

A COMPLETE HISTORY OF THE ANCIENT AND PRIMITIVE RITE
FROM ITS ESTABLISHMENT DOWN TO THE PRESENT TIME,
TOGETHER WITH TRANSLATIONS OF ORIGINAL MANUSCRIPTS
AND ILLUSTRATED



Reginald Gambier Mc Bean

M.V.O. of His Britannic Majesty's
Consul Service Late Council at Palermo

1925

Rui Alexandre Gabirro

M.D.R. High Commissioner of Cabinda
London England

2002

FROM THE ARCHIVES OF THE
SOVEREIGN SANCTUARY OF THE 95th AND LAST DEGREE OF THE
ANCIENT AND PRIMITIVE RITE
REGULAR MASONIC BODY OF FREEMASONRY

PUBLISHED BY KIND PERMISSION OF HIS GRACE THE
Sovereign Grand Conservator General of the Rite

OFFICIAL HISTORY OF THE ANCIENT AND PRIMITIVE RITE

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First Preamble

Reginald Gambier Mc Bean

M.V.O. of His Britannic Majesty's

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“On this manner, through good wit of geometry,
 Began first the craft of masonry;
 The clerk Euclid on this wise it found,
 This craft of geometry in Egypt land.
 In Egypt he taught it full wide,
 In divers lands on every side;
 Many years afterwards, I understand,

Ere that the craft came into this land.
This craft came into England, as I you say,
In time of good King Athelstane's day"

The **Regius Manuscript**

"A Poem of Moral Duties"
The oldest English known Masonic Document
in Poetic Meter 1390

The mystery which surrounds the origin of modern speculative freemasonry constitutes perhaps not the least of its attractions in the more or less accepted history of the institution dates one may say from the eighteenth century in each one the nucleus of the present symbolic and speculative United Grand Lodge of England was started in London in 1717. A number of Rites of a more or less chivalrous philosophic mystical or occult nature working higher degrees as well arose especially in France which probably played a not unimportant part in the preparation of the great, but undesignedly sanguinary, French Revolution.

All these Rites laid claims to origins of which it would have been difficult to produce documentary proofs, even when they were not purely legendary, traditional, fanciful or perhaps even self-contradictory. It is enough to recall the supposed chronological history of Freemasonry since the creation of man, given in the preamble to the Constitutions which Anderson compiled for the Grand Lodge of England in 1723, and the not unchallenged regularity and authority of the Grand Lodge itself until the Union in 1813; or the discredited Charter of Frederic the Great on which was founded in Charleston, in 1802, the first Supreme Council of the now flourishing Ancient and Accepted Scottish Rite, for one to feel that, if Freemasonry has for centuries exercised so deep a fascination and lasting influence, this must be due not so much to its external history, which indeed often leaves much to be desired, as rather to such innate qualities as belong to all great spiritual movements, having for their true aim the helping of mankind to ascend, in its anxious search for truth, the steep and arduous ladder of ultimate human perfection.

The following Official History on the legendary, traditional and exoteric history of the Memphis Rite, are complete and are revised English version of some French and Italian Notes, published in Palermo in 1923 and intended to answer provisionally, and specially for that Obedience, the many enquiries to which the recent revival of the Rite in Italy, in 1921, had naturally given rise.

Second Preamble **Rui Alexandre Gaborro**

M.D.R. High Commissioner of Cabinda
London England

2002

Our current civilisation is greatly influenced by the works of those Greeks and Roman writers and philosophers who examined the recorded works of the Egyptian civilisation such as Plato Aristotle and Pythagoras.

Our current civilisation is inevitably influenced by the Egyptian civilisation. The greatest disaster to the Egyptian civilization was the irresponsible and criminal destruction of the great library at Alexandria. Everything not examined and translated has been lost for ever. The Alexandria library took three months to burn.

For 1400 years, no one knew how to read Egyptian hieroglyphs. Virtually all understanding of this mysterious script had been lost since the 4th century AD. The breakthrough to the decipherment of hieroglyphs came in 1799 when a French officer of engineers discovers the Rosetta Stone in the town of Rashid on the western delta of the Nile.

The notice of this important discovery reached Napoleon and he ordered it to be placed in the Institute National which he had founded in Cairo. Napoleon ordered copies of the stone, which was covered with hieroglyphics and rows of Demotic and Greek text to be distributed among the learned of Europe, and through this action the lost language of the Ancient Egyptians was recovered from oblivion.

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The Ancient and Primitive Rite has always acknowledged the Supremacy of the State or National Grand Lodges over the symbolic first three degrees of a Blue Lodge, and engrafted the same into its constitution. The Ancient and Primitive Rite, 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□. The Sovereign Sanctuary Recognizes all Regular Masonic Rites such as the Ancient York Rite, the French Rite, the Misraim Rite, the Scottish Rectified Rite, the Ancient and Accepted Rite and so on.

The Sovereign Sanctuary does not initiate in the Craft Degrees of Masonry. The Sovereign Sanctuary respects all Grand Lodges of the Craft, and only works from the 4th Degree onwards to the 95th and last of the Masonic Scale of High Degree Masonry.

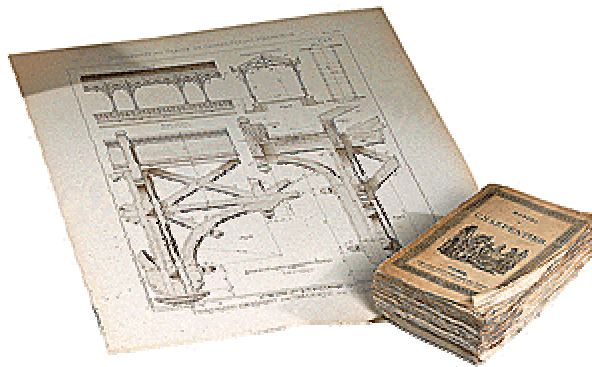
The Ancient and Primitive Rite as always only charged for the first 7 Initiations, all other initiations have no charge.

