereat and whereby the complaint of the said \_\_\_\_\_, as against the said \_\_\_\_\_, shall be inquired into, and determined, so that justice may be awarded according to the tenor of his petition of grievance; and you are, moreover, commanded to bring before you, as well the said petitioner, as the said respondent, and to cause depositions to be made as to any fact or facts touching the issue joined, the originals whereof you shall cause to be filed in our office of Grand Annalist, for the Valley of \_\_\_\_\_

; and you are, moreover, commanded, that when the inquisition be terminated, and the judg-

ment of said tribunal legally declared, you cause a record of the same, setting forth an abstract of the testimony taken, on either side, to be duly attested by your sign manuals and that of your Registrar, which, after being furthermore authenticated by my hand and official seal, shall be transmitted to the archives of the Mystic Temple, subject to the inspection of the Sov. Sanctuary.

Witness my hand and official seal,  
 this       day of the Egyptian month,  
 year of True Light, 000,000,000, answering  
 to the       day of       , 18   . (E. V.)  
 Grand Annalist.

SEC. 11.—*Blank Form of Judgment Record.*

At a Grand Tribunal of Defenders of the Rite,  
 31st Degree, Antient and Primitive Masonry,  
 holden in a Council Chamber overlooking  
 the Valley of       , this       day of the  
 Egyptian month,       , year of True Light,  
 000,000,000, answering to the       day of  
 18   . (E. V.)

Present :

*(Give the List of Officers).*

The Grand Registrar having read a warrant of redress issued by the Grand Annalist of the Mystic Temple, for the Valley of       , commanding inquiry to be made touching a petition of grievance preferred by       against       , parties therein named, there came before us the said petitioner (in person) or by our Grand Orator; and the said respondent, by the Grand Defender of the Rite, whereupon the deposition of       was read to the following effect :

*(Give abstract of the Testimony taken).*

After consultation duly had, the Grand Overseer found deposited in the Urn of Judgment white balls, against       black balls; whereupon it was adjudged and decreed that judgment be rendered in favour of [*or against*] the petition of said

It witness whereof, we, the Grand Judge and associates, in solemn attestation of such being the result of an unbiassed inquisition, have hereunto affixed our hands, this       day of the Egyptian month       , year of True Light 000,000,000, answering to the       day of       , 18       ,  
(E. V.)

[A. B.]	Grand Judge.
[C. D.]	Grand Defender.
[E. F.]	Grand Arbitrator.

A true record :

[G. H.]       Grand Registrar.

Be it known, that the above is the original judgment record of a Grand Tribunal of the Defenders of the Rite, rendered the day and date above written ; and that the original of the depositions, hereabove recited, have been duly filed in my office, in the Valley of       , this day of

Grand Annalist.

### *ARTICLE XIX.*

#### GENERAL STATUTES AND ORDINANCES FOR THE GOVERNMENT OF GRAND COUNCILS, P. P., SUBLIME MASTERS OF THE GREAT WORK.

Sec. 1.—Grand Councils of P. P. Sub. Masters of the G. W. of the Ancient and Primitive Rite of Masonry, shall be under the immediate jurisdiction of the Mystic Temple, 32nd Degree, Princes of M. of the Province wherein located, under the auspices of the Sovereign Sanctuary, 33rd and last Degree.

Sec. 2.—The principal Convocation of a Grand Council, Sub. Masters of the G. W. shall be held on or before the Sun's entrance into the first point of Aries, the 21st of March, when the

election of officers shall be holden, and the festival of the Vernal Equinox celebrated, in honor of the revivification of Nature. A festival may be held on or before the Sun's entrance into the first point of Libra, about the 23rd of September, to celebrate the Autumnal Equinox; also, on or before the Summer Solstice, about the 24th of June, and the Winter Solstice, about the 27th of December.

#### OFFICERS.

SEC. 3.—The officers of the Grand Council are :—

1. Sublime Dai.
2. First Mystagogue.
3. Second Mystagogue.
4. Orator, or Odos.
5. Treasurer, or Zacoris.
6. Secretary, or Hierotolista.
7. Grand Expert, or Ceryce.
8. Archivist, or Cistophore.
9. Messenger of Science, or Ized.
10. Accompanier, or Hydranos.
11. Standard Bearer.
12. Sword Bearer.
13. Guardian of Sanctuary, or Hieroceryx.
14. Sentinel.

The first seven of whom shall be elected by ballot at the regular convocation held on or nearest the Spring Solstice (21st of March). The remaining officers shall be appointed at the same convocation by the Sublime Dai.

SEC. 4.—When at labour the Temple of the Grand Council represents the place of meeting of the Twelve Deities of the Egyptian Mysteries, and is decorated with the Banner of the Council, which is placed at the north east of the altar. There must also be nine banners, each of which bears a sign of the Zodiac, the winter signs, SCORPIO, SAGITARIUS and AQUARIUS, being omitted. In the Vale of Amenthes is placed the veiled Statute of Isis. In the Orient is displayed the symbol of Osiris, and of Egyptian Theogony, the Kneph.

SEC. 5.—The insignia of a Sub. Master of the G. W. is a white sash with gold fringe, worn from the right shoulder to the left hip; sword and red sword-belt; black hat and red and black feather; white gloves and white collar, with twelve stars in groups of three; on the point of the collar is embroidered in gold, the distinctive symbol of Osiris (a delta, in which is an eye, with rays,) and the number 30 in scarlet; the collar is edged with gold lace.

A Sub. Mas. of the G. W. may be refused admittance into the Council or into any Senate or Chapter of the A. and P. Rite, if not properly clothed.

#### OFFICERS' ROBES AND JEWELS.

Sec. 6.—The Sub. Dai represents Osiris, his jewel is a golden delta on which is engraved a sun; he wears a robe of celestial blue showered with silver stars. The Sub. Dai possesses the 32nd Degree, P. of M., and is, during his term of office, by virtue of his position, an actual member of the Mystic Temple of the jurisdiction wherein the Grand Council is located.

The First Mystagogue represents Serapis—his jewel is a rising sun, engraved on a golden delta; he wears a scarlet robe. He possesses the 31<sup>st</sup>, and is during his term of office, an actual member of the Grand Tribunal of the Rite.

The Second Mystagogue represents Horus—his jewel is a half moon, engraved on a golden delta; he wears a scarlet robe. He possesses, by virtue of his office, the 31<sup>st</sup> Degree, and is, during the term thereof, an actual member of the Grand Tribunal of the Rite.

The Orator represents Hermes Trismegistus—his jewel is a scroll, engraved on a golden delta; he wears a green robe.

The Treasurer wears a robe of dark blue—his jewel is a chest, engraved on a golden delta.

The Secretary represents Thoth—his jewel is the crossed stylus, engraved on a golden delta; he wears a grey robe.

The Archivist wears a white robe—his jewel is a book, engraved on a golden delta.

The Grand Expert represents Anubis—his jewel is a sphinx, engraved on a golden delta; he wears a yellow robe.

The Messenger of Science represents Harpocrates—his jewel is a shepherd's crook, engraved on a golden delta; he wears a black robe.

The Accompanier represents Charon—his jewel is an oar, engraved on a golden delta; he wears a black robe.

The Standard Bearer represents Sirius—his jewel is a star on a flag, engraved on a golden delta; he wears a green robe.

The Sword Bearer represents Orion—his jewel is a sword, engraved on a golden delta; he wears a purple robe.

The Guardian of the Sanctuary represents Canopus—his jewel is a dog's head, engraved on a golden delta; he wears a purple robe.

The Sentinel represents Hercules—his jewel is a club, engraved on a golden delta.

The particular jewel for a member is the Kneph having the Hermetic Cross and Double Headed Eagle in the centre.

Sec. 7 —A Sublime Mas. of the G. W. has the right of conferring the degrees of a Chapter of Rose Croix and Senate of Hermetic Philosophers on Master Masons in good standing, in any jurisdiction, where no Chapters of Rose Croix, Senates of Hermetic Philosophers, or other bodies of Antient and Primitive Masonry are established, he making the proper returns and fees to the Grand Council, of which he is a member, that the Ill. Secretary may duly register the fact upon the balustre of the G. Council, for the inspection of the Mystic Temple.

All Ill. Knights applying for admission into a Gd. Council must come well recommended from the Senate of which they are members.

Sec. 8.—No Ill. Brother can be elected to preside as Sublime Dai unless he has regularly filled the office of First or Second Mystagogue or has previously presided one year as Grand Commander of a Senate of H. P., or as Most Wise of a Chapter of Rose Croix.

Sec. 9.—A Sublime Master of the G. W., proven guilty of unmasonic conduct, and deprived of his membership in a Grand Council, cannot be received in any subordinate body of the A. and P. Rite, until again restored to his Masonic standing.

Sec. 10.—A Sublime M. of the Great Work has the right of appeal to the 31st Degree, Grand Defenders of the Rite, which is the Judicial Degree, and is the Grand Tribunal of the Rite.

Sec. 11.—On the death of a Sub. M. of the G. W., each and every Sub. Mas. of the G. W. is bound, if required, to attend in full regalia, and assist in consigning the remains of the deceased to the bosom of our common mother earth. Provided that the sanction of the Grand Master of Light, or the representative of the Grand Master General be granted to the Sub. Dai of the Grand Council of which the deceased was a member.

Sec. 12.—A Sublime Master of the Great Work must sign the By-Laws and Oath of Fealty before he can become an actual member of a Grand Council.

#### DEGREES.

Sec. 13.—The Degrees of a Grand Council are:

CLASS 6.—21. Grand Installator.

22. Grand Consecrator.

23. Grand Eulogist.

24. Patriarch of Truth.

25. Patriarch of the Planspheres.

26. Patriarch of Sacred Vedas.

CLASS 7.—27. Patriarch of Isis.

28. Patriarch of Memphis.

29. Patriarch of the Mystic City.

30. S.M. Master of the Great Work.

All of which are worked in a Grand Council, and shall not be conferred for a less sum than £4 4s. (unless by dispensation), except on a Knight H. P. for the purpose of performing the duties of Sentinel or Organist.

Sec. 14.—Grand Councils shall pay into the Mystic Temple, on account of, or to the Sovereign Sanctuary direct (if no Mystic Temple exists), £1 1s. for each Ill. Bro. receiving the 30th Degree, for registration and certificate.

15.—The Seal of a Grand Council is the Kneph or Mundane Egg, containing the Rose C. and the Masonic implements; it is surmounted by the Emblem of Deity, and the twenty-one stars are arranged in groups of three, nine, and nine at the top, the whole surrounded by a Serpent forming a circle.

## *ARTICLE XX.*

### GENERAL STATUTES AND ORDINANCES FOR THE GOVERNMENT OF SENATES OF KNIGHT HERMETIC PHILOSOPHERS.

Sec. 1.—Senates of Hermetic Philosophers, 20th Degree, of the Antient and Primitive Rite of Masonry shall be under the immediate jurisdiction of the Mystic Temple, 32nd Degree, P's of M., of the Province wherein located, under the auspices of the Sovereign Sanctuary, 33rd and last degree.

Sec. 2.—The principal meeting of a Senate of H. P. shall be held on or before the 21st of March, when the annual election of officers shall be holden, and the festival of the Vernal Equinox celebrated.

### OFFICERS.

Sec. 3.—The officers a Senate are :

1. Sublime Grand Commander.
2. Most Learned Senior Kt. Interpreter.
3. Most Learned Junior Kt. Interpreter.
4. Ill. Kt. Orator.
5. Ill. Kt. of Finance.



6. Ill. Kt. Recorder.
7. Ill. Kt. Marshal.
8. Ill. Kt. Archivist.
9. Ill. Kt. of Introduction.
10. Ill. Kt. Captain of the Guard.
11. Ill. Kt. Standard Bearer.
12. Ill. Kt. Sword Bearer.
13. Ill. Kt. Guardian of the Sanctuary.
14. Ill. Kt. Sentinel.

The first seven of whom shall be elected by ballot, at the regular convocation, held on or before the 21st of March in each year. The remaining officers shall at the same time be appointed by the Sublime Grand Commander.

Sec. 4.—The Sublime Grand Commander shall receive the 32° P. of M., by virtue of his office; after the expiration of which, he shall be an honorary member of the same, entitled to the rights and privileges as prescribed by the statutes. The Senior and Junior Kt. Interpreters shall receive the 31° (Grand Defender of the Rite), by virtue of their office, and be entitled to all rights and privileges appertaining thereunto. The above-mentioned degrees being official, can only be conferred as prescribed by Art. I. of the General Statutes.

#### DEGREES.

Sec. 5.—The Degrees of Senates of H. P. are :

- CLASS 4.—
12. Knight of the Red Eagle.
  13. Knight of the Temple.
  14. Knight of the Tabernacle.
  15. Knight of the Serpent.
  16. Knight Sage of Truth.
  17. Knight Hermetic Philosopher.
- CLASS 5.—
18. Knight Kadosh.
  19. Knight of the Royal Mystery.
  20. Grand Inspector.

They shall not be conferred for a less sum than £3 3s., except on a Knight Rose Croix, for the purpose of being Sentinel or Organist.

Sec. 6.—Senates shall pay into the Mystic Temple on account of, or to the Sov. Sanctuary if no Mystic Temple exist, 15s. for each Ill. Knight receiving the 20th Degree for registration and certificate.

A Knight H. P. must sign the By-Laws and Oath of Fealty before he can become an actual member of a Senate.

Sec 7.—No Ill. Knight can be elected to preside as Sub. Grand Commander, unless he has previously filled the office of Most Learned Senior or Junior Knight Interpreter or Orator, or has presided one year as Most Wise of a Chapter, except by dispensation from the Sovereign Sanctuary.

No Senate can be opened unless three of its officers, including the Sublime Grand Commander, be present, or an officer of the Sovereign Sanctuary or Mystic Temple.

Sec. 8.—All Sir Knights applying for admission into a Senate of H. P. must come well recommended from the Chapter of Rose Croix, of which they are members.

A Kt. H. P. proven guilty of unmasonic conduct, and deprived of his membership, cannot be received or admitted into any body of the A. and P. Rite, until again restored to his Masonic standing.

Sec. 9.—The official jewels of a Senate are:—

For the Sub. Grand Commander the Hermetic cross in the centre of a triple triangle, surrounded by a serpent.

M. L. Senior Kt. Interpreter, a mallet in a triple triangle, surrounded by a serpent.

M. L. Junior Knight In., a balance in a triple triangle, surrounded by a serpent.

Ill. Knight Orator, a scroll in a triple triangle, surrounded by a serpent.

Ill. Kt. Recorder, a stylus or pen, same as the first four offices.

Ill. Kt. of Finance, a chest, as before.	
Ill. Kt. Marshal, a baton,	„
Ill. Kt. Archivist, a book,	„
Ill. Kt. of Introduction, a caduceus,	„
Ill. Kt. Captain of Guard, an axe,	„
Ill. Kt. Gd. of the Sanc., an extended hand,	„
Ill. Kt. Standard Bearer, a standard,	„
Ill. Kt. Sword Bearer, a sword,	„
Ill. Kt. Sentinel, a javelin,	„

The particular jewel of a Kt. H. P. is the hermetic cross, in the centre of a double-headed eagle of silver, crowned and holding a sword in its claws.

Sec. 10.—Ill. Kts. H. P. wear black clothes, white gloves, sword, red belt, and R. C. on the left side; the collar is violet, edged with half-inch silver lace lined with red, and has on its point the jewel, the H. cross, and on each side three silver stars in a triangle: a black sash with a double-headed eagle embroidered thereon, and for Grand Inspectors the collar is black also.

No funeral or other procession of a Senate wearing the insignia of the Rite, shall be had without the Dispensation of the Grand Master of Light, or the approval of a Representative on the application of the S. G. Commander.

Sec. 11.—The Seal of a Senate is the hermetic cross having the emblem of Deity in the centre.

## *ARTICLE XXI.*

### GENERAL STATUTES AND ORDINANCES FOR THE GOVERNMENT OF CHAPTERS OF ROSE CROIX.

Sec. 1.—Chapters of Rose Croix of the Antient and Primitive Rite of Masonry, shall be under the immediate jurisdiction of the Mystic Temple, 32° P's of M., of the Province wherein located, under the auspices of the Sovereign Sanctuary, 33rd and last Degree.

Sec. 2.—The principal meeting of a Chapter of R. C. shall be held on or before the 21st of March, when the annual election of officers shall be holden, and the festival of the Vernal Equinox celebrated.

#### OFFICERS.

Sec. 3.—The Officers of a Chapter of Rose Croix are :—

1. Most Wise.
2. Ill. Kt. Senior Warden.
3. Ill. Kt. Junior Warden.
4. Respectable Kt. Orator.
5. Res. Kt. Treasurer.
6. Res. Kt. Secretary.
7. Res. Kt. Conductor.
8. Res. Kt. Archivist.
9. Kt. Captain of the Guard.
10. Kt. Guard of the Tower.
11. Organist.
12. Kt. Sentinel.

The first seven of whom shall be elected by ballot at the regular Conclave held on or before the twenty-first day of March of each year. The remaining officers shall at the same time be appointed by the Most Wise.

Sec. 4.—The Most Wise shall receive the 32nd Degree, P. of M. by virtue of his office, which entitles to membership in the Mystic Temple during the term of office; after the expiration of which, he shall be honorary member of the same entitled to the rights and privileges as prescribed by the statutes. The Senior and Junior Kt. Wardens shall receive the 31st Degree (Grand Defender of the Rite) by virtue of their office, and be entitled to all rights and privileges appertaining thereunto. The above mentioned degrees being official can only be conferred as prescribed by Art. I. of the general Statutes.

Sec. 5.—The Degrees of a Chapter of Rose Croix, are—

- CLASS 2. 4. Discreet Master.  
           5. Sublime Master.  
           6. Sacred Arch.  
           7. Secret Vault.  
 CLASS 3. 8. Knight of the Sword.  
           9. Knight of Jerusalem.  
          10. Knight of the Orient.  
          11. Knight of Rose Croix.

Sec. 6.—No one can be admitted into a Chapter of Rose Croix unless he is a Master Mason, in good standing in a Lodge of such, working under an acknowledged grand Lodge of Free and Accepted Masons, and be proposed by a Member of the Rose C.; and no Chapter shall confer the Degree for a less sum than £2 2s., and shall pay to the Mystic Temple, under whose jurisdiction it shall work, or direct to the Sovereign Sanctuary (if no Mystic Temple exists) for registration and certificate, the sum of 10s. 6d., for each neophyte on whom it confers the R. C. Degree.

Sec. 7.—The Sir Kt. Rose Croix shall sign the Bye-Laws of the Chapter and the obligation of fealty to the Sovereign Sanctuary, which shall be kept in a book for that purpose in each and every Chapter.

Sec. 8.—Any Sir Knight who is competent, and well versed in the Ritual can be elected from the floor to the office of Most Wise, Senior or Junior Knight, Warden, or Orator.

No Chapter can be opened unless three of its officers and two members be present, or an officer of the Sovereign Sanctuary or Mystic Temple.

Sec. 9.—A Knight Rose Croix is bound by his honor to the service of his God, his country, and the Statutes of the Antient and Primitive Rite; and shall not fight another Knight Rose Croix, on any pretext, but shall help, aid and assist him.

Sec. 10.—No Chapter shall be closed without the box of fraternal assistance being first presented to the Sir Knights.

Sec. 11.—A Knight Rose Croix proven guilty of unmasonic conduct and deprived of his membership, cannot be received or admitted into any body of the Antient and Primitive Rite, until again restored to his masonic standing. A Knight Rose Croix has the right of appeal to the 31—Grand Defenders of the Rite.

Sec. 12.—If a Knight Rose Croix falls sick, all the rest must visit him, to see that he wants for nothing. If a Kt. R. C. die, all the Knights must attend the funeral, wearing the insignia of their degree; and, if the deceased have no relatives, they must cause his jewel to be buried with him. The name of a deceased Kt. R. C. must not be stricken from the rolls; but a skull and cross-bones should be delineated beside it, to signify that he no longer exists.

Sec. 13.—The official jewels of a Rose Croix Chapter are :—

For the Most Wise—A five-pointed star, on which is engraved the letters F H C I N I R; the star is placed in the centre of the interlaced Deltas, which are surrounded by a serpent forming a circle.

Senior Kt. Warden—A Byzantine Cross surmounted with a Rose, placed as the other.

Jun. Kt. Warden—A square & compass, as before.

Kt. Orator—A scroll, ”

Kt. Treasurer—A key, ”

Kt. Secretary—A pen, ”

Kt. Conductor—A winged rod, ”

Kt. Archivist—A book, ”

Kt. Cap. of Guard—A spear, ”

Kt. Guard of the Tower—An axe, ”

Kt. Organist—A lyre, ”

Kt. Sentinel—A sword, ”

The R. C. jewel consists of a crowned Compass extended to 90 Degrees; between the branches of the Compass, there must be on one side a Pelican, and on the other an Eagle; between these two emblems rises a Byzantine Cross, on which is a Rose.

Sec. 14.—Sir Knights Rose Croix wear black clothes, with white gloves, sword and red belt; a chevalier hat, with black and red feathers, and rose cross on the left side; the sash is white, on the front part must be embroidered or painted one of the sides of the jewel; the collar is edged with half-inch gold lace, having on each side three gold stars in a triangle; the collar must be red on one side and black on the other.

No funeral or other procession of a Chapter of Rose Croix, wearing the insignia of the Rite, shall be had without the Dispensation of the Grand Master of Light, or the approval of a Representative, on the application of the Most Wise.

Sec. 15.—The seal of a Chapter of Rose Croix is a Serpent forming a circle, with the Rose on a Byzantine Cross in the centre, surmounted by a Delta, with the appropriate characters; on the right side, the square, and compasses on a Delta, on the left the triple tau, on the double triangles.

## *ARTICLE XXII.*

### GENERAL STATUTES AND ORDINANCES.

Sec. 1.—The Presiding Officer of every Rose Croix Chapter, Senate, or Grand Council 30°, has it in special charge to see that the Bye-Laws of his body, the Constitution and Regulations of the Mystic Temple, 32°, of his jurisdiction, and the Constitution, General Statutes, Ordinances and Edicts of the Sovereign Sanctuary of Patriarchs 33rd Degree, in and for Great Britain and Ireland, are strictly observed; that accurate records be kept, and just accounts and reports rendered; that

regular returns be made to the Mystic Temple and Sovereign Sanctuary annually, and that all fees are promptly paid. That a due period of probation be observed before the promotion of an Aspirant from one Section of the Rite to another.

He has authority to convene special Convocations, at pleasure, at which no business can be transacted save that specified in the summons.

Sec. 2.—Every Sublime Dai, Sublime Commander, and Most Wise must attend all Annual and Triennial Convocations of the Mystic Temple in person or by proxy.

Sec. 3.—At every Conclave of a subordinate body all questions shall be decided by a majority of votes, the presiding officer being entitled to one vote; should the votes be equal, he shall also give the casting vote.

Sec. 4.—There can be no appeal to the Chapter, Senate or Grand Council, from the decision of their presiding officer in point of ruling.

Sec. 5.—Any member has the right of appeal from a decision given in a subordinate body to the Grand Tribunal of the Rite, 31st Degree.

Sec. 6.—The Archivists, Recorders and Secretaries of the subordinate bodies must keep a correct register of each and every initiation, the date of receiving the various degrees, the age of the Neophyte, his occupation, residence, and the name and number of the Lodge of which he is a member; copies of which shall be sent annually to the Grand Annalist, with the returns, and the notification of all deaths and removals for the year last past.

Sec. 7.—Any member of the Antient and Primitive Rite who shall be expelled from the Master Mason's Lodge to which he is attached, shall be declared expelled from all bodies of which he may be a member, belonging to the Antient and Primitive Rite.



Sec. 8.—Any member of the Antient and Primitive Rite who shall be suspended in his Lodge for unmasonic conduct, shall in like manner be declared suspended, and shall stand so suspended in all A. & P. bodies until regularly reinstated by action of his Lodge, or of the Grand Lodge having jurisprudence in his case.

Sec. 9.—Any member of the Antient and Primitive Rite visiting a Chapter, Senate or Grand Council, other than the one of which he is a member, is entitled to vote on the admission of a Neophyte.

A visitor is entitled to speak in any body upon matters relative to the general welfare of the Rite, but he shall have no voice in the financial or private affairs of the body he visits.

Sec. 10.—Charity being one of the first duties of a Mason, no Chapter, Senate, Grand Council or other body, shall be closed without the box of fraternal assistance being presented to the members.

Sec. 11.—If any officer absents himself from his Chapter, Senate, or Grand Council, for three consecutive meetings, without reasonable excuse, the presiding officer shall declare his station vacant, and appoint another, who shall be entitled to all the privileges of the position.

Sec. 12.—The powers and privileges of a Chapter of Rose Croix, Senate of H. P., and Grand Council, are such as are defined in their several Charters, by the Constitution of the Mystic Temple and the Sovereign Sanctuary. Subordinate bodies can only be organized as follows:—by Dispensation of the Most Ill. Sov. Grand Master General, or that of his Representative, or by Charter from the Sovereign Sanctuary.

**Sec. 13.**—A Chapter, Senate or Grand Council can only be dissolved :—

1. By the act of the Mystic Temple, or Sovereign Sanctuary, whereby its charter is forfeited ;

2. By a voluntary surrender of the charter, by a majority of votes of the members, when duly summoned for that purpose, with due information of the intention of the meeting.

**Sec. 14.**—The acts for which a Chapter, Senate or Grand Council Charter may be forfeited are :—

Contumacy to the authority of the M. Ill. Sovereign Grand Master General, or his Grand Representative or to the Grand Master of Light or Mystic Temple, or Grand Council General, 32°, or Sov. Sanctuary, 33°. Deviation from the Rituals and Constitutions, and ceasing to meet for one year or more.

The surrender or forfeiture of a Charter of a Chapter, Senate or Grand Council shall be conclusive upon the members of either of the before named bodies, and carries with it all the property of the Chapter, Senate or Grand Council, which becomes the property of the Mystic Temple, Council General, 32°, in trust for the Sovereign Sanctuary, and must on demand, be surrendered by the Most Wise, Sub. Grand Commander, or Sublime Dai, or whoever has its custody, to the Mystic Temple, or the officer authorized by that body as their agent, for transmission to the Sov. Sanctuary.

If no Mystic Temple or Council General exists, such property shall in like manner be surrendered to the Sovereign Sanctuary, or its authorized agent or Representative.

**Sec. 15.**—No Charter of a Chapter, Senate, or Grand Council can be forfeited, except upon charges regularly made in the Mystic Temple, at its annual or triennial Convocation, or in the

Sovereign Sanctuary, and an opportunity of being heard in defence. But a Charter may be suspended by the Sovereign Sanctuary, Mystic Temple, Sov. Grand Master General, Grand Master of Light, or Representative, at any time upon proper cause shown, which suspension shall not extend beyond the next regular Convocation of the Mystic Temple or of the Sovereign Sanctuary.

Sec. 16.—A Chapter, Senate or Grand Council shall not remove from the Valley named in its Charter, nor from one place to another in the same Valley, except by a concurrent vote of two-thirds of the members present, at a meeting to be appointed by the summons to attend such meeting, stating its object, and which summons must be served at least seven days previous to such meeting; and such removal from a Valley must be sanctioned by the Mystic Temple.

Sec. 17.—A Chapter, Senate, or Grand Council has full power and authority to enact laws for its own government conformably to the Constitution, Statutes, and General Ordinances of Antient and Primitive Masonry, and any Bye-law inconsistent therewith is absolutely void.

Sec. 18.—A Chapter of Rose Croix cannot confer degrees upon any Master Mason without being masonically assured that he has not been rejected by a sister Chapter.

Senates and Grand Councils 30°, shall be guided by the same ordinance.

Sec. 19.—Membership in a Chapter, Senate or Grand Council, can only be acquired by previous proposal, and a ballot thereon which must be unanimous, or in case of the organization of a new Chapter, Senate or Grand Council, by dispensation of the Most Ill. Sov. Grand Master General, or the Grand Master of Light, or Representative.

No Mason can be in full membership in more than one Chapter of Rose Croix, one Senate, and one Grand Council 30<sup>o</sup>, at the same time ; he may, however be an honorary member of as many bodies as may be pleased to confer that dignity upon him.

Sec. 20.—Membership in a Chapter, Senate or Grand Council can only be terminated, by either of the said bodies ceasing to have a legal existence, by voluntary dismissal, or by the suspension or expulsion of the member.

Demission is a mutual act of the Chapter, Senate or Council ; but a member may withdraw to assist in forming a new body, and on granting of its Charter he ceases to be a member of his former Chapter, Senate or Grand Council.

Expulsion is the act of the Sovereign Sanctuary, or the Mystic Temple, and of the Grand Council, Senate or Rose Croix Chapter. Suspension is the act of the Grand Council, Senate or Chapter only.

Sec. 21.—The penalties imposed by the Constitution and Laws of the Antient and Primitive Rite are : Suspension, either limited or indefinite, and expulsion, terminating the intercourse and connection of the member expelled, not only with the Chapter, Senate or Grand Council inflicting it, but from the Antient and Primitive Rite entirely, unless an appeal be made.

Sec. 22.—Suspension applies to Chapters, Senates and Councils, as well as individuals, and when inflicted upon either of the above bodies, suspends all the members thereof, unless expressly excepted.

Suspension is only imposed when an offence is against some regulation of the Rite.

Expulsion follows a wilful violation of the Moral and Masonic Law.

Sec. 23.—When a member of a Chapter, Senate or Council commits an offence, it shall be the duty of a member or members to prefer charges against the offender, through the Junior Knight Warden of a Chapter, the Most Learned Junior Knight Interpreter of a Senate, or the Second Mystagogue of a Grand Council 30.

The presiding officer of the body where the charges are presented, shall appoint a commission of not more than five, nor less than three Brothers of good standing in the Rite, to hear and determine the same. After the charges have been served, the commission shall appoint a convenient time and place for trial, and summon the parties and their witnesses.

Sec. 24.—The Commissioners shall, immediately on the conclusion of the trial, make their report to the Chapter, Senate or Council of which the accused is a member, and, on the body concurring, with the judgment of the commission; the accused shall abide by the penalty by them inflicted, unless an appeal be taken therefrom to the Grand Defenders of the Rite 31, within three months.

Sec. 25.—Any member of the Antient and Primitive Rite visiting a foreign body of the Rite, must produce the Diploma of the Degree he possesses, signed and sealed by the M. Ill. Sov. Grand Master General, Grand Chancellor General and Grand Secretary General, which Diploma must be viséd by the highest officer of the jurisdiction he visits.

Sec. 26.—The Antient and Primitive Rite in Great Britain and Ireland derives from the Sov. Sanctuary for the American Continent, which again derives its authority from the Sovereign Sanctuary of France, the College of Rites, and the Grand Orient of France. The spirit of Freemasonry, as inculcated and practised by the said Grand Orient, teaches toleration and commonalty among all

Masonic Rites, be their distinctive designations as they may. It shall be permissible and allowable for the officers of subordinate bodies, owing fealty to the Sovereign Sanctuary, to receive as visitors to the bodies under their charge Masons in good standing of other Rites, who shall be received in the degrees corresponding to those for their Rite : for instance, Royal Arch Masons may be admitted to the degrees of Discreet M., Sub. M., and Sacred Arch ; Royal and Select Masters to the 4th, 5th, 6th, and 6th or Sacred Vault Degree ; and Knight Templars, and K. T. Priests, to the Knight Kadosh Degree. Members of the Antient and Accepted Scottish Rite, recognized by the Grand Orient of France, or other legal body, may be admitted to Degrees corresponding with those of their Rituals.

## FORM OF PETITION

For a Chapter Senate or Council, (as the case requires.)

*To the Patriarchs composing the Sovereign Sanctuary, 33°,  
of Antient and Primitive Masonry, in and for Great  
Britain and Ireland, sitting in the Valley of London.*

The petition of the undersigned respectfully sheweth :—

That your petitioners have the most exalted opinion of the exercise of Benevolence, the study of the Sciences, of Philosophy, of Virtue and Theosophy, as taught in the Masonic Degrees of the Antient and Primitive Rite of Masonry ; and are Masons in good standing, having the propagation of the Rite, and the general good of humanity at heart, which can be better consummated by having a regularly constituted Chapter, [Senate, Grand Council] in the vicinity of their immediate residences. The petitioners are therefore anxious to commence and carry on their Masonic labours under the sanction of a Charter from the Sovereign Sanctuary in and for Great Britain and Ireland, sitting in the Valley of London, by the name and title of Chapter of Rose Croix 11°, [Senate of Hermetic Philosophers 20°, Grand Council of S. M. G. W. 30°.] and your petitioners propose the following to be the first officers of said Chapter, [Senate, Grand Council,] viz :—

Sir Knight	to be First Most Wise,	Sen.
Warden,	Jun. Warden,	Orator,
Conductor,	Treasurer,	Archivist,
the Guard,	Guard of the Tower,	Organist,
		Sentinel.

[Illustrious Knight to be Sublime Grand Com., Senior Knight Interpreter, Junior Knight Interpreter, Knight Orator, Knight of Finance, Knight Recorder, Knight Marshal, Knight Archivist, Knight of Introduction, Knight Captain of the Guard, Knight Standard Bearer, Knight Sword Bearer, Knight Guardian of Sanc., Knight Sentinel.]

[Illustrious Brother to be Sublime Dai, First Mystagogue, Second Mystagogue, Orator, Treasurer, Secretary, Grand Expert, Archivist, Messenger of Science, Accompanier, Standard Bearer, Sword Bearer, Guardian of the Sanctuary, Sentinel.]

May it therefore please the officers of the Sovereign Sanctuary, and the Mystic Temple, to grant our petition, and constitute your petitioners into a regular Chapter [Senate Grand Council,] and we will obey all the Statutes, Rules, Regulations, Edicts, and Constitutions of the Antient and Primitive Rite, to which we pledge our honour and truth as true Freemasons.

Recommended by me

Grand Master of Light for the Province of

## FORM OF DISPENSATION OR WARRANT,

For a Chapter Senate, or Council, (as the case may be.)

To the Glory of the Sublime Architect of the Universe.

“Do unto others whatsoever ye would they should do unto you.”

In the name and under the auspices of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order. Peace, Tolerance, Truth.

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

Know ye that We the M. Ill. Sovereign Grand Master General of the Antient and Primitive Rite of Masonry, in and for Great Britain and Ireland having received a Petition, from a Constitutional number of Masons in Antient and Primitive form, stating that they have the interests of our beloved Rite at heart, and that they desire to propagate and extend its Sublime Teachings by forming a Chapter [Senate, or Council] in the Valley of \_\_\_\_\_ by the distinctive name and title of the \_\_\_\_\_

Now therefore, We, believing that there are good reasons for granting the prayer of said Petitioners, do, by virtue of the powers in us vested and derived through the Charter of the Sovereign Sanctuary of America, from the Sovereign Sanctuary Grand Council and Grand Orient of France, issue this our Dispensation [or Warrant,] empowering our Ill. and Enlightened Brethren \_\_\_\_\_ to act as

of a Chapter of Rose Croix, [Senate of Hermetic Philosophers, Grand Council of S. M. of the G. W.,] to be holden in the Valley of \_\_\_\_\_ by the name and title of \_\_\_\_\_

No. \_\_\_\_\_ And we furthermore do authorise the said Illustrious and Enlightened Brethren to confer the several Degrees of our Antient and Primitive Rite from the \_\_\_\_\_ to the \_\_\_\_\_ according to the Constitutions, Ordinances, and General Rules of the Sov. Sanctuary, 33rd and last Degree, and in no other manner. And this our Dispensation [or Warrant] shall continue in force until the same be revoked by us or by our successors.

Done in our Sanctuary, where reigns Peace, Knowledge, and the Plenitude of all that is Good, this the \_\_\_\_\_ day of the Egyptian month \_\_\_\_\_ answering to the day of \_\_\_\_\_ 18 \_\_\_\_\_ E.V.

Witness our hand and Seal of Office,

(Signed) A.B.

33.  
M. Ill. Sov. G. Mas. Gen.  
[L.S.]

Attest

33.  
Grand Chancellor General. Grand Secretary General.  
[L.S.] [L.S.]



## FORM OF APPLICATION.

**For Membership in a Chapter of Rose Croix, Senate of H. P., or Grand Council of S. M., of the G.W., (as the case may require.)**

**To the Most Wise [Ill. G. Com., Sup. Dai,] Officers and Sir Knights, [Ill Knights, Ill. Brothers,] of Rose Croix Chapter, [Senate of H. P., Council of S. M. G. W.] of Antient and Primitive Masonry, in the Province of and No. of the Sovereign Sanctuary in and for Great Britain and Ireland day of the month 18 year of True Light 000,000,000.**

The undersigned, residing at being a Master Mason [or Knight Rose Croix, Knight G. I.] in good standing in Lodge, [Chapter, Senate,] No. by occupation aged years, desires more Light and Truth in Masonry, and respectfully solicits the privilege of being admitted into the Mysteries of your Chapter [Senate, Grand Council,] and enrolled as a member therein, and promises if accepted, that he will cheerfully abide by the rules thereof.

(Signed) A. B., 3<sup>d</sup>, 11<sup>th</sup>, or 20<sup>th</sup>.

Being well acquainted with the Character, Disposition and Reputation of the above-named petitioner, Bro. I do cheerfully and confidently propose and recommend him for membership in this Chapter [Senate Council].

(Signed) C. D.

Referred to Sir Kt.  
Sir Kt.  
Sir Kt.

*Committee of Investigation.*

We, the undersigned, a Committee appointed to investigate the Character, Disposition and Reputation of the above named petitioner, respectfully report that we find him, in our opinion of admission into membership in this Chapter, [Senate, Council,] and ask to be discharged from the further consideration of the subject.

*Committee.*

## MASONIC CALENDAR OF ANTIENT AND PRIMITIVE MASONRY.

<b>March</b> , the first, answers to first of Egyptian month Thoth.	
<b>April</b> .....	Paophi.
<b>May</b> .....	Athor.
<b>June</b> .....	Chocac.
<b>July</b> .....	Tibi.
<b>August</b> .....	Mechir.
<b>September</b> .....	Shamenoth.
<b>October</b> .....	Pharmathi.
<b>November</b> .....	Pachon.
<b>December</b> .....	Pagni.
<b>January</b> .....	Epephi.
<b>February</b> .....	Mesori.

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The following caption is to be used at the commencement of all Edicts, Proclamations, Letters Patent, &c., in all degrees of the Rite :—

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

And must be dated as follows :—

Done this first day of the Egyptian month Paophi, year of True Light, 000,000,000, answering to April 1st, 1873, (E.V.)













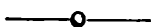


PUBLIC  
CEREMONIALS.

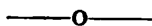


# INSTALLATION OF A CHAPTER, SENATE, OR COUNCIL,

(as the case may be.)



GRAND INSTALLATOR, 21ST DEGREE, (PUBLIC.)



[The Hall is appropriately fitted up with Banners and Emblems of the Degree. The Officers and Brethren wear the Insignia of their rank, and occupy their respective stations and places. When the Visitors are seated and all is ready, the President strikes !]

*President.*—[strikes ! with mallet, saying]:—this being the time appointed for the Installation of the Officers, elected and appointed for the ensuing year, of Chapter of Rose Croix Masons, [Senate of Hermetic Philos., Council of S. M. of the G. W.,] No. of the Province of the Grand Master of Light, [*or* the Representative of the Thrice Ill. Sov. Grand Master General], has arrived to perform the Ceremony of Installation. Let strict silence be maintained.

[The Ill. Grand Master of Ceremonies from without strikes with battery of the Grade.]

*Guard.*—Most Wise : an alarm at the door of the Chapter, (Senate, or Council.)

*President.*—Demand the cause.

*Guard,* [opening door].—Who disturbs this Chapter ? (Senate, or Grand Council.)

*Grand Master of Ceremonies.*—The Grand Master of Ceremonies of the Mystic Temple, 32°, for the Province of                      requests admittance for the purpose of communicating the Orders of the Illustrious Grand Master of Light, 33°, for the Province of

(Guard reports to the President.)

*President.*—Let the Arch of Steel be formed—

[This is done by seven Brothers, who are detailed for the purpose, each bearing a light and a sword, with which they form an Arch of Steel at the door, but if the M. of C. is a Member of the Sov. Sanctuary he is received with nine lights, and nine swords.]

*President.*—Admit the Grand Master of Ceremonies.

[Music plays. The door is opened, and the Grand Master of Ceremonies passes under the Arch of Steel, and stands in front of the altar.]

*President.*—Together, Sir Knights.

[All give the Battery of the Grade.]

*Gr. Mas. of C.*—Officers and Sir Knights of Chapter, [Senate, or Grand Council,]  
No.              I have the honor to inform you that the Grand Master of Light of the Mystic Temple of the Province of                      is in waiting to proceed with the installation of the Officers of this Chapter, (Senate or Council).

*President.*—Illustrious Grand Master of Ceremonies, you will please report to the Illustrious Grand Master, that the Officers and Knights are gratified by the honour about to be conferred, and await his pleasure.

[Music plays. The Grand Mas. of C. retires under the Arch of Steel and reports to the Grand Master; that done, he strikes on the door, as before, with the battery of the grade.]

*Guard.*—An alarm at the door of the Chapter, (Senate, or Council.)

*President.*—Demand the cause.

*Guard* [opens door]. Who disturbs the Chapter?  
(Senate or Council.)

*Gr. Mas. of C.*—The Ill. Grand Master of the  
Mystic Temple of the Province of  
with the Grand Officers of the Mystic Temple, 32°.

*Guard.*—[Repeats to President.]

*President.*—Let the Arch of Steel be raised and  
the lines formed.

[Nine Knights form Arch of Steel, as the seven did  
before, Music plays.]

*President.*—Admit the Illustrious Grand Master  
of Light, and the Officers of the Mystic Temple.

**MUSIC.**—The Grand Officers enter in the following order :  
1st, Grand Guard of the Council and Grand Conductor.  
2nd.—Grand Master of Ceremonies and Grand Ceryce.  
3rd.—Grand keeper of Rites and Grand Examiner.  
4th.—Grand Treasurer and Annalist. 5th.—Grand  
Orator and Grand Representative. 6th.—The Grand  
Master. The procession enter the Council and stops  
at the columns of the first and second officers : the  
lines are opened and face inwards, and the Illustrious  
Grand Master advances to the Altar.

*President.*—Ill. Brethren : observe the Orient,  
and assist in saluting your Grand Officers.

[Battery.]

*President.*—Ill. Grand Master : the Officers and  
Knights of this Chapter, [Senate or Council,] wel-  
come you, and assure you, that they will use their  
best endeavours to propagate the sublime teachings  
of our Antient and Primitive Rite ; and to deserve  
the confidence of the Mystic Temple, of which  
you are the Grand Master ; and trust that you will  
at once proceed with the Installation.

*Grand Master of Light.*—M. W. [S. G. C. or S.  
D.] and Knights of the Chapter  
[Senate or Council], No. , it is our duty  
to comply with your request ; and we assure you  
of our confidence, fraternal approval, and good  
will.

[MUSIC PLAYS.]

*President.*—Conduct the Grand Master to the Orient.

[The Sir Knights Conductor and Captain of the Guard lead him to the Orient; the President gives him the mallet.]

*G. M.*—[Strikes!] Officers: take your respective stations.

[The Grand officers take their places as follows: The Grand Orator at the South-west. The Grand Examiner, at the North-west. Grand Keeper of Rites, takes the Archivist seat. The Grand Ceryce, the seat of Grand Expert. The Guard of Council, the seat of Mess. of Science. The Grand Master of Ceremonies and the Grand Conductor remain by the Grand Master. The Grand Annalist and Grand Treasurer take the Secretary and Treasurer's seats. After all are seated, the G. M. of L. says:]

*G. M.*—As no important business should be commenced without first invoking the aid of the Deity, let us implore T. S. A. O. U. to bless us, and to guide and protect our present work.

[The Grand Orator recites the following. All kneel.]

#### CHAPTER PRAYER.

S. A. T. O. T. U., Soul of the World, which is filled with Thy Glory and Thy Goodness. We adore Thy Supreme Majesty. We bow down before Thine Infinite Wisdom, which has created all, and which preserves all. Deign, Being of Beings, to receive our prayers, and the homage of our love. Bless the work we are engaged in, that of installing the Officers of this Rose Croix Chapter, to the service of universal Masonry, the propagation of the divine principles of Fraternity, Liberty, and the Glory of Thy Name. Bless the work and the teachings here to be exemplified; make them conformable to Thy Laws; enlighten them with Thy Divine Light, that they may have no other end in view than obedience to Thee; the prosperity of Masonry; and the general good of humanity. We pray Thee, O! Adonai, our God, who was, who is, and who will be when time shall be no more to enlighten those who are swayed by prejudice, ignorance, and interest. Remove the bands of error wherewith they are blinded; and may the whole human race be benefited by the sublime truths, and divine morals, hereafter to be taught in this Temple, by the practice of our Primitive laws, which we now dedicate to Thy Holy Name.

## [SENATE PRAYER.

S. A. O. T. U., Immutable Jehovah, Father of Nature, we prostrate ourselves before the eternal Laws of thy Wisdom. Bless the work we are now engaged in. Bestow upon the officers of this Senate, Strength, Energy, and Wisdom, to bear the duties they have assumed; energy to combat those enemies of Masonry—Ignorance, Superstition, and Prejudice; strength to support them in the practice of Virtue and the propagation of the sublime teachings of our Antient and Primitive Rite; and Wisdom that they may observe—Tolerance, Charity, and Fraternal Love; that even the profane may bear witness, that we seek not idle and useless ceremonies, nor use titles to elevate ourselves above our fellow men; but to teach wisdom, forgiveness of wrongs, peace to man, and constant resistance to Ignorance, Superstition, and Despotism! Bless we beseech thee, O! Adonai our God, all those who have been enlightened, that our Antient and Primitive Rite may diffuse its blessed and beneficent principles throughout the world, by the observance of that divine maxim: “Do unto others whatsoever ye would that others should do unto you.” Amen.

## COUNCIL PRAYER.

Eternal Father of the innumerable worlds which are controlled by the inscrutable laws of Thy Supreme Wisdom, deign to bless our present labour which we dedicate to Thy glory, for the regeneration of humanity. O! ADONAI! our GOD! grant that these Brethren, whom we are now to install, may never swerve from the straight line of perfect duty, the practice of which we inculcate in our Temples. Bless the officers of this Sublime Council, who have been selected to teach Justice, Benevolence, Light and Truth. Give them strength to fulfil the noble and glorious mission of cultivating science, that they may render reason profitable, and protect themselves and our Antient and Primitive Rite from error and falsehood. May they, by Thine aid, inculcate love to Thee, to their country, to their neighbour, and to the world at large. Banish from their hearts envy, hatred and falsehood—thus shall they indeed be Masters of the Great Work of disseminating Light, Wisdom, and Truth; thereby adding to their honor, to the glory of Freemasonry, and the elevation of humanity.—*Amen.*

*Sub. Dai.*—Bless them O, Adonai.

*Alt.*—We implore thy blessing on this Council.

*Sub. Dai.*—Bless this Council O Adonai.

*All.*—We implore thy blessings for all masons.

*Sub. Dai.*—Bless all Masons. O, Adonai.

*All.*—So mote it be.]

*All say.*—Glory to Thee, oh Lord! Glory to Thy Name! Glory to Thy Works!

[All rise and resume stations.]

*G. M.*—Sir Knights and Ill. Brethren: let us sing the

ODE.

AIR—" *Darley*," L. M.

Almighty God! whose sovereign power,  
Sustains Thy creatures every hour,  
We would invoke Thy presence here,  
To guide our thoughts—our hearts to cheer.  
Bless our solemn mysteries here,  
Fill each heart with holy fear,  
Lead us aright to learn Thy will,  
And every duty to fulfil.

*G. M.*—Ill. Grand Master of Ceremonies: you will receive the Insignia from the Officers of the Chapter [Senate or Council], and place it in the Orient.

[This is done.]

You will now present the Most Wise [S. G. Comr. or Sub. Dai] elect for installation.

[Presents the Most Wise in front of the Altar.]

*G. M. of C.*—Ill. Grand Master, I have the honor to present for installation Ill. Brother \_\_\_\_\_, who has been elected to preside in the Orient of Chapter [Senate or Council], No.

*G. M.*—Sir Knights: are you still satisfied with the choice you have made of a Brother to preside over your Chapter [Senate or Council?]

[The Sir Knights respond.]

Ill. Brother: this mark of confidence reposed in you by the Knight Masons is a gratifying proof of your energy and ability, and will ensure you the Degree of Prince of Memphis, 32nd Degree, which the Mystic Temple, 32°, for the Province of \_\_\_\_\_ will confer on you,



by authorization of the Sovereign Sanctuary. Before taking your official seat you must solemnly bind yourself to perform the duties imposed upon you by the Statutes of the Antient and Primitive Rite. You will stand erect at the Altar of Obligation, with your right hand resting on the sacred Book of Laws, the Glaive, symbol of honor, and the Myrtle, emblem of initiation. Illustrious Grand Orator you will administer the Oath of Office.

[Grand Master strikes !!!; all rise; the Grand Orator and Most Wise elect approach the Altar. The Grand Orator administers the O. B.]

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, \_\_\_\_\_, promise on the Sacred Book of Laws, the Glaive, symbol of honor, and the Myrtle, emblem of initiation, to fulfil to the best of my abilities the duties confided to me as Most Wise [or Gd. Com.] of \_\_\_\_\_ Chapter [or Senate] of Rose Croix Masons [Knight Her. Philo.], No. \_\_\_\_\_; and that I will govern my Chapter [or Senate] with justice and equity; and that I will not permit political or religious discussions to mar the harmony thereof.

I promise to use my best efforts for the prosperity of my Chapter [or Senate] in particular, and of our beloved Rite in general; and that I will not confer the Degrees of a Chapter of Rose Croix [Senate of Knight H.P.] upon any person who has not previously received the Degrees of E. A. F. C. and M. M. [or Knight Rose Croix] in a just and duly constituted Lodge of such, and is in good standing as a M. M.

I promise fidelity and obedience to the Laws, Rules, and Regulations of the Mystic Temple, 32nd Degree, for the Province of \_\_\_\_\_;

and to obey and cause to be obeyed, so far as in me the power lies, the Constitutions, General Statutes, and Ordinances of the Sovereign Sanctuary, 33rd Degree, of Antient and Primitive Masonry, in and for Great Britain and Ireland.

I promise, furthermore, to be especially careful of the Rituals entrusted to my care; and that I will not print, write, engrave, or copy them, or allow the same to be done by any other person, if in my power to prevent it.

I promise never to acknowledge any person claiming to be of the Antient and Primitive Rite unless he or they be acknowledged by the Sovereign Sanctuary. Finally, I do promise to bind my successor in office to the observance of this Obligation, or see that the same be done. And may the Great Jehovah be my help! Amen.

[Salutes Book of Laws.]

*(In the Council the following is substituted for the foregoing address, &c.)*

G. M.—Ill. Brother: do you solmnely promise that you will labour unceasingly for the prosperity of the Antient and Primitive Rite, and for the propagation of Light, Truth and Knowledge; and that you will oppose Ignorance, Fanaticism and Superstition, and shun every evil that may bring dishonor upon masonry?

[Answer.]

Do you promise to govern your Council with justice, and never to be guided by animosity, nor by political or religious opinions in matters of difference, should any occur between members of your Council?

[Answer.]

Do you promise to pay all due respect to the dead of these Degrees, and to see their remains decently placed in the bosom of our common Mother Earth, if within your power?

[Answer.]

Do you promise that you will not confer the Degrees of the Antient and Primitive Rite, upon any person who has not been regularly initiated, passed and raised in a just and duly constituted Lodge of M. M.'s, and that you will be as careful of the Rituals entrusted to you, as of the secrets of the Antient and Primitive Rite?

[Answer.]

Do you promise to support and maintain the Laws, Rules, Regulations and Officers of the Mystic Temple of the Province of and the Constitutions, Regulations, and Edicts of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, and to delegate your successors in Office to the performance of the aforesaid requirements, or see the same performed ?]

[Answer.]

G. M.—Ill. Grand Conductor: lead the Most Wise [S. Gd. Com. or Sublime Dai] elect to the Orient.

[This done.]

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Ill. Grand Master of Ceremonies: invest the Most Wise [Sub. Gd. Com. or Sublime Dai] with his insignia.]

### (CHAPTER.)

Ill. Brother: your jewel of office is the interlaced Deltas surrounded by a serpent forming a circle; in the centre is placed a five pointed star enclosing the letter J, allusive to the Divinity. In the angles are found the letters F.H.C., I.N.R.I., the significations of which are known to you. The serpent forming a circle represents the immensity of the power of God, which hath neither beginning nor end. The intersected deltas are emblematic of Fire and Water, Prayer and Remission, Creation and Redemption, Life and Death, and of Resurrection and Judgment, and denote that the Mason who is worthy of this jewel should fulfill his duty

to God and Man, and fill with justice, truth and honour, the place in creation wherein T.S.A.O.T.U. has been pleased to place him. The star is emblematic of the only true and living God, whose love and power is universal, without beginning and without end.

The color of your Collar is red, and denotes fervency and zeal.

(SENATE.)

[Sublime Grand Commander: the jewel with which you have been invested is a Triple Triangle within a circle of silver, in the centre of which is placed the Hermetic Cross; the triangles denote Earth, Air, Fire and Water; Spring, Youth, and Morning; Summer, Manhood, and Noon; Autumn, Age, and Evening; Winter, Night, and Death; the circle is an emblem of Eternity, and of the omnipresence of Deity.

The colour of your Collar is violet, and denotes Reverence, the three stars on each side of which are emblematic of Truth, Wisdom and Science.

The Red Cross is the symbol of the life to come; the origin of this cross is of the highest antiquity.

In the centre of the Cross is the Flaming Star, with a Delta in the middle, bearing in its centre the simple, but great character of ONE GOD!—the point signifying the Universe, which is governed by invariable rules.

(COUNCIL.)

Ill. Brother: being assured of your fidelity to execute the trust confided to your care, I present you with your Robe of Office: its celestial blue is emblematical of that starry decked heaven where all good masons hope to arrive by a strict adherence to the teachings of our Sublime Institution. I present you with the jewel of your office, a Sun, emblem of Osiris, of the Widow's Son, and of our

Grand Master of Nazareth : it is to remind you that there is but one Life, one Death, one final Judgment, and one God ; that the body dies, but the soul liveth, and after the decay of matter the spirit soars aloft, approaching the S. A. proportionately to the refinement it has undergone during earthly probation.]

I now present you with the gavel, emblem of authority ; wield it with discretion and deliberation. I commit to your care the Sacred Book of Laws : never depart from the precepts laid down in that great Masonic Light.

I present you with the bye-laws and constitution of your Chapter, [Senate, Council,] which it is your duty to see rigidly adhered to. Lastly, I present you with your Charter or Constitution, which empowers you to work and confer the Degrees of a Chapter, [Senate, Council,] from the fourth, [twelfth, twenty-first,] to the eleventh, [twentieth, thirtieth] Degrees inclusive, upon Master [Rose Croix, Her. Phil.] Masons in good standing.

I now place you in the seat of office in the Orient, where our eyes were first greeted with light and intelligence, and the knowledge of human inventions.

[Does so.]

Illustrious Knights : look upon your Most Wise, [Sublime Grand Commander, Sublime Dai.]

Most Wise, [Sublime Gr. Com., Sublime Dai,] look upon your Chapter, [Senate, Council.]

Together Ill. Knights and Brothers join with me in saluting your presiding officer.

[All give the Battery.]

Ill. Grand Master of Ceremonies : present to the altar for installation the Respectable Senior and Junior Knight Wardens, [Most Learned Senior and Junior Knights Interpreters, or First and Second Mystagogues,] Elect of this Chapter. [Senate or Council.]

[This is done.]

*G. M. of C.*—Ill. Grand Master: I have the honor to present for installation Sir Knights who have been elected to serve as Senior and Junior Knight Wardens, [Interpreters,] of this Chapter. (or Senate.)

*G. M.*—Sir Knights: do you solemnly promise to assist your Presiding Officer in his efforts for the prosperity of the Chapter? (or Senate.)

[Answer.]

Do you promise to abide by the same obligation which he has just taken?

[Answer.]

Do you promise that if you are called upon to take charge of the Chapter, [or Senate,] in his absence, that you will exert your best abilities for the benefit of the Chapter, [or Senate,] and the propagation of our sublime institution? Will you defend the Antient and Primitive Rite against the ignorant, who revile its teachings, by rendering good for evil and justice towards all men?

[Answer.]

Ill. Grand Master of Ceremonies: invest the Knights with the Insignia of their rank and jewel of office.

Respectable Senior Knight Warden: the jewel of your office is a cross surmounted by a rose; the rose is the emblem of discretion; the cross is an emblem of science in the mind of man, and is the first object in every system of human worship. Your jewel, Sir Knight Junior Warden: is the square and Compass, and is a monitor to remind you that none can be exalted to the sublime degree of a Rose Croix Mason until he has been proved by the compass to have acted on the square in the first three, or symbolic degrees.

(SENATE.)

[Most Learned Senior Knight Interpreter: the jewel of your office is a gavel; it denotes the constant efforts we should make to become perfect

in Virtue. Your jewel Most Learned Junior Knight Interpreter is a Balance, and indicates the equality of Love, you should endeavour to establish between those Brethren whom human weakness has caused to err.]

Ill. Grand Conductor : lead to their respective stations the Senior and Junior Knights, Wardens, [or Interpreters.]

[This is done.]

*[The Council Presentation, and Investiture is as follows :—*

*G. M. of C.—(Does so saying:)* Ill. Grand Master of Light : I have the honor to present Ill. Brother First Mystagogue elect of this Sublime Council.

*G. M.—*Ill. Brother : you have been elected to preside in the S. W. Valley of this Council, do you promise to exert your abilities to obey and assist the Sub. Dai in the inspection and regulation of the work, whenever you may be called upon to officiate, and in his absence to assume his duties ?

[Answer.]

I invest you with the Robe of Office : its colour is Scarlet, emblematic of Zeal, Perseverance and Virtue, and denotes the zeal with which masons combat the ignorant who oppose the Order. Your jewel is a Rising Sun, emblem of Serapis, foster brother of Osiris. Look well to the S. W. Valley.

[The Grand Conductor conducts him to his station.]

Ill. Grand Master of Ceremonies : you will conduct to the Altar Ill. Brother Second Mystagogue elect of this Sublime Council.

*G. M. of C.—(Does so, saying:)* Ill. Grand Master of Light : I have the honor to present Ill. Brother Second Mystagogue elect of this Sublime Council.

*G. M.*—Ill. Brother : you have been duly elected Second Mystagogue of this Sublime Council; it is with pleasure that I cause you to be invested with your Robe of Office, its color Red, is the emblem of the authority you are to exercise in the absence of the two first Officers of the Council; your jewel is a Half Moon, emblem of Horus, Son of Osiris and Isis, who drove into darkness, Typhon, the destroying spirit; as the mild rays of the silver moon govern the night, so do you, govern with mildness the Brothers at your column. Look well to the N.W. Valley!]

[The Grand Conductor conducts him to his station.]

Ill. Brother Grand Master of Ceremonies: you will conduct to the Altar Ill. Brother  
 , Orator elect.

*G. M. of C.*—(*Does so saying:*) Ill. Grand Master of Light: I have the honor to present Ill. Brother  
 Orator elect.

Sir Knight Orator: your jewel is a scroll; your duty is to deliver the charges and history of the several degrees to the Neophyte who seeks Truth, Light, and Perfection. The jewel is a reminder to you of the antiquity of our Antient and Primitive Rite. It denotes the pure doctrine elevated by Morality, which teaches us to propagate Science and Truth.

(COUNCIL.)

[*G. M.*—Ill. Brother : you having been elected Orator of this Grand Council, it is with pleasure I invest you with your Robe of Office, its color is Green, emblematical of Hope; your jewel, a Scroll, is typical of Hermes Trismegistus, who unveiled the laws of the Universe to the Antients; your station is on the R. and in front of the S. D. Look well to the discourses that harmony may be attained!]

[The Grand Conductor leads the Orator to his station.]



Ill. Grand Conductor: lead the Sir Knight Orator to his Station.

Ill. Grand Master of Ceremonies: conduct to the Altar for installation the Knights Treasurer, Secretary [or Recorder] and Archivist elect.

[This is done.]

*G. M. of C.*—Ill. Grand Master of Light: I have the honour to present for Installation Sir Knights                      who have been elected Treasurer, Secretary, [Recorder] and Archivist.

Sir Knight Treasurer: your jewel is a key; your duty is to guard the treasures of this Chapter, and I charge you to be as faithful to your trust as was our brother of old, Gedaliah.

Sir Knight Secretary and Archivist: the jewel of your office is a pen; your duty is to keep the graven tablets of your Chapter, so that no errors occur to mar the harmony thereof, and also that they may ever be ready for the inspection of the Officers of the Mystic Temple.

[SENATE.]

Sir Knight of Finance: your jewel is a chest, typical of the Sacred Ark of the Traditions. Do you as sacredly preserve the Treasures of this Senate.

Your jewel Sir Knight Recorder is a stylus, and denotes Intelligence.

Your jewel Sir Knight Archivist is a Book, emblematical of the Sacred Book of Laws on which our vows are registered; do you carefully register the transactions of your Senate.]

Ill. Grand Conductor: lead them to their stations.

[Done.]

Ill. Grand Master of Ceremonies: will you conduct to the Altar the Knights Conductor, Captain of the Guard, Guard of Tower, Organist, and Sentinel elect, for installation.

[This is done by Grand Master of Ceremonies as before.]

Sir Knight \_\_\_\_\_, you have been chosen as Conductor of this Chapter; your jewel is a winged rod, and is to remind you should ever fly to the relief of those who may be overcome by poverty or sickness, in rough or darksome roads, and to cheer the Neophyte who is entrusted to your guidance.

Sir Knight \_\_\_\_\_, you have been chosen as Captain of the Guard of this Chapter; your jewel is a spear, your duty is to prepare the Neophyte who knocks for admission at the gate of the Temple.

Sir Knight Guard of the Tower: your jewel is the axe; your duty is to guard the inner door of the Chapter.

Sir Knight Prelate (if any appointed:) your jewel is a book, emblematic of the Sacred Book of Laws; your duty is to offer prayers of gratitude to the Sublime Architect of the Universe for the manifold blessings He has bestowed upon us.

Sir Knight Organist: your jewel is a Lyre; your duty is to preside at the organ, and assist in offering to Heaven our Grateful Songs of Love.

Sir Knight Sentinel: your jewel is the Sword, symbol of honor; your duty is to guard the approaches to the Chapter. Look well to the gate of the Temple.

[SENATE.]

Ill. Grand Master of Ceremonies: present to the altar for Installation the Ill. Knight Marshal, Knight of Introduction, Captain of the Guard, Standard Bearer, Sword Bearer, Guardian of the Sanctuary, and Sentinel.

[This is done as before.]

Ill. Knight Marshal: your jewel is a Baton, and denotes that it is your duty to see that the Neophytes entrusted to your care swerve not from the path that leads to Truth.

Ill. Knight of Introduction: your jewel is a Caduceus emblem of science.

Ill. Knight Captain of the Guard: your jewel is an axe, emblematic of Masonic Work, and it is typical of those workmen of Gebal who squared the timbers of Lebanon, for that Temple which was the glory of Israel and of the world.

Ill. Knight Standard Bearer: your jewel is a Standard, emblematic of the elevated Wisdom, Honor and Truth, which form the highest attributes of our Antient and Primitive Rite.

Ill. Knight Sword Bearer: your jewel is the Glaive of honor, denoting the War we wage against Ignorance, Intolerance, and Despotism.

Ill. Knight Guardian of the Sanctuary: your jewel is an extended hand, emblematic of Fraternal union which should ever beautify and grace our Temples.

Ill. Knight Sentinel: your jewel is a Javelin, and your duty is to guard against the indiscretion of the profane; the triple triangle and circle are the same as that of the Sub. Commander, and have been explained.]

The Sir Knights of Chapter [or Senate], No. , with the Officers Elect, will now form a circle around the Altar of Obligations and take the Vow of Fealty. Ill Grand Orator attend to your duty.

[All surround the Altar. Grand Orator gives the following O. B.]

### OBLIGATION.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I , do most solemnly promise on the Sacred Book of Laws, the Glaive, symbol of honor, and the Myrtle, emblem of initiation, fidelity to the Rules and Regulations of the Mystic Temple of this jurisdiction, or any

other jurisdiction that I may hereafter hail from ; also, the General Statutes, Constitutions and Edicts, emanating from the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. I further promise, that I will be true and faithful to my country ; that I will endeavour to disseminate the True Light ; eradicate error, dispel ignorance, and extend the influence of the Antient and Primitive Rite of Masonry, and may the great Jehovah help, aid and assist me.

[COUNCIL.]

G. M.—Illustrious Brother Grand Master of Ceremonies conduct to the Altar the Treasurer elect.

[Done.]

Ill. Brother, your robe is dark blue, emblematic of watchfulness ; your jewel is a chest engraved on a golden delta. Watch well your treasure.

[The Gr. Conductor leads him to his seat.]

Ill. Brother Grand Master of Ceremonies conduct to the altar the Secretary elect.

[Done.]

Ill. Brother, your robe is grey, emblematical of steadiness ; your jewel is the crossed stylus, engraved on a golden delta ; you represent Thoth, the revealer of the doctrine of the immortality of the soul.

Illustrious Brother Grand Master of Ceremonies : conduct to the Altar Ill. Brother , Grand Expert elect of this Sublime Council.

[Done.]

Ill. Brother Grand Expert : your Robe of Office is Yellow, symbol of Divine love and wisdom : your jewel is a Sphinx, emblematical of the Sages who presided over the Antient Mysteries ; your station is on the L. and the front of the S. D. Look well to the paths you travel.

[The Gr. Conductor leads him to his seat.]

Ill. Brother Master of Ceremonies conduct to the Altar the Archivist elect.

[Done.]

Ill. Brother, your robe is white, emblematical of purity ; your jewel is a book engraved on a golden delta.

[The Gr. Conductor leads him to his seat.]

Illustrious Brother Grand Master of Ceremonies : conduct to the Altar Ill. Brother Messenger of Science elect of this Sublime Council.

[Done.]

Ill. Brother M. of S. your robe is black ; your jewel a Shepherd's Crook, emblem of watchfulness, and is to remind you of the importance of your trust when presiding in the regions of Harpocrates. Look well to the dark abode in the W.

[The Gr. Conductor leads the Messenger of Science to his seat.]

Ill. Brother Grand Master of Ceremonies : conduct to the Altar the Accompanier elect of this Sublime Council.

[Done.]

Ill. Brother : you have been elected Accompanier ; your Robe of Office is Black, emblematic of the sorrow we feel for the sufferings of humanity, occasioned by despotism and superstition ; your jewel is an Oar, symbolical of the steady course masonry ever steers, amid the shoals of Ignorance, towards Truth. Look well to the Inner Gate !

[He is conducted to his station.]

Ill. Brother Grand Master of Ceremonies : conduct to the Altar the Standard Bearer elect of this Sublime Council.

[Done.]

Ill. Brother : you have been elected Standard Bearer of this Council; your Robe is Green, and denotes our belief in the immortality of the soul; your jewel is the Standard on which is emblazoned the Star of Sirius or hope. Look well to the North.

[Standard Bearer is taken to seat.]

Ill. Brother Grand Master of Ceremonies : conduct to the Altar the Sword Bearer elect.

[Done.]

Ill. Brother : your Robe is Brown, emblem of good counsel; your jewel the sword, is the emblem of honor. Look well to the South.

[He is taken to seat in South.]

Ill. Brother Grand Master of Ceremonies : conduct to the Altar the Guardian of the Sanctuary elect of this Grand Council.

[This is done.]

Ill. Brother , you have been elected Guardian of the Sanctuary; your Robe is Purple, emblem of Divine Goodness, your jewel a Dog's Head, symbol of Canopus, and denotes Fidelity. Look well to the Outer Gate!

[He is conducted to his Station.]

Ill. Brother Grand Master of Ceremonies : conduct to the Altar the Sentinel appointed.

[This is done.]

Ill. Brother , you have been appointed Sentinel of this Sublime Council; your jewel is a Club, symbol of Hercules, emblem of Strength. Look well to the precincts of this Sublime Council.]

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*President.*—Illustrious Grand Master of Ceremonies and Grand Conductor; induct the Officers elect into their respective stations.

[Done.]

*G. M.*—Ill. Grand Master of Ceremonies let us offer up a song of praise.

INSTALLATION ODE.

When out of Chaos sprang this earth,  
And darkness deep, reigned at its birth,  
Ere order first began ;  
The Architect divine but spoke,  
And lo ! from silence nature broke,  
Her brightest jewel, Man.

At the Almighty's voice deep night  
Surrendered to refulgent light,  
And harmony, began ;  
Throughout the soundless realms of space,  
The mighty anthem roll'd apace,  
Through every sphere it ran.

And man the sovereign over all,  
The things on this terrestrial ball,  
Received an influx then ;  
Which with wisdom love combined,  
And formed that gem, the human mind,  
Which stamps the race of men.

Oh, Adonai, let songs arise,  
And reach thy throne beyond the skies,  
The just, the great I Am,  
Oh ! may we feel in all our care,  
That His kind spirit watches near,  
To guard from every harm.

OR,

Almighty God ! in mercy smile,  
With favor on our humble toil ;  
Our hearts from guilty passions free,  
And gently lead our minds to Thee.

Oh Adonai ! be pleased to hear,  
Thy servants, filled with holy fear,  
Oh grant them peace and holy love,  
From thy bright throne, in realms above.

We pray thee Lord, thy suppliants hear,  
Who learn thy will—thy name revere ;  
Oh grant more light—let wisdom shine,  
And Youth and love in us combine.

*G. M.*—Illustrious Grand Annalist : you will read the Charter or Constitution of the Chapter,  
[Senate or Grand Council.]

[Grand Annalist reads the Charter.]

*G. M.*—Illustrious Grand Guard of the Council: you will proclaim at the north-west, and south-west angles of the Chapter, and at the Orient that the officers have been duly elected and installed in antient and Primitive form.

[The Grand Guard of the Council draws his sword, and makes the Proclamation, first at the North-west, then at the South-west, and at the Orient.]

#### PROCLAMATION.

T. T. G. O. T. S. A. O. T. U., in the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland and of the Mystic Temple, Princes of Memphis, 32nd Degree, of the Province of \_\_\_\_\_, I proclaim the Officers of \_\_\_\_\_ Chapter [Senate or Council], No. \_\_\_\_\_ duly elected and installed in Antient and Primitive form.

#### CHARGE.

Enlightened brethren, another fold in the Banner of Masonry unfurls itself.

Benevolence, that goddess smiling and beautiful as the dawn of Spring, has descended among us; listen to her gentle voice; noble minds are grouped around and must await her commands. August Orient, it is in thy region of decay and ruin that we must search for the origin of the human race.

Thy plains were the cradle of intellectual culture. Thy sumptuous aspect, O! Memphis, Queen of cities, once adorned the banks of the Nile. Stately Memphis! where Osiris and Isis once received a magnificent homage.

ISIS the symbol of nature, the mother, and the nurse of men and events; what more significant emblem could we choose wherewith to decorate the front of our Temples? Osiris the meek hearted, the justifier, the primitive man-soul, Creator, Father of living souls, imprisoned for a time in these earthly temples; what more sublime and consolatory than thy antique faith?



On what more solid basis could we build our structure than on the broken and moss-covered columns, that forty centuries since witnessed the great reformers of antiquity, as they came to seek for the keys of abstruse science, and of sublime wisdom, on the banks of the Nile.

When we contemplate the immense field that is open to our labour; when we would examine its many phases—its beneficent genius—we know not where to commence. Shall we grope among the ruins and hieroglyphics of Egypt, or search among the fabulous and obscure traditions of antiquity for a starting point, in order to show the connexion between the ancient societies that cultivated wisdom by the fertile Nile, and Masonry as it exists in our day. But what we shall search for (vainly perhaps), in the associations of antiquity, are the great principles of a pure humanity; the effort to awaken the sentiments of union and fidelity in the human heart; freedom of conscience in philosophy and religion, tolerance, charity and philanthropy.

The different phases of development that have been assumed since the remotest times, the brotherhood, worshipping T.S.A.O.T.U. represents a society, intimately connected with man's most exalted destiny, and with the highest culture of his mind. An alliance having many branches, and but a single object, which is to hasten the improvement of our nature, in all that is most pure; an alliance, which, if it shall advance and continue faithful to the essential spirit of Freemasonry, despising all obstacles, shows us the path by which the most sublime results shall be attained.

It is for you then, my brothers, to develop the principles of fraternal alliance, pure, universal and conformable to truth. The work is great, arduous and difficult, but it is noble. The path has been traced and partly opened by gifted spirits in every condition, age, and country.

And now, my dear Brethren, having said thus much in behalf of Masonic principles in general, permit me to recur to this Chapter, whose officers are now installed. May T. S. A. O. T. U. protect the workmen; direct the work, and bless their efforts, by rendering them useful to humanity, so that the wisest and best of men of our nation may be proud of the honor of being enrolled beneath the banners of our Antient and Primitive Rite.

### CLOSING ODE.

Oh thou whose power o'er moving worlds presides,  
Whose voice created and whose wisdom guides :  
On darkling Man, in full effulgence shine,  
And cheer his clouded mind with light divine.  
'Tis thine alone, to calm the pious breast,  
With silent confidence and holy rest ;  
From Thee, Great God, we spring, to Thee we bend,  
Path, Motive, Guide, our origin and end.

[The other Orations are given.]

### BENEDICTION.

*G. M.*—Let the chain of union be formed, and the grasp of Masonic Faith encircle the Temple from the august Orient to the columns in the West.

[The chain is formed.]

Omnipotent Jehovah ! God of Life, of Light, and Truth. Listen we implore thee to the outpourings of our hearts ; deign we beseech Thee, to bless us : O, thou Eternal One, mighty in power and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands ; give grace and strength to the officers this day installed in thy name, endow them with memory and understanding, that the efforts to enlighten the Brotherhood may illuminate humanity with the light of Peace, Tolerance, Truth, Charity, and Fraternity, and dissipate the dark clouds of Ignorance, Despotism and Superstition, that enchain the mind.

Be ever with them in the performance of their masonic duties to Thee and mankind, that whether health, sickness, fortune or adversity attend them, they may never lose sight of the source from whence they came, ever remembering that the power which giveth hath the power to take away.

Bless, O ! Jehovah, this Temple: Bless thy servants whom to-day we have installed :

Bless them with Wisdom and Understanding ; bless them with Peace and with knowledge ; and to Thee, our loving Father, who art in heaven, be honor and glory for ever more. Amen.

*All.*—So mote it be.

## INSTALLATION OF A MYSTIC TEMPLE.

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A Mystic Temple, 32°, is installed by the G. M., assisted by the Officers of the Sovereign Sanctuary. The form of reception is identical with that of the preceding. Upon admission with M. I. Sr. Gd. Master General last, they approach the Altar, and the Grand Officers form a double line facing inward; the M. I. Grand Master General passes through the lines to the Altar, with gavels beating. The Presiding officer then leads the battery and welcomes the G. M., who signifies his approbation as before, in the preceding installations.

**MUSIC.**—The M. I. S. Grand Master is lead to the Orient; he takes the gavel.

**M. I. S. G. M. G.**—The Grand Officers of the Mystic Temple will resign their seats to the Grand Officers of the Sovereign Sanctuary.

[This is done.]

**M. I. S. G. M. G.**—As no man should enter upon any great or important undertaking without first imploring the aid of Deity let us invoke a blessing from T.S.A.O.T.U., and pray that He may guide and prosper our present work.

### PRAYER.

Omnipotent, Omniscient, and Omnipresent God of Nature look down with love upon this Temple, grant us Thy benignant grace to enable us to carry out the influences of our Rite; let a portion of Thy holy power permeate the

hearts of the officers of this Temple, that they may rule with justice and equity; that may practise honour and patriotism, and do to others as they would be done by; love their brethren as themselves and extend peace and charity to all mankind. Grant, Oh Father of Light and Truth, that Tolerance, Virtue, Honour, and Truth may ever stimulate them in their endeavours to perfect the Royal Art whilst labouring in this Temple, for Thy honour and the enlightenment of the Craft. Inspire them with a portion of Thy wisdom, that happiness may be attained; and to Thee, Almighty Father, shall be the praise and the glory, now and for ever. Amen!

*All.*—So mote it be.

M. I. G. M. G.—Ill. G. M. General of Ceremonies: You will cause the Grand Officers elect and appointed to assemble in front of the sacred Altar of our Masonic vows.

[This is done.]

Illustrious Brethren: The grand aim and end of Masonry is the common welfare and good of all the initiated members of the Rite, the diffusion of knowledge, practical charity, mutual protection, and fraternal love; this can only be gained by strict adherence to the precepts and laws of the institution. Obedience to an established and authorised government is as necessary in a Society as it is in a State, especially when its authorities are of our own free will and selection. An army may as well be supposed to be as well disciplined, well provided, and well conducted, without general or officers, as a Society without a regular body of recognised officials. It is, therefore, the duty of every Mason to shape his actions in accordance with the obligations that he has taken to the time-honoured laws of the Institution he has the privilege and blessing of being connected with.

The only foundation of Masonry is belief in the existence of a Supreme Being, the Creator and Ruler of all things in the past, the present, and the future. This grand trust is dwelt on and earnestly inculcated in every degree of our Rite, from the very outset; without it Masonry would

be a body without a soul, and its teachings devoid of point, meaning and method. Recognising the existence of the Omnipotent Deity, we seek not to interfere with the various forms of faith pertaining to different countries, races and ages, for they are but modifications, and in some instances corruptions of the pure and simple religion, which nature itself teaches us. What is sacred in the eyes of the members of one sect may appear childish and absurd to all the others; but in the belief in a Supreme Being, a dogma running beyond the memory of man, before the dawn of history and the invention of fabulous traditions, we can all meet on the common ground of mutual toleration. On that ground of toleration, then, my Brethren, let all your Masonic actions be based. We do not dedicate this Mystic Temple to the founder of any special sect, but to the Common Father of all mankind—the great I Am; ever remembering that we seek not to influence the religious feelings of any. Every man is free to worship God as his heart dictates, and God alone has the right to judge his children!

Ill. Brethren of this Mystic Temple are you satisfied with your choice of Grand Officers?

[Response]

Ill. Grand Officers Elect and appointed, if you still adhere to your resolution of devoting your energies to the several duties to which you have been selected, extend your right hands upon the Sacred Book of Laws, the Sword, symbol of honour, and the Myrtle, emblem of initiation, and repeat in the presence of God, our Father, and these witnesses your oath of office.

[This is done.]

## OBLIGATION.

To the Glory of the Sublime Architect of the Universe.  
In the name of the Sovereign Sanctuary of Antient and  
Primitive Masonry in and for Great Britain and Ireland.

Salutation on all points of the Triangle. Respect to the Order.

I, \_\_\_\_\_, do most solemnly promise on the Sacred Book of Laws, the Sword, symbol of honour, and the Myrtle, emblem of initiation, fidelity to the Rules and Regulations of the Mystic Temple of this jurisdiction, or any other jurisdiction that I may hereafter hail from; also the General Statutes, Constitution, and Edicts, emanating from the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. I further promise that I will endeavour to disseminate the true light, eradicate error, dispel ignorance, and extend the influence of the Antient and Primitive Rite. I further promise to be especially careful of the Rituals entrusted to my care, and never to print, copy, or engrave them, or allow the same to be done by any other person if in my power to prevent it. I promise never to acknowledge any person claiming to be of the A. and P. Rite, unless he or they be acknowledged by the Sovereign Sanctuary. I do furthermore solemnly promise to bind my successor in office to the observance of this obligation, or see that the same be done, and may the great Jehovah be my help. Amen! Amen! Amen!

M. I. S. G. M. G.—Ill. Brother, your position as Grand Master of Light is that of the legislative head of the Mystic Temple, and you are entitled to the seat of honour when present at every Orient beneath your jurisdiction. It is your privilege to confer the degrees of our Rite from the 4<sup>o</sup> to the 30<sup>o</sup> inclusive upon a Master Mason in good standing, or to grant a dispensation to a Chapter, Senate, or Council for the same. In the absence of any Officers of the Mystic Temple, you will appoint assistant Grand Officers from among those Patriarchs who possess the 32<sup>o</sup> to fill the vacancy for the time being. It is your prerogative to preside within your jurisdiction at all Installations and Consecrations. You have moreover the power to grant dispensations for public processions and other matters, consistent with the Laws of our Rite, within the jurisdiction of your Mystic Temple.

And now, Ill. Sir, I give into your charge the Charter of the Mystic Temple for the Province of \_\_\_\_\_; the gavel, emblem of

Masonic authority, it is needless to explain to you the use of it; the Sacred Book of Laws I also give into your especial charge, with the Constitution of our beloved Rite. I now place you in the seat of honour in the Orient.

[Takes him by the hand.]

Ill. Brethren: Join with me in saluting your presiding officer.

[All salute with the Battery.]

The other officers are then Installed.

Ill. Brother: The Grand Orator is the Deputy of the G. M. of Light and the second officer of the Mystic Temple; in the event of the absence, sickness or death of the Grand Master of Light you must assume his duties. At other times you must perform the duties assigned by the Ritual of the Rite. Your Station is at the South-West Column, to which the Grand Master General of Ceremonies will conduct you.

[This is done.]

Ill. Brother: As Grand Treasurer you are to render to the Mystic Temple, at its convocations, a full report of its finances, with vouchers as to receipts; and no moneys shall be paid out except by its vote, and upon the written order of the Grand Master of Light, countersigned by the Grand Annalist.

Ill. Brother: As Grand Annalist you have charge of the correspondence of the Mystic Temple. You must register all Neophytes and Members of Chapters, Senates, Councils, and Grand Tribunals returned to you by subordinate bodies within the jurisdiction of the Mystic Temple with the particulars thereunto belonging. Receive and safely preserve all documents which may be entrusted to you, in the Archives of the Mystic Temple, attest and seal all instruments of this Mystic Temple. You will act as Cashier of the Mystic Temple,



keeping a correct account of all monies due and paid to the Mystic Temple, which you must pay over to the Grand Treasurer ; attend all meetings of the Mystic Temple, with the necessary books and writings, and transmit to the Sovereign Sanctuary and Mystic Temple a certificate of the election of your Grand Officers, and Subordinate Officers authenticated under your hand and seal, and that of the Grand Master of Light.

Ill. Brothers G. M. G. of Ceremonies and General Grand Expert conduct to their seats the Ill. Grand Treasurer and Grand Annalist.

[This is done.]

Ill. Brother : The Grand Examiner is the third officer of the Mystic Temple ; you are charged with the supervision of the Ritual, Charters, Dispensations, and Diplomas issued by the Sovereign Sanctuary to the Mystic Temple ; also to visit officially, the subordinate bodies, in order that no irregularities may corrupt the harmony of the work. Your Station is at the North-West Column. Ill. G. M. G. of Ceremonies conduct the Ill. Grand Examiner to his Station.

[This is done.]

Ill. Brother : As Grand Keeper of Rites you must keep a clear copy of the transactions of the Mystic Temple for the information of the Sovereign Sanctuary, and shall read the Balustre at the opening of the Mystic Temple.

Ill. Brother : As Grand Ceryce it is your duty to present the claims, petitions, and correspondence of such subordinate bodies as may desire official intercourse with the Mystic Temple.

Ill. Brother : Grand Hydranos, or Master of Ceremonies, it is your duty to explain and develop those portions of the Antient and Primitive Rite which relate to Initiations and Receptions, and to enlighten the less instructed brethren in the knowledge of our Sublime institution and impress upon them the importance of propagating Truth, Justice, Science, Honour, and Wisdom.

Ill. Brother : Grand Conductor it is your duty to introduce visitors; attend the Installations in subordinate bodies, and act as custodian of the banner of the Mystic Temple.

Ill. Brother : Grand Guard of the Council you have charge of the inner gate of the Mystic Temple, and of the insignia and paraphernalia of the same, which you will cause to be in readiness, when required, at each and every convocation.

Ill. Grand Expert and Grand Master General of Ceremonies you will conduct to their respective posts the Grand Officers of the Mystic Temple.

[This is done.]

[The Grand Tribunal is then Installed.]

Ill. Brothers : It is your duty as Grand Defenders of the Rite to hold an annual meeting for the election of eleven dignitaries for the term of one year, who shall be judges of all causes brought before them. The Grand Tribunal is organically charged with a limited supervision of the Chapters, Senates, and Councils within the jurisdiction of this Mystic Temple.

Ill. Brother : Grand Suffète you are the Judge of the Statutes and the presiding officer of a Grand Tribunal. It is your duty to convene together the members of the Grand Tribunal whenever required by the warrant of the Grand Annalist of your Mystic Temple.

Ill. Brother : Grand Defender of the Rite you are the second Officer of the Grand Tribunal, and your duty is to act as prosecuting advocate, and give a succinct history of every case which may be brought before the Grand Tribunal, and exhibit the declaration against the accused and all testimony proposed in its support. Your Station is in the South-West.

Ill. Brother : Grand Arbitrator you are the colleague of the Grand Defender of the Tribunal. Your Station is in the North-West.

Ill. Brother: Grand Orator you are the advocate of the accused and have the conduct of his defence; you are entitled to a closing speech in answer to the arguments of the Grand Defender.