The difference between the Sovereign Sanctuary and other groups is that our Order is the perpetual connection to the original bodies of which regular Masons were members. The Ancient and Primitive Rite is a Masonic body. Some groups, which claim to be "Masonic-like", seem unaware that you cannot confer or hold Masonic Degrees if you are not a Master Mason.

The Sovereign Sanctuary is the only regular Order in the world which Master Masons can belong to, which has the Ancient and Primitive Rite lawfully within its bosom. Other groups are non Masonic and unauthorized.



The Rite is Christian in its nature due to the majority of the Rituals Degrees being based upon the Christian Tradition of the New Testament, the Rite reserves the Right to only admit those that have a firm believe in Jesus The Christ, such as any Christian Master Mason, Muslim Master Mason or Messianic Jew Master Mason.



The Ancient and Primitive Order of Freemasons

The Ancient and Primitive Order of Freemasons is a detached independent body of men from all walks of life. They meet regularly initially to work on their personal development. These meetings which are based on Christian thought are conducted with dignity and bound in tradition.

The idea and aim of Freemasonry is to influence the process of ennoblement and personal improvement by promoting humility, tolerance and compassion. Those qualities which the members master in the lodge should be practised in their daily lives.

These human qualities can of course be attained and practised by others who are not freemasons, but the Order of Freemasons in an organisation where this thought has taken a practical form which enable its members to develop it through ancient rituals, and with dignity.

The Ancient and Primitive Order of Freemasons does not engage itself in national or international political issues, nor does it engage itself in religious or social disputes.

The members shall show loyalty to the authority and laws of the land. They shall show respect for the Order itself and the aims of Freemasonry.

A short history

Our present day Freemasonry grew forth in Germany, France, Scotland and England in the 1600's as an ethical and philosophical system based on the art of building, its symbolism and history. The Order, in its original form, was established in 1705 by the Grand Assembly or Grand Lodge at York.

The system was quickly adopted and became predominant in continental Europe.

What is a lodge?

It is the name given to the assembly room or building where the Masonic brothers meet. A lodge meeting, as a rule, includes a solemn ceremony where new brothers are received into their respective degrees. These admissions are conducted within a framework of solemnity with opening and closing ceremonies, with Rituals rich in Tradition. The lodge evening closes with a simple meal in an air of informality among the brothers.

The foundation for our Masonic system is the first three degrees, which are called Blue Lodge of Freemasonry or Saint John Lodges where brothers receive the titles appropriate to their degree - I. Entered Apprentice II. Fellowcraft and III. Master Mason as in accordance with the art of building.

This Degrees are only Obtained in a Blue Lodge regularly constituted under a State Grand Lodge.

This is followed by Philosophical Masonry, which works within the 4th to the 95th Degrees.

How does one become a member?

To become a member of the Ancient and Primitive Order of Freemasons, which has today members all over the globe, one must be sponsored by two members of the Order. Those seeking admission must profess to the Christian faith (or have a firm believe in Jesus the Christ), have reached the age of 24 and be known to have stability in his daily life.

Not secret, but closed

The Ancient and Primitive Order of Freemasons is not a secret order. It operates openly. It is evident from this that the Masonic system worked to has its basis in the Christian faith.

It is in point of fact a Christian Order, but within this framework no demands are made for adherence to special dogmas or creeds.

The Masonic learning system is closed to outsiders. Freemasonry is a school lasting a

lifetime where a Master Mason has to work through the degrees 4th to 95th and last of Ancient and Primitive Freemasonry.

The content of each degree is held closed until the freemason himself has had the opportunity to take a standpoint on questions and challenges, which are attached to each new degree.

International cooperation

The Ancient and Primitive Order of Freemasons is an independent Order, unbound and under no obligation to any foreign order. There is however good co-operation between the Ancient and Primitive Order and other Masonic orders all over the world.

A humanitarian Order

To show compassion and fellowship is an obligation for each human being, but a freemason is especially bound and must be most vigilant in this area.

Regular collections are arranged to support and help our fellow mortals who might be in need of a helping hand. Annually a cause or institution is chosen for the Orders' Common Gift, and a united collection is taken on its behalf.



FREEMASONRY IN EGYPT

Freemasonry first appeared in Egypt on 1798, introduced by French Masons in Napoleon's conquering armies. Napoleon was initiated June 12-19 1798 in the *Army Philadelphie Lodge, Malta* (Napoleon appointed his brothers to Masonic office: Louis was named Deputy Grand Master in 1805; Jerome was Grand Master of the Grand Orient Westphalia; the eldest, Joseph was made a Freemason at the Tuilleries in April of 1805, and appointed Grand Master of the Grand Orient of France; and Lucien was a member of the Grand Orient of France.) and he used the Craft to befriend the people by first showing every respect for their religion and then mixing with them socially in an international brotherhood. He published pamphlets about respecting the Moslem religion and in founding the Isis Lodge, into which several eminent people were initiated.



Napoleon in Egypt

The name "Isis" was adopted after the mysterious Rites of the Priests of Isis, sister and wife of Osiris, a prominent figure in Egyptian mythology. It practised the Ancient and Primitive Rite of Memphis, named after the place where the fraternity of priests met and which was the great school of wisdom and mysteries of the Egyptians. The Ancient and Primitive Rite of Memphis continues the hermetic and spiritual teachings of the ancient Egyptians. The Rite is known to practise 95 degrees, each with their respective secrets and ceremonies.



General Kleber in Egypt

Isis Lodge prospered under its first Master, General Kleber, until he was murdered in 1800. At this time, following the withdrawal of the French, Freemasonry seems to have gone underground.

In 1830, some Italians formed the Carbonari Lodge in Alexandria. This Lodge was altogether political and, as its activities were closely watched by the Government, its meetings were held in complete secrecy. It proved popular, however, and a further Lodge Ménés, working the Memphis Rite, was founded which also prospered.