Ill. Brother: Grand Censor you shall act as Treasurer to the Grand Tribunal, and also sustain the brother Orator.

Ill. Brother: Grand Registrar your duty is to issue the summonses by command of the Grand Judge and his two colleagues to all the parties interested; members, witnesses, and accused; draw up the records and act as Secretary of the Grand Tribunal.

Ill. Brothers: Grand Overseers it is your duty to collect the ballot in the urn of judgment, and at the close declare the result of the assembled votes to the Grand Judge.

Ill. Brother: Grand Marshal it is your duty to overrun the precincts of the Grand Tribunal, preserve order, and see that none but members thereof are present.

Ill. Brother: Grand Pursuivant it is your duty to make such proclamations as may be required by the Grand Tribunal.

Ill. Brother: Grand Warder your duty is to act as Tyler, and guard securely the approaches at the Meeting of a Grand Tribunal.

M. I. S. G. M. G.—Ill. Brothers: Grand Expert and Grand Master General of Ceremonies conduct the Grand Tribunal to their Seats.

[This is done.]

Illustrious Brethren: You will join in singing the

#### INSTALLATION ODE.

Almighty Father! heavenly king  
 Before thy sacred name we bend;  
 Accept the praises which we sing,  
 And to our humble prayer attend,  
 All hail! Great Architect divine.  
 This universal frame is Thine.

On Thy Omnipotence we rest,  
 Secure of Thy protection here ;  
 And hope hereafter to be blest,  
 When we have left this world of care.  
 All hail ! Great Architect divine,  
 This universal frame is Thine.

Grant us, great God ! Thy powerful aid,  
 To guide us through this veil of tears ;  
 For when Thy goodness is displayed,  
 Peace soothes the mind, subdues our fears.  
 All hail ! Great Architect divine,  
 This universal frame is Thine.

The Officers and members of the Mystic Temple, with the Grand Tribunal near them, will form around the Sacred Altar. Ill. Grand Keeper General of the Golden Book you will receive from them the Oath of Fealty.

To the Glory of the Sublime Architect of the Universe.  
 In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland.  
 Salutation on all points of the Triangle. Respect to the Order.

I, \_\_\_\_\_, do most solemnly promise and swear, on the Sacred Book of Laws ; the Sword, symbol of honor ; and the Myrtle, emblem of initiation, fidelity to the rules and regulations of the Mystic Temple of this jurisdiction, or any other jurisdiction that I may hereafter hail from ; also, the general Statutes, Constitutions, and Edicts emanating from the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. I further promise that I will be true and faithful to my country ; that I will endeavour to disseminate the true light ; eradicate error, dispel ignorance, and extend the influence of the Antient and Primitive Rite, and may the Great Jehovah help, aid, and assist me. Amen.

M. I. S. G. M. G.—G. M. G. of Ceremonies make the usual proclamation at the North-West, South-west, and Orient.

### PROCLAMATION.

To the Glory of the Sublime Architect of the Universe.  
In the name of the Sovereign Sanctuary of Antient and  
Primitive Masonry, in and for Great Britain and Ireland.  
Salutation on all points of the Triangle. Respect to the  
Order.

I proclaim the Grand Officers of this Mystic  
Temple in and for the Valley and Province of  
regularly elected and duly  
Installed in Antient and Primitive form.

[Repeated thrice as directed.]

M. I. S. G. M. G.—If any person has any objec-  
tion, or aught to say, let him now speak, or for  
ever after hold his peace.

[Repeated thrice.]

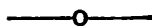
The Grand Officers of this Mystic Temple are  
Installed in Antient and Primitive form, and so I  
do declare them.

[Strikes. All sit.]

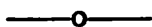
[The Grand Orator or G. K. General of the Golden  
Book then gives the Oration and the ceremony is  
closed.]

M. I. S. G. M. G. This ends the Installation  
Ceremony of a Mystic Temple, Brethren depart  
in peace, and may the spirit of the all-powerful  
Jehovah be above, around, about, and with you  
for all time. Amen.

## SOVEREIGN SANCTUARY.



### INSTALLATION OF THE GRAND OFFICERS.



T. T. G. O. T. S. A. O. U.

The members of the Rite being seated the Installing officer calls to order.

*G. M.*—Illustrious P. P. Grand Conservators of the rite : let us pray.

#### PRAYER.

Sovereign Architect of the Universe, Divine Origin, source of all perfection and of all virtues ; we adore Thy Supreme Majesty, we humiliate ourselves before Thy infinite wisdom, which created all and conserves all ; we implore the light of Thy love. Thou art the source of all our joys, the germ of all our actions, the hope of our felicity, the universal centre of our affections. Thy aid is needed that we may work efficaciously in this Sanctuary in the promulgation of Truth, Justice and Wisdom.

Unite all those we beseech Thee, whom interest and prejudice divide, remove the bands of error which obscures their mental vision, grant that brought to a knowlege of Sublime Masonry, the whole human race may present but one people of brothers, who may offer from all parts of the Universe an incense pure and worthy of Thee.

Vouchsafe, O ! Adonai, to bless our exertions, that they may have no other aim than the enlightenment of man, and the praise of Thy Holy name.

*Response.*—Glory to Thee, O God ! Peace to man ! Love to the Brotherhood. Amen.

*G. M.*—Ill. P. P. Grand Conservators, 33rd and last degree, who have been elected to act as Grand Officers of the Sovereign Sanctuary, you will advance to the Sacred Altar of Masonry.

[They advance in front of the Altar.]

*G. M.*—Illustrious Patriarchs, you have been elected to the high rank of Grand Officers General of the Sovereign Sanctuary of our Antient and Primitive Rite in and for Great Britain and Ireland. Do you each and severally accept the offices to which your Co-Grand-Conservators have elected you?

[Response.]

*G. M.*—Illustrious Brothers, in accepting severally the high rank to which the Ill. P. P. Grand Conservators have called you, a responsibility of no ordinary kind attaches to you, the high aims of our venerated rite must ever be kept in view, and the success of the institution will henceforth depend upon your exertions. You will therefore strain every nerve to advance our holy cause.

*M. I. S.* Grand Master General: Your office is the highest Masonic dignity in the world. You will preside at all convocations of the Sovereign Sanctuary, and are entitled in recognition of your dignity to the seat of honour, when present at every Orient beneath your jurisdiction. It is your prerogative to charter and constitute the various bodies of our rite in any Province or territory where no Sovereign Sanctuary exists. You have authority to confer the various degrees of our Rite from the fourth to the thirty-third degree inclusive, and to delegate the same authority under your hand and seal to any Patriarch of the Rite. You moreover appoint Deputies, Grand Representatives and the first officers of such bodies as may be organised. If you are prepared to devote your energies to the several duties to which you have been elected extend your right hand upon the Sacred Book of Laws, and repeat in presence of God, our Father, and these witnesses your oath of office.

To the Glory of the Sublime Architect of the Universe. Under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order. In the name of the Lord God our Father, who is in Heaven; on the Sacred Book of Laws, His holy word; the Sword, symbol of honour; and the Myrtle, emblem of initiation and of immortal life after death.

I do most sincerely promise on my sacred word of honour, to adhere to the Constitution, Ordinances, and General Statutes of the Antient and Primitive Rite, and to cause the provisions of the same to be faithfully obeyed; that I will cause my representative to take the same vow and administer it to my successors in office, or see that the same be done by others. I do solemnly promise that I will be always true to the interests of the Rite, uphold its principles, and that I never will renounce the obligation I now take. Finally, I swear by my faith in the Lord God, Jehovah, and by the religion I profess, to use my best interests to keep our beloved Rite united in Peace and Love, and to denounce Impostors, Renegades, and Perjurers. To all of these without reservation, I promise and swear with full determination to perform the same. Amen! Amen! Amen!

*G. M.*—I now invest you with the Insignia of your office. Your collar is of golden colour, and your baldrick of Celestial Blue. Your emblems are the *Kneph*, symbol of the creation and Creator; the *dove* of the spirit of Adonai; the *nine stars* of the Zodiacal signs of spring, summer, and autumn; the crowned *double headed eagle* of the aspirations of truth to emerge from the darkness of ignorance; and the banners of the Rite with our mottos, Truth! Justice! Wisdom!

Your Jewels are: first the Star of Sirius, emblematical of Hope; the Cross of the Alidee or Truth; the golden-branch of Eleusis, or Charity. Your particular jewel worn from the Lybic-chain



is the Delta enclosed in a blazing star, emblematical of the triple essence of Divinity—Omniscience, Omnipotence, and Omnipresence. May those powers ever guide you in council, and endow you with Wisdom, Truth, and Justice.

I now place you in the Orient.

[Done.]

The Gavel, which I now place in your hands is a vast power, for with it you will have to decide questions in the Sovereign Sanctuary that will affect the prosperity of our Rite throughout this Great Empire, upon which the sun never sets. I present you with this book of the Holy Law to be your guide in Masonry. I give into your keeping the Charter of our privileges, guard it as sacredly as your life or honour, for it emanates from the only Masonic body which ever received legitimate power over sublime Masonry from a Grand Lodge of symbolical Masonry. By virtue of this Charter and your office you are regarded as the Fountain of Authority governing the Antient and Primitive Rite of Masonry in Great Britain and Ireland.

*G. M.*—Brethren of all degrees of the Antient Primitive and Rite of Masonry; behold your Most Illustrious Sovereign Grand Master General; Join with me in acknowledging him as such, and salute him.

[Done.]

Illustrious Grand Officers elect do you solemnly promise to fulfil the various duties to which you have been elected.

[Response.]

Do you solemnly promise before God and the brethren that you will abide by the Oath of Office your M. I. S. Grand Master General has just taken in your hearing.

[Response.]

*G. M.*—Illustrious P. Grand Administrator General: You are the second dignitary of the Rite. In the absence or illness of the M. I. S. Grand Master General, you must assume his duties and prerogatives. At other times you will perform such duties as may be assigned you by the ritual tending to the welfare of the Rite, its propagation and correct advancement. Your seat is in the South-East.

Ill. P. Grand Keeper General of the Golden Book: You are the third officer of the Rite, and assume precedence in the absence of the G. M. or G. A. The Golden Book of the Mysteries is in your charge, the divine maxims and precepts therein inculcated you shall expound to the brethren, as emergencies may require. You are also charged with the inspection of the Insignia of all subordinate bodies. Your seat is in the North-West.

Ill. P. Grand Expert General: It is your duty to preserve a constant scrutiny over the working of the bodies owing allegiance to the Sovereign Sanctuary, so that its primitive harmony be preserved, its venerable traditions respected, and its distinctive landmarks preserved against inroads and encroachments. It is also your duty to present the claims, petitions, and congratulations of such Masonic bodies as may desire to establish fraternal relations, or seek official intercourse with the Patriarchs of the Rite. Your seat is on the left and in front of the Grand Master General.

Ill. P. Grand Master General of Ceremonies: It is your duty to expound the Ritual of the Rite, and to confer the several degrees and lectures when requested to do so by subordinate bodies. Your seat is in the West between the columns.

Ill. P. Grand Inspector General: You are charged with the supervision of the rituals of the Rite, to see that they contain a true and faithful

reproduction of our ceremonials, charges, and lectures, uncorrupted by errors, misrepresentations or interpolations. Your seat is on the left in front of the Grand Expert General.

Ill. P. Grand Examiner General: It is your duty to audit the accounts of the Grand Treasurer and Secretary General; examine the Letters Patent and other documents presented by Visitors. Your seat is on the right, and near the Grand Keeper of the Golden Book.

Ill. P. Grand Chancellor General: Your duty is to countersign and seal with your official seal, all documents of a public force emanating from this Sovereign Sanctuary; you have supervision over the register wherein are recorded the names, titles, rewards, honours, or censures of those brethren of the Antient and Primitive Rite. who come beneath the jurisdiction of this Sovereign Sanctuary. Your seat is on the left of the Grand Master General.

Ill. P. Grand Treasurer General: It is your duty to preserve the funds of the Sovereign Sanctuary, render at its regular convocation a full and complete report of its financial condition; and pay such amounts as may be required on the order of the Grand Master General and the Sovereign Sanctuary. Your seat is on the right of the Grand Master General.

Ill. P. Grand Secretary General: You have charge of all correspondence official and particular of the Sovereign Sanctuary whose records it shall be your province to guard and preserve. You will attest all official documents, receive all communications and documents, and receive all monies due which you shall pay over to the Grand Treasurer General. Your seat is on the right of the Grand Master General.

Ill. P. Grand Keeper General of the Sanctuary : You have charge of the Peristyle of the Sanctuary which you shall see guarded against the curious and profane. You shall, moreover, have custody of the insignia and paraphernalia of the Sovereign Sanctuary, and preserve the same in constant readiness and repair, that they may be used in the ordinary and extraordinary convocations. You are furthermore charged with the direction and marshalling of all processions at which the Sovereign Sanctuary officiates. Your seat is within the entrance of the Sanctuary.

It is the duty of all Deputy Grand Officers General to officiate in the absence of the principals.

Your insignia, Most Ill. P. P. Grand Officers General, is a gold coloured scarf or baldrick, worn from the right shoulder to the left hip, on which is the kneph, the nine stars, the crowned double headed eagle, and the banners of the Rite.

[If there is any one to receive any of the Grand Decorations of the Rite it is now conferred with an appropriate address by the Grand Master General.]

*G. M.*—We will now join in singing the

#### INSTALLATION ODE.

Our labours are ended ; to God let us raise  
With voices united one glad song of praise ;  
To him who sustains us and makes us to move  
In bright paths of Virtue, of Honour and Love.

Almighty Jehovah ! to Thee be our praise,  
Who watches our movements and lengthens our days ;  
Who guards us from danger, whose spirit is nigh,  
To shield and protect us, and check every sigh.

*G. M.*—Ill. Grand Master General of Ceremonies : You will now cause the Patriarchs Grand Officers General to assemble round the sacred Altar of Masonry and contract at the dictation of the Grand Administrator General, the

## OBLIGATION OF FEALTY.

To the Glory of the Sublime Architect of the Universe. Under the auspices of the Sovereign Sanctuary in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the order. In the name of the Lord God our Father, who is in heaven; on the sacred Book of Laws, His holy word; the Sword, symbol of honour; and the Myrtle, emblem of initiation and immortal life after death

I, \_\_\_\_\_, do most solemnly promise and swear to obey and cause to be obeyed, the General Statutes, Constitution, and Edicts, emanating from the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. I further promise that I will be true and faithful to my country; that I will endeavour to disseminate the true light; eradicate error, dispel ignorance; and extend the influence of the Antient and Primitive Rite, and may the Great Jehovah, help, aid, and assist me. Amen.

*G. M.*—Ill. Brothers Grand Expert and Grand Inspector you will induct into their official seats the Grand Officers General.

[Done.]

*G. M.*—Ill. Grand Master of Ceremonies: You will now proclaim at the North-west, South-west, and at the Orient, that the Grand Officers General of our Rite have been elected and installed in Antient and Primitive form.

The G. M. of C. makes thrice as indicated the following

## PROCLAMATION.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle—Respect to the Order.

I proclaim the Grand Officers General duly elected and appointed, inducted into office, and regularly installed in Antient and Primitive Form, and I call upon all brethren of all degrees of our

Rite, to recognise and obey them as the just and legitimate heads of the three legions of the Knights of Masonry in and for Great Britain and Ireland, its Colonies and Dependencies.

[Thrice repeated.]

G. M.—If any one has anything to offer for or against this day's work let him now speak, or for ever after hold his peace.

[Thrice repeated as before.]

G. M.—The Grand Officers General, 33rd and last degree of the Sovereign Sanctuary in and for Great Britain and Ireland, its Colonies and Dependencies *are Installed*, and so I now proclaim them.

Strikes and all seat.]

### ORATOR.

Brethren and Friends: The Ceremonies which you have now witnessed may appear to the outside world puerile and frivolous, but believe me there is a holy, a reverential object, and a hidden meaning in each ceremony of which we make use.

When the Author of Nature organized the world he produced an intelligent being, destined to fertilise this august production; such is the task imposed upon our Order. To consummate this work it is necessary to form mankind for God, for virtue, for humanity, for country; such is the supreme aim of our sublime institution. Without love of God, nothing of humanity, without humanity nothing of the true man. Let all Masons honour those in authority, as the divine image, and education will take a character of holiness which it has not yet in the world: labour then for regeneration and perfection, for the happiness of the human species, and you will be honoured as the representatives of T. S. A. O. T. U.; establish ye the reign of love, of truth, of justice, and you will receive the happy fruits of your labours. These principles you will find in the nature of man, in the first cause of his being, in that which he has been, and in that which he may become.

The observation of nature, the history of the human species, the experience of centuries, behold the inexhaustible sources open to you. Everything is developed in organised nature; everything in established society provides a means of perfectionment to intelligent and reasonable beings; and in consequence everything in the power of man may be considered a means of education. The Great Creator, in forming the material body of man, in giving him an intelligent soul, gave him a law which his reason is able to recognise, and by which he is able, and ought to develop all the faculties which are inherent in his physical nature, moral and intellectual. Form yourselves; give to your body and soul, to your heart and spirit, all the strength, all the grandeur, and all the perfection of which they are susceptible by their nature. Form yourselves, for God, for country, for humanity of which you are a part, in a word form yourselves for good. Such is the natural law of man; it has its principle and its aim in his proper nature, in the first cause of his being, and his veritable destination upon the earth, which is that he may be man.

We are created to act, as the world is created to move; and the activity of our body and of our soul is the principle conservator of our life. Health, strength of body, goodness, elevation of soul, purity, sensibility of heart, good sense, justness of spirit, essentially constitutes the true happiness and perfection of man upon earth. When, by the free and entire development of his nature, man is raised to such a degree of perfection he is in true harmony with himself. When by his sentiments, principles and actions, the Mason contributes to the happiness of his kind, he is in harmony with men, his brothers. When, in fine, he is raised, by the knowledge of himself and of his kind to the Creator, and when he is perfected by the law of his interior reason, he is in harmony with God and nature. The first and most useful of all precepts is: *Know thyself*.

The divine nature is the grand principle of intelligent beings: this nature is an interior reason, a sort of intricate revelation of his high destiny, by which man conceives himself as the image of the divine intelligence upon earth: this sublime idea enables him to see God as a father and man as a brother. The first sensation of man enlightened by this light is to feel that he has something divine in him, a principle, a germ of the beautiful and good, which has only to be developed in order to conduct the intelligent being to the highest degree of perfection. Learn to will, to be able to do, such is the grand law of activity of intelligent beings; it is a law given to man as the principle of his physical development moral and intellectual, and of his perfectionment. The grand law of activity consists in knowing how to employ nature to form man. Man developes himself by his relation with his kind; two intelligent beings develop each other, and one nature only remains. Be then united my Brothers.

An interior and divine force draws man to man; it teaches him that it is only with his kind that he can develop himself in the moral and intellectual world. Such is the aim of our institution; the vital principle of our Sanctuary, the labour of your Mystic Temple within this jurisdiction.

Let us unite to form a group of friendship in order to be the more strong against misfortune. If we abandon ourselves to the fury of passion our sublime institution will become a vast sea strewn with vague impetuosities, endowed with contrary movements, jostling each without ever advancing; but if we unite our forces and our faculties to those of the other brethren, the united body will form a powerful mass all tending to the same end, overturning all obstacles to our felicity; sublime reason the mother of justice and truth will become our consolation and our firm support, for it is easier to be virtuous than wicked; of all com-



binations of principles, thoughts, actions, the most sure way to attain happiness is that traced by virtue; events dispose themselves for the punishment of the culpable; virtue destroys misfortune; one never beholds behind it the hideous figures of mortification and remorse whilst, on the other hand, the passions are surmounted by this redoubtable cortege.

The libertine stupified in all his faculties, trains himself in the grief of a premature old age; the miser expires of famine upon a mound of gold; the ambitious man, who has attained his desires, still feels the devouring thirst, if the earth obeys his laws he would wish to command the stars, seated upon the throne of the world he cries: "Is this all?" The virtuous man alone knows not devouring solicitude, insatiable desires, disgust and remorse; his life is a succession of sweet and peaceable joys: he inspires the respect of humanity and is an object of interest to Deity. Freemasonry, daughter of hope, developes to his eyes his brilliant destiny: she fills his spirit with her sweet promises; he sees himself accompanied by a protector to guide him in the midst of perils; she sustains his tottering steps, surrounded by precipices, in the midst of the darkness of ignorance and error. Yes, Freemasonry consoles the unfortunate; its sublime inspirations elevate to T. S. A. O. T. U. The heart of a true Mason is the source of all love, of all friendship, of all pity; it is the sacred fire of all human affections. A sensible heart is made for love; its sole understanding is pure love; all its life is a suite of sweet and tender sentiments; even if it is ignorant of that which it wishes or ought to love it is always full of love, it is for this sacred focus that the celestial fire of life burns. It is from it, that emanates as from a pure source, the sweet animating zeal of sentiment which vivifies all the thoughts of the soul.

God has created man innocent ; if by the education of his soul and the culture of his heart he conserves his innocence, his primitive purity, he forms himself for goodness ; if he developes the germ of the beautiful and the good which his Creator has placed in him, he will attain all the moral perfection of which his nature is susceptible, for the goodness of the heart of man is an emanation of the divinity. The culture of the qualities of the heart perfects in man the moral sense, the human sense, and the religious sense ; it is by the perfecting of these interior senses that man attains to morality or humanity.

Natural pity is the first sentiment of a good heart, of a generous soul, united to benevolence, that divine virtue, it is love in activity ; ever ready to give succour to the cry of nature. Sensibility is the principle of pity, humanity is the object. Sentiment is the will of God ; the divine will manifests itself by the voice of conscience which has equally its source in the heart of man. Conscience is that interior and divine light, which enlightens man upon the nature of his sentiments, of his thoughts and of his actions ; it is that celestial voice which turns him as it feels, teaches him good or evil ; which fills man with remorse when he fails in his duty, and with a pure joy when he fulfils it ; in short that voice which always announces truth to him ; and never error when he listens to it.

The good man finds God in his heart, his law, his morals, his religion and the rule of all his conduct towards men ; he finds in himself the code of divine and human laws. God is his conscience, behold for man the rule of law engraven upon his heart. Man ought then to act only according to his conscience, listen to it, and regulate all his actions as if in the presence of the divinity. All the culture of the heart of man consists in rendering it sensible, loving, pure, inno-

cent, good, compassionate, humane, benevolent, generous, grand, magnanimous: these are the qualities which perfect man.

Man, born with wants, the wants seeking satisfaction, and these desires giving birth to the passions; the passions are the grand source of human activity. To direct himself towards the perfecting of his being, man should understand his nature, his physical wants, moral and intellectual, and develope all his faculties.

Labour, active life, habitude to good actions, the employment of his physical and moral strength in doing good, the constant use of reason, these are the means by which man can conduct his passions to the perfecting of his being; triumph over the passions is the union of wisdom and virtue. God has endowed us with reason to teach us to distinguish good from evil, the true from the false; we must cultivate reason as the most sure means of pleasing the Divinity and of being useful to our kind. Cultivate science, my Brethren, in order to render reason profitable and establish in our Rite the love of humanity in order to save it from the ravages of error and wickedness. Propagate light and virtue, for the moral perfectionment of man, is the end proposed by our sublime institution; may the practise of virtue in preparing the road, and science in enlightening the spirit, conduct us to the happiness for which Divine wisdom destines us.

From the earliest ages, the wisest and most intellectual men of all nations have found it necessary to conceal their more matured and liberal ideas under symbols, and embody them in allegories. Our beloved Antient and Primitive Rite is the continuation of the secrets of antiquity; it taught the first man to render homage to Deity; its rules are founded upon the rules of humanity; its mission is the study of wisdom, which discerns

truth and the development of reason, intelligence, the good qualities of the human heart and the suppression of its vices. In short it is the sublime institution which purifies the morals, covers the earth with its all-divine emanations, and lovingly throws over all mankind the network of a general fraternity. Let us not forget that our Masonry leaves opinions and consciences in peace, that we do not allow any religious or political controversies in our midst; we have but one thought, *to do good*; but one crown, *it is for virtue*; but one banner, *that of humanity*.

Masonry is a philanthropic, moral, scientific, and progressive institution, in which members live as brothers on the level of a sweet equality. Our Antient and Primitive Rite has descended to us, unaltered, on the stream of time, the sole depository of ancient traditions—the only rite which can justify its origin. It taught men to render homage to the divinity; its dogmas are founded on the grand principles of humanity; its mission is the beneficent work of developing reason and intelligence.

From the Hermetic Philosophers of Europe, who joined the institution of Masonry, our principles ascend through the Coptic and Jewish Monks to the ancient Hierophants of Egypt, to whom all lands turn for their civilisation; even the most ancient documents of symbolical Freemasonry for this speculative system of Geometry seek no better source. Carried from France to Egypt our Rite returned with welcome additions from Egyptian lore, and was re-established at Montauban on the 30th April, 1815, by Brother Samuel Honis, a native of Cairo, with the assistance of Marconis de Negre, the Baron Dumas, the Marquis de Laroque and Hypolite Labrunie, under the title of *Disciples of Memphis*; embracing all known Masonic Rites and knowledge. The

archives of its Grand Lodge were confided to the Ill. Bro. Marconis de Negre, who re-established it at Paris in 1839; again re-organised by the highest Masonic authority, the Grand Orient, its constitution has been transmitted to us, by that Supreme Power, the only genuine source of high grade philosophical Masonry.

## FESTIVAL OF THE REVIVAL OF NATURE.

The Egyptians placed the commencement of the normal year on the 21st March, 11th hour, at the rising of the star Thoth. The festival was held in the Island of Meroe, where they assembled to praise the S. A. O. T. U. and eat in common that which had been blessed by the priests, after the first moon which followed the Spring Equinox. Hence the Agapae of the early Christians.

After the Installation of Officers, the Reports of the Committee, and the necessary addresses read, the President strikes a blow, and says "Arise to order." He descends with a mallet in his hand, places himself in the middle of the temple, facing the east, with the second and third officers at each side. Before the President is a cassolette burning incense; the M. of C. and the G. E. are at the foot of the Altar, upon which are two urns burning spirits of wine. The President inclines himself, repeats in a loud voice the:—

### INVOCATION.

Eternal Being, source of all good, there exists no bond in the immense extent of the heavens and upon the earth that attests not thy presence, and our looks can nowhere penetrate without encountering proofs of Thy grandeur and Thy omnipotence. Behold, the celestial bodies, which a regular movement causes to circulate in the vast extent of space; can we behold them hover above our heads without admiring Thine infinite wisdom? Behold, the majestic sun, which alternately darts its beneficent rays over the hemispheres for the production of that which is necessary to the life of all beings inhabiting them, is it not evident proof of thy justice? The agreements without number which nature offers to each of our senses, attest they not Thy goodness? Infinitely wise Being, just

and good, receive with the incense which rises from our Altar the homage of our lively gratitude for all the benefits which thou hast spread over us ; grant that we may be able to enjoy them with peace and with moderation, and that this gladfulness may never cause us to forget those who are in misfortune. When the icy winds of Boreas covers our regions with hoar frost, when the long nights of winter envelope us in darkness, warm Thou our zeal, that we may not cease to walk in the feelings of virtue and beneficence ; and grant that the torch of truth may burn to our eyes with an *eclat* more lively. Grant that the obscurity in which we are plunged may not hinder the elevation of our souls to Thee, and to read in the sacred book of nature where Thou the all-powerful has traced in unalterable and intelligible characters for all generations the evident proofs of Thy grandeur and perfection ; receive the homage of our gratitude, of our profound veneration, and accord us the faculty of testifying constantly unto Thee by the practice of all the virtues.

Glory to thee, O Lord ! Glory to thy Name ! Glory to thy Works !

The President then knocks and announces :—  
“The works are suspended; I invite you my B. to the symbolical banquet.”

All the brethren repair to the banqueting hall, and when they are in their places the President strikes a blow and says :—

“ Arise to order my B.

“ Take your places at the banquet which has been prepared for you to celebrate the festival of the Order. May it tighten the bonds of fraternity which unites true Masons ! May a sweet joy reign here. It is permitted for man to seek in decent pleasures forgetfulness of the vexations of life ; but that our gaiety be without remorse let us remember those who are perhaps pining and suffering whilst we enjoy ourselves, and soften their evils as much as we can. May equality, concord, and temperance preside at this festival even as in our temple. Our aim ought not to be to satisfy a gross and sensual appetite ; nourishment is necessary to man, but it tempts his weakness, it should not therefore be made a subject of pleasure. I

need not recommend you to shun above all the scandal which results from over-indulgence. Intemperance lowers men gifted with intelligence below the brutes.

“Let a hymn of gratitude to the S. A. O. T. U. sanctify this fraternal union. Let us pray him to throw a favourable look upon us, to bless these meats, for it is from him that we hold all the pleasant things of this life, and the health which serves for their appreciation; we ought therefore all to draw near to the Great Jehovah.”

#### INVOCATION.

Sovereign Master of Immensity, we prostrate ourselves before the eternal laws of Thy wisdom, we render homage to the perfection of Thy eternal plans; direct our works, enlighten them with Thy light, and preserve them from ever straying from the right line which conducts to the perfect point of the triangle.

My Brethren in His Sovereign name I bless this festival.

The President makes the accustomed benediction, during which the M. of C. places three cassiolettes, two with spirits of wine, and one in the centre with incense. Then he takes a cup filled with wine, drinks some drops and says,

“This cup is the symbol of life: let it circulate, and each of you drink therein; for we ought to partake in fraternity of the generous wine which it encloses, as we ought to share the goods which the divine goodness dispenses; but if instead of an agreeable drink this cup was full of gall, we ought still to accept it and drink with resignation, because we should be unworthy to share the good things of our brethren, if we were not ready also to partake of their evils; may the S. A. O. T. U. keep far from us the bitter cup of adversity of which it is the emblem!”

At the close of the festival the following obligatory healths are given:—1. The Royal Family. 2. The Grand Master. 3. The G. M. of Light. 4. The President and the two next Officers. 5. The Visitors. 6. The Officers. 7. All masons on the surface of the Globe.



Speech is accorded to those who desire it. At the close the Orator expresses himself in these terms :

### DISCOURSE.

Behold Winter ! terrible word synonymous with misery ; the poor never pronounce it but with a shudder ; his needs augment, and his means to satisfy them diminish. Winter is the *Season of Death*. Thus it is that people in energetic language have named it. All things fail at this time to the indigent. In a thousand ways the rich have disguised the horror which winter spreads over nature ; for him in his saloon, in his temple, elevated to the god of luxury, winter brings new pleasures, but behold the despair which enters the garret of the poor, as the inclement season makes its rigors to be felt. Oh ! pity for the poor ! It is not for him that they have constructed those theatres where a joyous crowd press ! it is not for him that balls commence to the sound of blustering music, . . . it is not for him that those waves of generous wine flow. Where is there for him a commodious lodging to shelter him from the injuries of time ? Where for him is that nourishment necessary to give him strength and courage to support all privations ? Oh ! *pity for the poor !*

Were a new Jeremiah to enter your sumptuous saloons he would say : I come to trouble your festival ! Open these windows guarded by a double curtain of silk joined to muslin with rings of gold. Open and look !—below upon that stone is a shivering old man, covered with homicidal icicles ! he is a brave soldier (it may be), he has fought for his country and protected our hearths ; his devotion was great for he had nothing himself to protect. Before long a very humble woman asks a trifling alms, she is a mother, she suffers for it and for her tender charge : *poor Mother !* And that young girl, her of silvery voice ! Give. And give charitably, to the old who sighs, to the woman who prays and grieves, and you will be blessed upon earth, and the great Jehovah will recompense you. Give. And that aged man will achieve his honourable career in peace ; and that woman—her child will one day be a useful citizen ; it was from an hospital where he had been taken in expiring with cold, that the great Amyot set out ; and that young one will be saved perhaps from death, from dishonour worse than death ; render homage to beauty, but never dishonour it by impure traffic. Respect the unfortunate, the virtuous, they are the sensitives of society. Oh ! pity for the poor.

My Brothers, what I say for the saloons of the rich I say for you ; never close your hearts to the accents of misfortune. Titus had lost his journey if he had not done some good action. If possible never go to sleep without having consoled some unfortunate being.

## PRAYER.

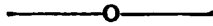
S. A. O. T. U. Benevolent Father of the human race ! before we leave this banquet which Thy goodness has purveyed for us we render Thee a thousand thanks. Grant that these philosophical sympathies, of which the tradition has been transmitted to us by the ancient sages may tighten the bonds of fraternity which unite us, develope our intelligence and continue to spread over the entire world the benefits of Masonry.

All.—Glory to thee, O Lord ! Glory to thy Name ! Glory to thy works.

President gives the knocks and closes the Banquet.

## MASONIC BAPTISM.

*(Or the adoption of a Lewis.)*



When a Brother desires to have his child adopted by the \_\_\_\_\_, of which he is an active member, the President convokes it, and it is opened in the accustomed form. The President, after the reading of the minutes of the last meeting, and the introduction of Bro. Visitors, announces that Bro. \_\_\_\_\_ presents his son, and requests that they will be good enough to receive him as one of their children; if none of the Brothers oppose the adoption, the Master of Ceremonies remits to the presenter the chisel, mallet, and rough ashler. The President speaks in these terms :—

“My Brother, this Lewis whom nature confides to your tender cares, to your indulgent solicitude, ought to be either a consolation or the pain of your life, the joy or shame of humanity, according to the direction you may impress upon his young faculties.

“The stone which you now hold is rough and unformed, but if confided to the chisel of a Phidias or a Michael Angelo the artist will bring forth a master-piece; my Brother apply the chisel to the rough stone, and with the mallet strike the mysterious blows which open the doors of the temple. The blows you have just struck, my Brother, symbolise the work which the education of your son imposes upon you; his intelligence is yet dormant, like the rough stone which in its primitive form the passing multitude look upon

disdainfully, whilst they admire it if fashioned by the hand of an expert workman ; but if delivered defenceless to the fatal impressions of vice your Lewis will very soon become the refuse of the human species, whilst he will be honoured if you carefully form his body to temperance, direct his heart to the love of good, and enlighten his intelligence with the torch of truth."

The President desires the father of the child to take the Oath, says, "Arise to order, my Brother, the left hand on the B. of the L. and the sword."

### OATH.

"To the Glory of the S. A. O. T. U. and in presence of the brilliant lights of this , I swear to inspire in this child his duties towards God and his country ; I promise to make him comprehend that all beings who suffer have sacred rights upon him, that he ought to edify others by his example, love his neighbour, participate in the happiness of others ; I will teach him to pardon his enemy, to revenge himself only by good deeds, to practise all the virtues ; I will instruct and direct him so that chaste and severe manners may be his inseparable companions, that his soul may be pure, right and true. I swear it, may the all powerful be my aid."

After this Oath the President says :—

"I receive your Oath in the name of the Order. May the S. A. O. T. U. give you the strength and light necessary to accomplish it.

"Baptism is a purification which dates from the highest antiquity, and has been received by all people with various modifications and ceremonies. The Banians say in a short and expressive formula : ' Lord, we offer thee this child, the issue of a holy tribe, anointed with oil and purified.' The Armenians practise baptism by triple immersion of all the body of the Neophyte, which they believe to convey safety from danger, unless they neglect to

immerse some part of his body in water. The Gymnosophists of India did not admit the Neophyte to the study of the sacred sciences until after he had been purified by water, fire, and air, and never terminated this ceremony without addressing a touching allocution to the Neophyte.

“ Young Initiate,

“ When the S. A. O. T. U traced the glorious plans of the Universe, and made intelligent man, he held this language to him, ‘Thou ought to raise thyself to me ; if thou wouldst desire to follow and accept my law, work incessantly with resignation and courage and thy troubles shall be rewarded. I have placed thy power in the will ; I have given thee an immortal soul and spirit, which raises thee above all other created beings ; all will obey thee ; I have made thee my representative on earth. Depart, I will watch over thee ; nothing that thou doest shall escape my view ; be persevering and I will permit thee more and more to raise the mystic curtain with which I have covered the secrets of civilisation.

“ I give thee symbolical tools, the square, the compass, the level, and the trowel. They are of immortal origin, and of immutable precision ; like myself, their construction is buried in the eternal plans which I have fixed.

“ Raise altars to virtue, weave crowns for it ; build prisons for vice.’ ”

Then the President remits to the father of the Lewis the plumb line ; he holds it in such manner that the superior extremity will be placed towards the heart of the child ; the second officer touches it with his right hand, and says—

“ May the law of attraction which draws this plumb towards the centre of the earth govern thy actions and attract thee incessantly towards justice and kindness, the attributes of the S. A. O. T. U., and the two points which lead man towards perfection.”

Then the third officer takes one side of the level, whilst the President takes the other, and says thus—

“Learn that all men are equal and that justice is based upon the grand law of reciprocity. Never take a resolution in respect to any man, thy fellow and thy equal, without asking thyself if thou art truly ready to give him, with magnanimous heart, what thou hast prepared thyself to exact from him.”

The President and father takes the Square, and holds it raised above his head, whilst the former says—

“May reason and conscience be united like the two sides of this implement, in the judgment which thou may form of the actions of others, in the incessant search after justice and truth.”

The second and third officers and the father each carrying a lighted taper approach the chandelier in the angle of the south-west. The father takes the Lewis, and follows them accompanied by the President, who, addressing the Lodge, says—

“My B. promise me that you will all shew to this child an example of uprightness, of empire over yourselves, and of austere morality.”

All respond—We swear it.

The President then takes the torch of his next officer, lights the chandelier, and says—

“Let us go on, my B., to the chandelier in the south-west.”

Arrived there the President, addressing the Lodge, says—

“Promise me, my B., that you will use your efforts to see that this Lewis falls not into habits of imposture and error.”

All respond—We swear it.

The President, followed by the father and the second and third officers, and the Lewis led by the father, says—

“Promise me, my B., that you will inspire in this Lewis the love of his fellow creatures, the sentiment of benevolence, and of universal fraternity; promise me that you will inspire the desire of working incessantly for the good of humanity.”

All respond—We swear it.

The President lights the torch of the third chandelier, and takes the glass from the Altar holding wine, giving it to the father, and then immersing the finger, placing it on the lips of the Lewis, saying—

“May thy mouth never be sullied by slander, but open thy lips to proclaim aloud the truth; may thy voice resound in defence of the innocent and oppressed and carry consolation and peace to the hearts of thy fellow creatures and terror to the souls of the wicked.”

He immerses the finger a second time in the wine, carries it successively to the two ears of the Lewis, and says—

“May the voice of misfortune never find thy ears insensible, but close them always against the seduction of vice, the sophisms of error, and the suggestions of injustice.”

He immerses the index finger a third time in the wine, and placing it on the eyelids of the Lewis, says—

“May thy eyes learn to read in the sublime book of nature, and may they open early to the rays of light, as true Masons comprehend it.”

“B., Extinguish your lights. May the vows which you have just made, the engagements which you have just entered into, contribute to render this Lewis happy and worthy to be seated at the banquet of the Elect of Truth.”

The President knocks thrice, and says—

“To the Glory of the S. A. O. T. U. in the name and under the auspices of the \_\_\_\_\_, I proclaim the Lewis, A. B., adopted child of this Respectable \_\_\_\_\_, and of you my B., and you will recognise him in such capacity, and lend him aid and protection in case of need.”

All take their places, and the Orator gives one of the Historical Addresses of the Order.

After this the President strikes a blow, and says—

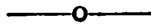
“My Brs., we have just adopted this child, we have promised to sow in his young soul the principles of holy virtues, it is a noble task, in the execution of which none of us must fail.”

The President closes the \_\_\_\_\_, and concludes as follows:—

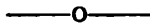
“Depart in peace my brethren, and carry out the ardent vows that we form for the prosperity of all those united to you by bonds of blood and friendship. May the principles that we have just manifested serve one day to render the child we have adopted happy.”



## DEDICATION OF A MASONIC TEMPLE.



GRAND CONSECRATOR, 22ND DEGREE (PUBLIC).



[Over the door appears in silver letters these words:  
“To love God with a supreme love; with fear,  
respect, and faith; and one’s neighbour as oneself;  
is here the great law.” The door is folding and  
guarded by two Sphynxes over which is written:  
“The entrance to this place is only permitted to  
the pure in soul.” The invited Guests and Visitors  
being seated, and the Officers at the respective sta-  
tions, the Hall is darkened.]

*Presiding Officer.*—(*Strikes !!!*) Brethren, this  
being the time appointed for the Inauguration and  
Dedication of this Hall, as a Masonic Temple;  
the Grand Master General [or the Grand Repre-  
sentative] of the Sovereign Sanctuary of An-  
tient and Primitive Masonry, in and for Great  
Britain and Ireland, has arrived, and is now wait-  
ing without to perform the Ceremony of Conse-  
cration. Let strict silence be observed.

[The Grand Master General of Ceremonies strikes !!!  
upon the outer door.]

*Guard of Sanctuary.*—An alarm at the door of  
our Sanctuary.

*President.*—Brother Guardian of the Sanctuary,  
see who knocks.

*G. of S.*—(*Opens door*) The Most Wise [or  
Sublime Grand Commander] desires to know who  
it is that thus disturbs us?

*Grand Master of Ceremonies.*—It is the Grand Master General [or the Representative] of the Antient and Primitive Rite; and we come to inaugurate and consecrate this place as a Temple for the propagation of the peaceful teachings and sublime morals of our Antient and Primitive Rite, under the auspices of the Sovereign Sanctuary, 33rd Degree, in and for Great Britain and Ireland, sitting in the Valley of London, and of the Mystic Temple for the Valley of \_\_\_\_\_, in the name, and to T. G. O. T. S. A. O. T. U .

*G. of S.*—Most Wise (Sublime Grand Commander): It is the Grand Master General of the Sovereign Sanctuary [or the Representative of] of our Antient and Primitive Rite, and he comes hither to consecrate this Temple to the service of God, and of the A. & P. Rite.

*President.*—Since this edifice is to be dedicated and consecrated to such sublime and glorious purposes, I will, with the assistance of my officers, present the key.

[The Presiding Officer comes down from his seat. The Senior and Junior Knights advance with him to the Altar, on the cushions of which is the Sacred Book of Laws, the Sword, Myrtle, three Mallets, and a Key. They take up the cushion and convey it to the Occident, where the Grand Master General (or his Representative) meets them, he takes up the Key, and the Grand Examiner General and Grand Master of Ceremonies General take the cushion from the Sublime Gr. Commander and Senior and Junior Knights, who then return to their proper stations. The Grand Master General and his Officers stand facing the Orient.]

*Grand Master.*—Brethren, at the Consecration of a Masonic Temple, our first desire is, that our labour may prove welcome to T.S.A.O.T.U., and find grace in His eyes, that He may look with favour on our work; with that intent, let us pray.

[All kneel.]

## PRAYER.

Supreme Architect of the Universe ! Soul of the World, which is filled with Thy Glory and Thy Goodness. We adore Thy Supreme Majesty. We bow down before Thy Infinite Wisdom, which has created all, and which preserves all. Deign, Being of beings, to receive our prayers, and the homage of our love. Bless the work we are now engaged in, that of consecrating this edifice to the service of universal Masonry, the propagation of the divine principles of Fraternity, Liberty and Equality, and to the Glory of Thy Name. Bless the work and teachings here to be exemplified ; make them conformable to Thy Laws ; enlighten them with Thy Divine Light, that they may have no other end in view than obedience to Thee, the prosperity of Masonry, and the general good of humanity. We pray Thee, Oh ! Adonai, our God, who was, who is, and who will be when time shall be no more, to Enlighten those who are swayed by prejudice, ignorance and interest. Remove the bands of error wherewith they are blinded ; and may the whole human race be benefited by the sublime truths, and the divine morals, hereafter to be taught in this Temple by the practice of our Primitive Laws, which we now dedicate to Thy Holy Name.

*All say.*—Glory to Thee, Oh Lord ! Glory to Thy Name ! Glory to Thy Works !

[All rise, Music plays.—The Grand Master General, followed by his Officers, makes a tour of the Hall, and stop at the station of the Junior Knight, where there are three candles or lamps, in a triangular form.]

*Gr. Mas. Gen.*—Sovereign Ruler of Immensity ! whom we invoke by many names ; Thou who reignest supreme ; All-Powerful ; Unchangeable ; Jehovah ; Father of Nature ; Source of Light ; Supreme Law of the Universe ; deign to bless the lights we now enkindle ; may they light the steps of the Neophyte towards the Temple of Truth, under the direction of the Ill. Bro., to whose hands I now confide this Gavel, symbol of the power of office ; may prudence, zeal, and justice be his innate monitors, to guide his every action towards good, and the prosperity of our Antient and Primitive Rite.

[The G. M. G. gives the Gavel to the Junior Knight.]

[The Grand Expert General will now light the three candles at the desk of the Illustrious Junior Knight.]

Illustrious Brother Junior Knight: what is the meaning of your three lights?

*Junior Knight.*—They represent the brightness of the flame of virtue, unceasingly reminding us that virtue is the support of our Antient and Primitive Rite; and that, without virtue there would be no happiness on earth; the Divine Light of Truth, and the honour of a true Freemason, which kept pure and unstained, will ever shine with radiant splendor.

MUSIC PLAYS.—The Grand Master General and the assisting Grand Officers now proceed to the desk of the Illustrious Senior Knight in the south-west angle of the room, where are three candles, as at the Junior Knight's desk.]

*Gr. Mas. Gen.*—Omnipotent Father of Light and Love; fruitful source of knowledge, virtue and happiness; cast Thine all-seeing eye upon this, Thy servant, whose lights we are now about to kindle, and to whom we now confide this gavel. Grant that the flame of zeal for our dearly beloved Institution may ever burn with unquenchable brightness within his breast, and that he may never use the gavel but with discretion, wisdom and deliberate judgment; so may his labours tend towards the propagation and benefit of our Antient and Primitive Rite.

[G. M. G. gives the mallet to the Senior Knight. The General Grand Expert now lights the three candles at the Senior Knight's desk.]

Ill. Brother Senior Knight; what is the meaning of your lights?

*Senior Knight.*—They represent Faith in our sublime Institution, Hope in a glorious immortality, and Charity to all mankind.

[MUSIC PLAYS.—The Grand Master General and the Grand Officers now proceed to the Orient.]

*Gr. Mas. Gen.*—Here, in the east of the Sanctuary, cast the rays of Thy goodness, we beseech

Thee, O! Jehovah, with a triple brightness, upon this the chief officer, standing at the apex of the triangle in this , may he tend to the elevation of Masonry, and the dignity of our Rite; and may this gavel, wielded by his hand, with confidence and impartiality, be ever reverentially respected by the brothers.

[G. M. G. gives mallet to the presiding officer. The three candles are now lighted.]

Most Wise [or Sublime Grand Commander]: what is the meaning of your lights?

*President.*—They are symbolical of the three-fold luminous essence of T. S. A. O. T. U.—Wisdom, Justice and Goodness, which we, members of the Antient and Primitive Rite, are enjoined to propagate among our fellow men.

*Gr. Mas. Gen.*—Patriarch Grand Administrator: place upon the Altar the Sacred Book of Laws, the Glaive, symbol of honour, and the Myrtle, emblem of initiation.

[The Grand Administrator places the Sacred Writings upon the Altar, then the Sword, and the branch of Myrtle on the Book.]

*Grand Administrator.*—Ill. Brethren: behold, I place upon the Altar; the Sacred Book of Laws, the guide of our conduct, the silent, but holy witness of all our Masonic Vows; may the inspired writings, here deposited, ever admonish us to persevere in the propagation of our beloved Rite; and may our every action be as pure and unsullied as the bright blade of the Glaive of honour, which, with the Myrtle, emblem of initiation, I now place in this ; may they long remain with honour in your care, my dear brothers, as a sacred charge.

[The Grand Master General and other Grand Officers form around the Altar. The Grand Master General burns a perfume and carries it in a censor around the Hall.]

*Gr. Mas. Gen.*—Behold, I consecrate this Hall by the purification of fire to the service of Masonry as practiced by the votaries of the Antient and Primitive Rite.

May no impurities enter here. Amen. [*All respond.*]

May peace prevail! Amen.—[*All respond.*]

May all the social virtues unite us! Amen.—[*All respond.*]

May charity flow forth from this . Amen.—[*All respond.*]

May the blessings of truth, patriotism, love and charity prevail within and around this . Amen.—[*All respond.*]

May the brethren observe and practice all these, so that our Antient and Primitive Rite shall be honoured and respected by the profane, and become a blessing to humanity! Amen.

*All.*—So mote it be.

[The Grand Master General remains at the East while the Grand Administrator takes a vase of water and sprinkles the different parts of the Hall.]

*Gr. Admin.*—Be purified, and be ever as pure as the undefiled water which I now use, in accordance with the antient customs of our venerated Rite. The consecration by water is of the highest antiquity: it was used by the Chaldeans and Egyptians, and is the origin of the “Lustral Waters” of the Greeks; and teaches us, that to be purified, man must rid himself of his evil intentions.

[The Grand Master General strikes!!! which is repeated by the Senior and Junior Knights. All rise.]

*Gr. Mas. Gen.*—Gr. Administrator: assemble the Brethren composing this , in a triangular form about the Altar, there to pronounce the obligation of Fraternal Union.

[The Grand Administrator forms the Members in due position; the Most Wise or Sublime Grand Commander at the East; the Senior Knight at the South-west, and the Junior Knight at the North-west Angles. All kneel and extend the right hand towards the Altar, and the left hand upon the heart.]

To the Glory of the Sublime Architect of the Universe.  
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland.  
Salutation on all points of the Triangle. Respect to the Order.

In the name of T. S. A. O. T. U. I do most solemnly promise on my faith and honour, as a true Freemason, ever to recognize and uphold this as a duly and regularly constituted Masonic body, according to the Warrant received by them; to obey its By-laws, Rules, and Regulations; also, the Laws, Rules and Regulations of the Mystic Temple, for the Valley of and the Decrees, emanating from the Sovereign Sanctuary of Great Britain and Ireland; to this we sacredly pledge ourselves; and may God keep us pure and truthful. *Amen.*

#### DEDICATION (ODE).

Glorious God! on Thee we call,  
Father, Friend, and Judge of all;  
Holy Saviour, heavenly King,  
Homage to Thy throne we bring!

In the wonders all around,  
Ever is Thy Spirit found,  
And of each good thing we see  
All the good is born of Thee!

Thine the beauteous skill that lurks  
Everywhere in Nature's works—  
Thine is Art, with all its worth,  
Thine each masterpiece on earth!

Yea—and, foremost in the van,  
Springs from Thee the Mind of Man;  
On its light, for this is Thine,  
Shed abroad, the love divine!

Lo, our God! Thy Children here  
From all realms are gathered near,  
Wisely gathered, gathering still—  
For "peace on earth, tow'rds men, good will!"

May we, with fraternal mind,  
 Bless our Brothers of mankind !  
 May we, through redeeming love,  
 Be the blest of GOD above !

*Gr. Admin.* (Proverbs 8th chap.)—Doth not wisdom cry ?  
 and understanding put forth her voice ?

She crieth at the gates ; at the entry of the city ; at the  
 coming in at the doors.

Unto you, O men, I call ; and my voice is to the sons of  
 man.

O, ye simple, understand wisdom ; and ye fools, be ye of  
 an understanding heart.

Hear ; for I will speak of excellent things ; and the  
 opening of my lips shall be right things.

For my mouth shall speak truth ;—and wickedness is an  
 abomination to my lips.

All the words of my mouth are in righteousness ;—there is  
 nothing froward or perverse in them.

They are all plain to him who understandeth ; and right  
 to them that find knowledge.

Receive my instruction, and not silver ;—and knowledge  
 rather than choice gold.

For wisdom is better than rubies ; and all the things that  
 may be desired are not to be compared to it.

I wisdom, dwell with prudence ;—and find out knowledge  
 of witty inventions.

The fear of the Lord is to hate evil—pride and arrogance ;  
 and the evil way, and the froward mouth do I hate.

Counsel is mine, and sound wisdom :—I am understanding ;  
 I have strength.

Riches and honour are with me ;—yea, durable riches and  
 righteousness.

The Lord possessed me in the beginning of His way,  
 before His works of old.

I was set up from everlasting ;—from the beginning, or  
 ever the earth was.

When he prepared the heavens, I was there ;—when he set  
 a compass upon the face of the depth.

Then I was by him, as one brought up with him ;—and I  
 was daily his delight, rejoicing always before him.

Rejoicing in the habitable part of his earth ;—and my  
 delights were with the sons of men.

Now, therefore, hearken unto me, O, ye children,—for  
 blessed are they that keep my ways.

Hear instruction and be wise,—and refuse it not.

Blessed is the man that heareth me,—watching daily at my  
 gates, waiting at the posts of my doors.

For whoso findeth me, findeth life,—and shall obtain favor  
 of the Lord.



*Gr. Mas. Gen.*—To your appointed places, Brothers.

[All resume stations.]

Brother Guardian of the Sanctuary: Approach the Orient.

[Guardian of the Sanctuary does so.]

The safety of this Temple is henceforth confided to your care. I deliver you the key. Be especially cautious to admit none but Masons worthy of the name. And you, officers and members, who compose this , bear this in mind, that any brother presenting himself for admission, *must* be clad in the proper insignia appertaining to his highest masonic grade. All must observe the strictest decorum. The most scrupulous attention should be given to all the ceremonies; and silence, profound silence must be observed.

The Presiding Officer should remember, that on him, to a very great extent, depends the welfare of his . His first care should be to banish any rudeness in either manners or language; to call around him brothers of acknowledged ability, therewith to be enabled to conduct the work according to the requirements of our Antient and Primitive Rite.

If a brother fail in his duty, and is guilty of a fault, reprimand him, not too harshly; but strive to lead him back to the path of rectitude.

The *true* Freemason should lift his heart directly to the Master of all; to that Infinite and Incomprehensible Power, which, in his inmost heart speaks for the good and just; testifying to the feelings, embracing and subduing the spirit.

Enlightened by Wisdom and Truth, the Mason diffuses the light like a man of wealth and judgment; and not like a dissipated fool; he bestows his treasures upon those who are really in need, and not upon the *schemer*, the *flatterer*, or *egotist*.

*True* Masons respect all forms of worship; tolerate all opinions; fraternize with all men; are charitable to all unfortunates; self-sacrificing; thinking, speaking, and acting well to others.

The officers in this work should occupy themselves in 'demonstrating, by their example and instruction, that the moral perfection of man is the chief aim of our institution. The practice of virtue hastens its advancement, and that science enlightening the spirit, leads to that happiness, to which divine wisdom destines us. The Mason nobly forgives offences and injuries.

Brethren, you have inaugurated a Temple; each of you contributing according to his means; the Rite will do you justice; your good intentions are fully appreciated. Forget not your duty to brothers less advanced, give them the example of Masonic virtue, and duty faithfully performed. To your equals in dignity, manifest all that fraternity includes in its most extended sense. This task will be easy to those whose hearts are penetrated by the *true* principles of Masonry, as taught in the Antient and Primitive Rite.

Brothers: Now give your attention to the Masonic Decalogue.

*Gr. Admin.*—Hate superstition; adore God, who in creating thee a being, free, intelligent, and capable of virtue, has made thee the arbiter of thine own destiny.

*Keeper of the Golden Book.*—Listen to the voice of reason, which cries to thee, "all men are equal; all are members of one family; be tolerant, just and good, and thou wilt be happy."

*Grand Examiner.*—Let all thy actions be directed to utility and goodness; judge of them beforehand; if any of thy meditated actions be of doubtful character, abstain from them.

*Master of Ceremonies.*—Practice virtue; it is the charm of existence; it consists in mutual benefits.

*Grand Expert.*—Know that thy felicity is inseparable from that of thy fellow-beings; do to them as thou wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

*Grand Secretary General.*—The moral law is universal; let its sacred text be graven on the hearts of men; whosoever transgresses it, shall unfailingly be punished.

*Grand Treasurer General.*—The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution; his trust is in the justice of the Supreme Being.

*Grand Inspector General.*—The wicked undergo punishment without ceasing; no “Lethean Waters” can extinguish the fires of remorse.

*Grand Chancellor General.*—Forget not, thy soul is not material, and therefore, cannot perish as does the body, which dissolves into its component elements; beware of staining it with vice.

*Grand Keeper of the Temple.*—Remember unceasingly, that thy felicity is of thy own creation, and that thy place is at the head of created beings.

*Gr. Mas. Gen.*—And now, by virtue of the high Masonic dignity, with which I am empowered, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, sitting in the Valley of London, I declare this Temple duly consecrated to the service of true and pure Freemasonry; to Justice, Wisdom, Patriotism, Faith, Hope, Charity, Virtue, Truth and Honour.

May the whole fraternity be Benevolent, Tolerant and Just. Bless our Works. Make the walls of this Sanctuary, Salvation and its Arch, Praise! May the brothers meet in Unity, work in Love, and part in harmony! May Fidelity guard the gate of our Sanctuary; Faith, promote our duties;

Hope, inspire our labours; and Charity diffuse the blessings of our Antient and Primitive Rite; may Virtue and Honour distinguish the Brethren; and Masonry be honoured throughout the world.

Illustrious Brothers: Join me in rejoicing on this happy occasion.

[All give battery!!! raise their hands and say:]

*All.*—In the name of the Most High, prosperity to this Temple of Masonry.

[All give battery!!!—!!!—!!! raise their hands saying]:

To Thy honour we do this, Almighty Father; to Thee we commend the whole Masonic family; bless them, O God!

*Gr. Mas. Gen.*—Let the chain of union be formed, and the grasp of Masonic faith encircle the Temple from the august Orient to the columns in the West.

[The chain is formed.]

Father of Nature! God of Love! Source of all Perfection! We, Thy children, assembled in this Temple which we have consecrated to Thy Name, and the service of Sublime Masonry, testify our boundless gratitude for the signal favours Thou hast lavished upon us; continue to shed, we implore Thee, Merciful Father, over all Masons, the beneficence of Thy Divine Love! Bless this Sanctuary, and the culture of that Mystic Science, which, in the end, will re-unite all Thy children in Thy Glorious Sanctuary above. Amen!

*All.*—So mote it be.

## ADDRESS.

My Dear Brethren,

It is always excellent to go back to the source of ages, and to plunge our researches into the inexhaustible shade of our antiquity, to gather with great trouble the sparks of this extinguished

volcano, to search out its labyrinths, in order to enlighten ourselves in the genealogy of the century in which we are placed.

The Egyptian nation was the first after the dismemberment of the great family that had a regular worship, civil laws, political rights; which cultivated the sciences, the arts, and agriculture; the first in civilization. Menes, who lived about five thousand years ago, was the first law-giver who united the 26 Nomes of Upper and Lower Egypt. The first Egyptians, like the Arabs, the Canaanites, and the Phoenicians of the first ages, professed the dogma of a sole Creator of all things, which they derived from a primitive source with the Aryans of Central Asia and the Chinese. They assembled at regular times to praise God, to eat in community that which had been blessed by Prayer. It is this which originated the *Agapae*. They taught the doctrine of the immortality of the soul, and its accountability to the meek hearted, the Creator of all souls, created in the immortal image of this Judge of quick and dead.

Sais was a town celebrated for its mysteries. In its temple was the Statute of Isis, under the name of Minerva, with this inscription: "I am all which is, which has been, which will be, and no mortal has been able to lift the vail which covers me." Heseri, or Osiris, is a derivation of the word Isis, and has the same signification as the Hebrew word Jehovah: this word is formed from the third person of the verb *hovah*, I exist; that of Isis is formed from a duplication of the root *iss*, it is. They both then express the source of being by its own essence. The initiates regarded these names as sacred and incommunicable. The triangle, which they call the God of Geometry, was the emblem of Isis, and is seen traced on the Isiatic table. Osiris was represented by the Egyptians, with a sceptre surmounted by an eye, signifying—He who is, who sees, and who reigns,

that is God. Thus Isis is *wisdom* and Osiris *power*, both united in God, and making but one with him. The word power is equivalent to *strength*, by which *wisdom* is established; our two grand pillars.

Egypt was in old times the cradle of the sciences and arts, and the first people who formed a regular canon of religious and political principles. All the old Manuscript Constitutions of the Grand Lodge of Prince Edwin of York attribute and trace the origin of the Royal Art to Egypt. Like a tree, antient as the world Egypt has elevated its majestic head into the chaos of eternity, and has enriched with its produce the three antient parts of the world; it has pushed its roots down to posterity, under different forms, disfigured and heterogeneous in appearance, but constant in essence, making known to us religion, morals, and the sciences.

There was the chief seat of the Mysteries—those mysteries which exerted such an influence on public opinion, on science, and on the whole system of thinking, nay, on life itself; for those who held them professed to dispose of all those great questions which relate to the soul, its capacity and original dignity as well as to the hidden powers of nature and the whole invisible world. Brought up in the midst of these mysteries, not only do we find that Moses has introduced them into his writings, but that to his writings must we look for their true explanation. These secrets of nature are indeed to be found there, like so many golden grains of science in full weight; but scattered and dispersed they serve at once to adorn and point out the path that leads to the holy ark of the covenant of divine mysteries and promises. Like a true philosopher Moses made the mysteries of nature subordinate to religion. He never separated nature from God nor God from nature.

With the Egyptians the grand *paon* was the image of universal nature, whilst in the Mythological theology of the Greeks, Zeus the principle of light and good, corresponds to the Roman Jupiter, Egyptain Osiris, Ashur of the Assyrians, Anu of the Babylonians, Brahma of the Indians. The founder of physical science in Greece was Thales, and he was the first who merited the title of Sage. Pythagoras refused this title to take that of Philosopher, and having suffered martyrdom in a Temple whither he had fled at the hands of a citizen to whom he had refused initiation, received divine honours.

According to Thales, water in divers states of secondary density is the material principle of all things, a doctrine derived from the schools of the Priests of Memphis. Moreover, an intelligent cause, Creator, gives to the eternal universe its form and active power; from the soul of the world is derived the imprisoned souls which are given to men, animals and plants, and which at death return to their innocent liberty; this word signifies the principle or internal cause of spontaneous movement, found in any thing that has the faculty of moving.

Pythagoras conceived the universe as an harmonious whole, animated by an intelligence composed of a very subtle fire, a very pure flame, inaccessible to the senses, and generated from the Gods themselves. This conception is enclosed in the Chinese system of the *Yang* and the *yn* of which the one is celestial matter mobile and luminous and the other terrestrial matter, inert and dark, of which the body is composed. As with the Gymnosophists, the science of numbers was the especial study of the Pythagoreans: these numbers are the principles of things, the creative mind and the phenomena of nature are mathematical, and if all is not made by numbers, by their virtue, all is made according to their proportions, a doctrine of which the germ may have been

derived perhaps, from the celestial and sacred numbers of the Egyptian castes, and which is found also amongst the Chinese and Indian nations. The fundamental maxim of those who follow the doctrine of Li-Sio-Kiun is this: Reason has produced *one*, one has produced *two*, two has produced *three*, three has produced all things. Here we behold the Indian triad of Creator, Preserver, and Destroyer. Socrates though a profane, raised himself by the force of his genius to a knowledge of the divine unity and was its first martyr.

The Mosaic law is a prodigious monument of which the conception is enclosed in the bosom of our venerated Order. We possess also the Vedas, the sacred books of the Indians, and other scientific collections; the *Zend Avesta*, the theology of the Parsees, all ingenious creations, living things, which transfer faithfully the moral of their period, and are with the languages the sure way by which to traverse these profound ruins: a mysterious epoch where allegory, personification, deification of the natural laws, stars, elements, was the intellectualisation of the comprised phenomena. The Rig Veda says—the wise men give many names to the Being who is one: the Bagavad Gita says of Vishnu;—as often as right slumbers and wrong rises up its head I create myself. After this the Indians confounded Vishnu with the world itself, and the Phoenician Hercules represents the Sun, and is the same with the Indian Krishna.

In the greatest amount of light rests the greatest happiness of man. His greatest morality is derived from the same source in the same way that from a healthy physique results a healthy mind. Thus science and wisdom are confounded; virtue augments all the intellectual forces; the most virtuous men have always been the most intellectual. If the history of ideas was accomplished, the art of thinking would be perfect, for in what consists the art of thinking, if it is not to form the notions



and to render an account of them. To reason is to compare ideas, in short to press discovered affinities to the discovery of those which are not. For how can we seize exactly the affinities if we determine not the ideas with precision? The first precaution to take is to know how to conceive things of which we are apprised. It is necessary to decompose the human spirit, that is to say observe the operations of the understanding, the habitudes of the soul, the generation of ideas. So soon as this analysis is made the plan of instruction is found. Therefore forsake all those reflective studies, which are entirely personal and only durable, because they belong to all men in the commerce of social life.

It is sweet for us to think that our intention will be comprehended by those of our brethren, who devote themselves to humanitarian safety, and seek below special affinities and scholastic terms, that supreme tie which constitutes intelligent progress and the morality of nations; harmonious, universal thought, sustains by the sentiment of duty, the courage of men who have to live and to die.

Humanity! This word signifies strength, goodness, manly virtue, and encloses essentially three mother ideas. In the first sense, it gives us the idea of a divine manifestation in human nature reaching the highest degree of goodness. In the second place the word expresses the sentiment of the love of God and of our neighbour; charity, pity, benevolence, generosity, magnanimity, and all the divine and human virtues. In the third sense the word expresses the human kind, and presents the idea of the great family of men, of which we are all members in quality of men, of brothers, of like quality, children of good and of nature.

Let harmony always reign amongst you, my Brothers, for harmony exists in all nature, among

men in strength, in children at birth, in existence, even in distress for grief is holy. What is the most glorious harmony of heaven? It is God. What the most beautiful harmony on earth? Love. Open history and consider the great kingdoms, immense edifices, secular palaces consecrated by a perpetual admiration, and always you encounter divine or human harmony, which presides over events. Then obey the law which nature has traced, and forget not that harmony and justice are the foundation of all society.

More than once the voice of wisdom has resounded in the vaults of our temple, to preach, union, peace, fraternity, and all the generous sentiments which can contribute to the happiness of humanity. Permit me, in conclusion, my Brothers, to appeal to your attention upon one of the most brilliant aspects of Freemasonry, and to hold it for a few moments in a plain horizon of grandeur and magnificence; in the horizon of art.

Pure and brilliant emanation of the divinity, art is uncreated, art is contemporaneous with creation; it is the terrestrial expression of the infinite beauties of the Ineffable Being. All the grand manifestations of art were not however produced from the first creation of the world. Condemned to submit to rebellious nature, and gradually fashion its services, mankind who conquered the earth tried to embellish.

It is well known that the first notions of art and science came from Egypt, and thence by the interposition of Greece to the Romans. There were amongst the Egyptians but a certain number of chosen men who possessed the sciences, and it was besides necessary to pass through a great number of proofs, physical and moral, before arriving at the first initiation. These men desiring to isolate themselves from the rest of the world, for more tranquil labour in their philosophical

researches, formed secret societies, which laboured under the name of mysteries of Isis, of Eleusis, &c., and had the monopoly of science.

But it was necessary to perpetuate in a material manner, and yet conceal from the eyes of the vulgar the result of these labours; for this purpose they employed hieroglyphical characters and symbolical images composed of figures of all objects which strike the senses, and to which they gave significations analogous to their forms and attributes. Thus, from the commencement, writing, the physical means by which science was communicated, was nothing but pictures reproducing the actions or the subjects of which they wished to perpetuate the remembrance.

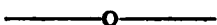
It is then to the antient Mysteries that we owe the first principles of science and the first essays in the imitative art, and the antient initiates were no other than the Maçons of whom we continue the work. Noble work, which has for its object, moral and philosophic science, and the propagation of all the social virtues, the eulogy of which resounds each day in our sacred temples.

Yes, my Brothers, it is to Masonry that we owe the first principles of art; of art, that sublime sentiment which draws man to the divinity. Art, which gives enthusiasm to the soul and which pursues the idea of the great and beautiful; it is art which perpetuates the most beautiful traits of humanity, art which embellishes life! Art, in short, is history. What would remain of the great cities destroyed by time and the human passions, if it was not those beautiful vestiges of sculpture and architecture, which yet survive in the midst of the deserts, seeming to stimulate us by saying—here men have done great things.

And we, my Brothers, children of Masonry, let us be proud of the great things done by our predecessors, and let us aspire in our day to mark

our passage upon the earth, by some work worthy to remain in the memory of men. Let us have the glory of carrying, each one, a stone to this admirable Masonic edifice, of which the foundations strike into the bowels of the earth, and of which the sublime dome rises to the heavens.

## UNION OF TWO BODIES.



### OBJECTS FOR THE CEREMONY.

Upon the Pedestal are bread and wine in Vases of Silver ; in a Crystal Cup is a ring of Gold, in form of two hands joined, symbol of good faith, and inscribed thereon :—"Alliance of with the ."

Upon the Altar of Oaths is a chandelier of three branches, garnished with tapers and flowers ; also the treaty of Union made in duplicate, and two pelican pens with which to sign it. The of B. sends also a ring of gold.

After the reading of the minutes, the President names a deputation of five members to introduce to the meeting the Deputies of B. This done the President says :—

"W. B., members of the Respectable , the genius of light, courage and consolation has deputed you to form with us a treaty of Union ; we accept its benefits and we cordially reciprocate the attempt, it will fulfil our desires ; it is in this temple of truth, upon the altar of fraternity, in the presence of all those brothers, that we are about to contract the happy alliance which ought always to render us united."

The President of the deputation expresses the satisfaction of the        of B when it conceived the possibility of seeing this union consolidated with the        A. He then establishes a comparison between the two bodies as members of one and the same family which, by similitude of tastes, and sympathy of character, cement their bonds in a more strict and holy manner. He says, "With the same studies, and with one identical aim; we now march in the same path, more intimately and confidently united, in our labours."

### ORATOR.

Friendship, my B., is but love of heart or sympathy of soul; a tender soul, a sensible heart could not exist without affection, man needs to love his brother as himself. Nature hath given him as a law, to form himself for friendship, which is but love freed from the senses.

Without love and friendship man could not be happy, the great art of rendering men better is to teach them to love; friendship enobles their existence, purifies their sentiments and affections; the education of love embraces the life of man, they exist equally. *My friend*, said a Sage, *is my second self*. There exists above all a sentiment of proper dignity, of sympathy, a conformity of thought, of tastes, of likings, which accord with love of virtue, for virtue is the bond of friendship.

Love and friendship are not outside humanity; the affection of two intelligent and sensible beings, to be noble, ought to reach the bottom of the soul and embrace all the heart.

Friendship should form the heart of all men, that they may nourish the most noble sentiments and elevated thoughts; it is necessary in fine, that mankind seek their happiness in the pleasures of friendship in order to enjoy supreme felicity.

All the charms of friendship are in this effusion of hearts which hold in common all generous sentiments, all thoughts, and all ideas, which tend to the elevation of the soul.

One of the most important phases of human life is to understand this bond of friendship by which we elevate ourselves through its sentiments: he who has a noble soul, a true and sincere heart, a spirit cultivated and ornamented with useful knowledge; feels, thinks, acts according to the dignity of man, says the truth freely, is simple in his speech, and of good faith in his actions. A friend, said Socrates, who dare tell us of our faults is the greatest gift of the Deity.

The true friend is only known in misfortune: the prosperous and happy do not feel friendship. To feel the supreme happiness of love, it is necessary that misfortune has attended the heart; love, which has not been proved by adversity, which has never made sacrifices can have no long duration. The rich has no friend for himself but for his fortune, therefore he can make friends of all men by his benefits; the benevolent rich is the friend of God, and the poor who labour are his well-beloved. Oh! my Bs., be the friend of humanity and you will be the friend of the S. A. O. T. U.; but if you are not the friend of your Bs., you will be the enemies of God and yourselves; if you are the benefactors of the poor, the fathers of the orphans, the brothers of the widow, then you shew them not only a father in heaven but a friend on earth.

To teach truth and do good to men is to imitate the works of the S. A. O. T. U.

O! my Bs., you who feel the necessity of love, you who wish to pass this life in the bosom of friendship, make durable the union which you come to contract, may it warm our hearts and animate our spirits, and our hearts will form themselves to all the virtues which elevate and perfect humanity.

Let us unite then our efforts to tighten the bonds which unite us, in order to counteract by our united strength the evils which incessantly produce ignorance and perversity.

After this allocution the two Masters of Ceremonies go to the East and conduct by the hand the two Deputies to the Altar. The President arrives with a torch, he lights one of the tapers, and passes the candelabra to the President of the deputation who lights the second; he then passes it to the Deputy of the Supreme Power, who lights the third. This emblematic act is well understood by all Masons.

The President then says :—

“To the Glory of the S.A.O.T.U. who judges the heart, gives joy to the good, and remorse to the wicked. Of Him who hath created light and truth to guide men towards justice; virtue, and friendship, in order to render men happy. The A solemnly declares union contracted, alliance, and friendship unbounded with the Respectable of B.”

The President of the Deputation B. asks speech under the auspices and in the name of the B. :—

“I declare union contracted, alliance and friendship unbounded with the respectable of A. The motives of this alliance are the virtues of the members who compose it and the living lights which emanate incessantly from its Sanctuary. In order that our oaths may be stable we will recollect always those sentiments which we have contracted, and we will think incessantly of the glory and happiness which they promise us.”

*President.*—From antient times of simplicity and good faith, men drank and ate together when they made a treaty (taking the bread). Break and eat together the bread of fraternity. (This is done, then taking the wine). Let us drink together to



the continuance of friendship. This cup is the symbol of life, each of you drink, for we ought to partake in fraternity of the generous wine, the blood of nature, which it encloses, as we ought to share the good things which the divine goodness dispenses to us.

“May bread fail us, may hunger, thirst, shame, and misfortune pursue us, if we ever traitorously break our oaths.”

All raise the right hand and directing it towards the altar of oaths say “We swear it.”

The President takes the ring from the Crystal Cup, and shewing it to the assembly presents it to the Envoy, saying:—

“Take this ring, we offer it to your as the seal of our alliance. I pray you to wear it in memory of us and of the joy which your justice and virtue have caused us. Behold the duplicate contract of our union; I sign the first in the name of the .” In signing the venerable says to the Deputies, “Two pens have served us you will take care of one and we the other as a memento.”

The Deputies and all the brothers sign.

The Orator pronounces a discourse and then (incense burning) the President makes the following

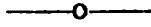
#### PRAYER.

S. A. O. T. U., Father of Nature, Author and Source of all perfection and all virtue; Thy children united in Thy name in this august Sanctuary, to contract a tie of friendship, render Thee a thousand grateful thanks for the signal favours thou hast deigned to pour upon them. Continue merciful Father to spread over entire nature the rosy beneficence of thy gifts and bless our works, which have no other aim than the glorification of Thy sacred name and the construction of this Mystic Temple of Wisdom, which shall one day unite all Thy children.

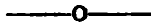
Glory to Thy wisdom, to Thy justice, and to Thy infinite goodness.

Labours are suspended in the usual way.

## FUNERAL CEREMONIES.



GRAND EULOGIST, 23rd DEGREE (PUBLIC).



No Mason can be interred with the formalities of the Antient and Primitive Rite unless he has received the Degree of Kt. Rose Croix.

No Chapter, Senate, or Council can assist at or perform the Ceremonial of this Degree in Public without authority from the Grand Master of Light, or Grand or Deputy Representative.

The Chapter, Senate, or Council, of which the deceased was a member, must be opened in Antient and Primitive form, and when in procession shall be under the immediate charge of its Presiding Officer; strict decorum must be observed, and none of whatsoever Degree can leave the *cortege* without his consent.

### ORDER OF PROCESSION.

THE SYMBOLIC LODGE TO WHICH THE DECEASED  
BROTHER BELONGED.

SENTINEL WITH SWORD REVERSED PRECEDING THE R. C.  
CHAPTER.

S. K. W.

J. K. W.

BANNER OF THE  
KNIGHTS ROSE CROIX. CHAPTER. KNIGHTS ROSE CROIX.  
GD. OF T. C. OF GUARD.

ORATOR WITH BIBLE.

ARCHIVIST.

**TREASURER. CONDUCTOR { MOST WISE } ORGANIST. ARCHIVIST.**  
**MARSHAL.**  
**SENTINEL OF SENATE.**  
**S. K. I. J. K. I.**  
**BANNER OF THE**  
**SENATE.**  
**KNIGHTS. KNIGHTS.**  
**G. OF S. ARCH. C. OF G.**  
**ORATOR WITH BIBLE.**  
**RECORDER. SUB. G. COMMANDER. TREASURER.**  
**MARSHAL.**  
**SENTINEL OF COUNCIL.**  
**FIRST MYSTAGOGUE. SECOND MYSTAGOGUE.**  
**STANDARD BEARER.**  
**G. OF SANC. ARCHIVIST (with Bible). ORATOR.**  
**GR. EXPERT. SECRETARY. TREASURER. SWORD BEARER.**  
**SUB. DAI.**  
**PALL BEARERS. (THE CORPSE) PALL BEARERS.**  
**WITH THE INSIGNIA OF HIS HIGHEST DEGREE.**  
**THE FAMILY MOURNERS.**

If the deceased is a member of the 32nd or 33rd Degree, the members of those two bodies walk in the rear of the Grand Council. Should the Grand Master of Light, his Dep. Rep., or a Gr. Rep., or the M. Ill. S. G. Mas. be present, they will immediately precede the body supported by their Grand Officers.

[Should the Ceremony be performed as a Lodge of Sorrow, it will be as follows]:

The Chapter, Senate, or Council being regularly convoked is declared open. A Catafalque or Bier, draped with tears, stands in the centre of the Lodge; on it is placed a black cushion supporting a crown, formed of Myrtle or Acacia, with a compass and square, one on each side. In front, facing the East, is placed the complete Insignia of the deceased Brother. Twenty-one lights in groups of nine, nine and three are placed around the bier. Near the east is a triangular altar covered with black, on which is placed a vase filled with lustral water, also two urns of silver, one of which contains a brazier of lighted coals; the other is filled with flowers.

Representations of the Sun, Moon, the Luminous Triangle, and the Flaming Star are veiled with crape, also the Altars, Mallets, and the Three Great Lights.

[The Presiding Officer welcomes the visitors and recites a sketch of the deceased Brother's Masonic career.]

Brethren and friends : The object of the present meeting is to render the last masonic honours to our very Illustrious and dear Brother who has been called from us by a Fiat of the Sublime Architect of the Universe to take his seat in that Supreme Lodge, which is securely guarded against Sin, Sorrow, and Death.

The ceremony of a Lodge of Sorrow will be observed, according to the traditions handed down to us from time immorial, by the Antient and Primitive Rite of Masonry.

[The Organ plays a solemn Dirge. The Master strikes! which is repeated by the First and Second Officers. All the Brethren rise and come to order. The Grand Expert proceeds to the First and Second Officers, and with them proceeds to the Master, and thence to the throne, and all go to the Bier. Should the following ceremony be conducted at the grave the President is at the head, the S. K. at the foot, the Orator at the right side, and the J. K. at the left. Grand Expert hands a lighted taper covered with crape to the Venerable, who standing to order, says]:

Illustrious Brother Senior Knight W. : for what reason has this tomb been prepared ?

*Senior Knight.*—Respect for the dead because the body is the dwelling and sanctuary of the soul; because T. S. A. O. T. U. made man in his own image; and because our mortal members are the fit instruments of an immortal mind. The four sides of this tomb denote the virtues which should adorn every Sublime Mason—Reverence, Truth, Justice and Purity; and which are opposed to the vices of those who would destroy Masonry—Ignorance, Falsehood, Envy, and Egotism. The sprig of Acacia or Myrtle represents the vivifying life that

pervades all nature and the urn implies that intellectual treasure or immortal soul which the body of man contains.

*Master.*—Brother : answer me ?

*First Officer.*—Brother : answer me ?

*Second Officer.*—Brother : answer me ?

*First Officer.*—Brethren : he is deaf to the call of friendship, he is no more.

[Extinguishes his taper. The organ plays a solemn Dirge. If the Ceremony is performed, at the grave, the Grand Officers will form at the head of the grave, the Grand Council at the foot, and the Senate and Chapter on either side. The officiating Officer will commence as follows] :

*Master.*—What now remains to be done ?

*Senior Knight.*—To deposit the remains of our brother in its final resting place.

*Master.*—Let it be done.

[The body is lowered into the grave.]

*Master.*—Knight-Orator : let the eulogy be pronounced.

*Orator.*—Even as the acacia bends before the tempest, and falls into the waters which murmur at its feet—so has fallen our beloved brother ; the widow's son has for ever left this sublunary sphere. Sorrow darkens our countenances, and our eyes are dimmed with tears, for we have lost our brightest Light ; the Masters are plunged in sorrow ; the workmen lament, and even among the profane the voice of grief is heard ; our brother is no more.

Eternal and immutable Being, whose presence fills immensity, thine omnipotence operating throughout nature, brings about changes without number in the form of things. Thou hast created all men to be happy, and hast therefore bestowed upon them an intelligent mind, whose innate faculties are the evidence of its own immortality,

and if well employed, capable of rendering them more and more perfect; and more and more fit to appreciate Thy greatness, and to enjoy Thy blessings. Thine infinite wisdom has so ordained nature that nothing in the universe can be lost, nothing annihilated, each atom remains and constitutes a part of the great whole, and our souls are no more subject to annihilation than our bodies, whose elements only suffer decomposition after death, in order that they may re-assume their primitive condition.

May our Illustrious Brother whom death has taken away from among us, rest in peace, and his soul rise in glorious immortality. Let nature assume her empire over his inanimate remains, and may his immortal soul enjoy the happiness which his virtues have deserved. Amen! So mote it be.

*Master.*—Death has inflicted a cruel blow upon our family by taking away from us a brother whom we loved; a secret emotion which I cannot repress agitates me, and his image, his form, and his memory, are so intimately associated with our work that it is with difficulty I can persuade myself that his spirit has gone to his Creator, and that his manly form is now returning to that dust from whence it came.

I know the mournful duty that devolves upon me, not only as I mingle my sorrows with yours, but the laws of the order require me to briefly expound the truths which the children of light derive even from the tomb.

Since T. S. A. O. T. U. has called us into existence, it must, in the order of his plans, be a blessing, but since he has allotted to it a term, we cannot without contradiction, pronounce this term an evil; I would not hesitate to affirm that the fear of death has been implanted in us as a conservative instinct; but it lessens as we advance in years, and as we feel the bitterness of time and experience.

Such is the language of reason, but the heart says more—to suffer for our own or others is the lot of every well-constituted being, whose heart is not steeled against natural affections and the sentiments of friendship. The common lesson of experience teaches us, that in life the bad predominates over the good when the illusions of youth have left us; if some endowments of fortune appear to contradict this at times, it is because he who envies them forgets that fortune sells what she has thought to give away. But if this fortunate class of persons really exist or are as numerous as is commonly supposed, it is not the less true that the majority of men, if we clearly observe them, are wearied of the burden which they carry on their journey to the grave.

This picture of human life may to some brothers appear an exaggeration, but the austere truth which I announce is so evident, that it is impossible to deny it when examined into, and the disciples of Epicurus held no other language. Amid their festivals a tinge of sadness was to be seen, and while they seemed to know no other pleasure than the forgetfulness of pain, and to revel in enjoyment, they still proclaimed that fruits of pleasure should be plucked with a light hand, as you gently gather a fragrant flower, which a breath can destroy.

Think not my Brothers, that I wish to spread among you the gloomy doctrine which exaggerates the evil of existence and deprives us of the energy necessary for the fulfilment of its duties. Wherefore should I calumniate life in presence of the tomb of a Brother who so nobly employed it; why deny the existence of happiness when we have in memory the image of our Illustrious Brother, who to his latest day united it with wisdom, fortitude and probity. What I wish to recall is—that whatever the duration of our earthly journey, it is unworthy of a true Mason to dread its inevitable end.

Be he fortunate or otherwise, the man void of reproach knows not the terrors of death, the weak alone fear to contemplate their last abode; the wicked only need fear to die.

But though Death is no evil to the virtuous man; how fearful it is to those loving friends who lose the cherished objects of their affections. Alas! amid the fugitive consolations which remain to us; amidst our sorrows, like flowers in the midst of the desert, what treasure is more enviable, more precious to us than those affectionate and tender sentiments which double our joys, and alleviate our grief. Who could support an existence deprived of this inexpressible charm. Immortality itself would seem worthless at such a price—for is not friendship the sweetest consolation, the brightest ornament, the loveliest flower of life?

Friendship! my brethren, in pronouncing its sacred name at the foot of this funeral altar, I feel the chords of my heart unloosened, the firmness which my duty demands seems about to leave me. A dark cloud covers my sight, and the universal gloom that surrounds me, seems to have entered into the deepest recesses of my soul. Yes, dear and faithful friend whom we have lost, and who will never pass from our memory; thy brothers cannot feel that thou art gone from among them forever; everything here reminds them of thee; every step we take in the Temple reminds us of thy footsteps, the very walls speak to us of thee; and at this solemn moment, when according to the Rite that was sacred in thine eyes, I am about to pronounce our last farewell, methinks thy honoured shade rises from the tomb to gather the tribute of our tears, and to receive amid the incense of flowers, the homage which Friendship renders to thy virtue.

I now deposit here the sword of our departed Brother, the emblem of Honour, of Charity for



past offences, Hope in immortality, and Faith in the everlasting love of T. S. A. O. T. U.