One of the most active members, of the Rite of Memphis was Samuel Honnis, he founded a number of French Lodges in Alexandria, Ismailia, Port Said, Suez and

Cairo, including the Al Ahram in Alexandria in 1845. This was recognized by the Government and many Senior Officials were initiated into it, including the famous Emir Abd el Gazairi, who fought the French in Algeria and, whilst exiled in Syria, gave refuge to and saved hundreds of Christian families during the Damascus massacres. Another famous member of the Rite of Memphis was Salvatore Zola. He also founded the first Italian Lodge to work the Ancient and Accepted Scottish Rite in Alexandria in 1849.

In 1836, the Sovereign Sanctuary of the Rite of Memphis in France issued a Warrant for a Provincial Grand Council in Egypt and several more Lodges were founded in Egypt under the Italian jurisdiction and others up to 1862, all of which worked in perfect harmony with the French Provincial Grand Lodge.

However, Egyptian Masons who found themselves working under such varied Constitutions, decided to have one of their own. In 1864, a Provisional Warrant (confirmed in 1866) was granted by the Grand Orient of Italy creating the Grand Orient of Egypt to work the higher Degrees and a National Grand Lodge of Egypt to work the first three Degrees.

This placed order between the many rites and Constitutions and this Masonic Authority gradually became recognised worldwide. Prince Halim (an Initiate of Bulwer Lodge of Cairo) was made Supreme Grand Commander and was succeeded by Salvatore Zola.

The Khedive Ismail, one of the greatest figures in 19th century Egypt, although not a Mason, patronised the order as a prominent humanitarian organisation and allowed his son Tewfik to be initiated.



Khedive Mohammad Tawfik

Son of Ismail Pasha Governed Egypt from June 26, 1879 to January 7, 1892.

In 1881, The Khedive Tewfik Pasha became Grand Master and held sway over more than 500 Lodges working in English, French, Greek, Hebrew, Italian and Arabic, and obtained recognition for the Grand Lodge of Egypt from most of the recognised Grand Lodges of the world. Bro. Mousa Sindaha's research shows that The Khedive Tewfik in fact assigned his duties to Hussein Fakhry Basha, the Minister of Justice, and that the number of Lodges was nearer 56 than 500. In 1891, The Khedive Tewfik Pasha ceded his Office to Idris Bey Ragheb.

The Legendary and Traditional History of the Rite ascribes its origins:

- (1) To certain Greek Initiates who, in the year 1060 B.C., are supposed to have emigrated to Asia Minor and founded at Byblos (identified with the Gebal of Scripture) Dionysian Mysteries;
- (2) To a certain Egyptian named Ormus, who being converted to Christianity by S. Mark in the year A.D. 46 is alleged to have founded, with the help of the Essenes, a School for the unification of the Egyptian Mysteries with the New Law;
- (3) To an Order of Chivalry, the Knights of Palestine, founded in Palestine in A.D. 1118 and transferred to Scotland in 1150, where a Grand Lodge was founded in Edinburgh with the object of reviving the Wisdom of Ormus; modern Masonry is alleged to be derived from it;



- (4) To various Primitive Rites started in France in the eighteenth century and specially to that of the Rit Primitif under the destinctive title of The Philadelphes, founded at Narbonne, Languedoc on the 27 of December 1779, which with the illustrious Rite of Philalethes having similar objects, joined the Grand Orient of France and its Council of Rites in 1786; as did also before, or after that date, various other Rites such as those of the Emperors of the East and West and the Knights of the East.

In 1773, Savalette de Langes, Keeper of the Royal Treasury, and Court de Gebelin, founded the Rite of "Philalethes or Searchers after Truth". Its aim was the perfection of man, and his union with divinity, It constitution was identical with the Primitive Rite under the destinctive title of Philalethes of Narbonne.

To this Rite the "Ancient and Primitive Rite of Masonry" refers for the origin of its principles and form of organization. The regime formed of three classes of thereon a

number of degrees embodying and explaining the religious dogmas of the Ancient Hierophants, and styled the newly organized Rite the "Ancient and Primitive Rite of MEMPHIS," embodying 95 degrees of instruction.

Note: The Philaethes were organized by Savalette de Longes in Paris in 1770 to probe the value of the different Masonic degrees. The plan was excellent. The system consisted of twelve degrees and worked the three first Masonic degrees, but did not recognize as Masonic the remaining ones. These were considered only for the purposes of study.

- (5) To the influence exercised over some of the above named by the great French mystic, Louis Claude de St. Martin, and by his quondam guide in Masonry, Martinez de Pasqually, "the great Adept in transcendent Masonry";
- (6) To the conveyance of French Masonry to Egypt by the Napoleonic troops in 1798 and to the foundation in Cairo, at the time, of a Memphis Lodge by Napoleon after his, and General Kleber's affiliation to the Egyptian Mysteries, at the Pyramid of Cheops, by a venerable Sage, who invested them with a ring as a symbol of the Union between East and West;
- (7) To Samuel Honis who, having been initiated in the aforesaid Memphis Lodge in Cairo and being later left custodian of its Archives, carried the Rite ready made to France and, with the aid of Gabriel Mathieu Marconis de Negre, Baron Dumas, Marquis de Laroque, Hypolite Labrunie and others, founded at Montauban, on April 30th, 1815 a Grand Lodge which, on the following 23rd of May, was constituted under the name of Disciples of Memphis, but later, on March 7th, 1816, became dormant. The Rite is said, however, to have been partially revived in 1826 and placed under the obedience of the Grand Orient of France.



HISTORICAL CHRONOLOGY

Towards 1814 the brother Samuele Honis introduced the Rite of Memphis in France. The first Lodge was founded by him on Montauban the 30 of April of 1815 and by the Brothers Gabrielle Matteo Marconis de Negre, Baron Dumas, Marquis de Laroque and Hipolito Labrunie. This Lodge was constituted under the distinguishing title of the Disciples of Memphis, the 23 of May of that year.

1816 –January 21st, Ill^o Bro^o Gabriel Mathieu Marconis de Negre, one of the founders of the Grand Lodge at Montauban in 1815, receives the title of Grand Hierophant.