[The Brother's sword is then placed on the bier with the following words]:

To the will and by the action of the Eternal of all ages—past, present, and to come—do we owe our origin and being, and when our earthly pilgrimage has ended, to that Parent source of all creation must we return : either to rest in blissful quietude or become component parts of new combinations of mind and matter obedient to the mandates of the Most High and Powerful : We are but infants in His mighty hands—the clay which by the Masters skill is moulded into forms of beauty and delight or shapes of hideousness and horror, the blank scrolls on which may be engrossed the golden words of wisdom or the senseless babbling of the profane. We are but the creatures of His will. How then shall we presume to define as with a line and rule the extent of His power : His attributes of love, justice, wrath, or wisdom ? What thou art, so once was this poor frail emblem of humanity ; what he is now shalt thou be ere many more years have sped their way into the ocean of Eternity. Within this frame once beat a heart as proud and joyous, or as humble as your own, and these limbs were endowed with the full strength of proud, exultant manhood, From this now silent brother once issued words of eloquence, love, devotion and friendship—and now behold ! Is this the end of all this beauty, glory, strength, and intellect—this wretched, mouldering remnant of human form ? Believe it not my brothers. Death is but the end of this earthly life ; beyond its portals lies the summer land of immortality when freed from the trammels of this perishable clay, purified from all mortal passions, the enfranchised spirit ascends to the mansions of the blest and rejoices evermore in the glorious light which emanates from the throne of the Eternal. Shrink not then

from these emblems of death and the grave ; what are they but the broken fragments of that mould in which the work of perfection has been cast and completed by the Great Artificer.

I now place on our Brother's Tomb this wreath of cypress, emblem not only of death but of eternity. We must banish from our minds the morbid feelings which make us shrink from everything denoting the great change awaiting all. We must teach ourselves to look with calmness on the emblems of mortality, to prove that we are superior to the childish prejudices of the uninitiated, and that when the Ceremonies of this sacred Rite demand it we can conquer any repugnance to what seems—but is not—painful and revolting. This has a moral, teaching also—"All that live must die, passing from nature to eternity."

This garland of Roses, which I now place on the tomb is an emblem of life eternal.

All teach the same great lesson, life in death and death in life, succeeding to all eternity.

#### PRAYER.

Omnipotent, Omniscient, and Omnipresent God of Heaven and Earth, Thou hast been pleased to call from this earthly career the spirit of our dear brother, whose mortal part we now consign to the bosom of our common mother-earth. Grant we beseech Thee, that Thou, All-powerful, may receive it as pure and virtuous as it was first sent by Thee to pass its short probation upon earth. Pity and love those who are left behind. Look with benign mercy upon the widow and the orphans, who have to struggle with the toils, troubles and tribulations of this transitory existence. Bless our Rite and all the human family, and grant in Thy name we may arise. May the remembrance of the sprig of Acacia which was found on the temporary grave of him who was truly the most excellent of Masons, and who parted with his life rather than betray his trust, ever stimulate his successors to imitate his glorious example that the essence of virtue may enshrine our beloved Rite and exalt our intellectual parts. And when Death, the great leveller of all human greatness hath drawn his sable curtain around us ; when the last arrow of our mortal enemy hath been dispatched and the bow of this mighty conqueror broken by the iron arm of time ;

when Thy Angel O ! Lord declares that "time shall be no more," and when by this victory Thou hath subdued all things to Thyself, then may we receive the reward of our virtues, by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eyes, where every secret of Masonry will be opened never to be closed. Then we pray Thee, S. A. O. T. U., welcome us into Thy Celestial Lodge where peace, knowledge, and the fulness of all that is good eternally reigns !

Response, Amen ! So mote it be.

*Master.*—Brothers First and Second Officers : announce that we are to burn sacred perfumes, and to cast flowers upon the tomb of our friend.

[First and Second Officers make above announcement. Master burns the perfume and says]:

May the soul of our Illustrious Brother reascend toward the skies.

[ORGAN PLAYS.—The Master followed by the First and Second Officers, pass round the grave or bier three times, each time throwing flowers thereon, and burning perfume. Grand Expert follows behind].

Join me in forming the chain of union. Let us link closely this sacred chain, and let friendship console us for the only real sorrow which she can inflict upon virtuous hearts.

[They form chain and sing Ode.]

#### ODE.

Brother thou hast gone before us  
To the sphere whence none return,  
Still fond memory shadows o'er us  
Kind remembrances of thy form.

As we mingle with emotion,  
In our solemn Mystic Rites,  
Thy free spirit's calm devotion  
Rises where pure love invites.

When on bended knee each brother  
Lifts his soul to God above,  
Oft may memory's shadow hover  
To refresh each soul with love.

Guided by the light Eternal,  
In our hearts with truth enshrined,  
Bright the virtues ever vernal  
Which adorned our Brother's mind.

May his bright example aid us  
 Masonic duty to fulfil;  
 And when death in dust hath laid us  
 May our souls be with him still.

[Afterwards all take their places, and the Master laying his hand on the Bier, or stretching it over the grave, says]:

Brother : adieu for ever.

*First Officer.*—Brother : adieu for ever.

*Second Officer.*—Brother : adieu for ever.

*Master.*—We shall follow in the course ordained by nature, and may we one day be mourned as thou art.

[Master dips his hand in the Lustral Water and sprinkles the grave or Bier, he is then escorted to the East by the Grand Expert. He strikes and says]:

You have just heard the last honours to an Illustrious Brother, whose memory will never perish in our hearts, and you have satisfied at once a debt of friendship and of gratitude ; but you will stray from the spirit of our order and from the object of Masonry, if grief drives from your heart one of the most consoling truths that can awaken our meditations. Sorrow has its allusions, as have all the sentiments of the human heart, when we meet over the remains of those who were dear ; we grieve in fact but for ourselves, for they whom we loved are only relieved by death from the evils that are inseparable to human life ; and when they have fulfilled their earthly duties, they enjoy in the bosom of eternal rest, the price which Divine Justice awards to virtue. If this truth be applicable to all men, how cordially we should welcome it in our Temples.

The true Mason who pays his ultimate tribute to Nature, accomplishes the great and last ordeal of his initiation, and the darkness of the tomb so terrible to the wicked, is to him only a change to the mansion of eternal light and everlasting peace.

[Pause a few moments].

Illustrious Officers and Brothers : unite with us in the most solemn acclamations in celebration of the triumph of virtue, which has been gained by the Illustrious Brother.

[The Brethren give the battery!!!—!!!—!!! Raise hands!!! Battery!!!—!!!—!!! Raise hands!!!]

*Orator.*—S. A. O. T. U. : Father of Nature : Eternal source of all perfection and of all virtue ; we Thy children, assemble in Thy name, to offer up at the foot of Thy celestial throne, our boundless gratitude for the favours which thou hast deigned to lavish upon us. Continue, Merciful Father, to shed over all nature the beneficent dew of Thy gifts, and bless our works which have no other end than the glorification of Thy name, and the construction of the Mystic Temple of wisdom, which must one day re-unite all Thy children. May this solemn occasion teach us the importance of being ever watchful for we know not when the silent messenger may come. And when we are called may it find us prepared to enter Thy everlasting Chapter, where sin and death are unknown, and where we meet those who have gone before and with them enjoy that eternal rest Thou hast promised to all Thy Children. Amen.

*Master.*—Brethren, let us retire in peace, and felicitate ourselves in belonging to an association wherein the memory of a virtuous man is honoured by unaffected sorrow and wherein friendship extends beyond the grave.

[After the Ceremony, if at the grave, the procession returns to the Asylum or Lodge Room in reverse order, Orations are given.]

NOTE.—The names Venerable—First and Second Officers in the preceding Degree, are to be exchanged for titles of the Officers, in which the Lodge of Sorrow is held whether Chapter, Senate, or Council.



HISTORY  
OF THE  
ANTIENT AND PRIMITIVE  
RITE OF MASONRY.

✍ The Secretary General, (*pro. tem.*, whose address is given on the preceding page,) will be glad to open up friendly relations with members of the Order, and the ruling bodies of the Rite in other countries, and to co-operate with them in diffusing the principles of the Order in the true spirit of symbolical Masonry.



# HISTORY OF THE ANTIENT AND PRIMITIVE RITE OF MASONRY.

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## PART I.

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### HISTORICAL PREFACE.

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Hermetic Philosophy, or the Science derived from the Egyptian Hermes, is of considerable antiquity in Europe, having been brought into this division of the globe by the Spanish Arabs, and the Crusading Knights who had been in the East. As Rosicrucianism, or the brotherhood of the Rosy Cross, it claimed to date from about the year A.D. 1400, and was prominently known in the seventeenth century in various parts, at the close of which period various leading English Freemasons were adepts in the Hermetic Science. One of the very earliest of the higher degrees practised in London was named the Knighthood of the Rosy Cross, and in 1743 claimed immemorial date there, and as Rosicrucianism the Masonic system attracted the attention of the press from the year A.D. 1723, at which time it was asserted that some of the Freemasons so closely resembled the Society of Rosy Cross, from which they derived their principles, that it was difficult to distinguish between the two.<sup>1</sup> From this connection resulted on the Continent a large number of Rites, the leading principles of which was the study of Theosophy and sister enquiries.

It is asserted by Bro. Ragon that at an early date (1721,) Emanuel Swedenborg established a Theosophic Rite of "Elected Cohens or Priests" at Stockholm, consisting of seven degrees, the last being Kadosh Templar or Holy Man. The first Temple includes 1-4; and ceremonially represents man's creation, disobedience, punishment, and pain of body and spirit; the second temple teaches how man by a new holy and exemplary life is restored to his primitive dignity.

1. Vide "Speculative Freemasonry," or "Notes on the Scientific and Religious Mysteries of Antiquity," by John Yarker, Junr., Chorlton Road, Manchester. Ashmoles' Diary makes the decay or revival of one Society that of the other also.

In 1728, the Chevalier James Mitchell Ramsey, propagated a Rite of seven degrees, and asserted that his Scottish Mason, Novice, and Templar had been practised from time immemorial in the Lodge of St. Andrew, Edinburgh. The Jesuit College of Clermont in France took up this "Rite of Heredom or Perfection," and it was introduced at Lyons in 1743; also at Marseilles; and Prince Charles Edward Stuart himself granted a Rosy Cross warrant to Arras in 1747; in 1754 the Rite was introduced into Paris by the Chevalier de Bonneville; and the Baron Hünde having obtained the degrees in 1743, propagated a similar Rite in 1754; the three degrees of "Irish Master" were invented in 1747, and the three "Elus" at Toulouse in 1748, and were apparently political reunions.

The nine degrees of the German Rosicrucians professing to date from the original order of Rosy Cross were now well known. Brun the Chief of the Rite died in the middle of the Century, and out of the Rite was formed in 1777 the "Brothers of the Golden Rosy Cross," and in 1780 arose at Lyons another order called the "Initiated Brothers of Asia."

M. Paschalis started at Marseilles, Toulouse and Bordeaux, a rite of nine degrees called "Elected Cohens," in 1754; it was similar to that of Swedenborg, and its aim was the regeneration of man.

In 1758 a dancing master of the name of Lacorne, (whose appointment by Phillip of Orleans the craft repudiated,) collected out of the degrees then known, for the purpose of giving magnificent titles, a rite of 25° called the "Empire of the East and West," and which was subsequently amplified to 33° as the "Antient and Accepted Scottish Rite," by a Charter forged at Charleston in 1802.

About 1760, a Benedictine Monk of the name of Perneti, and the Baron Gabrianco, a Polish nobleman, established the 6° of the "Academy of True Masons," at Avignon. It was Hermetic or Rosicrucian.

In 1766, Schroeder founded an Alchemical or Hermetic Rite of seven degrees; and in 1767, Baucherren founded with the sanction of Frederick II, of Prussia, an Egyptian Rite called the "Order of African Architects." It had a large mansion, an extensive library, a museum of Natural History, and a perfect chemical laboratory. Also the seven degrees of the "Crata Repoa" were in vogue, and professed to confer the true Egyptian Mysteries of Antiquity. B. Chastannier instituted a Rite of "Illuminated Theopists."

In 1767, from the Baron Hünde's Rite sprung the Roman Catholic Rite of "Clerks of Relaxed Observance"; and this produced the "High Observance," devoted to Hermetic Magic, Alchemy, &c., as also the "Exact Observance."

The "Philosophical Scotch Rite," was a revival in 1776 of Perneti's with modifications, and taught Pythagorean, or Egyptian doctrines.

In 1773, Savalette de Langes, Keeper of the Royal Treasury, and Court de Gebelin, founded the Rite of "Philaethes or Searchers after Truth." Its aim was the perfection of man, and his union with divinity. Its constitution was identical with the Rite of "Primitive Philaethes of Narbonne."

The Rite of Cagliostro was Egyptian for both male and female, and founded in 1779.

In 1779, the "Primitive Rite of Philadelphes of Narbonne" was established, and in 1786 united with the Grand Orient of France. To this Rite the "Ancient and Primitive Rite of Masonry," refers for the origin of its principles and form of organization. The *regime* was formed of three classes of Masons, who received ten degrees of instruction, these degrees and classes were but nominally limited to ten, as the instruction thereby could be extended into an infinite number of grades. The first chapter of Rose Croix possessed and fixed the Masonic *culte*, and the veneration of a throng of worthy brothers; the second chapter of Rose Croix was the depository of curious documents upon which the order based its instruction; the third chapter occupied itself with all Masonic knowledge, Physics, and Philosophy; the fourth and last chapter studied assiduously all the so called occult and secret Sciences; their special object being the rehabilitation of intellectual man in his rank and primitive rights.

In 1796, Bro. Fessler drew up a learned Rite from the "Golden Rosy Cross," the "Strict Observance," and the ancient "Chapter of Clermont," each grade of which gives the causes guiding the establishment of various rites.

The reader will notice that all these rites (of which there were about 70 reproducing each other with like principles,) were collected and arranged by private individuals, *and are therefore of equal force, validity, and authenticity*; and that they all aim at the same goal,—a search for truth.

After the increase of the 25° of Lacorne's rite to 33° in 1802, some schism occurred at Milan, and a Jewish Mason of the name of Bedarride invented and collected a rite of 90°, called "Mizraim." The Persian Rite was established in 1816.

Some time after this several brethren including J. Et. Marconis, de Negre, of eminence in the literary world, and in the various independent rites then practised, determined to consolidate these on the principles of the before named rites. They therefore recognised the degrees of the Charleston Rite of 1802, which they first revised, and placed

thereon a number of degrees embodying and explaining the religious dogmas of the antient Hierophants, and styled the newly organised rite the "Antient and Primitive Rite of Memphis," embodying 95° of instruction divided into *three series*, and subdivided into *seven classes* of Masons, adding 5 Councils, which together form the government of the Order. The seven classes formed originally seven organizations under the denomination of Lodge, College, Chapter, Areopagus, Senate, Consistory, and Council. The mysteries of antiquity had anciently been subdivided.

The Lesser Mysteries of the Antients (1-3°), had for their object the instruction of Initiates in the human sciences. The sacred doctrines or Greater Mysteries were reserved for the superior grades (4-7°) of initiation, called the Grand Manifestation of Light. The knowledge of true happiness was in principle the heritage of superior spirits. They discovered that man was composed of two parts,—body and soul, or spiritual breath : which being disengaged from the terrestrial body, was destined to enjoy for ever a happy existence ; these truths, interesting dogmas, and children of high conceptions, were the heritage of a chosen people.

The origin of the long series of symbols and degrees leave no doubt of their moral purity ; for in the most remote times the doctrine of the divine unity formed the basis of the Masonic Mysteries, which was made to unite and associate chosen intelligence by a secret bond for the good of humanity. All the mysteries revolved upon three principal points : the moral, the exact sciences, and the sacred doctrines. The general division comprehend the preparation, the trials, the symbols, and the autopsy, which was the grand complement of initiation, the crown of the edifice, the key of the vault.

These ancient mysteries were not only a theoretical and practical course of moral philosophy and religion, but moreover an institution destined to perpetuate the first traditions of mankind ; their special object was the rehabilitation and reintegration of intellectual man in his primitive rights. This opinion has been adopted by such profound men as Fabre d' Olivet, Ballanche, &c.; and we read in a work of the celebrated author of the "*Parolis d' un Croyant*," this remarkable passage,—“ We are composed of two parts, the animal and the angel, and our work is to combat the one, that the other may have sole dominion, until the moment when disengaged of its heavy envelope it takes its flight to the better and higher regions.”

Whilst the vulgar Mason is satisfied with a mysterious appearance, and contented with knowing how to pronounce certain words of which he is ignorant of the sense, and of giving inexactly certain signs, the philosophical observer and

enquirer shoots into past ages, and ascends to remote first causes, and to the real basis of our institutions. If some success has crowned his feeble researches, if his lamp of study has been able to guide his steps in the obscure labyrinth of the antient mysteries, eager for further instruction, he will knock at the door of our temples, which occupy themselves seriously with the mystic and transcendant part of Masonry. Here it is that he will obtain new knowledge.

It is true that the Masonry of antiquity was not divided into three series, and subdivided into seven classes ; but it is now impossible that Lodges can be so constituted that all their members should, without exception, obtain a complete knowledge of the work as developed in the three degrees ; hence it has been thought necessary to establish a novitiate, that the passage from one degree to another may have the same delays and precautions as were in vogue in the antient mysteries. But the actual social state opposes itself to this regular and only rational march, and therefore philosophical Masonry takes refuge in the superior grades.

It is deeply to be regretted that we encounter even in this age of enlightenment many Masons who have not even taken the pains to study our system, and who yet arrogate to themselves the right of denouncing and condemning without examination.

The seven classes into which the " Antient and Primitive Rite " is divided, are not solely the designation of such and such degrees, but are the schools giving the initiated the Masonic knowledge, physics, and philosophies, which have an influence upon the happiness, and material and moral well being of temporal man. Originating in the Masonic Rite of Memphis, it possessed originally 95 rituals, the production of more than a quarter of a century of assiduous labour and serious research, drawn from documents belonging to the subject and concerning all known Masonic rites. Independently of these rituals the rite possessed some precious archives and some manuscripts of great value. Some of these were transferred by the late Ill : Bro : Dr. Morison, 95. to the Grand Lodge of Scotland, where they now are.

The *First Series* of the Rite teaches man the moral part, that study of himself which deserves the beautiful name of lover-of-wisdom, (philosopher), by which these adepts understand that triumph over the passions, which represents the union of virtue with justice and liberty. This series gives the explanation of the symbols, emblems, and allegories, disposing the adept to philanthropy, and shewing that need of assistance which nature has wisely willed that we should have to one another ; the necessity of binding, of living together, of loving, and of never hurting one another ; which principle is the base of society, and the duty of men amongst themselves.

The *Second Series* teaches the natural sciences, philosophy, and history, and the most universal Masonic Rites; practically giving the explanation of the poetic myths of antiquity, and the state of nature most convenient to man.

The *Third Series* makes known the complement of the historic part of philosophy, which includes the immortal elements belonging to the human mind; studying the religious myth of the different ages of humanity, and all those parts of science which are named occult or secret; it develops the mystic and transcendent part of Masonry, forming a composition of esotericism and high mysteries, and admitting the most advanced theosophic studies.

A modern writer upon law has observed that there are but two subjects capable of filling the entire life of man, and preserving every faculty in vigour,—jurisprudence and metaphysics; hence the intellectual Mason has in this Rite an inexhaustible fund of employment for his mind.

Each of the before mentioned *Series* is divided into several steps conferring all the degrees of modern Masonry, whilst the last series carries us onward to their derivation in the ancient mysteries, and instructs us in the religious opinions of the enlightened Sages of antiquity, whose wisdom illuminated those early times, and has transmitted a venerable halo to our institution.

Some objections have been made in the Masonic journals to the titles of the order, but these are not one half so ludicrous and misleading as those of the Antient and Accepted Scottish Rite to which the objectors belong; whilst the entire Rite is Archæologically complete, and the Egyptian degrees so entirely narrative as not to imply verbal descent; hence the titles of the Council series, which may seem to some objectionable, need only be taken to indicate that the titled possessor, as a literal fact, has arrived at a stage of knowledge which was formerly the heritage only of the Sacred Hierophants of Egypt. In their unaltered state the ceremonials shew a wonderful acquaintance with the Egyptian system of between five and ten thousand years ago, as in the last few years it has been developed to our wondering eyes by Champollion, Lepsius, Bunsen, Birch, and other Egyptologists. Isis—nature, is the symbol of the Chamitic land, which according to the evidence of Antient Masonic documents, is the foster-mother of the Craft and of Geometry.

# THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS.

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## PART II.

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# FRANCE.

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On the 7th July, 1838, the Brother J. E. Marconis was elected Grand Hierophant by the members composing the Masonic Rite of Memphis. 1

The Bro. Marconis arranged the documents which the rite then possessed into 90 degrees, divided into three series, and subdivided into seven classes of discourse under the denomination of Lodges, Chapters, Areopagus, Senates, Consistories, and Councils.

On the 25th September, 1838, was held the first assembly of the Supreme Power of the Order, it was proclaimed the 5th October of the same year, and the Grand Hierophant installed the three Councils, which the Rite then possessed under the denomination of Sanctuary of Memphis, Mystic Temple, Sovereign Grand Council Administrative. 2

The Sanctuary of Memphis, 93 degree, was composed of a Grand Hierophant and of six Patriarch Conservators of the the Order, nominated for seven years.

The Sanctuary is charged with the general government : to it belongs the right of constituting Lodges, Chapters, Areopagi, Senates, Consistories, and Councils, and the direction of their labours.

1. See the Patent at the house of Bro. Marconis.
2. See the Statutes General of the Order.

*Members of the Sanctuary of Memphis.*

1. The Thrice Ill : Bro : Marconis, Man of letters, *Hierophant Supreme Chief*, 95 and last degree.
2.       ,,       ,, Delapline, ex-Surgeon of Marine, Grand Chancellor.
3.       ,,       ,, Audibert, M.D., Mem. of the Institute, *Sublime Odos*, Chief of the Scientific Section.
4.       ,,       ,, Moutet, Man of letters, *Sublime Edda* (Sec. Genl.) Interpreter of Traditions.
5.       ,,       ,, the Baron de Poederlé, Rentier, *Sublime Vacie*, Conservator of Rites.
6.       ,,       ,, Laroussie, Rentier, Mem. of Legion of Honor, *Sublime Pliste*, Interpreter of Hieroglyphics, Symbols, Emblems, and Allegories.
7.       ,,       ,, Morison de Greenfield, Physician to H.R.H. the Duke of Sussex, *Sublime Pampylach*, Gd. Inspector General of the Order.

The Mystic Temple of Sublime Catechists of the Order is composed of a Grand Master, and six Grand Officers called Philosophers, appointed by the Sanctuary for five years ; it is employed in watching over the instruction, and to develop the dogmatical, moral, scientific, mystic, and transcendant part of Freemasonry, forming an exposition of the esoterism of the high mysteries.

*Members of the Mystic Temple, 92°.*

1. Henry de Payen, Man of letters, Grand Master, President.
2. Auguste Amic, Man of letters, Sublime Bard, (Orator.)
3. J. Rousseau, Captain d'état Major, Mem. Legion of Honour, Sublime Annalist.
4. The Baron de Braunecker, Annuitant, Sublime Ized, Catechist of the Order.
5. Honoré Gazay, Member of the Legion of Honour, Messenger of Science.
6. J. Labreau, Chef du Batallion en retrait, Mem. Legion of Honour, Sublime Hieroceryx, (Guardian of Sacred Things.)
7. Villante de Laforêt, Sublime Saronide, Philanthropist.

*Sovereign Grand Council of Inspector Regulators of the Order, 91°.*

The Sovereign Grand Council is composed of seven members, a President and six dignitary Officers for five years : it is employed in the administration of the Order, and in the supervision of Lodges owing obedience to the Masonic Rite of Memphis.



*Members of the Sovereign Grand Council.*

1. The Thrice Ill : Bro : Moreau, Mem. of the Leg. of Hon.,  
Annuitant, *Sublime Dai*, President.
2.       "       "       J. B. Fabre, Annuitant, Sublime Zerd-  
ust, (Orator.)
3.       "       "       Lamerlière, Man of letters, Sublime  
Hierotolista, (Secretary.)
4.       "       "       George Feltmans, Sublime Thabon;  
(Verifier.)
5.       "       "       Theodore Pons, Annuitant, Cistophore,  
(Archivist.)
6.       "       "       Henaud d' Augy, Proprietor, Sublime  
Lamas, (Inspector Regulator.)
7.       "       "       J. Ruaux, Annuitant, Sublime Cubage,  
(Administrator.)

All decisions emanating from the Supreme Council are only authoritative when confirmed with the Seal of the Grand Hierophant and *vised* by the Grand Chancellor of the Order.

The Lodge "La Bienveillance" was founded by the Brothers Wittebole, Jeweller to the King; Vandelaer, Employe of Court of Accounts; G. Lits, Agent; Delparte, Proprietor; George Feltmans, Gloden, Secretary of the Royal Academy of Music; J. Polls, Rentier, &c., installed at Brussels, March 21st, 1838, by Bro. J. Et. Marconis.

The Chapterial Lodge "*De Heliopolis*," was founded at the Orient of Brussels by the Bro. Francois Kaekenbeeck, Rentier; Corbisier, Clerk; Ch. Pichler, Artist; Pierre Mutel, Clerk; Ant. Adam, M.D.; Veyrat; Van Laethem; the General Mélinet, &c., installed by Bro. Delacour, Representative of the Order, Dec. 6th, 1839. A part of their archives have been deposited in the Grand Orient of France.

The Lodge "*De Osiris*," founded at the Orient of Paris, 11 Rue de Jour, by the Bros. Gabriel Mathieu Marconis de Negre, rentier; Eugene Houille, Agent; Antoine Delcour, Clerk; Ruaux, Manager of Lafitte & Galliard; Louis Deligne, Agent; Silvain, M.D.; De Lacombe; Napoleon Josset; Hurel, Professor; Vanderdote, Prof. Gen. of the Messageries; Roy, M.D.; Alphonse Letrillard, Clerk, &c., installed the 21st June, 1838, at the Prado, and in 1839 published its tableau composed of 54 members.

The Lodge of the "*Disciples of Memphis*," (originally founded at Montauban, 70, Rue Lacapelle, the 30th April, 1815, by the Bros. Honis; Gabriel Mathieu Marconis de Negre; the Baron Dumas; the Marquis de Laroque; Hippolyte Labrunie; J. Petit, &c.; constituted the 23rd May of the same year, and declared asleep March 7th, 1816, a portion of this lodge started afresh under the Grand Orient in 1826,) revived its working at the Orient of Paris, the 21st

March, 1839, and was installed in the Temple of the "Rue Grenelle Saint Honore by the Bro. Jacques Étienne Marconis, Man of letters, born at Montauban, the 3rd January, 1795 ; Napoleon Moutet, Man of letters ; Henry de Payan, Rentier ; Audibert, M.D., Professor and Member of the Institute ; Honore Gazay, Member of the Legion of Honour ; the Baron Adolphe de Poederle ; Morison de Greenfield ; Auguste Amic, Man of letters ; Henault d' Augy ; Boire Massener ; de Lamerliere, Man of letters ; Justin Rousseau, Member of the Legion of Honour ; Delapline, M.D. (Medal of Honour) ; Moreau, Cap. d'etat Major, Member of the Legion of Honour ; Larousie, Member of the Legion of Honour ; Leon d'Abrantes Man of letters, &c.

The Chapterial Lodge "*Des Philadelphes*," was founded at the Orient of Paris by the Bros. J. Et. Marconis ; Adrien Roger ; d' Chavigny ; J. Bap. Fabre ; Aug. Forfilier ; Gay, Member of the Legion of Honour ; the Baron de Braunecker ; Aug. Garnier ; Alexander Milan ; de Heneau ; Charles Saulnier ; Hippolyte Rivernon, Professor ; Theodore Pons, Rentier ; Frederick Grantigein ; Joachim Burnet ; Pichon, Professor ; Alph. Labelle ; Auguste Schaffesner ; Courserand, M.D. ; Armant ; Juspart, Professor ; Gruinier, Member of the Legion of Honour ; installed in the Temple of the Rue de Grenelle St. Honore, the 21st May, 1839.

On November 27th, 1839, the three Councils of the Order were informed that M M. Bedarrides, Chiefs of the Rite of Misraim, had solicited from the M. the Prefect of Police, the closing of all Lodges of the Rite of Memphis, which they denounced as political reunions. This Magistrate not having acceded thereto, the brothers Bedarride wrote a pamphlet against the Grand Hierophant, who in presence of all the members of the Rite proved by authentic documents, the nullity of these malevolent attacks, emanating from a well characterised spirit of jealousy.

The Chapterial Lodge "*des Chevaliers de la Palestine*," founded in the Valley of Marseilles, by the Bro. Roux, proprietor ; Dumas, Secretary General to the Prefecture ; Darbec, Armateur ; Moses, Agent ; Engène Mayer, Clerk ; Pisarello, Artist ; Decugis, Agent ; Molinard, Agent ; Estienne, Agent ; Auguste Verron, Clerk ; Francois Coquet, Merchant ; A. Burg, Merchant Tailor ; installed the 21st November, 1840.

The Chapterial Lodge "*Les Lectateurs de Menes*," was founded by the Bros. Netter ; Theofile Dubois, Clerk ; Felix Lebrun, Annuitant ; Rosas, Barrister ; Henry Hadancourt, Merchant ; Victor Durban, Clerk ; Prosper Soulent, Clerk ; Joseph Dauphin, Lemonadier ; Auguste Marie Tauriac, Captain en retraite ; Francois Richois, Annuitant ; Auguste Laurillard, Watchmaker ; J. Collet, Dealer in Bronzes ;

Joseph Edward Riess ; Morizot, Professor ; Morel, Annuitant ; J. A. Dutrois, Mechanic ; Emanuel Mayer, Merchant ; Hippolyte Vales ; Isoire Massennt, Annuitant, &c. This Lodge was installed by the Thrice Illustrious Bro. Marconis, Dec. 25th, 1840.

On the 15th June, 1841, permission was refused without any well grounded motive, to reassemble the numerous adepts of the Rite of Memphis, and the Grand Hierophant was forced to put all the Lodges which existed in France to sleep.

The supreme power of the Order composed of 21 members and divided into three sections, did not cease its work until 1842.

During a period of seven years the Grand Hierophant published "Les Delassements de l'esprit humaine," "L'initiateur aux Mysteries de l'antiquite," and "Le Journal del' Europe Litteraire et Scientifique," &c., &c.

We have said that the Masonic power of the Rite of Memphis ceased work in 1842, but before it was declared asleep, it established a Council of seven members under the distinctive title of the "Mystic Temple," 95th and last degree of the Order : to wit—

1. The Grand Hierophant, J. Et. Marconis.
2. The Grand Chancellor, Henry Delapline.
3. The Chief of the Scientific Section, J. Eug. Audibert.
4. The Interpreter of Traditions, Henry de Payen.
5. The Conservator of Rites, de Larousie.
6. The Chief the Mystic Section, Honoré Gazay.
7. The Grand Inspector of the Catechists, the Baron de Poederlé.

The mission of this Mystic Temple was the preservation of the Archives, and the propogation of the Rite of Memphis in all countries of the world, and to give it real power the following Article 26 was added by a unanimous vote to the General Statutes of the Order :—

" Art. 26.—In case of circumstances in the interest of  
 " the Masonic Rite of Memphis the Grand Hierophant can  
 " give a special decision, which must be registered in the  
 " BOOK OF GOLD declaring that it was urgent, and in this  
 " position take such measures as he may judge convenient in  
 " the interest of the rite, and the execution of which shall be  
 " subject to no other formality than the *visé* of the Grand  
 " Chancellor of the Order. Every action not invested with  
 " this formality is nul."

On the 5th day of March, 1848, the Rite of Memphis revived its work at the Orient of Paris, and the Grand Hierophant installed the three Councils composing the supreme power on the 25th of the same month. The decease

of several old members of the Supreme Council of the Order having compelled a new organization, it may be useful to make known their names to our readers :—

The MYSTIC TEMPLE, 95th and last Degree of the Order, is composed of a Grand Hierophant, named for life, and of the six Patriarchs to wit :—

1. The Grand Hierophant, J. Et. Marconis, Man of letters.
2. P. Grand Chancellor, Henry Delapline.
3. P. Chief of the Scientific Section, Ferdinand Moreau, Annuitant, Mem. Leg. Hon.
4. P. Interpreter of Traditions, Justin Rousseau, Rentier, Mem. Leg. Hon.
5. P. Conservator of the Rites, The Baron de Poederlé, Rentier.
6. P. Chief of the Mystic Section, Esprit Hubert, old Councillor of Prefecture.
7. P. Grand Inspector of Catechists of the Order, Mensa de Villa, Capt. d'etat Major, Commander of the Order of Malta.

All science and light emanates from the Mystic Temple.

The Sanctuary of Memphis governs the Order and is composed of a Grand Master and six Patriarchs, 95°.

1. The Sublime Dai (President,) Jean Auguste Gabriel Gustave de Peterson, Rentier.
2. The P. Sublime Odos (Orator) Benjamin Netter.
3. The P. Sublime Edda (Secretary) Eugene Lelabourer, Rentier.
4. The P. Sublime Zacoris (Treasurer) P. J. B. Joubert, Employe comptable.
5. The P. Sublime Legislatteur, J. Maillard, Advocate.
6. The P. Sublime Guardian of Seals, &c., H. Pradel, Rentier.
7. The P. Sublime Inspector Regulator General, J. Merle, Man of letters.

To the Sanctuary belongs the sole right of constituting the working bodies of the Rite of Memphis and of directing their labours.

The Sovereign Grand Council General Administrature of the Order, is composed of a President and six Dignitaries, Princes of Memphis, 94° to wit :—

1. The President, The Thrice Ill. Bro. Eugéné de Lamerliere.
2. The Annalist, „ „ J. B. Fabré, Employe Comptable.
3. The Administrator „ „ J. Et. Hilarion Silvestre, Insurance Director.
4. The Verificator „ „ Tondeur, Man of letters.
5. The Treasurer „ „ Saunier, Proprieter.
6. The Archivist (Guardian of Seals) Thrice Ill. Bro. Michaux.
7. The Inspector Verificator „ „ Emile Genevoix Pharmacist.

The Chapterial and Areopagite Lodge "*The Disciples of Memphis*," recommenced work at the East of Paris the 21st April, 1848, and the Chapter presided over by the Ill. Bro. Harant Gazard was reinstalled the 29th of the same month. The Philosophical Grand Chapter was comprised at this period of 45 members to wit :—Harant Gazard, Eugene Daroux, Henry Chapelet, Hippolyte Bard, Prosper Jammes, Auguste Lefore, Baptiste Vignier, Nicholas Adam Picard, Jacques Bounardel, Louis Florian Derecusson, Eugene Garnier, Tony Merlanchon, German Sourcery, Louis Perrin, Desire Rivel, Charles Saulnier, Baptiste Roux, Hippolyte Riveron, J. Collet, Leon Jaybert, Emmanuel Mayer, Paul Verdier, Michel Muller, Narcisse Francois Allen, Adolphe de Heneau, Auguste Leflis, Auguste Langlois, Pierre Frassines, Jean Baptiste Coquet, Pancere de Chavigny, Désiré Reither, Auguste Morizot, Adolphe Layssard, Floquet, (Advocate,) The Baron Eugene Guillemot, Joseph Edmond Riess, Jean Antoine Dutrois, Pierre Francois Morel, Adolphe Voeumard, Auguste Coquerele, Achille Fiengon, Auguste Augier, Pierre Auguste Cathelaine de Brotonne, (Lawyer.)

This Chapter is placed at the summit of the Lodge Hierarchy ; it personifies in some sort the Sacerdotal part of the Order, and possesses in its GOLDEN BOOK mysterious symbols and arcana unknown to the greater part of the initiates. Its principal mission consists in the study of the religious myths of the different ages of humanity, and in the most arduous investigation of all that belongs to Theosophy and high philosophy. Depositary of the holy doctrine, it is still further charged with the development of the dogmatical and moral part, for the instruction of the Lodge, and the edification of the brethren. I

In 1849, the Order published its General Statutes, with a portrait of the Grand Hierophant—" *La Sanctuaire de Memphis*, Par J. E. Marconis de Negre, (Bruyer, 259, Rue St. Martin.)" The Order is here regulated by five Supreme Councils as follows :—

1. The Sovereign Sanctuary, where is found the venerated ark of the traditions.
2. The Mystic Temple, Grand Empire of the Sov. Princes of Memphis.
3. The Liturgical College, the name expressing its object.
4. The Sovereign Grand Consistory General of the Sublime Princes of Masonry.
5. The Supreme Grand Tribunal of Grand Defenders of the Order.

1. The whole of pages 9-15 have been translated almost verbatim from the Masonic Journal of 1864, called "*La Ruche*."

From this period the Rite continued to prosper and spread, establishing itself in various parts of the world. In 1856, the T. J. Bro. Marconis established the Order in America, and in 1860 he records in the "Masonic Pantheon," that the New York chapter, of the Masonic Rite of Memphis included the number of 100 Past Masters, under the rule of the Illustrious Bro. David MacClellan. In 1862 the T. J. Bro. Marconis gave the highest degree of the Order to Ill: Bro. Harry J. Seymour, with a Charter empowering him to act as Grand Master of a Sovereign Sanctuary for the Continent of America.

At length the T. J. Bro. Marconis surrendered the title of Grand Hierophant, and vested the control of the Antient and Primitive Rite in the Grand Orient of France, the higher grades being confined to the "Grand Council of Rites," and recognized as a portion thereof. In 1864 "La Ruche" reports—"We are happy to announce that the Brothers George Phillipesco and Constantine Cretziano have merited by their zeal and their good Masonic conduct *l'Alidée*."

The Grand Orient of France acknowledged the legitimacy and continued existence of the Rite of Memphis in America by *viseing* the Charters thereof in due form. In 1865 the G. M. of the Grand Orient of France, Marshal Magnan, appointed representatives with the Sovereign Sanctuary of America; whilst in 1857 we find the following in the *Official Calender of the Grand Orient of France*. (See page 251) *Proceedings of 1857* :—

"Soverain Sanctuaire du Rite de Memphis :—

"Grand Master—Harry J. Seymour.

"Grand Chancellor—John W. Simons.

"Grand Secretary—J. B. Taylor.

"Grand Representative of the Grand Orient of France, near  
"the Souverain Sanctuaire de Memphis. Robt. D. Holmes."

It is deeply to be regretted that owing to a misunderstanding in which the Grand Orient of France was clearly and Masonically in the wrong, the Sovereign Sanctuary of America withdrew from all representation, and the Bro. Thevenot, the G. Secretary of the former body, pathetically but ingeniously records his sorrowful complaint in an English Journal of 1872, that the Antient and Primitive Rite of Masonry had ever been constituted in America, or transferred from that country to Great Britain and Ireland; our own regret is that Brother Masons are often no more candid, straightforward, or tolerant than the profane, and often very much less so.

# THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS.

## PART III.

# AMERICA.

JACQUES ETIENNE MARCONIS DE NEGRE, in person, established the first organization of the Antient and Primitive Rite of Memphis, in New York City, November 9th, 1856, by the name and title of "A Supreme Council, Sublime Masters of the Great Work, Ninetieth Degree."

### OFFICERS.

- Ill. Bro. John Mitchell, 95 · ..... Sublime Dai.  
 „ Samuel D. Wilson. 95 · ..... First Mystagogue.  
 „ Wm. F. Dubois, 93 · ..... Second Mystagogue.  
 „ J. Franklin Wells, 94 · ..... Orator.  
 „ John Hanna, 94 · ..... Secretary.  
 „ Geo. T. Dollinger, 94 · ..... Grand Expert.  
 „ Theophilus Pratt, 95 · ..... M. of C.  
 „ John M. Atwood, 95 · ..... Treasurer.  
 „ David McLellan. 95 · ..... Archivist.  
 „ Anthony Allaire, 94 · ..... Messenger of Science.  
 „ Josiah S. Grindle, 94 · ..... Guard of Sanctuary.

The Most Ill. and En. Brother, MARCONIS DE NEGRE, presented the Council with the provisional Charter or Warrant, entitling the Council to work the degrees to the Ninetieth Degree, inclusive.

At the fifth meeting of the Council, held January 12th, 1857, ten brethren were elected, and received the Ninetieth Degree, in Antient and Primitive form, viz: Ill. Bro.—

Nehemiah Peck .....	Polar Star Lodge, No. 245, N.Y.			
John Brown, .....	Lafayette	„	„	64, „
E. T. Harris .....	Silentia	„	„	198, „
David Cochran .....	Lebanon	„	„	191, „
Daniel Sickels, .....	Excelsior	„	„	195, „
M. L. Mann .....	Lilly	„	„	342, „
Charles Scholly .....	Puritan	„	„	339, „
Charles D. Brown .....	New York	„	„	330, „
W. Horwitz, M.D. ....	Mystic Tie	„	„	272, „
John W. Cochran .....	Eastern Star	„	„	227, „

A Mystic Temple, Sovereign Grand Council General, Ninety fourth Degree, with Ill. Brother David M'Clellan, Ninety fifth Degree, as Sovereign Grand Master General was organized in 1857, and Charter granted by the Ill. Brother Marconis de Negre ; since that time these bodies have been, and are now, in active operation.

COPY OF THE ORIGINAL CHARTER, 90TH DEGREE.

*A La Gloria Du Sublime Architect des Mondes. Au Nom Du Grand Hierophant Salut Sur Les Points Du Triangle. Respect a l' Ordre.*

The Grand Hierophant, Sub. Mas. of the L. Sacred Depository of the traditions, Sup. Chief the Order, Great E. of the S. C., Sub. Com. of the three Legions of the Knights of the O., Member of the Alidee, decorated with the great star of S. of Eleusis, President of the Mys. 96th and last Degree, Honorary Grand Master of the Philosophical Persian Rite, one of the Grand Coms. and Inspectors of the Rite of Misraim, Honorary Member of the Sup. G. Council, and Sovereign G. Consistory of the Antient and Accepted Scotch Rite, and the members composing the Celestial Empire of the Masonic Rite of Memphis :

Declare regularly constituted the Supreme Council of the Sub. Mas. of the G. W., sitting in the Valley of New York let all know :

That this Council is authorised, 1st—to take the title of Sup. Council of the Mas. of G. W. 2nd.—To work the 90th Degree of our Antient and Venerated Rite. 3rd.—To fix the price of the receptions, affiliations, and cotisations. 4th.—To confer the aforesaid Degree on each Mason who shall possess the qualities required by our Masonic laws. Let all equally know that this Sup. Council is exempt from all contribution against the Celestial Empire, and that the number of its members is unlimited. The Sublime Dai is appointed for seven years : he must comply with and obey the general statutes and rules, and cause them to be respected ; he must execute the labours as indicated in the rituals, and establish conferences in order that all active members may enjoy the scientific instruction of the 90th degree. The Sublime Dai is bound to deny entrance to the temple to any brother not clothed with the Masonic costume of his degree ; to any brother who shall not properly present himself ; and to any, not actual members, who shall not be bearer of a title (certificate) in due form.