1838 - March 21st; Bro^o Jean Etienne Marconis de Negre a literary man, born at Montauban, January 3rd, 1795 – son of that Gabriel Mathieu Marconis de Negre – revives the Memphis Rite with Osiris Lodge in Brussels and, on the 7th of July, is elected Grand Hierophant by the members composing that Masonic Lodge.

The list of its members was the following:

Marconis LeTrillard, employe, rue St-Martin, 267

Marconis DeNegre, rentier, rue du Jour, 11

Lebelle, Md. Passementier, rue du Faubourg-Saint-Denis, 6

Houille (Pierre), passementier, rue de Tracy, 12

Delcourt (Antoine) , employe, rue Tiquetonne, 14

Schaffenr (August), employe, rue du Jour 11

Lalande (Henri), rentier, rue du Jour, 11

Verron, marchand, rue des Deux-Boules, 3

Houille (Eugene), passementier, rue de la Cossonnerie, 14

Roger (Adrien), loueur de voitures, Grande rue de Vaugirard, 20

Burnet (Joachim), loueur de voitures, Grande rue de Vaugirard, 20

Roche, marchand, rue des Rosiers, 20

Courtant (Paul), chef d'Hotel, rueSt-Dominique, 59

Delcourt-Aubert, employe, rue Trainee-St-Eustache, 14

LeTrillard, rentier, Grande rue de Vaugirard, 23 Clemant, marchand, passage Ste-Marie, 8

Delagarde, Md. Bottier, rue St-Denis, 340

Fauvau, marchand, rue du Jour, 13

Burg, Md. Tailleur, passage Ste-Marie, 8

Pichon, professeur, rue du Jour, 11

Unternaher, peintre, avenue de Breteuil, 9

Venderdoot, inspecteur-general dês messageries.

Guichon, Md. Boutonnier, rue de M. le Prince, 23

Guichon (Louis), Md. Tailleur, rue Bourbon-Ville-Neuve, 39

Durassier, Md. Tailleur, rue Mazarine, 68

Michel, Md. Tailleur, rue Mazarine, 68

Milla (Jean), marchand, passage Ste-Marie, 8

Maynaud, employe, rue Fromenteau, 14

Bachain (Henri), rue de Louvois, 4

Dadigne (Louis), rue Saint-Germain l'Auxerrois, 28

Hutin (Philippe), employe, rue du Chevalier-du-Guet, 10

Rueaux, directour, a la administration des messageries generales, rue St-Honore, 130

Miniscloux, employe, rue du Jour, 4

Jardin (Louis), employe, rue Cloitre Saint-Merri, 1

Silvain, medecin, rue del'Ecole, 4

Bernie (Albert), employe, rue Montmartre, 60

Delacombe (Victor), negociant, rue du Bac, 58

Lalande (Jean), Md. Epicier, rue Lafitte, 36

Brout, (Antoine), Md. Epicier, rue Lafitte, 36

Rabochon (francoise), marchand, rue Mazarine, 68

Josset (Napoleon), Md. Chapelier, rue Bourtibourg.

Resavoi, proprietaire, rue de la Paix, a Clichy

Fourmestrau (Louis), employer, rue Tiquetonne, 14
Hurel (Jean-Baptiste), professeur, rue St.-Jean-de-Beauvais.
Dusable, employe, rue Montmartre, 63
Pigault, marchand, rue Bourtibourg, 11
Marix, Md., negociant, passage des Panoramas, 20 et 47
Espiad, Md. Chapelier, rue Bourtibourg, 11
Levaseur, marchand, rue de la Verrerie, 2
Cauvin, employe, rue du Faubourg St-Denis, 9
Cathelin, employe, rue Pavée-St-Andre-desArts, 12
Leyat, Md. Tailleur, rue Neuve-St-Eustache, 18

The **Lodge "La Bienveillance"** was founded by the Brothers Wittebole, jeweler to the King;
Vandelaer, Employee of Court of Accounts;
G. Lits, Agent; Delparte, Proprietor;
George Feltmans, Gloden, Secretary of the Royal Academy of Music; J. Polls, Rentier, etc...,
Installed at Brussels, March 21st, 1838, by Bro. J. Et. Marconis.

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, 93rd Degree, was composed of a Grand Hierophant and of six Patriarch Conservators of the Order, nominated for seven years.

The Sanctuary is charged with the general government: to it belongs the right of constituting Lodges, Chapters, Areopagus, Senates, Consistories, and Councils, and the direction of their labours.

Note :

- (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, 95th and last degree.
2. The Thrice Ill. Bro. Delapline, ex-Surgeon of Marine, Grand Chancellor.
3. The Thrice Ill. Bro. Audibert, M.D., Member of the Institute, Sublime Odos, Chief of the Scientific Section.
4. The Thrice Ill. Bro. Moutet, Man of letters, Sublime Edda (Sec. Genl.) Interpreter of the Traditions.
5. The Thrice ILL. Bro. the Baron de Poederle, Rentier, Sublime Vacie, Conservator of Rites.
6. The Thrice Ill. Bro. Laroussie, Rentier, Member of Legion of Honor, Sublime Pliste, Interpreter of Hieroglyphics, Symbols, Emblems, and Allegories.

7. The Thrice Ill. Bro. Morison de Greenfield, Physician to H.R.H. the Duke of Sussex, Sublime Pampylach, Grand 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 transcendent 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'Etat Major, Member Legion of Honour, Sublime Annalist.
4. The Baron de Braunecker, Annuitant, Sublime Ized, Catechist of the Order.
5. Honore 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 Laforet, Sublime Saronide, Philanthropist.

Sovereign Grand Council of Inspector Regulators of the Order, 91st

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, Member of the Legion of Honour, Annuitant, Sublime Dai, President.
2. J. B. Fabre, Annuitant, Sublime Zerdust, (Orator.)
3. Lamerliere, 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 vided by the Grand Chancellor of the Order.

LOGE MAÇONNIQUE
DE MEMPHIS,
(Rit oriental),
SOUS LE TITRE DISTINCTIF
DE LA MÈRE LOGE D'OSIRIS.

Règlements.



VALLÉE DE PARIS 5859.

1839 – The Regalement of the Lodge D'Osiris are published. The movement spreads and is introduced as a system of 95 degrees into Paris, where the Lodge Disciples of Memphis, originally started at Montauban, is revived. It is said that the Rite of Memphis was worked in Romania in this year, but from notes sent by correspondent (Appendix No VII) it would appear that it had been brought to Romania from Constantinople as far back as the year 1815 – 1816.

The **Lodge "De Osiris,"** founded at the Orient of Paris, 11 Rue de Jour, by the Bro. 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,
etc.,
Installed the 21st June, 1838, at the Prado, and in 1839 published its tableau composed of 54 members.

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 Melinet, etc...,

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 of the "Disciples of Memphis"**

(originally founded at Montauban, 70 Rue La Capelle, the 30th April, 1815, by the Bro. Samuel Honis of Cairo;

Gabriel Mathieu Marconis de Negre;

Baron Dumas;

Marquis de Laroque;

Hippolyte Labrunie ;

J. Petit, etc.;

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 of France 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 Etienne 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;

Baron Adolphe de Poederle;

Morison de Greenfield;

Auguste Amic, Ilan 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, etc...

The Chapter Lodge The Philadelphes is founded by the Brothers Audibert, Doctor of Medicine, professor, member of the Institute, the Baron de Poederlet et Delaplane, where installed in the Valley of Paris.

J. Etienne 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 Honor;

Installed in the Temple of the Rue de Grenelle St. Honore, the 21st May, 1839.

The Lodge Bienfaisance, installed on the 21st November de 1839 and the Lodge Sages d'Heliopolis, 29 of February 1840, founded by the Brothers Viterbols, goldsmith of H.R.H. the King of Holland, Glaudin, secretary of the Academy and of Mesmakeir, banker, the Lodges where installed in the Orient of Brussels.

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 Melinet, etc.,

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.

1840 – Publication of "Le Hierophant" a complete explanation of Masonic Mysteries, by J.G. Marconis and E.M. Mouttar. (Paris 1840, Class. Bibl. No 2083.)
And he published in this same year the Organic Statues and the General Regalement of the Rite.

The Respectable Lodge Knights of Palestine, founded by the Brothers Roux, man of means, Dumas, secretary general of the Prefecture et Durbec, ship owner, was installed in the Orient of Marseille the 30th December 1840.

Roux, proprietor;
Dumas, Secretary General to the Prefecture ;
Moses, Agent;
Engene Mayer, Clerk;
Darbec, Armateur;
Pisarello, Artist;
Decugis, Agent;

Molinard, Agent;
Estienne, Agent;
Auguste Verron, Clerk;
Francois Coquet, Merchant;
A. Burg, Merchant Tailor;

1841 – 25th of February, at the instigation of the rival Mizraim Rite, The Grand Hierophant receive orders from the Chief of Police to close his Lodges. 21st of May the Grand Hierophant declares the Rite in French territory asleep.

1842-1843 - After constituting a Mystic Temple of members to take charge of the Archives, to Governing Body of the Order becomes dormant in France.

1843 - In this year there were Lodges and Representative Councils functioning in England, America, Smyrna and Buenos Aires, and also in Romania. (Appendix No1)

1848 – On March 5 “after 7 years sleep” the Rite resumes its work in Paris France with a new reorganizations.

The Lodge Chapitrale des Sectateurs de Menes, founded by the Brothers Benjamin Netter, artist and painter, J. Rousseau, captain, member of the Legion of Honour and the Baron of Brounecker, was Installed in the valley of Paris the 21 of May 1848.

The Chapterial **Lodge "Les Lectateurs des Menes"** was founded by the Bro.: 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;

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.

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, Member Legion Honour
4. P. Interpreter of Traditions, Justin Rousseau, Rentier, Mem. Leg. Hon.
5. P. Conservator of the Rites, The Baron de Poederle, 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, 95th.

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 Administrative of the Order is composed of a President and six Dignitaries, Princes of Memphis, 94th to wit:

1. The President, The Thrice Ill. Bro. Eugene de Lamerliere.
2. The Annalist, J. B. Fabre, 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.