The Very Illustrious and Very Enlightened Brother John Mitchell, being one of the principal founders of the aforesaid Council, the G. Hierophant declares with the advice of the Patriarchs, Chiefs of the Order, that he shall keep the presidency seven consecutive years, and that he may be re-elected.



In consequence of which we invite all Masons who shall see the present writing to acknowledge to the aforesaid Council, the rights and privileges which are granted to it by our General Statutes.

Given and approved in our Sanctuary where reposes peace, virtue, and the plenitude of all good.

VALLEY OF PARIS, the 7th day of the 5th month of the true light 000,000,000 1856, (Er. Vul.)

G. Arch. Keeper of the Seals, the Baron Otto de Braunecker, 95° (fol. 354, No. 469.)

The G. Hierophant S. M. of L. Sup. Chief of the Order, J. ET MARCONIS DE NEGRE, 96°.

Enregistered by us, G. Secretary.

B. NETTER, 95°	RANVEH, 96°.
B. VALLAINT, 95°	L. ROLLIN, 95°.
W. B. HANSO, 95°	DE NILLA, 95°.
SALARIER, 95°	DELIGNE, 95°.
RADITOR, 95°	DELALLAINE, 95°.
LAMARTINE, 95°.	

#### COPY OF CHARTER OF THE 94TH DEGREE.

*Au Nom du Grand Hierophant—Sous les Auspices du G. Empire de l'ordre Mac. de Memphis.*

A tous les Macons repandus sur deux Hemispheres Salut Amitie Fraternitie.

A toutes les loges, a tous les Chapitres, Areopages, Senats, and Conseils travaillant notre Rit Antique et Primitif.

*Union, Prosperite, Courage, Force, Tolerance.*

Nous G. Hierophant Sub. Maitre de la L., Chief. Sup. et membres composant le Sanctuaire des Patriarches Grand Conservateurs de L' Ordre, Declarons Constituer par les presentes un Conseil Sup. du 94th degree, ce Souveraine Grand Conseil General est autorise a travaille du 1er 94th degree de l'ordre a la Valee de New York, Sous la Presidence de notre T. En. et T. Ill. F. David McLellan, L'un des Pat. G. Conserveurs de L'Ordre, membre honoraire du G. Empire, Prince de M, etc., etc., 95th degree. En consequence le Souveraine Grand Conseil General, est autorise a founder des Loges, Chapitres, Areopages, Senats, et Conseils Jusque au 90th degree, en ce Conformant a l'article 29, titre 3 des Statuts Generaux de notre rit Antique et Primitif.

Nous invitons, prions et ordonnons a tous les Loges, Chapitres, Areopages, Senats et Conseils, que ces presentes Veront de reconnaitre le sus, dit Conseil en cette qualite, et d'accueillir favorablement tous les actes emanus de sen sein, a moins qu' ils ne soient contraires a nos lois sacrees, desirant que nos Ateliers, accordent un accueil beinveillant a tous les ff. que se presentment de leur part avec un titre en borne et

due forme et qu'ils recoivent les honneurs dus a leurs qualites maconiques, etc., le Souverain Grand Conseil General est autorise a faire un reglement particulier pour son administration interieure, et a fixer le prix des initiations, augmentation de salaire, des Diplomes, Brefs et Patentes.

Considerant que en Vertu d'une decision speciale du G. Hierophant Chef Sup. de l'Ordre declaront qu, il y a urgence, conseil representatif de l'Ordre pour les etats Unis D. Amerique. Fait dans notre Sanctuaire ou repose l'arche Venir des traditions lien eclaire d'un rayon divin ou regnent la paix et la plenitude de tous les biens. Vallee de Paris, le 7r Jr, du 10e m, l'an de la V. qu. 000 000 000 1857.

MARCONIS DE NEGRE, G. H. Chef. Sup. 96.

Enrege, Par nous G. Chanceliere del'Ordre Y. Rouvel, 95, B. Netter 95, E. Samson, Jr. G. C. G. D. L. 95.

Energie, sur Notre Grand Livre D'or, Delaplaine, 95.

Marconis de Negre issued the following notice to the Craft April 17, 1857.

To the Masonic Fraternity of the United States :

We hereby certify and proclaim that we have constituted a Supreme Council (entitled the "Sovereign Grand Council General,") in the Valley of New York, of which David McLellan, P. G. C. of the Order, member of the Grand Empire 95th degree, is the Sov. Grand Master. This Council alone possesses the sole and supreme administrative power of the Masonic Rite of Memphis in the United States of America ; also the power and right to establish lodges, chapters, areopages, Senates and Councils in the different valleys of the same. We furthermore declare, conformably to the General Statutes of the Order, that all titles and demands not vided by the Sov. Grand Master, are null and void.

MARCONIS DE NEGRE,  
Grand Hierophant, 96.

At the sixteenth meeting of the Council, held March 25th, 1857, the Ill. Grand Master General notified the brethren that Ill. Bro. Marconis De Negre was about leaving New York for his native land, and offered the following resolution, which was unanimously adopted, viz :—

*Whereas*, Our Most Ill. and En. Grand Hierophant is about to return to his home in France, and in consideration of the distinguished favors he has with such liberal hands been pleased to shower upon us ; it is

*Resolved*, That the sincere thanks of the officers and members of this S. Council, Ninetieth Degree be, and is hereby tendered him, and the expression of the hope that he will believe us anxiously solicitous for his safety and well being in

his journey, wishing that the Supreme Architect of the Universe may take him under his especial care and long preserve him a monument of every Masonic virtue.

*Resolved*, That a copy of the above be presented to Ill. Bro. Marconis de Negre.

At the 17th meeting of the Council, April 17th, 1857, the following brethren were initiated as members of 90th degree, one of them being Harry J. Seymour, the present Past Grand Master of America :

Chas. Yallalee, Munn Lodge, 190, N. Y.; O. L. Tilden, Lily Lodge, 342, N. Y.; J. S. Underhill, Polar Star Lodge, 227, N. Y.; Robert Spear, Eastern Star Lodge, 227; Harry J. Seymour, New York Lodge, 330; Charles J. Dodge, Benevolent Lodge, 28; John C. Webb, Eastern Star Lodge, 227; John McKenzie, Polar Star Lodge, 345; T. S. Vaughan, J. D. Willard Lodge, 250.

Bodies were instituted of which the English order has no mention.

In 1861, a Senate for New England, of Knight Hermetic Philosophers, 42° was organised, with Ill. Bros. J. D. Jennings, 94°; A. K. P. Welch, Samuel C. Lawrence, and others, as the First Officers.

Ill. Brother David M'Clellan's term of office having expired by limitation, the original Charter, 94° was by him given up to Ill. Brother Seymour, who was then acknowledged by the Brethren as the head of the Rite in America. Prior to our unhappy civil war, Brother John Mitchell (killed at the battle of Williamsburgh,) also had given to Ill. Brother Seymour with the consent of the Brethren, the Original Charter of the Supreme Council 90°.

In July 1862, Brother Harry J. Seymour visited Paris, where he received from Marconis de Negre the 96th and last degree, and obtained a Patent or Charter to found and organize a Sovereign Sanctuary, 95°; also to organize Chapters of Rose Croix, Senates, Councils and Grand Councils General, and appointing Brother Seymour Grand Master, *ad vitam*, of the Rite of Memphis for America. The Grand Orient having *vised* the said Charter September 3rd, 1862, and duly enregistered the same document under its Broad Seal, and the Seal of Brother Thevenoux, Grand Secretary General, and also numbering it as No. 28,911, in the Grand Book of Seals of the Grand Orient of France.

In June 1863, the Thrice Ill. Sov. Grand Master, HARRY J. SEYMOUR appointed the following Eminent Masons as Officers of the Sovereign Sanctuary, 95°: Ill. Brother John J. Crane, M. D., P. G. M., State of New York, as Gr. Admin. Gen.; Ill. Bro. J. B. Yates Somers, 95°, V. E. G. Com. Gr.

Encamp't., State of New York, as Grand Keeper Gen. of the Rite; Robert D. Holmes, 95°, M. W. Grand Master, State of New York, as Gen. Grand Expert; H. F. L. Bunting, 95°, Grand Master General of Ceremonies; Peter W. Neefus, 95°, Grand Treasurer General; George F. Woodward, M. D., 95°, Grand Examiner General; Thomas Picton, 95°, Grand Secretary General; Abram G. Levy, 95°, Grand Inspector General; Charles C. J. Beck, 95°, Grand Chancellor General; J. Franklin Wells, 95°, Grand Keeper of the Temple.

OSIRIS SENATE No. 1 of Connecticut, was organized by Ill. Brothers James L. Gould and John Sheville, November 1862, at Bridgeport, Connecticut.

HOBOKEN SENATE No. 1, of New Jersey, was instituted at Hoboken the same month.

A Sov. Grand Council General, MYSTIC TEMPLE, for New England, was organized June 30th, 1863, with the following Officers who were appointed for five years; A. K. P. Welch, 95°, Grand Master of Light; Samuel C. Lawrence, 94°, Grand Annalist; Charles C. Southard, 94°, Grand Examiner; Caleb C. Allen, 94°, Grand Keeper of Rites; James C. Bullen, 95°, Grand Ceryce; Benjamin F. Nourse, 94°, Grand Treasurer; John D. Jennings, 95°, Grand Representative.

In August 1863, SESOSTRIS SENATE, No. 2, State of New York, was established in the City of Brooklyn, N.Y., John B. Harris, 95°, S. G. Commander; R. W. Dockson, 93°, Sen. Knight Interpreter; John Ellard, 91°, Jun. Knight Interpreter; Bradley Parker, M.D., 91°, Orator; and 46 other Sir Knights.

At the request of Ill. Brother John J. Crane, M.D., 95°, the 95th degree was conferred on R. W. Brothers Stephen H. Johnson and John L. Lewis, June 10th, 1864, and upon R. W. Brothers Clinton F. Paige and Orrin Welch, June 11th, 1864.

ZOROASTER SENATE No. 3 of New York, was instituted, and the Officers installed, July 31st, 1864: Andrew M. Underhill, Sub. Grand Commander; Alvin Graff, S. Knight Interpreter; Edward Bouton, J. Knight Interpreter; Dominicus Snediker, Orator; J. H. Le Bau, Recorder; Horatio N. Carr, Archivist; Sewall Fiske, Sentinel.

HERMES SENATE No. 1 of District of Columbia, at Washington, was instituted September 5th, 1864: Rev. Robert M'Murdy, 95°, Sub. G. Commander; John F. Sharretts, 94°, S. Knight Interpreter; Z. D. Gilman, J. Knight Interpreter; Hon. Alexander W. Randall, Orator; Hon. Green Adams, Archivist; W. P. Dole, Recorder.

The Senate of Knights Commanders of the Temple, was re-organized as SAMOTHRACE SENATE No. 1 of New York, June 7th, 1865 : Abram G. Levy, 95 ; Sub. G. Commander ; W. P. Patten, 95 ; Sen. Knight Interpreter ; John Hanna, 95 ; Jun. Knight Interpreter ; Thomas Bennet, 91 ; Orator.

SEYMOUR SENATE No. 2 of Washington, D.C., was instituted August 7th, 1865 : J. H. Rathrone, S. G. Commander ; R. T. Campbell, Sen. Knight Interpreter ; E. W. Francis, Jun. Knight Interpreter ; John R. Thompson, Orator.

The Sovereign Grand Master General visited the Sixteenth Triennial Convocation of the Grand Encampment of Knights Templars of the United States, held at Columbus, Ohio, on the 5th, 6th & 7th days of September, 1865 ; and there conferred the Degrees of the Rite with the assistance of Ill. Brother Sheville of New Jersey, and James L. Gould, of Connecticut, upon William E. Harvey of Nebraska ; Wm. C. Munger of Kentucky ; and the following Brothers of Ohio :—William B. Thrall, P. G. H. P. of Ohio ; Thomas Sparrow, Grand Master of Ohio ; Wm. S. Phares, Wm. A. Hershisser, Edward West, Felix N. V. Spice, William H. Foster, Lucian G. Thrall, Gustavus A. Doren, and Dolphin G. Smith.

At Buffalo, N. Y., Brother Harry J. Seymour conferred the 90th degree upon W. Brother Henry Waters, of Hiram Lodge ; Calvin C. Burt, of Alpha Lodge, Keyport, New Jersey, received the 90th degree the same time, September 14th, 1865.

SOCRATIS SENATE No. 4 of New York, was instituted in the Fall of 1865 : Ill. Brother P. S. Haines, 95 ; Sub. Grand Commander ; Ill. Brother G. F. Wiltsie, 94 ; Sen. Knight Interpreter ; H. M'Cutcheon, 91 ; Jun. Knight Interpreter ; J. C. Chapman, 91 ; Orator.

The First Chapter of Rose Croix, GRAMERCY No. 1, was instituted June 1865, with W. P. Patten, 95 ; M. W. ; J. O. Halsey, 94 ; Sen. Knight W. ; H. M. Clark, Jun. Knight W. ; J. H. Forshay, Orator ; F. C. Van Orden, Knight C. of G.

GEORGE WASHINGTON CHAPTER No. 2, was organized the same month ; Andrew M. Copeland, M. W. ; W. T. Lloyd, Sen. Knight W. ; J. Lovelock, Jun. Knight W.

An official communication from the Grand Orient of France, dated Paris, May 1st, 1865, No. 314, Vol. 30 of Correspondence, was received by the Sovereign Sanctuary, notifying that body of the appointment by his Excellency the Marshal Magran, Grand Master of France, of M. W. Bro. Robert D. Holmes, as Grand Representative of the Grand Orient of France, near the Sov. Sanctuary ; also a letter of thanks and acceptance, of Grand Representative of the Sov. Sanctuary, near the Grand Orient of France, from Ill. Bro. Heullant.

Copy of appointment of R. W. Robert D. Holmes, a  
Grand Representative :

Grand Orient of France, Supreme Council of France, and the  
French possessions.

Ill. Bro. Robert D. Holmes : Paris, May 1, 1865.

I have pleasure to inform you, that in compliance with the wish of the Grand Officers of the Rite of Memphis, our Grand Master, Marshal Magnan, has appointed you Representative of the Grand Orient of France, near the Grand Sanctuary of Memphis, sitting in the Valley of New York.

I feel assured that this appointment, upon which I congratulate you, will be fruitful in happy results for our Order, and for Masonry in general.

Accept, illustrious Sir and Brother, the assurance of our distinguished consideration and brotherly love.

CUSSOIS,

Deputy Grand Master.

Copy of acceptance of Ill. Bro. Heullant, 33°, Gd. Rep.  
to G. O. of France.

Grand Orient of France,

Ill. Grand Master and Brethren : Paris, April 27, 1865.

I have received with great satisfaction the diploma sent me, and have placed it in my library where my eyes will naturally rest upon it whenever I sit down to write.

I had decided to retire from all official station, and only accepted the post of Deputy Grand Master, when the difficult situation of Masonry in France seemed to call on every Mason for help, but I will act as your representative with all the zeal and devotion at my command.

Accept the assurance of my Masonic sentiments and sincere wishes for the prosperity of our noble institution.

HEULLANT,

Grand Officer. Chancellor of the Legion of Honor.

At a meeting of the Sov. Sanctuary, August 26th, 1865, Ill. Brothers Guiseppe Garibaldi, 33°, Past Grand Master of the G. O. of Italy ; Francesco de Lucca, 33°, Grand Master of the Italian Freemasonry, were elected Honorary Members of the Sov. Sanctuary ; Ill. Bro. Ludovico Frappolli, 33°, was appointed as the Grand Representative of the Sov. Sanctuary, near the Grand Orient of Italy.

An official letter from Ill. Bro. G. Garibaldi, dated "Orient of Caprera, September 26th, 1865," was received, acknowledging the reception of his appointment and acceptance of the same.

Despatches from the Grand Orient of Italy, dated "Turin, October 1, 1865," was received, in which the Grand Master, Francesco de Lucca, and Ill. Bro. Frapolli, accepted the appointments given them by the Sov. Sanctuary, and informing the Sov. Sanctuary that Ill. Bro. John J. Crane, 33°, and the Ill. Grand Mas. Gen., Harry J. Seymour, had been nominated and elected members of the Gd. Orient of Italy.

Ill. Bro. Marconis de Negre having prior to this time surrendered the title of Grand Hierophant, and vested the control of the Antient and Primitive Rite in the Grand Orient of France ; December the 20th, 1865, the Sov. Sanctuary adopted and issued the following :

To the glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America, sitting in the Valley of New York. Salutations on all points of the Triangle. Respect to the Order.

#### EDICT.

TO ALL MASONS TO WHOM THESE PRESENTS SHALL COME,  
GREETING :

*Whereas*, The Grand Orient of France, and the Grand Bodies of the Masonic Rite of Memphis, have mutually agreed that there be but 33 degrees; the 31st, 32nd, and 33rd, of which shall be conferred only by authorization of the Supreme Body; and,

*Whereas*, said agreement was solemnly ratified by the late Ill. Brother, the Marshal Magnan, 33°, Grand Master of Masons for France and the French possessions, and the Ill. Bro. Marconis de Negre, and the officers of the Grand Orient and Rite of Memphis; and

*Whereas*, The Officers and Members of the Antient and Primitive Rite of Memphis, deem it for the best interests of the Rite and Masonry generally, that the degrees be condensed; thereby concentrating the sublime Morals, Symbols, Allegories, Antique Legends, and Philosophical Dissertations into 33 degrees, the better to maintain its unity, exercise benevolence, propogate knowledge, and avoid the difference which unhappily exist in other Masonic Rites;

*Therefore*, We, the Grand Master General, by and with the advice and consent of the Grand Officers of the Antient and Primitive Rite *do hereby agree*, that the Antient and Primitive Rite of Memphis shall consist of 33 degrees, divided as hereinafter designated :—

#### SECTION I.—CHAPTER OF ROSE CROIX.

4th Degree	Discreet Master.
5th „	Sublime Master.
6th „	Sacred Arch.
7th „	Secret Vault.
8th „	Knight of the Sword.
9th „	Knight of Jerusalem.
10th „	Knight of the Orient.
11th „	Rose Croix.

#### SECTION II.—SENATE OF HERMETIC PHILOSOPHERS.

12th Degree	Knight of the Red Eagle.
13th „	Knight of the Temple.
14th „	Knight of the Tabernacle.
15th „	Knight of the Serpent.

16th Degree	.....	Knight Kadosh.
17th	„	..... Knight of the Royal Mystery.
18th	„	..... Grand Inspector.
19th	„	..... Sage of Truth.
20th	„	..... Hermetic Philosopher.

### SECTION III.—GRAND COUNCIL.

21st Degree	.....	Grand Installator.
22nd	„	..... Grand Consecrator.
23rd	„	..... Grand Eulogist.
24th	„	..... Patriarch of Truth.
25th	„	..... Patriarch of the Planispheres.
26th	„	..... Patriarch of the Sacred Vedas.
27th	„	..... Patriarch of Isis.
28th	„	..... Patriarch of Memphis.
29th	„	..... Patriarch of the Mystic City.
30th	„	..... Master of the G.: W.: P.: P.:

### SECTION IV.—OFFICIAL.

31st Degree	.....	Grand Defender of the Rite.
32nd	„	..... Sublime Prince of Memphis.
33rd	„	..... Sov. Grand Conservator of the Rite.

And furthermore, it is declared that the Antient and Primitive Rite do now and forever waive and renounce all claim over the first three or Symbolic degrees, and that no person shall be received unless he be a Master Mason in good standing.

Approved in our Sanctuary,

Harry J. Seymour, 33°, *Sov. Grand Master.*

Henry F. L. Bunting, 33°, *Grand Master General of Cer.*

• Peter W. Neefus, 33°, *Grand Treasurer General.*

John J. Crane, M.D., 33°, *Grand Administrator General.*

John W. Simons, 33°, *Grand Chancellor General.*

Robt. D. Holmes, 33°, *General Grand Expert.*

John J. Thompson, 33°, *Guard of the Sanct.*

Bradley Parker, M.D., 33°, *Keeper of the Golden Book.*

A. M. Underhill, 33°.

John Hanna, 33°.

P. S. Haines, 33°.

James B. Taylor, 33°, *Grand Secretary General.*

COLUMBIAN Rose Croix Chapter No. 3, was organised in June, 1866. Officers:—Ill. Bros. Sir Kt. James Morrow, Most Wise; A. Barnes, Sen. Warden; Jesse T. Dingee, Jun. Warden; John Shannon, Orator; George W. Sloan, Conductor; W. H. Bromley, Treasurer; Wm. H. Jones, Archivist; Chas. S. Abbott, Capt. of the Guard; J. H. Mendenhall, Guard of the Tower; Edwin Reynolds, Prelate; A. F. Carpenter, Organist; Jas. McCaughie, Sentinel; C. B. Abbott, P. McKay, Robert Birnie, Trustees.



**ARCHITECT** Rose Croix, Chapter No. 4, was organized at Yorkville, August, 1866. Officers :—Ill. Bros. Jas. Gorton, Most Wise ; Richard Banfield, Jun. Warden ; W. H. Marshal, Sen. Warden ; Moses Bernhard, Orator ; Richard Schofield, Conductor ; J. T. Van Winkle, Treasurer ; Wm. A. Conklin, Archivist ; Hermon Elstroth, Guard of Tower ; J. A. Pendleton, Capt. of Guard ; W. H. Merriam, Sentinel.

**PRIMITIVE** Rose Croix, Chapter No. 5, was organized in New York, September 7th, 1866. Officers :—Ill. Bros. Sir Kt. Benjamin S. Hill, Most Wise ; Charles Latour, Sen. Warden ; George Russ, Jun. Warden ; Robert Boyd Hardy, Orator ; John S. Loughery, Conductor ; William Scott, Treasurer ; H. Clay Lanius, Archivist ; H. R. Chapman, Capt. of the Guard ; Adam White, Guard of the Tower ; Robert John Somerville, Prelate ; Richard Harner, Organist ; Andrew Ferguson, Sentinel ; J. A. Macdonald, Wm. Fullagar, John T. Davis, Trustees.

**PASSAIC** Rose Croix, Chapter No. 1. of New Jersey, and No. 7 of the Sanctuary, was instituted at Newark, N.J., September 24th, 1866. Officers :—Sir Knight James B. Taylor, 33°, Most Wise ; Wm. D. Rutan, 32°, S. Kt. Warden ; David Ayres, 31°, J. Kt. Warden ; Jacob W. Crane, 31°, Orator ; Wm. Prinver, Treasurer ; Eliphallite Smith, Jun., Archivist ; Edw. Pressinger, Capt. of Guard ; Francis Bell, Guard of the Tower ; David A. Johnson, Prelate ; Wm. O'Brien, Sentinel.

**OLIVE BRANCH** Rose Croix, Chapter No. 6 of New York, was organized at Brooklyn, N.Y., October 17, 1866.

Officers :—Ill. Bro. Sir Kt. Charles Latour, Most Wise ; Ill. Bro. Sir Kt. Henry E. Day, Sen Warden ; Ill. Bro. Sir Kt. J. Windle Fowler, Jun. Warden ; Resp. Sir Kt. A. G. Bishop, Orator ; Resp. Sir Kt. Wm. J. Read, Conductor ; Resp. Sir Kt. H. L. Foote, Treasurer ; Resp. Sir Kt. J. W. Buckbee, Archivist ; Sir Kt. Hiram Bloomer, Jr., Capt. of the Guard ; Sir Kt. Lawrence Tower, Guard of the Tower ; Sir Kt. Rev. H. M. Gallaher, Prelate ; Sir Kt. W. F. Gilbert, Organist ; Sir Kt. J. W. Hastings, Sentinel ; Sir Kts. Wm. McBride, Wm. E. Sprague, J. W. Burnham, Trustees.

**ORIENTAL** Rose Croix, Chapter No. 1 of the District of Columbia, was organized November, 1866.

Officers :—J. B. Will, 32°, Most Wise ; John Lockie, Sen. Kt. Warden ; A. G. Dietrick, Jun. Kt. Warden.

**ANTIEN** Rose Croix, Chapter No. 2, Washington, D.C., was organized November, 1866.

Officers :—John R. Thompson, 33°; Most Wise; Geo. W. Francis, 32°; Sen. Kt. Warden; Stephen A. Doyle, Jun. Kt. Warden; Robert A. Champion, Orator; M. H. Dillon, Conductor; C. F. Jarvis, Treasurer; H. O. Hood, Archivist; M. B. Gordon, Capt. of Guard; Albert Partridge, Guard of Tower; T. Creaser, Sentinel.

The following letter was received by the Sov. Sanctuary:

Peoria, Illinois, December 27, 1866.

"HARRY J. SEYMOUR, Sov. G. M. of the R. of M. of the Valley of New York:

M. W. SIR:—Happening at this city on business, I made the acquaintance of several prominent Masons, who were desirous of forming a Senate of H. P. in this city, and although it was not technically within my jurisdiction, but having in view the good of the Order, and knowing you were anxious to form Masonic Associations, when the requisite number of good brethren could be found :—

I have taken the responsibility of saying to the subscribers of the enclosed petition that you would confer the 90th degree of the R. of M. on them at an early day, and form a Senate of H. P. in this city; and for such purpose I enclose a petition in due form, and hereby vouch for each of the several subscribers as Master Masons in good standing, every way worthy of your confidence and esteem; and I trust and hope that you will ratify and confirm to them the early organisation of a Senate, and as they are anxious to stand at the top of the list of Senates of this State, I hope if possible you will give them Charter No. 1. As I expect to remain here only a few days, you had better confer with Hon. Wm. Rounseville, Editor of the Peoria National Democrat. Please acknowledge receipt of this communication, and your decision at once.

Illustrious Brother and Sov. Grand Master, allow me to assure you of my fraternal love and esteem in the fulness of Peace, Tolerance, and Truth. I am, truly yours,

CALVIN C. BURT,  
S. M., 90°, and Rep. for the Dist. of Erie Co., N.Y.

This communication from C. C. Burt was responded to by enclosing edict of the reduction of degrees by the Sov. Sanctuary, in accordance with the articles of Concordance between the Gd. Orient of France and Marconis de Negre; and our Peoria brethren, were informed that if they desired a Rose Croix Chapter and Senate under 33 deg. instead of 95 deg., their wishes would be gratified.

To a letter from Ill. Bro. John Q. A. Fellows, dated New Orleans, January 4, 1867, applying for Mystic Temple, 94°, and Charters for all the subordinate bodies of the Rite of Memphis, a like answer was returned to that sent to Peoria, and our Louisiana brethren being satisfied with the reduction of degrees to 33, a Charter was granted for a Mystic Temple (Grand Council General) 32°, for the State of Louisiana, appointing J. Q. A. Fellows, 33-95°, Grand Master of Light; Edward Barnett, 33-94°, Grand Orator; Wm. R. Whitaker, 32-94°, Grand Annalist; Thos. O. May, 32-94°, Grand Treasurer; J. P. Buckner, 32-95°, Grand Ceryce; Robert Watson,

32-95 ; Grand Keeper of Rites ; E. T. Parker, 32-95 ; Grand Examiner ; Harry T. Hayes, 32-95 ; Grand Master of Ceremonies ; Thomas Cripps, 32-95 ; Grand Conductor ; J. B. Walton, 32-95 ; Grand Guard of the Council ; Alfred Shaw, 33-95 ; Grand Representative.

At the same time, January, 1867, Charters were issued for MIZRAIM Chapter No. 1 of Louisiana, and No. 15 of the Sov. Sanc.; HELIOPOLIS Senate No. 1 of Louisiana, and No. 10 S. S.; and DELTA Grand Council 30, No. 1 of Louisiana, and No. 2 of the S. S.

The T. Ill. G. Master visited Peoria, Illinois, and on the 9th of February, 1867, instituted PYRAMID Rose Croix, Chapter No. 1 of Illinois.

Officers :—Justin E. Dow, 33, Most Wise ; Thos. D. Gantt, 32, Sen. Kt. Warden ; C. A. Rich, 31, Jun. Rt. Warden ; Wm. Rounseville, 33, Orator ; Charles Spalding, Conductor ; M. E. Erler, Treasurer ; W. Copeland, Archivist ; J. Higbie, Capt. of the Guard ; F. M. Barrett, Guard of the Tower ; Samuel Tart, Prelate ; F. M. Reinhart, Organist ; T. H. Randolph, Sentinel.

ISIS Senate, H. P., 20, No. 1 of Illinois, was instituted at the same time and the following officers installed :—Wm. Rounseville, Sub. Grand Com.; C. Spalding, Sen. Kt. Interpreter ; Samuel Tart, Jun. Kt. Interpreter ; W. Copeland, Knight Recorder ; M. E. Erler, Knight of Finance ; F. M. Barrett, Knight Archivist ; W. Y. Francis, Knight Orator ; J. E. Dow, Knight Marshal ; F. M. Reinhart, Knight Introductor ; D. Spencer, Knight Accompanier ; John Higbie, Knight Capt. of the Guard ; H. E. Seley, Knight Standard Bearer ; T. D. Gantt, Knight Sword Bearer ; T. F. Randolph, Knight Sentinel.

CHEOPS Chapter, No. 2 of Illinois, was instituted at Peoria, February 24, 1867. Louis Furst, 32, Most Wise ; J. P. Singer, 32, Sen. Kt. Warden ; J. Lorenz, 31, Jun. Kt. Warden ; Marx Moses, 31, Orator.

DIOGENES Senate, No. 2 of Illinois, was organized at the same time and place. J. N. Niglas, M.D., 33, Sub. Gd. Commander ; Aug. Reen, 32, Sen. Kt. Interpreter ; Hy. Ullman, 32, Jun. Kt. Interpreter ; G. Stiehl, 30, Recorder.

Cheops Chapter and Diogenes Senate work in the German language.

Official Masonic information from the Grand Secretary of the Grand Lodge of New Jersey, (Joseph H. Hough) of proceedings of that Grand Body during its session, January 1856, being received :—

The Sov. Sanctuary, in accordance with Article 22, Sect. 7 of the general Ordinances and Constitution, issued the following Edict :—

T. T. G. O. T. S. A. O. T. U. Antient and Primitive Rite of Memphis, Peace, Tolerance, Truth.

Office of the T. I. Sov. Gd. Mas. Gen. 152, Canal St. N.Y.  
Valley of New York, March 1, (E. V.) 1867.

*To all Masons to whom these presents shall come Greeting ;—*

*Know Ye*, That Whereas, Past Master Calvin C. Burt, late of Alpha Lodge, of F. and A.M., of the State of New Jersey, has been expelled by the M. W. Grand Lodge of the State of New Jersey.

*And Whereas*, The Antient and Primitive Rite of Memphis, does not countenance, confer degrees upon, or retain within its bosom any person not in good standing in a Blue or Symbolic Lodge of F. and A. M.;

*And Whereas*, The Rite of Memphis, on the Continent of America, considers the Blue Lodge the foundation and fundamental basis of the beloved institution, to which the Masonic allegiance of all its members are due, and from which there can be no deviation ;

*I do therefore* Declare the said Calvin C. Burt, expelled from all our Chapters, Senates, Grand Councils, and from the Sov. Sanctuary, and I call upon all Masons of our Antient and Primitive Rite, to hold with him no Masonic intercourse whatever.

Done in our Sanctuary, this 30th day of March, 1867, (E.V.)  
Witness our hand and seal of office,

HARRY J. SEYMOUR,

*T. Ill. Sov. Gd. Mas. Gen. in & for the Continent of America.*

Calvin C. Burt, having received moneys which he appropriated to his own use, from the brethren in Illinois, Ohio and Iowa, the Grand Mas. Gen. returned to the West, giving to those brethren the Charters and Rituals which they had paid C. C. Burt for.

COVENANT Rose Croix Chapter, No. 5 of Illinois, was organized April 4, 1867, by the Gd. Mas. Gen., assisted by Ill. Bro. Wm. Rounseville, 33°; at Eureka. Officers, David T. N. Sanderson, 32°; Most Wise; J. A. Davis, 31°; S. Kt. Warden; L. P. Blair, 31°; J. Kt. Warden; E. P. Hall, 31° Orator; Thos. Bullock, Jr., 30°; Conductor; Peter Bennage, 30°; Treasurer; James W. Finley, 30°; Archivist; Thos. H. Gray, 30°; Capt. of Guard; Alonzo Hale, 30°; Guard of the Tower; Sylvester Wright, 32°; Prelate; W. G. Vandyke, 30°; Sentinel.

On April 24th, a delegation of Masons connected with the Rite of Memphis, consisting of Ill. Bros. C. Spalding, L. Furst, J. A. Bush, H. Seley, M. E. Erler, J. Higbie, T. F. Randolph, W. H. Dodds, C. D. Wiennett, H. G. Pein, J. G. Treager, J. Lewis, and others, accompanied Ill. Bro Wm. Rounseville, 33°, Gd. Representative for Illinois, and the T. Ill. G. Master Harry J. Seymour, to Pekin, at which place EMANUEL Rose Croix Chapter, No. 3 of Illinois, and No. 17 of the Sanctuary, was instituted, and the following officers for the ensuing year were installed and inducted into office

in A. and P. form :—Dr. Samuel Wagenseller, Most Wise ; N. W. Green, Sen. Kt. Warden ; Henry Wilkey, Jun. Kt. Warden ; John S. Milam, Kt. Orator ; John Cohonour, Kt. Conductor ; Peter Weyrich, Kt. Treasurer ; W. W. Clemens, Kt. Archivist ; F. S. Hubbler, Kt. Capt. of the Guard ; W. H. Siebert, Kt. Guard of the Tower ; John B. Orr, Kt. Sentinel.

The Charter was granted and the Degrees exemplified to the extreme gratification of all concerned.

Our Pekin brethren prepared a bountiful repast, to which the Peorians did ample justice ; the most fraternal feelings were displayed, and the Ill. Gd. Master, Seymour, established another link in the fraternal chain of Antient and Primitive Masonry, which will be an honour to the institution, of which he and the Sov. Sanctuary may well be proud.

ELEUSIS Rose Croix Chapter, No. 1 of the State of Iowa, was organized April 30th, 1867, at Burlington, Iowa. Officers :—Mortimer E. Gillette, 33°, Most Wise ; Wm. E. Woodward, 33°, Sen. Kt. Warden ; Warner Miller, 31°, Jun. Kt. Warden ; Samuel W. Snow, 31°, Orator ; Logan Steece, Conductor ; E. C. Parsons, Archivist ; Geo. A. McArthur, Treasurer ; Samuel J. Lane, Capt. of Guard.

KARNAK Senate H. P., No. 1 of Iowa; was organized at Burlington, Iowa, April 30th, 1867. Officers :—Wm. E. Woodward, 33°, Sub. G. Com ; R. N. Raab, 32°, Sub. Kt. Interpreter ; Samuel J. Lane, 31°, Jun. Kt. Interpreter ; Wm. Bolton, 31°, Orator ; H. R. Rhein, Recorder ; Saml. Lehman, Kt. of Finance ; Solomon Kohn, Archivist ; M. E. Gillette, Marshal ; E. C. Parsons, Kt. of Introduction ; S. W. Snow, Accompanier ; Mark X. Kuechen, Capt. of Guard ; G. A. McArthur, Standard Bearer, &c.

Other bodies were instituted in this year of which the English Order have no mention.

SIRIUS Grand Council, 30°, No. 1 of Illinois, was organized at Peoria, Illinois, on Wednesday, June 12th, 1867. Officers :—J. F. Niglas, Sub. Dai ; H. E. Seley, 1st Mystagogue ; D. T. N. Sanderson, 2nd Mystagogue ; Wm. McLean, Orator ; Michael E. Erler, Treasurer ; Charles Spalding, Secretary ; George Broad, Grand Expert ; John G. Treager, Standard Bearer ; Wm. Oberhouser, Sword Bearer ; D. W. Meek, Mess. of Sci. ; Charles A. Rich, Archivist ; C. W. Carroll, Accompanier ; J. M. Eiser, Guard of Tower ; F. M. Barrett, Sentinel.

At the close of the installation the following resolutions were, in full conclave, unanimously adopted :

*Resolved*, That we most cordially thank the Ill. Gd. Mas. Gen. Harry J. Seymour, for the untiring assiduity and patient industry with which he has laboured for the establishment of the Antient and Primitive Rite in the North West.

*Resolved*, That we have the fullest and most unbounded confidence in him as a Mason and as a man.

*Resolved*, That as we love the Antient and Primitive Rite, we recommend it as a valuable system of Masonry, regular, legitimate, and beautiful, and calculated to benefit mankind.

*Resolved*, That we will strive for the prosperity, and labour for the prevalence of the Antient and Primitive Rite, as we may have the ability.

*Resolved*, That a copy of these resolutions be presented to the Ill. Gd. Mas. Gen. Seymour, and entered upon the balustrade of this Grand Council.

C. SPALDING, *Sec.*

J. N. NIGLAS, *Sub. Dai.*

KODESH Rose Croix Chapter, No. 1 of Wisconsin, was organized at Milwaukee, June 27th, 1867. Officers:—Robt. B. Miller, 33°, Most Wise; M. J. Higgins, 32°, Sen. Kt. Warden; J. L. Sexton, 31°, Jun. Kt. Warden; W. H. Rainstead, 31°, Orator; John E. Armitage, Conductor; John Gilman, Treasurer; Mark Hendricks, Archivist.

While at Cincinnati, Ohio, June 21st, 1867, Ill. Bro. Harry J. Seymour, conferred the degrees of the Rite of Memphis upon Ill. Bros. Howard Matthews, Dep. Grand Master of Ohio; John D. Caldwell, Gd. Secretary G. Lodge Post, and Geo. W. George, each of whom declared the degrees to be most consistent with History, Masonry, and Holy Writ; that they contained great beauty, new light, and additional truth!

ELEUSINIAN Rose Croix Chapter, No. 8, of Illinois, was organized at Chicago, July 22nd, 1867. Officers:—De Witt C. Cregier, 33°, Most Wise; David A. Cashman, 32°, Sen. Kt. Warden; Geo. W. Barnard, 31°, Jun. Kt. Warden; H. W. Turner, 31°, Orator; W. A. Sheridan, Conductor; Geo. B. Carpenter, Treasurer; J. D. Whitney, Archivist; W. F. Holcomb, Capt. of Guard; Wm. Lapham, Guard of Tower; J. I. Spafford, Prelate; D. T. Walker, Organist; J. N. Bowers, Sentinel.

MYRTLE Chapter, No. 9 of Illinois, No. 24 S.S.; TRISMEGISTRAN Senate, No. 4 of Illinois, and No. 16 of S. S.; RAMESES G. Council 30th degree, No. 2 of Illinois, and No. 4 of S. S., were organized by the Dep. Representative, Ill. Bro. D. C. Cregier, 1867.

Officers of the MYRTLE Rose Croix Chapter, No. 9 of Illinois:—H. W. Turner, 32°, Most Wise; A. D. Bascomb, 32°, Sen. Kt. Warden; T. C. Hatch, 31°, Jun. Kt. Warden; J. E. Church, 31°, Orator; J. D. Wilson, Conductor; John Walwork, Treasurer; W. T. D. Groodt, Archivist; J. C. Viberts, Capt. of Guard; E. Stevens, Guard of Tower; W. S. Ryans, Sentinel.

Officers of the TRISMEGISTRAN Senate, No. 4 Illinois :—  
 D. A. Cashman, Sub. Gd. Com.; G. W. Barnard, Sen. Kt. Interpreter; W. Lapham, Jun. Kt. Interpreter; H. Guerdon, Orator; J. B. Lewis, Kt. Recorder; J. D. Smedley, Kt. of Finance; J. I. Spafford, Archivist; W. W. Kennedy, Marshal; A. H. Vanzwoll, Kt. of Introduction; C. C. Garber, Accompanier; W. F. Washburn, Capt. of Guard; W. A. Sheridan, Standard Bearer; J. H. Crane, Gd. of Sanctuary; C. P. Silva, Sword Bearer; J. N. Bowers, Sentinel.

RAMESES Grand Council, 30th degree No. 2 of Illinois :  
 Officers,—Wm. Lapham, Sub. Dai; W. A. Sheridan, First Mystagogue; J. I. Spafford, Second Mystagogue; C. C. Hubbard, Orator; W. R. Stubblefield, Treasurer; C. P. Silva, Secretary; A. H. Vanzwoll, Gd. Expert; Robert Hall, Archivist; Geo. L. Ottman, Mess. of S.; E. P. Woodruff, Accompanier; T. W. Wilmarth, Gd. of Sanc.; E. B. Mann, Standard Bearer; W. F. Holcomb, Sword Bearer; J. H. Bowers, Sentinel.

Two splendidly illuminated Patents of the 33rd degree, Antient and Accepted Scottish Rite of Italy, one for Ill. Bro. Harry J. Seymour, and one for Ill. Bro. John J. Crane, M.D., 33rd degree, were received by the Sov. Sanctuary.

Correspondence with the Sovereign Sanctuary of the Rite of Memphis for America. Extract from the official bulletin of the Grand Orient of Italy, published at Florence, the 21st day of July, 1867.

This Rite has conformed to the number of degrees of Universal Masonry, thus adding a high attribute of wisdom to its Illustrious Chief. The 96th degree of the Rite of Memphis, in America, as in France, has been reduced to 33 degrees.

SALVA.

A. L. G. D. S. A. D. L. U.

Grand Orient of Italian Masonry :

*Very Ill. and Very dear Bro.*—Our Very Ill. and Very dear Bro. Francisco de Lucca, has received your fraternal communication of the 23rd of April last, and desires me to send his personal and most sincere thanks. We send to you with your patent, that of the Ill. Bro. John J. Crane, which for some time has been prepared, but owing to the absence of one of our brothers, whose signature was necessary, they have been retarded.

You will at the same time receive the official Bulletin of the G. O. of Italy, containing the acts of the Masonic Assembly at Naples.

We also take the opportunity of informing you that the Ill. Bro. John J. Crane, M.D., has been appointed as our representative near the Sov. Sanctuary. Trusting that this nomination will be happily accepted on his part, receive the triple assurance of Masonic love for yourself and your Brethren.

Orient of Florence, July 18th, 1867.

*The G. Chancellor* M. MACCHI, 33°.

*The 1st Dep. G. M. Acting G. M.,* L. FRAPOLLI, 33°.

To the Ill. and Very dear Bro. HARRY J. SEYMOUR, 33°, *G. Master of the Sov. Sanctuary of Memphis at New York.*

## No. 2.

**G. O. of Masonry for Italy and its Colonies :**

**We**, Grand Masters of Masonry for Italy, in view of the fraternal communications that now exist between our G. O. and the Sov. Sanctuary of the Rite of Memphis, for America, and that the Ill. Bro. John J. Crane, 33°, by his fraternal kindness has contributed to the firm establishment of these communications :

And considering it for the good of the Masonic Order to maintain and continue these communications, we issue this notice of the Council of the Order :

We have decreed, and it is decreed—

Article 1.—The Very Ill. Bro., John J. Crane, M.D., 33°, member of the Sov. Sanctuary of Memphis, at New York, is appointed G. Representative of the G. O. of Italy, near the said Sov. Sanctuary.