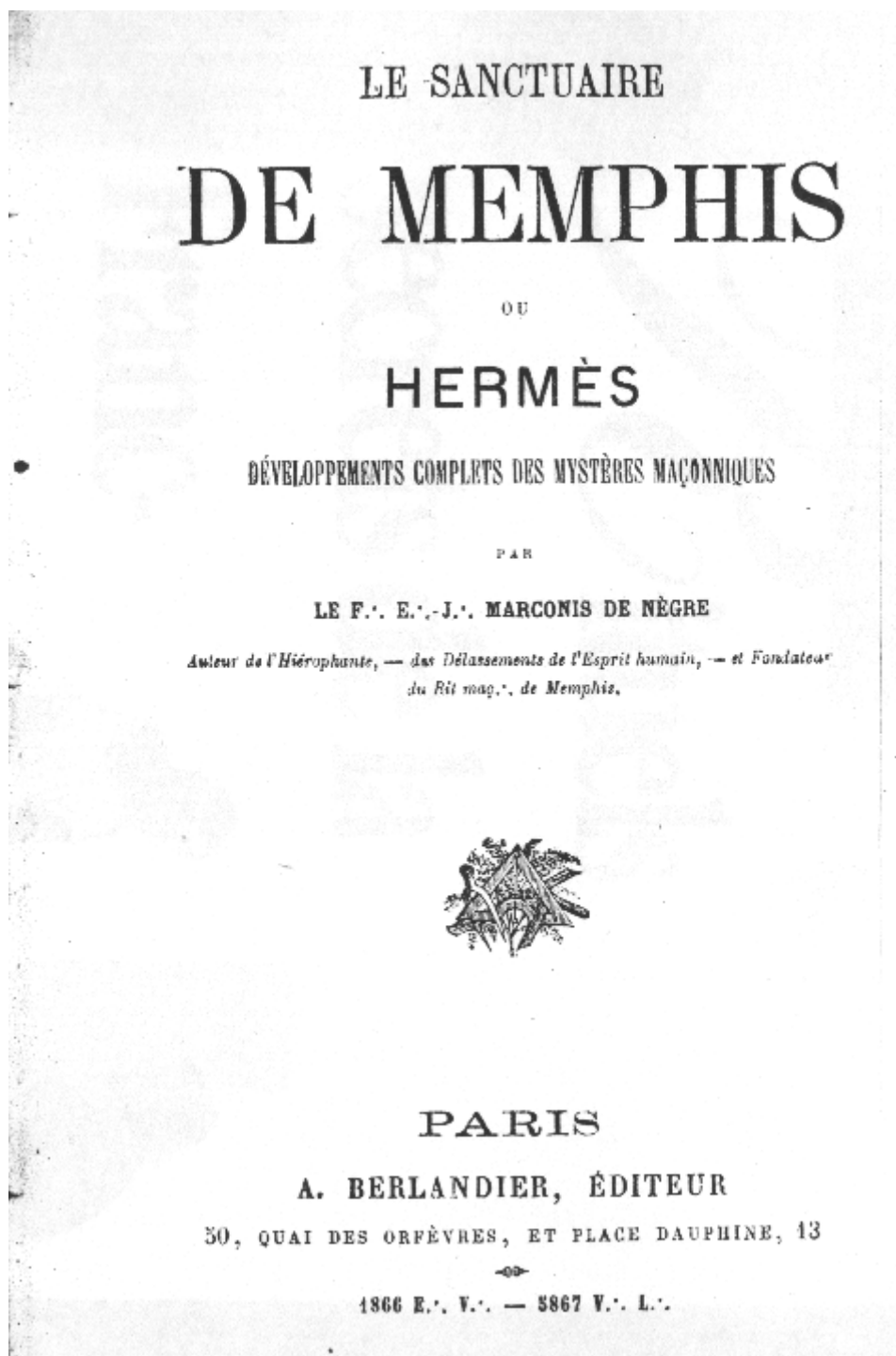
7. The Inspector Verificator Emile Genevoix Pharmacist.

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 wih:

Harant Gazard,
Eugene Daroux,
Henry Lefore, Chapelet,
Hippolyte Bard,
Prosper Jammes,
Auguste,
Baptiste Vignier,
Nicholas Adam Picard,
Jacques Bounardel,
Louis Florian Derecusson,
Eugene Garnier,
Tony Merlanchon,
German Sourdery,
Louis Perrin,
Desire Rivel,
Charles Saulnier,
Baptiste Roux,
Hippolyte Riveron,
J. Collet,
Leon Jaybert,
Emmanuel Mayer,
Paul Verdier, Michel Muller, Narcisse Frangois Allen, Adolphe de Heneau,
Auguste Leflis,
Auguste Langlois,
Pierre Frassines,
Jean Baptiste Coquet,
Pancere de Chavigny,
Desire 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. Depository 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.



1849 – Publication of the General Statutes of the Order, with a portrait of the Grand Hierophant, “Le Sanctuaire” de Memphis par Jacques-Etienne Marconis de Negre (Bruger, 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.



1850 – The Chapter Lodge and Aeropague The Disciples of Memphis, was founded by the Brothers Jacques-Etienne Marconis, man of letters, F. Moreau, captain of the Etat-Major, member of the Legion of Honour, Maillard, lawyer, was installed in the Valley of Paris the 27 of July and the Lodge Philadelphes was installed the 21st September.

1851 – The Council of the Sublime Masters of the Great Work, was installed in the valley of Paris the 15 of April 1851. This Council was composed by the Brothers Morizot, professor, 90th Degree, Guimier, knight of the Legion of Honour, 90th Degree, Floquet, lawyer, 90th degree, Fournier, surgeon of the navy, 90th degree, De Bretonne, avoue, 90th degree, Baron Guillemot, 90th degree, De Peterson, Director of the Society of Insurance of the high commerce of France, 95th degree, Silvestre, Director General of the Society of Insurance of High Commerce of France, 95th degree, Deschevaux-Dumesnil, Director de la Magazine, Le Franc-Mason, etc...

The Rite is again suppressed in France, and the Grand Hierophant declares the Rite dormant on the 21st December, but the Rite continues to live in England being the Grand Master in London Bro□ Berjean.

1853 – The Rite is revived in France. Publication of an article "Le Soleil Mystique", by the Hierophant Marconis, in the Journal de la Maconnerie Universelle.

1854 – November, publication of the official magazine of the Rite "Le Temple Mystique, Revue de la Franc-Maçonnerie".

1856 – The Rite is re-established in Egypt and established in the United States of America, Romania, Australia and Switzerland. Illustrious Brother Marconis de Negre, in person, established the first organization of the Ancient and Primitive Rite of Memphis in New York City, November 9, 1856, under the name and title of " A Supreme Council, Sublime Masters of the Great Work 90° " and in 1860 it included over one hundred Past Masters of the Blue Lodge under the rule of Illustrious Brother David Mac Clellan.

In 1856 Baron Othon de Braunecker was an active member of the Sovereign Sanctuary of the Rite of Memphis in France.

From 1856 to 1899 the Ancient and Primitive Rite of Memphis participated in various stages of progress and prosperity, admitting many of the M°W°Grand Masters of the Grand Lodge of New York and many of the most influential Masons of the day who were the recognized and leading authorities in the other Masonic Rites to its ranks, who became enthusiastic officers of the Chapters, Senate, Councils, Mystic Temples, and Sovereign Sanctuary of the Rite of Memphis.

1857 – 1st March Ill° and En° Bro° Marconis de Negre organized a "Sovereign Grand Council General, 94th Degree, with Ill° Bro° David MacLellan, 95th as Sovereign Grand Master.