Article 2.—Our G. Chancellor, the Brother M. Macchi, is charged with the notification of the present degree.

Done at Florence, at the Masonic Hotel, the 18th of July, 1867, (E.V.)

(Signed) L. FRAPOLLI, 33°, *The 1st Dep. G. Master.*

Pio ADUCCI, 33°, *G. Archivist.*

M. MACCHI, 33°, *G. Chancellor.*

HIEROSOLYMA Chapter, No. 7 of New York, and 25 of the Sov. Sanc., was publicly installed at Irving Hall, New York City, May 2, 1868. Officers,—S. W. Fort, 32°, Most Wise ; C. Mackey, 32°, Sen. Kt. Warden ; Levi J. Isaacs, 31°, Jun. Kt. Warden ; W. R. Ford, Orator ; S. W. E. Beckner, Treasurer.

May 15th, 1868, the Ill. Sov. Grand Master instituted and installed the following brethren as officers of MEMPHIAN Rose Croix Chapter 27, of the Sov. Sanctuary, and No. 1 of Ohio, in Antient and Primitive Form. Officers,—Ill. Bros. John R. Blakemore, 32°, Most Wise ; H. W. George, 32°, Sen. Kt. Warden ; S. C. Benjamin, 31°, Jun. Kt. Warden ; J. E. Stewart, 31°, Kt. Orator ; C. D. Parks, 30°, Kt. Conductor ; J. W. Foote, 30°, Kt. Treasurer ; H. S. Brewster, 30°, Kt. Archivist ; A. F. Shaw, 30°, Capt. of Guard ; E. H. Kirk, 30°, Kt. Guard of Tower ; Jacob Ernst, 30°, Kt. Prelate ; R. H. Stone, 31°, Kt. Organist ; H. Douglass, 30°. K. Sentinel.

At the same place and time ACACIAN Senate of H. P., 20th degree, No. 1 of the State of Ohio, and No. 17 of the Sov. Sanctuary, was duly organized, and the following brethren installed as its officers :—Ill. Bros. T. W. Bartley, Sub. Gd. Com. ; Wm. Cowgill, 32°, M.L., Sen. Kt. Interpreter ; Abner Thorp, 31°, M.L., Jun. Kt. Interpreter ; R. H. Stone, 31°, Ill. Kt. Orator ; Henry Agg, 30°. Ill. Kt. Recorder ; J. W. Foote, 30°, Kt. of Finance ; J. H. Moore, 30°, Kt. Archivist ; J. H. Balby, 30°, Kt. Marshal ; J. T. Richie, 30°, Kt. of Introduction ; J. W. Hart, 32°, Kt. Accompanier ; J. H. Seaman, 31°, Kt. Capt. of Guard ; J. A. Snodgrass, 30°, Kt. Standard Bearer ; F. A. Bateman, 30°, Kt. Sword Bearer ; P. N. Deal, 30°, Kt. Guard of Sanc., J. T. Vansant, 30°, Kt. Sentinel.



At the request and earnest desire of the craft to complete the organization, a Grand Council 30th degree, was also instituted, its officers as given below, duly installed, and the charter, with those of the Chapter and Senate granted.

Officers of ORIENT Grand Council,—Ill Bros. Alexander Long, 33°, Sub. Dai; T. C. Thorp, 32°, 1st Mystagogue; J. H. Seaman, 32° 2nd Mystagogue; Charles W. Moulton, 31° Orator; J. W. Foote, 30° Treasurer; H. S. Brewster, 30° Secretary; C. T. Forristall, 30° Grand Expert; Howard Douglass, 30° Archivist; J. M. McFadden, 30° Mess. of Sci.; J. M. Champlin, 30° Accompanier; C. F. Schroeder, 30° Standard Bearer; H. M. Merrill, 30° Sword Bearer; J. M. Blair, 30° Guardian of Sanc.; R. S. Burford, 30° Sentinel; John D. Caldwell, 32° Acting Assis't M. of C.

Ill. Bro. Alexander Long, 33°, was appointed Gr. Representative of the State, and Ill. Bro. T. W. Bartley, 33°, as Deputy Representative for this portion of Ohio, by Ill. Bro. H. J. Seymour, the Grand Master General.

ELIAH Chapter, No. 10 of New York; and No. 28 of the Sov. Sanc., was instituted June 5th, 1868, at Brooklyn. Officers,—H. C. Sawtell, 32° Most Wise; Edwin George, 32° Sen. Kt. Warden; L. W. Sawtell, 31° Jun. Kt. Warden; Samuel Stretch, 31° Orator; J. J. Greenhalgh, Archivist; John Roworth, Treasurer.

Ill. Bros. James N. Hubbs, John J. Gorman, Henry W. Morris, John Young, Levi H. Willard, F. A. Richshoffer, Isaac C. Dingman, Willard, C. Black, George W. Close, B. L. Cohen, W. W. Calwell, Wallace C. Dickson, having previously received the degrees of the A. and P. Rite of Memphis, from the Gd. Hierophant, were affiliated with the Sov. Sanctuary and its subordinate bodies, June 14th, 1868.

SANHEDRIM Rose Croix Chapter, No. 9 U.D., of the State of New York, was installed, and its beautiful rooms publicly dedicated, at Brooklyn, E.D., July 9th, 1868. Officers, Ill. Bros. A. B. Barnes, Most Wise; J. J. Rogers, Sen. Kt. Warden; J. A. Niebrugge, Jun. Kt. Warden; T. W. Eccleston, Orator; L. Douglas, Conductor; T. S. Gill, Treasurer; J. L. Hasbrouck, Archivist; C. S. Abbott, Capt. of Guard; J. H. Mendelhall, Gd. of Tower; W. Olmsted, Prelate; W. Cord, Organist; J. H. Johnson, Sentinel; J. Douglas, A. H. Marenus, R. H. Fargue, Trustees.

A Mystic Temple Grand Council Gen. 32nd degree, in and for the State of York, was organized, and the following Ill. Brethren installed, at Odd Fellow's Hall, City of New York, February 5th, 1869. Grand Officers:—Ill. Bros. Andrew M. Underhill, 33° Gd. Mas. of Light; Ben. S. Hill, 33° Grand Orator; John Hanna, 33° Grand Annalist; Oscar

Mussinan, 33° Grand Treasurer; B. Reed, 33° Grand Examiner; W. H. Jones, 32° Grand Keeper of the Rite; Daniel Hooper, 33° Grand Ceryce; Thos. W. Eccleston, 33° G. M. of C.; A. B. Barnes, 33° Grand Conductor; H. A. Adams, 32° Grand Gd. of Council; G. Fred. Wiltsie, 33° Grand Representative; Wm. F. Moller, 33°, Chas. E. Cosgrove, 32° Dep. Representatives; John Langtree, 32° Assistant G. Orator; Thomas C. Cassidy, 33° Grand Annalist; George W. Wilson, 32° Grand Treasurer; Isaac C. Chapman, 32° Grand Examiner; David A. Scott, 32° Grand Keeper of R.; Wesley B. Church, 33° Grand Master of C.; Thomas Bennet, 32°, Grand Ceryce; Louis Berger, 32° Grand Conductor; Alvin Graff, 32° Grand Guard of C.; Rev. Samuel J. Corneille, 32°, Rev. William Dymond, 32° Grand Prelates.

EUREKA Rose Croix Chapter, No. 1 of California, was organized at San Francisco, California, February 5th, 1869. Officers:—Augustus E. Phelps, 33° Most Wise; J. B. Doffie, 32° Sen. Kt. Warden; Daniel Mitchell, 31° Jun. Kt. Warden; E. M. Cottrell, Orator; Robert Gowenlock, Conductor; C. H. Wetherbee, Treasurer; John O'Doane, Archivist; S. H. Kent, Capt. of Guard; W. P. Davidson, Guard of Tower; James Patterson, Prelate; H. Blyth, Organist; James H. Skelly, Sentinel.

GOLDEN GATE Senate, No. 1 of California, of H. P. 20th degree, was organized at San Francisco, Feb. 5th, 1869. Officers:—W. S. Phelps, Sub. G. Com.; J. B. Dobbie, Sen. Kt. Interpreter; S. H. Kent, Jun. Kt. Interpreter; R. Gowenlock, Kt. Orator; A. E. Phelps, Kt. Marshal; D. Mitchell, Kt. Recorder; C. H. Wetherbee, Kt. of Finance; George S. Watt, Kt. Archivist; E. Cottrell, Kt. of Introduction; J. Patterson, Kt. Accompanier; James M. Pike, Capt. of Guard; H. Blyth, Standard Bearer; J. H. Skelly, Gd. of Sanctuary; W. P. Davidson, Sword Bearer; John O. Doane, Sentinel.

TOSEMITE Grand Council 30th degree, No. 1 of California, was organized at San Francisco, February 5th, 1869. Officers, Edward Cottrell, Sub. Dai; S. H. Kent, First Mystagogue; J. B. Dobbie, Second Mystagogue; H. Blyth, Orator; C. H. Wetherbee, Treasurer; J. O. Doane, Secretary; D. Mitchell, Archivist; J. M. Pike, Mess. of S.; W. S. Phelps, Accompanier; Geo. S. Watt, Standard Bearer; W. P. Davidson, Sword Bearer; R. Gowenlock, Guardian of Sanctuary; J. H. Skelly, Sentinel.

PENNSYLVANIA Rose Croix Chapter, No. 1 of Pennsylvania, was organized at Philadelphia, March 1, 1869. Officers, W. Brown, M.D., 32° Most Wise; Horace H. Gregg, Archivist; Augustus Plaff, 32° Sen. Kt. Warden; John McCahan, Capt. of Guard; Joshua K. Hughes, 31° Jun. Kt. Warden;

Samuel Sargible, Guard of Tower ; Joseph B. Roberts, 31. Orator : Christian X. Fisher, Sentinel ; Samuel McClellan, Conductor ; G. Aldrigge, Prelate ; J. L. Vanderslice, Treasurer ; P. A. Welder, Organist.

The following Edict was issued in 1869 :—

T. T. G. O. T. S. A. O. T. U.

From the Orient of the Sov. Sanctuary of Sov. P. 33. G. Cons. of Antient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America.

Valley of New York, this 20th day of March, 1869, E.V.  
(Year of True Light 000,000,000.)

To all Masons to whom these presents shall come, greeting ;

The following resolutions having been adopted, all Masons of the Antient and Primitive Rite are hereby ordered to abide by the same.

H. J. SEYMOUR, 33.

*To the Ill. Sov. Grand Master, Officers & Members of the Sov. Sanc. of the Antient and Primitive Rite of Memphis for the Continent of America.*

The Committee appointed to take into consideration the matter of grievance in relation to the jurisdiction of Louisiana, beg to report that, after careful consideration of the subject matter, your Committee unanimously present the following preamble and resolutions for adoption : That,

*Whereas*, A decree emanating from the Grand Orient of France, dated the 5th day of November, 1868, in which is recognized and acknowledged a body of spurious Masons, located in the State of Louisiana, styled the "Supreme Council of the A. & A. S. Rite, in and for the Sovereign State of Louisiana," That,

*Whereas*, Said spurious body has, from time to time, clandestinely granted charters for lodges in said jurisdiction of Louisiana, thereby invading the rights and authority of the M. W. Grand Lodge of that State, That,

*Whereas*, The Antient and Primitive Rite of Memphis has, by its toleration, extended into nearly every State and Territory on this Continent, and in the said jurisdiction of Louisiana there now exists four bodies of our Rite, who claim protection of this Sovereign Body. And,

*Whereas*, The Rite of Memphis has always acknowledged the Supremacy of the State Grand Lodges over the symbolic or first three degrees of a Blue Lodge, and engrafted the same into its constitution by the following section, viz :—

"*Whereas*, The Rite of Memphis, on the Continent of America, considers the Blue Lodge the foundation and fundamental basis of the beloved institution, to which the Masonic allegiance of all its members are due, and from which there can be no deviation ; therefore, no Mason can be allowed to join the Antient and Primitive Rite of Memphis unless he is a member of a lodge in good standing, working under a Grand Lodge of Free and Accepted Masons." And

*Whereas*, The Officers and Brethren of the A. & P. Rite deprecate the interference of any foreign body with the vested rights of established Masonic Grand Bodies in America. Be it therefore

*Resolved*, That we, the Sovereign Sanctuary of the Antient and Primitive Rite of Memphis, in and for the continent of America, in Council assembled, do hereby unanimously indorse the action of the Grand Lodge of Louisiana, as embodied in resolutions, adopted February 13th, 1869. Be it further

*Resolved*, That until such time as the Grand Orient of France shall have revoked its action as decreed November 5th, 1868, all fraternal intercourse with that Grand Body be, and the same is hereby suspended.

Respectfully submitted, with fraternal salutations.

COMMITTEE :—

Andrew M. Underhill, 33°, Grand Master of Light, State of N. York.  
John Hanna, 33°, Assistant Grand Chancellor General.  
M. G. de J. Bonnell, 33°  
Benjamin S. Hill, 33°  
John T. Martin, 33°, Assistant G. Examiner.

Accepted and approved in our Asylum, this 20th day of March, 1869, E. V.

Harry J. Seymour, 33°, T. Ill. Sov. Grand Master General.

John J. Crane, M. D., 33°, G. Administrator General; Hon. Step. H. Johnson, 33°, G. Chancellor Gen.; Daniel G. Rollin, 33°, G. Keeper Gen. of the G. Book; James Morrow, 33°, G. Master Gen. of Ceremonies; James M. Hubbs, 33°, Grand Inspector General; James Gorton, 33°, Grand Examiner General; Moses Bernhard, 33° Assistant G. Keeper G. Book; John Stratham, 33°, G. Representative for California; G. Fred. Wiltsie, 33°, G. Representative for New York; John S. Bradbury, G. Representative for Pa.; Albert F. Rightmyer, 33°, Deputy Rep. for Pa.; W. H. Van Every, 33°, Assistant G. Inspector Gen.; Henry W. Morris, 33°, Assistant G. Secretary Gen.; B. Reed, 33°, G. Examiner of Mystic Temple; Thomas W. Eccleston, 33° G. M. of C. Mystic Temple; Daniel Hooper, 33°, G. Ceryce; Royal G. Millard, 33°, Past G. Orator; Edwin M. Alford, 33°, Past G. Examiner; William C. Black, 33°

Benjamin S. Hill, 33°, Grand Secretary General Sov. Sanc.

Various other bodies were instituted, but owing to the Sov. Sanctuary of America not having responded to our enquiries we are unable to give them.

The following is extracted from a pamphlet issued by the Order in America, in 1873, entitled "Masonic Facts :"—

"On June 4th, 1872, at its regular convocation, the Sovereign Sanctuary adopted its Constitutions, Statutes, and General Edicts, upon which the most Ill. S. Grand Master having completed his labours, resigned.

"A Charter was granted to Ill. Bro. JOHN YARKER, 33° for a Sovereign Grand Body for Great Britain and Ireland. The Most Ill. Sov. Grand Master General decorated the Most Ill. Bro. B. D. Hyam, 33°, with the Star of Sirius.

"The following Grand Officers were then elected and appointed :—Harry J. Seymour, of N. Y., M. Ill. Sov. Grand Master General; John J. Crane, M. D., of N. Y., Grand Administrator General; J. J. Gorman, Deputy Grand Administrator General; Hon. Stephen H. Johnson, Grand Chancellor; John Hanna, Deputy Grand Chancellor: Alex. B. Mott, M. D., General Grand Expert; Oscar Musman, Deputy Grand Expert; H. M. Clark, Grand Secretary Gen.; W. H. Plyer, Deputy Grand Secretary General; Wm. Welsh, Conn., Grand Treasurer General; W. Youngblood, Brooklyn,

Deputy Treasurer General; B. D. Hyam, Washington, Grand Keeper G. B.; M. Bernhard, N. Y., Dep. Grand Keeper G. B.; W. H. Van Every, N. Y., Grand Inspector General; Nathan T. Bowman, Vermont, Deputy Inspector General; James Gorton, N. Y., Grand Examiner General; N. F. Rightmyer, Penn., Deputy Examiner General; A. M. Underhill, N. Y., Grand M. General of C.; A. Y. Bishop, N. Y., Deputy Grand M. General of C.; A. H. Voglebach, Penn., Grand Keeper of S. S.; Thomas W. Eccleston, New York, Deputy Keeper of S. S.

PALATINE Rose Croix Chapter, Senate and Council, also the Mystic Temple for Lancashire, was installed by the Ill. Bro. Harry J. Seymour, at the Masonic Temple, Manchester, England, September 7th, 1872.

Tuesday, October 8th, 1872, the Sovereign Sanctuary 33° for Great Britain and Ireland, was formally instituted by Grand Master Seymour, at Freemason's Hall, Great Queen Street, London, who installed the following Grand Officers of the Sov. Sanc. of Pat.—A. & P. Masonry:—

- Ill. Bro. John Yarker, (P. M. of all Orders) 33° Most Ill. Grand Master General, 7, Tynwald Terrace, Chorlton Road, Manchester.
- „ Michael Caspari, 33° Ill. Grand Chancellor General, 7, Cullum Street, London City.
- „ Samuel Petty Leather, (P.M., P.Z., P.E.C., &c.) 33° Ill. Grand Treasurer General, Gas Engineer, Burnley, Lancashire.
- „ Charles Scott, J.P., (P.M., P.Z., &c.,) 33° Ill. Grand Inspector General, Strathroy, Omagh, Co. Tyrone.
- „ P. J. Graham, M.A., L.L.D., (P.M., &c.,) 33° Ill. Grand Keeper of the Golden Book.
- „ A. D. Loewenstark, (P.M., P.M.M., P.Z.,) 33° Ill. Grand Secretary General, 1, Deveraux Court, Strand, London.

#### HONORARY MEMBERS :

- Ill. Bro. GENERAL GUISEPPE GARIBALDI, 33° Premier Mason of Italy.
- „ HARRY J. SEYMOUR, 33° M. I. G. M. of America, &c., &c.

Having shown the standing of the Rite, I must refer to my connection with Scottish Rite Masonry. Your subscriber received the 33° and last degree in the Sup. Council of Sovereign Grand Ins. Gen. in 1860, and was made a Sov. Grand Ins. Gen. in presence of Ill. Bro. John W. Mulligan, (in the 94th year of his age,) one of the founders of the Sup. Council in 1807.

Tuesday, June 23rd, 1864, the Sovereign Sanctuary, 33<sup>rd</sup> met at the Mott Memorial Rooms, 27th Street, and Madison Avenue, New York, to Install the new Sovereign Grand Master General, Ill. Bro. Alexander B. Mott, M.D., in place of the Ill. Bro. Harry J. Seymour, who resigned in consequence of family bereavements. Ill. Bro. Henry M. Clark, Grand Secretary General.

"There existed a Northern Jurisdiction, from which the following is an Extract:—

Document 42.

Expulsion of Chas. W. Moore and K. H. Van Rensselaer.

Health. Stability. Power. *Deus Meumque Jus.*

From the Grand East of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33rd and last degree, of the Antient and Accepted Rite, for the Northern Jurisdiction of the United States of America, under the C. C., near the B. B., which answers to 42 deg. 21 min. 22 secs. N.L.

To all Sister Supreme Grand Councils throughout the Universe; To all Sovereign Grand Inspectors General of the 33rd deg.; To all Illustrious Most Valliant and Sublime Princes of the R.S., Knights of K. H., Knights of R. C., Princes of Jerusalem, Princes & Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, antient & modern, over the surface of the two Hemispheres.

To all Masons to whom these Letters shall come, greeting:

*Whereas*, For more than one year, a spirit of insubordination has existed in this jurisdiction, resulting in open rebellion against the authority of this Supreme Grand Council, and is the organization of a *Spurious and Clandestine Body*, which has assumed the name and attempted to exercise the powers and functions of this Supreme Grand Council; and

*Whereas*, One of the members and sundry Sovereign Grand Inspectors General, not members of this Supreme Grand Council, were the most prominent actors in said disorderly and rebellious proceedings; and

*Whereas*, The forbearance hitherto exercised towards the offenders has not induced them to abandon their evil designs and practices, and severe discipline has become imperatively necessary.

*Now, therefore*, Know Ye, That this Supreme Grand Council deferring final action at this time in regard to others, has selected two of the *principal offenders*, namely:

Illustrious Chas. W. Moore, of Boston, formerly Grand Secretary, General H. E., and Illustrious Killian H. Van Rensselaer, of Cambridge, Ohio, formerly Deputy for Ohio, and after due Trial has unanimously *Expelled* the said Chas. H. Moore and Killian H. Van Rensselaer, from all the rights and privileges of the A. and A. Rite, for such gross and unmasonic conduct.

And all Sister Supreme Grand Councils are requested, and all Masons and Masonic Bodies owing allegiance to this Supreme Grand Council, are strictly enjoined to hold no intercourse or communication in the A. and A. Rite, with either of said expelled persons, or with the said *Spurious and Clandestine Body*, which they have assisted to establish.

Given at the Grand East of Boston, this 22nd day of January, A.D. 1864, and certified under our hands and the Seal of the Supreme Grand Council.

Edw. A. Raymond, 33° M.P. Sov. Grand Com. *ad vitam*.  
 Lucius R. Paige, 33° Grand Sec. Gen. H.E.  
 Wm. Field, 33° Grand Capt. L. G.  
 Peter Lawson, Grand Treas. Gen. H. E.  
 Geo. M. Randall, 33°, Grand Min. of State.

Seal of the  
 Supreme Council,  
 Northern Jurisdiction

S. W. Robinson, 33° P. Lieut. Grand Com.

" May 4th, 1862, the Grand Consistory, 32° for the State of Massachusetts was organized at which I officiated.

" At Paris in 1862, I was the means of once again bringing into Fraternal intercourse the Sup. Council of the U.S.A., and the Grand Orient of France.

" The Northern Supreme Council was healed in 1863.

*DEUS MEUMQUE JUS. ORDO AB CHAO.*

From the Orient of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33rd and last degree, of the Antient and accepted Rite for the United States of America, their Territories and Dependencies.

To all whom these Presents shall come, Greeting :

Be it Known, that on the 17th of the Hebrew month Shebat, Anno Mundi, 5623, answering to the 7th day of February, 1863, (E.V.) by solemn articles, the Supreme Council of Sovereign Grand Inspectors General of the 33rd and last degree of the Antient and Accepted Rite, for the Northern Jurisdiction, sitting at Boston, was duly consolidated with the Supreme Grand Council and Sovereign Grand Inspectors General of the 33rd and last degree of the A. and A. Rite, of the United States of America, their Territories and Dependencies, sitting at New York, upon terms honourable and just alike to all parties interested therein.

Be it further Known, that the following Sovereign Grand Inspectors General in pursuance of such consolidation, compose the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly.

Ill. Edmund B. Hayes, M.P.S.G. Com.; Edward A. Raymond, Ass't S.G. Com.; Simon W. Robinson, 1st Lieut. G. C.; Hopkins Thompson, 2nd Lieut. G. C.; Benj. C. Leveridge, G. Orator; George M. Randall, G.M. of State; Lucius R. Page, G. Chancellor; Daniel Sickels, G. Sec. Gen.; Robert E. Roberts, Grand Treasurer General; Ill. Henry C. Banks, Grand Marshall; Aaron P. Hughes, G. Sword B.; Harry J. Seymour, 1st G. Mas. C.; Chas. T. McClennachen, 2nd G. Mas. C.; Peter Lawson, G. Introducer; John Innes, G. Stand'd Bearer; William Field, 1st Grand Captain of Guard; William H. Jarvis, 2nd Grand Captain of Guard.

All of which is promulgated and ordered to be transmitted to whom it may concern.

Done at the Grand East, New York City, the 8th day of the Hebrew month Adar, A. D. 5623, answering to March 1st, 1863, (E.V.)

In Testimony of all which I have hereunto set my hand, and caused the seal of the Supreme Grand Council to be affixed.

EDMUND B. HAYES, 33°, M.P. Sov. Gr. Commander.

Attest: Daniel Sickels, 33°.

G. Sec. Gen. H.E.

"A number of the above Council having associated themselves with a spurious body, styling itself the N. Jurisdiction, many prominent Masons and myself amongst the number refused to violate our pledges, and remained true to our first allegiance in Scottish Rite Masonry.

"From whence comes then the *so-called* Sup. Council of the Northern Jurisdiction? Where is their Charter? Their authority? The Council of the N. J. being healed and consolidated with that of the United States. The present Northern Jurisdiction is illegal, irregular and clandestine.

"To conclude brethren, I never was a member or claimed to be a member of any ORGANIZATION known as the Sup. Council 33rd degree for the Northern Jurisdiction of the U. S.; but have always been true to the Supreme Council (of 1807) for the U. S., of which my brethren did me the honour to elect me the M. P. Sov. G. Comm., August the 4th, 1872. For my standing in Constitution Lodge, 241, Phoenix Chapter, No. 2, R. A. M., and Palestine Commandery, No. 18, of New York, the Secretaries of those bodies will inform any enquiries.

"I have the honour, brethren, to submit the above to you in a true fraternal spirit of PEACE, TOLERANCE, TRUTH, guided by that sublime rule, 'Do unto others whatsoever ye would that others should do unto you.'

HARRY J. SEYMOUR.

To this it may be asked if the above body had no legitimate Masonic standing, what is the standing of the English S. C. founded by them?



# THE ANTIENT AND PRIMITIVE RITE OF MASONRY.

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## PART IV.

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### GREAT BRITAIN & IRELAND.

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The Illustrious Brother BENJAMIN D. HYAM, Past Craft Grand Master of California, 33° and last of the Antient and Primitive Rite, and "Deputy Representative at Large," under Patent from the M. J. Grand Master Harry J. Seymour, of New York, bearing the Great Seal of the Order, having arrived temporarily in London, admitted 12 members of the 30° in London, on the 24th day of July, 1871, (E.V.) and subsequently advanced two members to the 33°. Visiting Manchester, he admitted 10 members 30°, on the 21st Aug., 1871, and invested Bro. JOHN YARKER, (P.M. of all known Orders) on the 24th August, 1871, with full powers (under dispensation) to go on receiving members in the North of England and elsewhere, from the 4th to 33°. Various members were received, and the Order in America under date the 20th Sept., 1871, forwarded the Ill. Bros. John Yarker, 33° and Patrick John Graham, M.A., LL.D., 33° Honorary large size engraved Certificates, bearing all the titles of the 90 degrees of the Order, March 26th, 1872.

An application having been made by Ill. Bros. Caspari, and Loewenstark from London, to the Sov. Sanctuary of America, for authority to establish a Sov. Sanctuary in this country, a Dispensation and Patent was forwarded to Ill. Bro. John Yarker, with instructions to associate therewith Ill. Bros. Michael Caspari and A. D. Loewenstark. A Sovereign Sanctuary composed of the following members who constitute the same, was convened at Freemasons Hall, Manchester, under the Patent and Dispensation of the Sovereign Sanctuary of the Continent of America, to wit:—

Ill. Bro. John Yarker, 33-96° Patriarch Grand Conservator, (Honorary member of the Order in America,) Sov. Grand Master General of the Sov. Sanctuary of Great Britain and Ireland, under letters Patent dated the 23rd February, 1872.

- Ill. Bro. Michael Caspari, 33-95° P. Patriarch Grand Conservator, Grand Chancellor General.  
 „ Ab. David Loewenstark, 33-95° do. Grand Secretary General.  
 „ Patrick John Graham, M.A., LL.D., do. Grand Keeper of the Golden Book.  
 „ Samuel P. Leather, 33-95° do. Grand Treasurer General.  
 „ Charles Scott, J.P., 33-95° do. Grand Inspector General.

All of whom were duly registered and certified as members of this Sovereign Sanctuary, held under the Dispensation of the T. I. Bro. Harry J. Seymour, (then produced) Grand Master of America, dated the 23rd February, 1872, and all of whom signed the Oath of Fealty to the newly created Sov. Sanctuary.

By another document in duplicate under the Great Seal, all prior representatives were withdrawn, and all rituals and obedience ordered to be rendered to the new Grand Master General.

The Secretary General was instructed to thank the Sov. Sanctuary of America, for the Dispensation, and apply for the grant of a CHARTER, (as the Sov. Sanctuary now represents brethren in England, Ireland, and Scotland), for the Empire of Great Britain and Ireland, at a cost of £50 for Charter and Rituals. A handsomely engraved Certificate plate was ordered.

Whereas the A. & P. Rite in America is held in alliance with the Supreme Grand Council of America, established by Ill. Bro. Cerneau, in the 33° of the A. & A. Scottish Rite, under Grand Orient of France,—the Secretary General was instructed to notify the Grand Master of America that the following were members of this and other Rites, under the ‘Royal Grand Council of Antient Rites time immemorial,’ meeting since last century, at Bath, in these and other degrees, viz :—Ill. Bros. John Yarker, S. P. Leather, P. J. Graham, Chas. Scott, &c., &c., all members of Sov. Sanc. (to which the name of Ill. Bro. B. B. Labrey, has been added,) and conferring an immemorial sanction to the A. & P. Rite in Great Britain and Ireland.

It was resolved that the Rite, as in duty bound, should be governed by the American Statutes of the Rite, and that the Grand Master shall have full power during the vacations to do whatever is necessary for the progress of the Order in Great Britain and Ireland.

Charters were expedited for No. 1, Mount Sinai, London.

„	„	No. 2, Palatine, Manchester.
Dispensation	„	No. 3, Orion, Havant.
„	„	Ill. Bro. Graham, Dublin.

A Die for a Bronze "Star of Merit,"<sup>1</sup> to be divided into three classes, distinguished by ribbons of different colors was passed :—1st, For Saving Life ; 2nd, Presence of Mind ; 3rd, Literary and General Merit. It was suggested also that one of the five decorations of the Rite should be granted yearly, the first three to the 33<sup>rd</sup> viz :—the G. M.; the Officers; Honorary members of the S. S.; the 4th to the 32<sup>nd</sup>; and the 5th to the 30<sup>th</sup>.

Scale of Fees—4-11<sup>th</sup>, £2 2 0 payable thereout to S.S. 10/6  
 11-20<sup>th</sup>, £3 3 0     "     "     15/-  
 21-30<sup>th</sup>, £4 4 0     "     "     21/-  
 or if 4-30<sup>th</sup>, £9 9 0 together     "     31/6  
 31-32<sup>th</sup>, £5 5 0 if Honorary Ex-Officio 21/-  
 33<sup>rd</sup>, £10 10 0     "     "     £5 5 0  
 Warrants, £3 3 0. Dispensations, £1 1 0.

Several brethren were granted the "Star of Merit":—1st & 2nd class,—Bros. J. H. Lawrence Archer, (Capt. 60th Rifles,) and Richard Woof, F.S.A., F.R.S.L., K. of M. 2nd class,—Robert Bigsby, LL.D., K. of M., &c., &c.; H.I.H. Prince Rhodocanakis, Jno. Yarker, W. J. Hughan, and Benj. D. Hyam, for works of tolerance and truth.

*October 8th, 1872.*—A Meeting of the Sov. Sanctuary in and for Great Britain and Ireland, was called and held at Freemasons' Hall, London, for the Constitution and Installation of Officers, under Charter granted by the Sovereign Sanctuary of America, under hand and seal the 3rd day of June, 1872. There were representatives of the following duly warranted bodies :—"Mount Sinai," Council No. 1, London; "Palatine" Council, No. 2, Manchester; "Orion" Council, No. 3, Havant, and various brethren.

The meeting for installation in the public ceremonial of the Rite was opened at four o'clock, in person, by the Most Ill. Bro. Harry J. Seymour, Grand Master General of the Antient and Primitive Rite in and for the Continent of America, 33-96<sup>th</sup>.

The M. I. Bro. Seymour in opening the proceedings gave a history of the Rite, and exhibited the Charters upon which it was founded, and they were passed round for the critical examination of the brethren. Amongst the documents exhibited were the following :—

1.—The Charters of the Most Ill. and En. Bro. J. E. Marconis de Negre of 1856, founding the 30-90<sup>th</sup> & 32-94<sup>th</sup> in New York.

<sup>1</sup> The following appears in "*Colburn's New Monthly Magazine*," No. 20, August, 1873, page 158 :—"The A. & P. Rite of Freemasons 'has founded a decoration of honour for the reward of distinguished acts, whether performed by man or woman, at fires, and where machinery is used, on land, &c. This is as much an 'Order' as 'Le Chapelet de Notre Dame,' of the Burgesses of Valenciennes, 'and with a much better object.'"

2.—The Charter of the Most Ill. and En. Bro. Marconis de Negre, 33-96· founding a Sovereign Sanctuary of the 33-95· in America, with Ill. Bro. Harry J. Seymour, as Grand Master, *ad vitam*, 33-96·. The Grand Orient having *vised* the said Charter, Sept. 3rd, 1862, and numbered it as No. 28911 in their Grand Book of Seals. The Charter being an interesting one was carefully examined, it bore the signatures of Marshal Magnan, Grand Master of the Grand Orient of France; Heullant, G. M. Adjunct; and Thevenoux, Grand Secretary General, and was sealed with the broad seal of the Grand Orient of France.

3.—A letter of Ill. Bro. Heullant accepting Hon. membership and the Representation of the Rite. The same from Ill. Bro. Cussois of the Orient of Italy.

4.—A letter from Ill. Bro. G. Garibaldi, dated "Orient of Caprera, accepting Hon. Membership and Representation.

5.—Various other letters and documents, including one from the late Abraham Lincoln; and the Official Calendar of the Grand Orient of France, recognizing in 1867 the Officers of the Sov. Sanctuary of America, 33-96·.

6.—The Edict of the Grand Orient of the Rite of Memphis, dated Dec. 20th, 1865, reducing the Rite to 33 degrees and waiving all claim over the three first.

Knowing (said M. I. Bro. Seymour) that the English brethren were desirous of having a Grand Body of their own, the Sovereign Sanctuary of America had agreed to grant a Charter for the United Kingdom of Great Britain & Ireland and its Dependencies, of which Ill. Bro. John Yarker had been nominated Grand Master, the which appointment had been ratified at a numerously attended meeting at Manchester, when he installed the Officers of a Chapter, Senate, and Council, Sept. 7th, 1872, at the Freemasons' Hall, Cooper Street, and the Mystic Temple of the Province.<sup>2</sup> The brethren were then asked whether they acknowledged the power of the Sovereign Sanctuary of America, to grant such a regular and legal Charter; and whether they were willing to accept Ill. Bro. John Yarker as Grand Master, to which those present unanimously signified unqualified assent:—

The Sovereign Sanctuary, 33-95· in and for Great Britain and Ireland was then consecrated and constituted under the following Charter:—

"To the Glory of the Sublime Architect of the Universe.

<sup>2</sup> At the installation in Manchester the reporters of the three leading Newspapers were present, and the 'Courier,' 'Guardian,' 'Examiner' and 'Evening News,' of Sept. 9th. 1872, reported the same in substance as here given, and vouching for the examination of the documents above mentioned.

‘Do unto others whatsoever ye would that others should do unto you.’

In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America. Salutation on all Points of the Triangle. Respect to the Order. Peace, Tolerance, Truth. To all Masons on the face of the Globe :—

Know ye, that We, Harry J. Seymour, the Most Illustrious Sov. Grand Master General of Antient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America, by virtue of the powers with which we are invested do declare and proclaim, that we have created and constituted, and by these presents DO CREATE and CONSTITUTE A SOVEREIGN SANCTUARY, 33rd and last degree of our Antient and Primitive Rite for the United Kingdom of GREAT BRITAIN & IRELAND, with full powers to issue Dispensations, Charters, and Diplomas, and to confer the degrees of our Rite from the 4th (Discreet Master) to the 33rd inclusive upon Master Masons in good standing, and we do further appoint our Very Illustrious and Dear Brother John Yarker, 33° To be the First Most Ill. Sov. Grand Master General.

A. D. Loewenstark, 33°	„	Grand Chancellor General.
Michael Caspari, 33°	„	Grand Secretary General.
Saml. P. Leather, 33°	„	Grand Treasurer General.
Patrick John Graham, M.A., LL.D., 33°	„	Grand Keeper of the Golden Book.
Charles Scott, J.P., 33°	„	Grand Inspector General.

And We do further Authorise and empower the aforesaid Sovereign Sanctuary to hear all causes and matters relative to the Rite, within the above mentioned jurisdiction, and to install their successors into office after having been duly elected and chosen, and to invest them with all the powers and dignities of their respective offices, and to deliver them this authorisation, and such successors shall in like manner install their successors henceforth and for ever.

Done in our Sanctuary where reigns Peace, Knowledge, and the fulness of all that is good, this the third day of the Egyptian month Chocac, answering to the 3rd day of June, 1872, (E.V.) Witness our Hands and Seals of Office :

Harry J. Seymour, 33° M. I. S. G. M. Gen.; John J. Crane, M.D., 33° Grand Ad. General; Henry M. Clark, 33° Grand Secretary General; Alex. B. Mott, M.D. 33° Grand Expert General; B. D. Hyam, 33° G. K. of the G. B., Stephen H. Johnson, 33° Grand Chancellor; Thos. W. Eccleston, 33° Ass. G. K. G. of the S. S.; Andrew M. Underhill, 33° Grand

M. Gen. of Ceremonies ; James Gorton, 33° Gd. Examiner ; Wm. Youngblood, 33° Assistant Grand Treasurer ; H. Van Every, 33° Grand Inspector General.

The Most Illustrious Brother John Yarker, 33-96° was then presented to the acting Grand Master General by Ill. Bro. A. D. Loewenstark, 33-95° Grand Secretary General (*pro. tem.*) for Installation, and after taking upon himself the obligations and oath of his high office, was duly proclaimed and installed Most Illustrious Sovereign Grand Master General of the Antient and Primitive Rite of Masonry in and for the United Kingdom of Great Britain and Ireland, its Colonies and Dependences ; and appointed his Officers in accordance with the warrant or Charter before given.

The details of Costume were settled, as embodied in the Constitution.

The officers and representatives of the following bodies being present, were obligated and Installed in the Chapter, Senate, and Council degrees, and returns of members handed in :—

1.—The “MOUNT SINAI,” No. 1, London. Members :—A. D. Loewenstark, 33° Sublime Dai ; George Neall, 30° ; S. Funkenstein, 30° ; S. Pollitzer, 32° 1st Myst. ; E. H. Theillay, 30° ; Michael Caspari, 33° Orator ; George Moore, 32° ; J. Abrahams, 32° 2 Myst. ; M. D. Loewenstark, 30° ; L. M. Auerhaem ; Eleazar Albert ; John Yarker, (Honorary.)

2.—“PALATINE,” No. 2, Manchester. Members :—John Yarker, 33° Merchant, P. S. D. &c. ; Geo. E. Tuson, 32° Artist ; James Relph, 30° Cashier ; O. Andreasian, 32° Merchant ; David Politi, 30° Merchant ; Bridge Standen, 30° Gentleman ; Adolph Shiers, 32° Merchant ; Wm. Ashworth, 32° Accountant ; J. W. Whitehead, 31° Solicitor ; P. J. Graham, 33° M.A., LL.D. ; Edward Pickstone, 32° ; Edward Croasdell, 30° Accountant ; J. H. Lawrence-Archer, 30° Captain ; S. P. Leather, 33° C.E. ; Wm. Hamer, 30° Schoolmaster ; J. R. Royle, 30° Printer ; J. N. Porter, 32° Gentleman ; Edward Pike, 32° Watch-maker ; W. H. Hughes 22° Auctioneer ; Robert Nield, 30° Manufacturer ; George Binns, 30° Miller ; Jonathan Gresty, 32° Merchant ; B. D. Hyam, Honorary ; Morton Edward, Hon. ; Wm. Milner, 30° Innkeeper ; Wm. Roberts, 30° Clothier ; David Davies, 30° Agent ; S. S. Fox, 30° Merchant ; John Gregory, 30° Agent ; Hugh Randolph, George Bayley, 32° Agent ; Jas. Nuttall, 32° ; George Rideal, 30° Solicitor ; R. C. Thompson, 30° Editor ; W. H. Prince, 30° Silk Manufacturer ; W. W. Dawson, 32° Secretary ; James Rawstron, 30° Manufacturer ; Henry Samuels, 30° Merchant ; A. Ferguson, 30° Clerk ; W. R. Colville, 30° Agent ; Hyman Rothenberg, 30° Merchant ; Robert Grime, 30° Manufacturer ; Bedros Kricorissian, 30°

Merchant ; Morris Davis, 30° Agent ; Joseph Wonfor, 32° Chemist ; Wm. Doolin, 32° Architect ; Charles Scott, 33° J.P. ; W. J. Wonfor, 30° ; Charles Sotheran, 30° ; Spirindon Anthony Acratopolis, 30° ; F. W. Dawson ; John Croll 30° Installed in the three Series of the Rite with a Mystic Temple, Sept. 7th, 1872, by the M. I. S. Grand Master of America in person.

3.—The "ORION," No. 3, Havant. Members :—Henry. Martin Green, 32° Solicitor, S.D. ; Jabez Nath. Hillman, 32° Mys., (since 33°) ; John Purnell, 32° ; John Roach, 30° ; H. R. Trigg, 32° ; Josiah Clay, 32° ; Thos. Howell, 30° ; Hy. Fabian Cox, 30° ; A. R. Robinson, 30° ; Wm. Miller, 30° ; Walter Taplin, 30°

The three foregoing Chapters, Senates and Councils were duly instituted : their officers obligated and Installed on the 8th October, 1872, and other Councils in course of formation were represented at the said meeting.

4.—"SIRIUS," No. 4, Burnley, Lancashire. Chapter and Senate warranted, July 17th, 1873. Members :—S. P. Leather, 33° C. E. ; Ralph Landless, 32° S.D., Gentleman ; Hobson Wadsworth, 32° S.G.C., Draper ; Tom Bradshaw, 32° M.W., Spirit Merchant ; John Leedham, 32° Draper ; J. W. Allen, 30° Victualler ; George Stuttard, 30° Stone Merchant ; Richard Nelson, 30° Upholsterer ; Geo. Astwood, 30° Timber Merchant ; Wm. Walmsley, 30° Painter ; James Sutcliffe, 30° Innkeeper ; Charles Sutcliffe, 30° Manufacturer ; Sampson Stuttard, 30° Stone Merchant ; Saml. Alexander, 31° Supt. Police ; Honorary Member,—F. G. Irwin, 32° Captain, admitted in Algiers, Feb. 9th, 1859.