1860 – Publication of the Pantheon Maconique by Jacques-Etienne Marconis.

1861 - April the 27th, The Sov° Grand Master, David Mac Clellan, being Major of the 79 Regiment. National Guard State of New York, being ordered to the seat of war, resigned and appointed his successor in office, Who On June 29th received from the Grand Hierophant a Charter, vise'd and sealed by the Grand Orient, for a Sovereign Sanctuary in and for the Continent of America, together-with all the prerogatives, rights, and dignities thereunto belonging and attached.

1862 – In Europe the Rite joins the Grand Orient of France and an agreement is promulgated establishing the corresponding values of the Memphis degrees with those of the Rite of Mizraim, the Ancient and Accepted Scottish and other Rites recognized by the Grand Orient of France. The high degrees are conferred, or ratified, by the Grand Council of Rites attached to the Grand Orient of France.

June, Ill Bro Seymour visits Glasgow, Scotland "he found thr Rite in a prosperous condition, under the administration of Ill Bro Donald Campbell.

In July the Grand Hierophant issues a Charter constituting in the U.S. of America a Sovereign Sanctuary of 95th degrees and, on the 3rd September following, the Charter is countersigned by the Grand Orient of France.

On the 7th of November of this year the Sovereign Sanctuary of America Summon his first meeting. The Sovereign Sanctuary of Memphis becomes the only high degree Masonic body in America to have a Charter of origin and the only regular body of high masonry recognized by the Regular Masonic powers of the time.

LE
RAMEAU D'OR
D'ÉLEUSIS

CONTENANT :

L'Histoire abrégée de la Maçonnerie, son origine, ses mystères, son action civilisatrice,
son but et son introduction dans les divers pays du monde; l'origine de tous les rites et les noms de leurs fondateurs;
le tableau de toutes les grandes Loges, le lieu où elles sont établies, l'année de leur fondation;
le rite qu'elles professent, le nom de tous les grands maîtres qui les régissent;
le nombre de celles qui en relèvent;
les quatre-vingt-quinze Rituels de la Maçonnerie,
renfermant toutes les connaissances des rites les plus universellement pratiqués,
l'explication de tous les symboles, emblèmes, allégories, hiéroglyphes,
signes caractéristiques de tous les degrés,
et le Calendrier perpétuel de tous les rites maçonniques;
le Kadosch templier avec l'agape des anciens initiés;
le grand Chapitre des Chevaliers de la Rose croissante;
le Tailleur universel; les cinq Rituels de la Maçonnerie d'adoption pour les dames,
avec le Tailleur complet, etc.

PAR LE F. JACQUES-ÉTIENNE MARCONIS

Auteur de l'Hiérophante, du Sanctuaire, du Soleil Mystique, du Temple Mystique, du Panthéon Maçonnique, de l'Initiateur, etc.
Membre de plusieurs puissances maçonniques, etc.

« La Franc-Maçonnerie est la science de la vie physique,
« morale et spirituelle... Son souffle inspire; sa flamme
« réchauffe, ses rayons éclairent... »



PARIS
CHEZ L'AUTEUR, RUE DE BONDY, 66
—
1863

1863 – JACQUES-ETIENNE MARCONIS publishes, Le Rameau d'or d'Eleusis Chez l'auteur rue de Bondy. 1863. L'histoire abrégée de la Maçonnerie, son origine ses mystères, introduction dans les divers pays du monde, l'origine de tous les rites et les noms de leurs fondateurs, le tableau de toutes les grandes loges, le lieu ou elles sont établies, l'année de leur fondation, le rite qu'elle professe, le nom de tous les Grands maîtres qui les régissent, le nombre de celles qui en relèvent, les 95 rituels de la maçonnerie renfermant toutes les connaissances des rites le plus universellement pratiqués etc

August, a dispensation was granted for Sesostris Senate, N° 2 of New York, located in Brooklyn USA.

November, The Illustrious Patriarchs, Sovereign Grand Conservators of the Rite, constituting the Sovereign Sanctuary of Ancient and Primitive Freemasonry, in and for the Continent of America, being appointed, and duly convoked by the Most Ill. Sovereign Grand Conservator General, in accordance with the 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 27st day of the Egyptian month Epeiph (answering to the 21st day of July, 1862, and authenticated and registered as number 28,911 in the Great Book of Seals of the Grand Orient of France, on the 3 day of September, 1862.

Convoked in their Asylum, upon the 11 day of the Egyptian month Hathyr, in the year of True Light 000,000,000, answering to the 7 day of November, 1863 A.D. Approve the Constitution and General Statutes for the Government of the Ancient and Primitive Rite of Freemasonry.

1864 – March, Ill^o Bro^o J.Q.A. Fellow of New Orleans, LA, was appointed Grand Master of the Light, Mystic Temple, 94th Degree, in and for the State of Louisiana, and made an honorary member of the Sovereign Sanctuary

Alpha Grand Council, S. M. G. N. 43 N° 1 Samothrace Senate, Hermetic Philosophers 42°; Gramercy Rose Croix Chapter 18°, bear the proud distinction of continued activity from the year 1865 to 1899.

1865 – General Giuseppe Garibaldi, Grand Master of the Grand Orient of Italy, accepts in a letter from Caprera dated September 26th the nomination of Honorary Member of the Sovereign Sanctuary of the U.S. of America.

Exchange of representatives between New York and:

- (1) The Grand Orient of France, and
- (2) The Grand Orient of Italy at Turin.

1866 – A proposal is made to found a Sovereign Sanctuary at Florence. The Rite is “re-established on a solid basis in Egypt”, writes the Grand Hierophant Marconis. (Appendix VIII, Extract 4).

Marconis Publishes, “LES TRAVAUX COMPLETS DES SUBLIMES MAITRES DU GRAND OEUVRE”.

1867 – An exchange of pledges of friendships takes place between the Italian Grand Orient at Florence and the Sovereign Sanctuary of Memphis at New York.