June 12th, 1873, *A Dispensation* granted for Aberdeenshire to Ill. Bro. Thos. Lawrence Shaw, 32° admitted in Edinburgh by Ill. Bro. Leather, 33°

The annexed Manifesto having been prepared and submitted to all the officers of the S. S. who have signed the Oath of Allegiance, was published to the Order in May and June, 1873 :—

"Antient and Primitive Rite of Masonry in and for the United Kingdom of Great Britain and Ireland, and its Dependencies.

Sovereign Sanctuary 33-96°

To the Glory of the Sublime Architect of the Universe.

In the name and under the auspices of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry, in and for Great Britain & Ireland, sitting in the Valley of London.

Salutation on all points of the Triangle. Respect to the Order.

Peace. Tolerance. Truth.

The Executive Officers of the Sovereign Sanctuary in and for Great Britain and Ireland, regularly and constitutionally established, under a dispensation dated the 23rd day of February, 1872, (E.V.) under hand and seal of the Grand Master General of America, as the Sov. Sanctuary of England, Wales, &c., and since constituted, consecrated, and installed in person by the Grand Master General of America, by

Charter under hand and seal of the Sovereign Sanctuary of the United States of America, dated the 3rd day of June, 1872, (E.V.) as the Sovereign Sanctuary in and for Great Britain & Ireland, embracing at that time several influential Chapters, Senates, Councils, and Mystic Temples, held in various parts of the aforesaid extended jurisdiction; and the official, and other members of the Order being desirous to extend a knowledge of the *sublime teachings* of this truly Masonic, Catholic, and Universal Rite, embracing under its noble banner all rites and degrees, to the intent thereof have ordered:

1st—That Mystic Temples, Councils General (32-94') may be constituted in England, Scotland, Ireland, India, British America, Australia, and other Colonies and possessions of the British Crown: subject to the General Statutes of the Order, with privileges similar to the Grand Mystic Temples—Councils Generals, of the several States of America.

2nd—That subordinate Chapters of the R. C. (11-18'); Senates of Grand Inspectors and K.H.P. (20-33'); Councils of S. M. of the G. W. (30-90'); and Mystic Temples, (32-94'); may be chartered throughout this jurisdiction, in accordance with the General Statutes of the Order.

3rd—Applications to be made to the Grand Chancellor (or other officials) of the Order, who will furnish all information as to fees and mode of Procedure.

#### PRIVILEGES, PRINCIPLES, AND PREROGATIVES.

The Antient and Primitive Rite of Masonry, works 33 degrees, divided into three sections, embracing Modern, Chivalric, and Egyptian Masonry, as the latter was worked on the Continent last century. The first section teaches morality, symbols, and philosophical research; and contains the degrees to Rose Croix (11-18'). The second section teaches science, philosophy, and political myth, and develops the sympathetic senses; it contains the degrees of a Senate of Knight Hermetic Philosophers to Grand Inspector (18-33'). The third section contains the Egyptian degrees and occupies itself with high philosophy and religious myth. The Order rewards merit by five decorations:—1st the Grand Star of Sirius. 2nd the Decoration of Alidee. 3rd the Decoration of the Grand Commanders of the 3rd series. 4th the Lybic Chain. 5th the Decoration of Eluesis. 6th the Star of Merit in bronze, for the reward of Literary merit, presence of mind and bravery, either in Masons or non-Masons. These Chivalric and other high degrees of Masonry are all specially sanctioned by the Articles of the United Grand Lodge of England in 1813.

The Order recognizes the degrees of all other rites, when legitimately obtained, so that a brother who has the Rose Croix, Kadosh, or Grand Inspector, or any other degree analogous to this Rite under any other authority, may visit and participate in the same degrees of Antient and Primitive Masonry.

It admits brethren of every political and religious creed, for by the American revision of 1865, the Hindoo, the Parsee, the Jew, the Trinitarian and Unitarian Christian, the Mahommedan, &c., may attend its sublime ceremonies and lectures without any sacrifice of principle, or of private conviction, the Rite breathing only pure Masonry—charity, love, and mutual tolerance—whilst adoring the Sublime Architect of the Universe, inculcating the immortality of the soul, and endless happiness for the good brother.

It embraces a far more extensive ritual of workable degrees than any other Rite, every one of its 33 degrees having its appropriate and elaborate ceremonial, easily arranged for conferment, and its titles purged of ridiculous pretensions.



Its government is strictly representative, as in our own political constitution. The 32° and 31° are the 1st, 2nd and 3rd Officers of the *Chapter, Senate, and Council*, and form the *Mystic Temple and Judicial Tribunal*, the Presiding Officer or Grand Master of Light, having the 33rd degree to enable him to represent the Province in the Sov. Sanctuary (33-95°), or governing body.

The Order relies more fully upon Masonic worth, ability and learning than social standing and mere monetary qualifications, and seeks to extend Masonic knowledge, justice and morality. It levies only a small capitation fee upon each member admitted, to be hereafter devoted to charity and good works.

It admits Master Masons only in good standing under some constitutional Grand Lodge, and prohibits all interference with Craft Masonry, upon which its own 30 ceremonies form, and are intended to constitute, the most valuable and learned system of lectures extant, cultivating charity, tolerance and brotherly love in the Masonic Order, and entering into no entangling alliances which too often prove their destruction.

Its watchword—DEFENCE, NOT DEFIANCE,—maintaining the right of every individual brother to join all or any outside Masonic organizations which may agree with his conscience, and protesting against the interference of the sectarian rites and bodies so numerous beyond symbolical Masonry. 3

August 22nd, 1873.—The Bronze “Star of Merit,” with emblazoned Certificate, was granted to Mr. John Craddock, of Salford, for saving life on the 8th instant; and to Mons. Coste, for saving the life of H.R.H. Prince Arthur, at Trouville, France, on the 20th instant, to be forwarded through the Ambassador.

In consequence of the publication of the foregoing Manifesto, an attempt was made by Robert Hamilton, of the Spurious Supreme Grand Council, 33° to suppress the Rite through the Tripartite treaty with the Mark and the Templars; and the Illustrious Brothers John Yarker and S. P. Leather, contemptuously renounced all connection with them, in order to confine their attention to this noble Rite.

3. *Vide* :—“The Secret Societies of all ages and Countries,” by C. W. Heckthorn, Vol. 1, pp 253. Bentley & Son, London.

### *Reply to a Summons of the G. V. Chancellor.*

“7, Tynwald Terrace, Chorlton Road,  
Manchester, Nov. 11th, 1873.

“Dear Sir Knight,

I am duly in receipt of your favour of the 10th instant. It will however be quite impossible for me to come up to London on the 27th instant, but I am very willing to give you every satisfaction in my power by means of correspondence or affidavit. My connection with the Grand Lodge of Mark Masters, (after starting several Lodges under them,) was closed by my withdrawal several years ago; that with the Order of the Temple, (thanks to this so-called Supreme Grand Council, after working many years for the Templar as hard as any man in England) several months ago. Nevertheless such is my respect for the latter order that I am perfectly willing to defer to any opinion the order may express, so far as I can in accordance with numerous conflicting obligations.

The cause of my expulsion from the Antient and Accepted Scottish Rite (mentioned by Mr. Hamilton), arose from an allegation that I had challenged a brother who had insulted my friends. The *leader* of four insulting speeches (directed against first-class Masons) was Chas. James Banister, and yet he was *Petitioner, SUMMONER and JUDGE* of a so-called '*Sovereign Grand Tribunal*' of '*Grand Inspector, Inquisitor Commanders*,' *himself to try the challenge he had assisted and himself provoked.*<sup>4</sup> Need I say that I positively refused to attend any such meeting on the ground that the 31, 32, & 33' of the so-called Antient and Accepted Scottish Rite were self-constituted bodies, whose power I declined to recognize, and expressing an opinion that their propagation of a well known spurious and forged constitution to make '*Sovereign Princes*' (by false authority,) was an offence cognisable by the ordinary tribunals as *swindling*. The expulsion which I had provoked and expected followed.—I do not regret it, I never shall—because I consider that a Society which is constituted like this Supreme Grand Council! is beyond the pale of honour, and that no man of knowledge could belong to it with honour as then constituted. These sentiments I can only withdraw when their constitution has undergone a radical change, and they have undone all they did, and make a new start.

I was a member then of several rites, the Antient Rite of Perfection 32-33', the Rite of Mizraim, the Antient and Primitive Rite of 33', in which latter I took a most stringent oath that I would never forsake the order: and my Certificate as an Honorary 33-96' of America bears date Sept. 20th. Their Charter as 33-96' has been handled by me and numerous brethren; it bears the signature (with many others) of Marshal Magnan, Grand Master of France; Heullant, Deputy; Thevenot, Secretary; and the seal of the Grand Orient.

On the passing of the treaty of which you were kind enough to send me a copy, I applied to the Grand Chancellor, but was told that the treaty was not retrospective, as I was then quite willing to have my quarrel with the A. & A. considered by the Templar.

The degrees of the A. & P. Rite of which you are now called upon to take cognisance, are quite different from the Antient and Accepted Scottish Rite, (although the founder of the Supreme Grand Council of Scotland,—Dr. Morison, was one of the leading officers of the Rite of Memphis from A.D. 1838, and Captain Phillips and Rev. G. R. Portal associated themselves with some of the 33-95' in founding the recent Royal and Select Master degrees (alluded to in your treaty) from America in London,) and the only privilege I now retain is that of conferring its 33-95', a privilege not yet put in practice, and which moreover has no resemblance to anything in their Order, nor can they have any proof of my ever having conferred a degree of any kind either in conflict with them or otherwise.

But even if I had not resigned all connection with the Temple as I have (and now do hereby) my 33 degrees of the Antient Rite of Perfection, (identical with the Antient and Accepted Scottish Rite which was first started by a forgery at Charlston in 1802,) and the power to confer them, are much older than the treaty of 1871, and therefore outside your jurisdiction.

4. Ill. Brother Yarker states elsewhere in writing,—“Sov. Prince Banister was followed in an indiscreet speech by Bolderson, Birchall, and Wilson in quite a gratuitous attack upon four worthy Irishmen, well recommended by Sov. Prince Charles F. Matier: the last I resented, but mutual explanation immediately followed, and we several times shook hands and separated friends; nevertheless I availed myself of the circumstance to break off all relations with a constitution which I disliked, and which I entered under mis-representation.

I sincerely hope that the time is not far distant when the meddling between alien constitutions will be put a stop to, and that I shall once again be able to take part in an Order I revere so much as the Order of the Temple. My published opinion of all these conflicting rites is expressed in my book, entitled "Speculative Freemasonry," a copy of which could no doubt be got through Bro. Richard Spencer, London : to those opinions I still abide. V.D.S.A."

JOHN YARKER."

To a similar notification the Ill. & En. Bro. S. P. Leather, 33-95, Treasurer General, replied that he had never given in his adhesion to the unmasonic "Treaty," and never would, that he would not withdraw his support from the A. & P. Rite, and that the "Treaty" was calculated to cover the Order of the Temple with ultimate disgrace. They accordingly accepted the resignation and abandoned all further correspondence.

The following protest was then addressed to H.R.H. the PRINCE OF WALES, K.G., &c., &c., &c., at Sandringham.

"We approach your Royal Highness as Grand Master of the Order of the Temple in Great Britain and Ireland, with feelings of profound respect for your august rank, with feelings of respect also for the Order (a modern imitation though it be,) of which your R.H. is the honoured chief; and beg leave to bring under the notice of your Royal Highness an injustice under which we are labouring, and which outside Masonry would not be tolerated in any English community.

"Many years ago whilst the undersigned were Templars they were earnestly solicited to join a Masonic Organization calling itself the Chapter of "Sovereign Princes Rose Croix," and to induce us to enter this order we were shewn a Charter of Constitution (in print by said body) said to be from the Illustrious Frederick King of Prussia, granting to nine individuals in certain specified countries the power to create "Sovereign Princes," with "Sublime Princes," and "Most Wise Sovereign Princes," "Grand Inquisitors," and "Sovereign Grand Inspector Generals," to rule the same "Holy Empire," by divine right alone, and under this pretence a considerable sum of money has been extracted from us. This document is now universally given up as a forgery, which if there were no other evidence, is itself sufficiently proved by a statement that certain missing identical names to make up the nine, have been "effaced by the attrition of sea-water," in different parts of the so-called Constitution which was really forged at Charleston in 1802, introduced into this country 20 years ago by the notorious Dr. Goss of London, alias Crucifix, who was suspended from Craft Masonry by H.R.H. the Duke of Sussex. Yet even at the present time the enormous *privileges* of this Constitution are claimed in England under said forgery, and to enforce them the Rite, availing itself of the general ignorance prevailing on Masonic history, have effected a treaty with the Order of the Temple, of which your Royal Highness is the august head.

"Not only is there this objection to the Rite in question, but the legality of its institution in England is questioned, and apart from this, there are in the dominions of Her Majesty the Queen numberless worthy Masons who from conscientious and religious convictions are unable to join even the Order of the Temple, confined as it is to trinitarian Christians. For them a Rite of Universal toleration was established in France in 1838, by learned literary Masons, introduced into America in 1854, and from thence into England in 1871. A Manifesto is enclosed herewith from which your Royal Highness will see that its principles are truly Masonic, and we humbly submit that all Master Masons have the same right of liberty of conscience in masonic as in religious matters.

"In consequence of this Manifesto we the undersigned have now to bring under your Royal Highnesses's notice, the fact that we have been subjected to persecution by the order of which your Royal Highness is the head, and to save ourselves from a probable expulsion without law or equity, have resigned an Order in which we have spent a large amount of time and money in making it what it is, and which moreover we greatly respect.

"We now humbly petition your Royal Highness as Grand Master of the Order of the Temple, either that the said "Tripartite Treaty," may be annulled, (that we may be restored to our privileges in the Order of the Temple,) or that your Royal Highness will permit us to record your exalted name as Honorary Grand Patron of the Antient and Primitive Rite of Masonry, to placé our Rite with universal toleration under its powerful protection, there being nothing in our ceremonials offensive to anyone's religious opinions.

"Done at Manchester, this 5th day of December, 1873, JOHN YARKER, Jr., 33° K. T., 7, Tynwald Terrace, Chorlton Road, Manchester, Past Master of all degrees, and Past Grand Constable or Mareschal of the Order of the Temple and Malta; SAMUEL P. LEATHER, 33° K. T., Burnley, Lancashire, Past Master of all degrees, and Past Grand Chancellor of the Order of the Temple in Cheshire."

The object of this document was to enable H.R.H. the Prince of Wales, to judge of the trouble likely hereafter to devolve by the alliance with which he was then coquetting and has since consummated. H.R.H. the Duke of Sussex accepted the Grand Mastership of all the higher degrees, and then *suppressed* them—an *ominous fact*.

The following Report appears in "The Freemason," of April 4th, 1874. The body originally hailed from the Templars of York, afterwards from the confederation of Bro. Dunckerly, and latterly from the source which constituted the Dunckerly Grand Conclave :—

**MANCHESTER.**—*Jerusalem Chapter of Antiquity.* A Meeting of this antient chapter of H.M., K.H., was held at the Manchester Masonic Hall, on Tuesday, the 24th March, 1874, under circular to all the 30 members, when the following Report, signed by the three Past R.G.C's was adopted, and the Chapter and Senate united with the Antient & Primitive Rite of Masonry, under the title of the "Palatine and Jerusalem Chapter and Senate of Antiquity No. 2," thus inaugurating a new era.

*Report of Facts.*—1. A Grand Council was held in Paris in 1762, to ascertain whether the Kadosh and the Templar were one and the same order, and a resolution to adopt the black and white colours of the Temple Beauseant was adopted in their title and eagle. 2. The "Antient and Primitive Rite of Masonry" derives from the "Primitive Rite of Philadelphes of Narbonne," 1779. 3. Any evidence of the existence of the Templar Order in Great Britain and Ireland previous to 1780, is absent, and from the earliest time down to 1852, the connection between the Rose Croix and Kadosh Templar was invariable, of which proof was given in English, Irish, and Scottish documents and rituals, between 1792 and 1840. 4. From 1791 to 1852 all warrants issued in England styled the Templar degree "Grand Elected Knight Templar Kadosh of St. John of Jerusalem, &c.," and emblems known only to Kadosh Templars appear upon the certificates, in the ceremony of installation, and upon the old banners of the Jerusalem Encampment or Conclave used prior to 1835, copies of photographs of which were in possession of the R. G. Superintendent. 5. The ritual of the "Antient and Primitive Rite of Masonry," was exhibited in the degree of Knight Kadosh, in proof that the symbolism of the old English Templar was known only to members of such degree of the A. & P. Rite. 6. The present Grand Conclave of Knight Templars had utterly disconnected themselves from any possible progenitors in 1852, and again in 1872, in order to ally themselves with a body spurious upon three counts, and working a forged constitution, styling themselves the Antient and Accepted Scottish Rite.

Therefore resolved, that the members of the "Jerusalem Chapter of Antiquity, H.M., K.H.," amalgamate and unite their Rose Croix and Kadosh Templar degrees with the same degrees of the "Antient and Primitive Rite of Masonry" of which the R.G. Supt. is head (under the charter of the Sovereign Sanctuary of America, derived from the Illustrious Brother Marconis de Negre, and the late Marshal Magnan, Grand Master of the Grand Orient of France,) with such powers to give the extraneous degrees as may be mutually agreed between them, the "Royal Grand Council of Antient Rites, time immemorial," and the "Antient and Primitive Rite of Masonry."

At the following Meeting in June the Union was confirmed by both bodies, and the warrant and minutes of the Jerusalem Chapter, &c., deposited with the Sovereign Sanctuary of the A. & P. Rite of Masonry, the R.G.C. Beeby Bowman Labrey, F. L. & P. S. received in the 32,—the members reserving all their privileges in time immemorial Conclaves of Templars; and Brother Wm. Ashworth, the Treasurer, was by a written and duly signed order and indemnity requested to hand over the funds of the Jerusalem Chapter to the Treasurer of the united body, an order not yet complied with.

During the year 1874 several very eligible applications were made for the degrees of the Rite, but generally it was found inconvenient to confer them; and at the close of 1874

it was resolved to admit a few more members of the 33°, and to print the Statutes of the Order; also some very excellent Masons were constituted members of the Rite in March, 1875. In this same month a Dispensation was granted to Ill. Bro. Wm. Ledger Erson, J.P., 30°, Dublin, and a Mason under the English Constitution.

The Order, in truth, needs not the patronage of rank and title, as it only requires to be known to be appreciated, and it is hoped that brethren of sufficient knowledge and principle will be found to further spread the light burning under the difficulties of intolerance, sectarianism, and ignorance. It does not aim at being a popular Rite, for it is beyond the comprehension of illiterate masons; its mission is to instruct the laborious searchers after Masonic truth, and will at least save them years of patient labour.

Whilst the other orders of Freemasonry, beyond the venerated degrees of symbolical Masonry, bound together by the abominable Tripartite Treaty, are expelling good Masons, merely because they are men of honour who will not lend themselves to any kind of trickery,<sup>5</sup> as the Templars recently expelled a well known military brother of position (C. J. Burgess,) which expulsion all the three parties to the *unmasonic* treaty are bound to endorse; may the Antient & Primitive Rite pursue its mission in the true spirit of masonic feeling,—brotherly love, relief, truth, peace, tolerance, union. We pledge our Masonic knowledge and our honour that the Rite has the same claim to *authenticity* as the *best* in existence, whilst its *legitimacy* is much better established than most of the Rites now practised and enjoying favour beyond the three first degrees, and which are carried on under the cover of false history, and pretend to be what they are not. It may be stated that the fees for registration, and the proceeds of these publications all go to the funds of the Order, and it is proposed to devote them to the extension of Masonic works.

The entire history of the Rite is here placed unreservedly before the Craft: if its principles are bad or unmasonic, let the Order fall into oblivion:—but if on the other hand they deserve to live, as they have lived for an hundred centuries, amongst a few learned and esoterically taught individuals, and if there *are* Masons who love fairplay, and have *any* independence of mind, who agree with us, then let them rally to our standard in defence of Masonry, True and Universal, and may the Sublime Architect of the Universe crown the work.

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5. A very base trick was recently perpetrated by the Mark Grand Lodge, which went the length of expelling a worthy Brother Mason, (like the Italians did H.H. Pope Pius) who had resigned all connection with them, (and all the treaty parties) years ago.

The publication of the Constitutions, Statutes, Public Ceremonials, and History, took place at the beginning of the year 1876, and several new Members were received in that year.

"UNIVERSAL," A. (4°-30°) Illustrious Brothers Henry M. E. Cofton, 30°, Inchinappa; William F. Lawler, 30°, Lakefield; John Hingston, 30°, Dublin; R. S. Wayland, 30°, Dublin; Hugh Ferguson, 11°, Willmount; Benjamin Cox, 30°, Weston-super-Mare; Richard Hardman Holt, 32°, Derbyshire; Thomas Wainman Holmes, 30°, Baildon; Herbert F. Irwin, 30°, Bristol; Douglas J. Dutton, 30°, Dursley. Brother Kenneth Robert Henderson Mackenzie, 30°, London, February 13th, 1876, Author of the "Royal Masonic Cyclopaedia," who was afterwards advanced to the 32°. Brother W. Michael Aubrey Barnes, 30°. London, June 14th, 1876; who received Brother Walter Charles Urquhart, 30°, Weymouth. This Council in 1880 added the following worthy names:—R. Palmer Thomas, 30° (Secretary of the Theosophical Society); J. M. Collier, 32°; F. R. Mott, 30°; E. H. G. Dalton, 32°, British Guiana, &c.

The Illustrious Brother Colonel W. J. B. MacLeod Moore, 33°, A and A., introduced to the Grand Master. Illustrious Brother George Canning Longley, 32° A and A. and 33° A and P, and Grand Master of Light for Canada, who then commenced correspondence with the object of obtaining authority in the Grades of Mizraim; accordingly the following Edict was issued, to enable bodies of the A. & P. Rite to communicate in the Grades of Mizraim.

### EDICT.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the order.

Whereas the Antient and Primitive Rite of Masonry of 33° represents the Antient and Primitive Rite of Memphis embracing 96 degrees, and whereas the Grand Master and Officers of the Sovereign Sanctuary in and for Great Britain and Ireland, duly constituted, are also certified members of the Antient and Primitive Rite of Mizraim, embracing 90 degrees, of which there is no governing body within the limits of the Jurisdiction of the said Sovereign Sanctuary, and whereas a large number of holders of the degrees of the said Rite of Mizraim have elected to work under the said Sovereign Sanctuary: Be it known, therefore, that at the request of the said members, We, the Grand Master, have decreed: That it is lawful for the Sovereign Sanctuary in and for Great Britain and Ireland, and its dependencies, or any subordinate body thereof, to grant by Communication any or all corresponding degrees of the Oriental Rites of Mizraim and Memphis of 90 and 95 degrees respectively, or by request to work any of the discarded degrees of the ancient Rite of Memphis, and that upon payment of the fees the same may be proclaimed upon the Certificates of the Sovereign Sanctuary of the said Antient and Primitive Rite, in and for Great Britain and Ireland.

(Signed) April 28th, 1876.

JOHN YARKER, 33°-96° G.M.

A Meeting of the Sovereign Sanctuary was held at Manchester on the 1st July, 1876, at which were present Illustrious Brothers John Yarker, 33°, G.M.; Charles Scott, J. P. 33°, Gd. Ad.; Beeby Bowman Labrey, 33°, Gd. K. of the G.B.; S. P. Leather, 33°, &c. The decoration of the Grand Star of Sirius was conferred upon the Illustrious Brother S. P. Leather, as having most zealously contributed to the propagation of the Rite. At a Meeting of the Grand Chancery on the 3rd August 1876, attended by Illustrious Brothers Yarker, Leather, and Labrey, a Mizraim Charter was granted to the Antient and Primitive Rite in Canada, in favour of V. Illustrious Brothers G. C. Longley, 33-95°; A. G. Hervey, 33-95°; John Dumbrille, 33-95°; and dispensations to receive were given to Illustrious Brethren in the Isle of Man; Gloucestershire; Glasgow; and Middlesex; under these a few Members were admitted, chiefly in Ireland; but owing to the severe illness of three of the leading Members of the Rite its progress was much delayed. The Order lost by death these worthy Officers:—Ill. Bros. Michael Caspari, 33°. London; P. J. Graham, M.A., LL.D., 33°; Chas. Scott, J.P., 33°.

The interval, however, witnessed the entire abandonment of that extraordinary performance called the "Tripartite Treaty," by which the Templars, Mark Masters and Ancient and Accepted Rite had entered into an offensive and defensive alliance, and which, at first arranged by the authors for their mutual advantage, was found to militate against their own harmony. It is to the honour of the Templars, always the most respectable of these orders, that the first blow to the arrangement was given by them.

On the 24th November, 1877, the order conferred upon Madame H. P. Blavatsky the degrees of the Rite of Adoption. This lady is an initiated Druse, and a member of various Eastern Societies, analogous to the Masonic Institution of which she has a perfect acquaintance. In her immensely erudite work, "Isis Unveiled," she speaks very highly of the "Antient and Primitive Rite of Masonry," and expresses her belief that its degrees will live when those of its opponents are carted to the dust heap of time 6.

- During the year 1879 a correspondence took place between the Sovereign Sanctuary of America and that of Great Britain with Canada, in respect to the interchange of Representation with and between these three bodies, but owing to some objections raised by the M. I. Sov. Grand Master of America, Brother Alexander B. Mott, M.D., 33°, no im-

6. The A. and P. Rite has also been favourably mentioned in the following valuable works:—Mackenzie's "Royal Masonic Cyclopædia"; Kenning's "Cyclopædia"; Jeremiah How's "Illustrations of Freemasonry," which devotes 17 pp. to the Rite. (Jno. Hogg & Co. London).



mediate result was achieved. In this year the Grand Chancellor, feeling that the time had arrived for a more active propagation of the Rite, issued the following circular.

Bulls Head Chambers, Market Place,  
Manchester, May 31st, 1879.

Illustrious Brethren,  
As considerable delay has taken place in the arrangements of the Order, it may be necessary to explain it as arising from the illness of the Treasurer General, (Illustrious Brother Leather, 33°), and two principal Officers of the Rite. The Order has to lament the death on the 8th January last, of the worthy and Illustrious Bro. Captain Charles Scott, R.N., J.P., of Strathroy, 33°, Supreme Grand Inspector General also on the day following, Illustrious Bro. Herbert Irwin, of Bristol, 32°.

Due to these, and other untoward events, the Order has not added very considerably to its members, but has been proceeding slowly in its organization. With the dues which the Sovereign Sanctuary have obtained, it has printed 4 volumes of its own, and paid the costs of certificates and similar items, hence the Illustrious Brethren will see that in the hands of our Treasurer General, the Order's Funds have been carefully used. These printed books are:—1, Constitutions,—2, Public Ceremonials,—3, History, (5/6). 4, Ritual of Senate, (part 2) 5/-. Also Chapter, Senate, Council and Mystic Temple Bye-Laws, (6d. each.) Translations have been made of several of the works of the Illustrious Bro. Jacques Et. Marconis, 33-96°, late Grand Master of the Order; the most pressing needs of the Rite are the printing of the remaining rituals in 6 to 8 books, which will be proceeded with as the Sovereign Sanctuary is in possession of funds from the reception of Candidates and other sources.

The S. G. M. and Sov. Sanc. have sanctioned the conferment of the corresponding grades of the Rite of Mizraim upon our brothers, and the ritual will form a separate book.

The MYSTIC TEMPLE, 32°, of Canada, has elected as Sovereign Grand Master, Illustrious Bro. George Canning Longley, 33°, with whom we are in fraternal relations. The opposition which was at one time offered to our Rite by similar Associations, has been withdrawn by all the leading magnates of such opposing Masonic bodies, and notably by Bro. General Albert Pike, who may be considered the leading authority of all the Supreme Councils of the Ancient and Accepted Scottish Rite.

On behalf of the Supreme Grand Officers, we avail ourselves of this opportunity of offering our fraternal salutations, and to request that you will furnish us with any information which may aid in the spread of the salutary principles of the Rite and its Degrees, and to beg that you will use your influence on its behalf, by the organization of working bodies, and the introduction of worthy neophytes in conformity with our Constitutions.

Fraternally yours,  
BEEBY BOWMAN LABREY, 33-950,  
Grand Chancellor General, Sublime Dai, and  
Grand Master of Light for the Province of Lacashire.

The year 1880 has been a fairly fortunate one for the Rite.

On the 31st January, Illustrious Bro. William Youngblood, 33°, Grand Expert General, New York, arrived in Manchester with tidings from the Grand Master of America; he brought with him, under date January 4th 1880, the appointment of Illustrious Bro. John Yarker, 33°, as Grand Representative of the Supreme Council of America of the Ancient and Accepted Scottish Rite (commonly called the Cerneau Council), which was accepted. On the 5th February, a fraternal letter was received from the Grand Orient of Tunis (Africa), with the Statutes and Buletins of the Reformed Egyptian Rite,

which is a reduction of the Sovereign Council of the Rite of Mizraim at Naples. This was followed by similar favours from the Italian Grand Orient of the Rite at Naples, of which the Illustrious Brother Guiseppe Garibaldi, 33°. &c., is Honorary Grand Master. Illustrious Brother John Yarker was appointed an Honorary Member of the Sovereign Council, 33 and last degree, and accepted the honour of becoming their Representative in this country.

On the 20th February, 1880; the Grand Chancery conferred the Bronze Star of Merit upon Illustrious Bro. K. R. H. Mackenzie, 32°, Grand Annalist of the Province of Middlesex, as a mark of recognition of his literary abilities there being two vacancies occasioned by the death of Brothers Richard Woof, F. S. A., and Robert Bigsby, LL.D.

The following were made the accredited Representatives of the Rite with, —

America.—Illustrious Brother William Youngblood, 33°, G.E., 424/6 Broadway, New York, 31st January 1880.

Africa.—Illustrious Brother Nicolo S. Cassanello, M.D., 33°, G.M., Tunis, Africa, August 23rd, 1880.

Italy.—Illustrious Brother Chev. Com. Giambattista Pessina, G.M., 33°, via Fontana dei Serpi 14, Naples, Italy, September 13th, 1880.

On the 20th August 1880, the Most Illustrious Sovereign Grand Master of America, — Alexander B. Mott, M.D. 33°, paid a personal visit to the Grand Master, and was on the 27th, received an Honorary Member, and invested with the Grades of Mizraim as practised by us. He brought with him Bro. Francis Roberts Mott, who was received 30°, and empowered to confer the grades in Yorkshire.

The following new bodies have been chartered :

“PRIMITIVE PILGRIMS” Chapter, No. 5, Holyhead; chartered March 10th 1880. Members :—Joseph Wonfor, 32°, M.W.; Auguste Mouillot, 31°, K.S.W.; Maurice L. Davies, M.D., D.D.S., 32°, K.J.W.; Marinus de Groot, 30°. Orator; W. F. Lawler, 30°, Conductor; Hugh Ferguson, 11°, John Younge, 11°, Guard of Tower; J. J. Dillon, 30°; John S. Peake, 11°; T. W. Fair, 11°; Captain of the Guard; Robert Wayland, 30°; John Hingston, 30°; Isaac Cole, 11°; W. G. Bradley, 11°, &c. The charter of this Chapter empowers it to meet in different places, as the exigencies of the Rite requires, and the intention is to obtain for it all the advantages that registration under the Friendly Societies Act affords, and our Grand Representative in Ireland has offered a suite of rooms at head quarters that they may be able to furnish them with the appointments necessary for working all the degrees in an efficient manner.

“ROSE OF SHARON” Chapter, No. 6, London; Char-

tered April 17th, 1880. Members :—Henry Meyer, 32°, M.W. ; William Joseph Meek, 32°, K.S.W. ; Bernard Meyer, 31°, K.J.W. ; James Hill, 33°, P.M.W. ; Henry Stephens, 31°. Orator ; Edward Harrison, 31°, Treasurer ; J. H. Peach, 30°, Archivist ; Arthur Palmer Little, 30°, Conductor ; R. Marshall, 30°, Captain of Guard ; Thomas Sims, 30°, Gd. of Tower ; George C. Young, 30°, Organist. This Chapter rents and has furnished private rooms at 77½, Bishopgate Street Within (E.C.), and the same were duly consecrated, with the Public Ceremonials of the Rite, on the 15th June, 1880, by the Grand Master, and the officers duly installed by the Illustrious Brother James Hill, 33° ; after which a sumptuous banquet was given in the Throne Room of Crosby Hall, the old palace of Richard Duke of Gloucester. This Chapter has met steadily since its consecration, every Tuesday evening, either for instruction or as a regular Chapter, and has since received several distinguished brethren into the Rite. Its furniture, clothing, jewels, &c., are very complete in all the degrees, and will afford to Illustrious Brethren who may be able to visit it an instructive lesson of the effectiveness of the ceremonies of the Rite when suitably accommodated, and of the furniture and paraphernalia required in the various degrees.

“LILY OF THE VALLEY” Chapter, No. 7, Liverpool ; chartered August 21st, 1880. Members :—John W. Turley, 32°, M.W. ; Charles James, 32°, Pt. M.W., Treasurer ; William Henry Quilliam, 31°, K.S.W. ; Squire Chapman, 32°, K.J.W. ; William Longbottom, 30°, Orator ; Samuel Howard, 30°, Secretary ; Theophilus W. Blades, 30°, Archivist ; Francis B. Bramham, 30°, Conductor ; William Kinsey, 30°, C. of Gd. ; Frederick Evans, 11°, Gd. of Tower ; James Jack, 11°, Organist.

The installation meeting of the Chapter, which was honoured by the presence of the Grand Master, was held on the 27th September, 1880, and the ceremony performed by Ill. Brother Charles James, 32°, Grand Annalist of the Mystic Temple of Lancashire ; after which a sumptuous banquet was given at the Reform Club. The meeting was also attended by Ill. Bro. Southwood, 32°, as the deputy of Chapters No. 5 and 6, to bear their congratulations to the newly-installed officers. This Illustrious Brother, together with Ill. Bro. Thomas M. Campbell, 32°, No. 8 Chapter, and Colin Mackenzie, 32°, No. 9 Chapter, have all been elected Honorary Members.

A Grand Chancery was held on the 23rd August, and the Grand Master was requested to receive into the 33-95° the following Illustrious Brethren, for services rendered to the Rite. viz. :—Maurice L. Davies, member and founder of No. 5, (received September 13th, 1880) ;

James Hill, member and founder of No. 6, (received September 13th, 1880); Charles James, member and founder of No. 7; when received the Grand Officers to be as follows:

M.I. Sov. Gd. Master General, John Yarker, 33-96°, Withington, Manchester.

T.I. Gd. Administrator General, S. P. Leather, 33-95°, Burnley, Lancashire.

T.I. Gd. Keeper of Golden Book, (vacant by the death of Patrick John Graham, M.A., LL.D., 33-95°.)

V.I. Gd. Expert General, Maurice L. Davies, 33-95°, M.D., Dublin.

V.I. Gd. Master of Ceremonies, Jabez N. Hillman, 33-95°, Bedhampton, Havant.

V.I. Gd. Inspector General, Charles James, 33-95°, 40. Castle Street, Liverpool.

V.I. Gd. Examiner General, T. L. Shaw, 33-95°, Aberdeen.

V.I. Gd. Chancellor General, Beeby B. Labrey, 33-95°, Disley, Cheshire.

V.I. Gd. Treasurer General, S. P. Leather, 33-95°, Burnley, *pro. tem.*

V.I. Gd. Secretary General, James Hill, 33-95°, 83. Clarence Road, Hackney, London.

V.I. Gd. Keeper of the Sanctuary, A.D. Loewenstark, 33-95°, London.

The decoration of the Lybic Chain was conferred upon Ill. Bro. Henry Meyer, 32°, and that of the Golden Branch of Eleusis upon Ill. Bro. William Longbottom, 30°.

The following new bodies were chartered:—

“SPHYNX” Chapter, No. 8, Glasgow; chartered September 11th, 1880. Members:—Stephen Robertson, 32°, M.W.; Thomas Mackell Campbell, 32°, Pt. M.W.; John McInnes, 31°, K.S.W.; John McInnes (secundus), 31°, K.J.W.; William Ferguson, 30°, Orator; David Chalmers, 30°, Secretary; Robert Headrick, 30°, Conductor; James Duthie, 30°, Archivist; John Mc.Nair, 30°, C. of Gd.; James Davidson, 30°; James Gray, 30°, Sentinel.

Illustrious Brother Charles James, of the Lily of the Valley Chapter, was constituted Hon. Member of Nos. 8 and 9.

“ST. ANDREW” Chapter, No. 9, Glasgow; chartered September 11th, 1880. Members:—Thomas Waters Brownlee, 32°, M.W.; Robert Morrison, 31°, K.S.W.; George Nicol, 31°, K.J.W.; Charles Marshall, 30°, Orator; Andrew Holmes, 30°, Treasurer and Secretary; John Templeman, 30°, Conductor; Robert Muir, 30°, Archivist; Frederick Neute, 30°, Cap. of Gd.; James Higgins, 30°, Gd. of Tower; William Robertson, 30°, Organist; Colin MacKenzie, 32°, Past M.W.

“ST. ANDREW” Senate, No. 5-9, Glasgow; chartered October 11th, 1880. Members:—Frederick Neute, 32°.

**S.G.C.**; John Dick, 31°, S.Kt.In.; Andrew Holmes, 31°, J.Kt.Int.; John Templeman, 30°, Kt. Orator; J. Graham Phillips, 30°, Kt. of Finance; William Cochran, 30°, Kt. Recorder; Robert Jamieson, 30°, Kt. Marshal; Alexander Pedie, 30°, Kt. Archivist; William Brown, 30°, Kt. of Intro.; William Robertson, 30°, Kt. C. of Gd; William Wallace, 30°, Kt. Std. Bearer; James Higgins, 30°, Kt. Swd. Bearer; James Baird, 30°, Kt. Guardian; Robert Drummond, 30°, Kt. Organist.

"**ST. ANDREW**" Council (U.D.), is in course of formation.

"**ROSE OF SHARON**" Senate, No 6, London; chartered October 13th, 1880. Members:—William Stephens, 32°, S.G.C.; Edward Harrison, 31°, S. Kt. Int.; Henry Stephens, 31°, J. Kt. Int.; James Hill, 33°, Pt. S.G.C.; J. H. Southwood, 32°, Kt. Orator; W. J. Meek, 32°, Kt. of Finance; J. H. Peach, 30°, Kt. Recorder; A. P. Little, 30°, Kt. Marshal; Thomas Sims, 30°, Kt. Archivist; R. Marshall, 30°, Kt. of Intro.; William Beasley, 30°, C. Gd.; G. C. Young, 30°, Kt. Organist.

"**ROSE OF SHARON**" Council (U.D.), is in course of formation. All the members of this body are also certificated Members of the Rite of Mizraim. Our London brethren are also organizing a Grand Mystic Temple—Council General.

"**SPHYNX**" Senate, No. 7-9, Glasgow; chartered November 4th, 1880. Members: Thomas M. Campbell, 32°, S.G.C.; S. Robertson, 32°, S. Kt. Int.; John McInnes, 31°, J. Kt. Int.; John Combe Maddever, 30°, M. D., Kt. Orator; John McWilliams, 30°, Kt. of Finance; David Chalmers, 30°, Kt. Recorder; William Fullerton Shaw, 30°, Kt. Marshal; J. Duthie, 30°, Kt. Archivist; John McWatters, 30°, Kt. of Intro.; John McNair, 30°, Kt. C. of G.; James Bruce Miller, 30°, Kt. Std. Br.; John McQueen Barr, 30°, Kt. Swd. Bearer; James McCrone, 30°, Kt. G. of Sanc.; James Gray, 30°, Sentinel.

"**SPHYNX**" Council, No. 4-8; chartered November 4th, 1880. Members: T. M. Campbell, 32°, S.D.; S. Robertson, 32°, 1st. M.; J. McInnes, 31°, 2nd Mys.; J. C. Maddever, M.D., 30°, Orator; John McWilliams, 30°, Tres.; D. Chalmers, 30°, Secretary; Charles Inglis, 30°, Expert; James Duthie, 30°, Archivist; William Lambert Shaw, 30°, Mess. of Sc.; John McWatters, 30°, Acc.; J. McCrone, 30°, Std. Bearer; J. S. McCaul, 30°, Swd. Bearer; J. McNair, 30°, Gd. of Sanc.; J. Gray, 30°, Sentinel.

In addition there are some receptions in Ayr by Illustrious Brother C. James, under dispensation. Thus although our Scottish brethren are the last in the field they have distinguished themselves above all others by their manly independence, energy, business capacity, and regularity.

It is our duty to make honorable mention of Ill. Bros,



T. M. Campbell, 32°, and Colin Mackenzie, 32°, who have worked energetically for the Rite and act respectively as Grand Treasurer and Grand Annalist of a Grand Mystic Temple—Council General, which is in course of formation at Glasgow.

This success has enabled the Sovereign Sanctuary to print all the necessary documents for the full working of the Rite. Out of debt, and with all working essentials, the Sovereign Sanctuary looks forward to a prosperous future, and its liberal constitution and valuable Ceremonials give the right to expect it. A new publication devoted to the interests of the Antient and Primitive Rite, to be edited by our learned Brother Kenneth R. H. Mackenzie LL.D. and styled "The Kneph," will be commenced with the 1st January 1881; and henceforward the members of the Rite will have a better opportunity of becoming acquainted with the numerical and financial progress, by a monthly issue of information.

The foregoing statements will adequately bring up the history of our Rite to the present time; and we may add, in closing, that we cannot but regret that an unfortunate controversy has again recently arisen in reference to our actual condition and status in Masonry. This is to be regretted, as we had hoped to close at peace with all the Rites. The world has again been authoritatively informed that there are certain inspired lawgivers above common sense, and that we do not even exist by right, that we have no position, and that the flavour of our degrees is unpleasant to certain palates. We have, by the same authorities, a whole series of underhanded influences again set in motion against us, the motive power being easy to trace. It was not to be supposed that bodies of quasimasonic authority—who had attained a certain position by means to which we would rather not again refer—should view the establishment of another perfectly warranted and healthy organisation without jealousy. In that very jealousy—that very persecution—we have our present reward; for there happily exist Freemasons in this country who are willing to consider all sides of a question; and gradually, though not slowly, the force of Masonic opinion will severely punish and overwhelm the traducers of an innocent and educational Rite. Stripped of their trappings, and their masonic inflation,—comparable to the old comedy of "High Life Below Stairs"—what are the antecedents of these irrepressible gentlemen? They can represent nothing which is not claimable by other worthy persons; but they actually represent the very opposite to Masonic precept, they thoroughly represent intolerance and ignorance, and prejudice and pride. Against all these vices the Antient and Primitive Rite of Masonry will ever consider it its duty to do battle. What remains in the future we must leave to vaticinators, the present we can well congratulate ourselves upon.