(See the Bolletino Ufficiale del Grande Oriente d’Italia, in Florence, of 21st, 1867.)

1868 – Death of Grand Hierophant Jacques-Etienne MARCONIS DE NÉGRE.

1869 – The Sovereign Sanctuary of New York breaks off all relations with the Grand Orient of France until the latter shall have revoked a decree, of November 5th, 1868, which is considered by Symbolic Grand Lodge of Louisiana as an improper encroachment on its rights.

The Rite of Memphis leaves the Grand Orient of France and the Supreme Government of the Order is taken over to Egypt (see appendix VIII, Extract 5) with the Marquis de Beauregard as Head of the Rite).

1872 - 23rd February, the Sovereign Sanctuary of the USA installs a Sovereign Sanctuary for Great Britain and Ireland with Bro. John Yarker as Grand Master. The new British Sanctuary at once nominates General Garibaldi as Honorary Member. Several Illustrious Brethren who had previously received the 95th obtained a Charter for the establishment of a Sovereign Sanctuary in and for Great Britain and Ireland, with the Illustrious Brother, John Yarker, 33□, 96□, as Grand Master General; in the same year many brethren, members of the Royal Council of Ancient Rites. Which met under H.R.H. the Duke of Sussex, Grand Master.

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.

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.

Ill. Bro. Ab. David Loewenstark, 33-95 do. Grand Secretary General.

Ill. Bro. Patrick John Graham, M.A., LL.D., do. Grand Keeper of the Golden Book.

Ill. Bro. Samuel P. Leather, 33-95 do. Grand Treasurer General.

Ill. Bro. Charles Scott, J.P., 33-95 do. Grand Inspector General.

Dispensation were expedited for ILL. Bro. Patrick John Graham, Dublin, Ireland.

1873 - 10th of March, V□III□ Bro□Soluttore Avventore Zola becomes Grand Hierophant in Egypt.

1874 - The Jerusalem Chapter of Antiquity formally amalgamated with Palatine Chapter No. 2 and Senate No. 2 of the Ancient and Primitive Rite of Memphis, thus giving the Rite the prestige of time immemorial association in the United Kingdom.

Very friendly relations are started between the Supreme Council of the Ancient and Accepted Scottish Rite for Sicily, at Palermo, and the Grand Orient of Egypt.

June, the Sovereign Sanctuary in and for the continent of America publishes the Constitution and General Statutes for the Government of the Rite.

1st May, the American Sovereign Sanctuary informs that the Rite "has extended even to Chile, on the shores of the pacific".

1876 – A Charter, is granted by the Grand Hierophant Zola to certain Brothers at Palermo, authorising them to found “when and as you may think fit, workshops (officine) of all the degrees” of the Memphis Order (Appendix III).

As a matter of fact the powers granted by this Charter were not formally exercised until June 15, 1890, and, in the meantime, the Rite was worked at Naples under a Charter granted in 1880, by the V□III□Bro□Yarker to V□III□ Bro□ G. Pessina of the Reformed Mizraim Rite, as we shall see later.

May 8th – The National Grand Orient of Egypt (Rite of Memphis) creates, with Brethren of its own a National Grand Lodge of Egypt.

July 18th – The Grand Lodge of England recognizes the National Grand Lodge of Egypt, on condition that the latter, per contra, do recognize the rights and privileges of the Lodges already working in Egypt under the English obedience.

FREEMASONS' HALL LONDON W.C.

My dear Sir & W. Brother,

I beg to acknowledge receipt of your favours of the 29th April and 24th Ult. and beg now to inform you that the Most Worshipful Pro Grand Master the Earl of Carnarvon has decided to recognise the Grand Lodge of Egypt so far as the degrees of E.A.; F□C.; M.M.; are concerned, this decision being based upon the satisfactory report you have made.

It must of course be understood that the rights and privileges of the lodges, at present working under the English Constitution, are to be fully recognized and acknowledged by the Grand Lodge of Egypt; The Most Worshipful Pro Grand Master does not consider any interchange of representatives necessary, as all business can be carried on between the regular Officers of each Grand Lodge.

I shall feel obliged if you will communicate the foregoing to the Grand Master of Egypt, and if you will favour me with his name and address, I will write him officially on the subject.

With many thanks for the attention and trouble you have given to and taken in this matter.

I am dear Sir and W. Brother
Yours fraternally
John Hervey G.S.

Raph. Borg Esqr.
Dy. Dist. G. Master Egypt
Per copia conforme
Cairo 28 Luglio 1876

Raph Borg
Luog□ G□ M□ pel Dist□ d'Egitto
Obb□ G□ L□ d'Inghilterra

L.S.

The National Grand Lodge of Egypt confers on General Giuseppe Garibaldi, who accepts, the 95th Degree, electing him as Honorary Grand Master ad vitam (v. L'Egitto Massonico of October 25th, 1900)

In England Kenneth R. H. Mackenzie the famous author of the Royal Masonic Cyclopaedia was Supreme Grand Secretary of the Supreme Grand Council of the Rite of Memphis.

1877 – The National Grand Lodge of Egypt transfers its Headquarters from Alexandria to Cairo.

1879 – The National Grand Orient of Egypt (Rite of Memphis) comes to an agreement with the National Grand Lodge of Egypt by which the conferring of the first 3 symbolic or blue degrees is left to the latter.

The Grand Lodge then proclaims itself to be a Sovereign free and independent body.

1880 – The Sovereign Sanctuary for Great Britain and Ireland appoints as representative in Naples of the Ancient and Primitive Rite V□III□Bro□Giambatista Pessina, Grand Master of the Reformed Rite of Mizraim, of which General Giuseppe Garibaldi is the Honorary Grand Master.

An exchange of charters between the two Obediences takes place, at the same time. (v. the Kneph of May, 1884, page 125).



Giuseppe Garibaldi

1880- 1881 In Romania is established a Sovereign Sanctuary of the Rite of Memphis.

1881 – In September the Sovereign Sanctuary of the USA, Great Britain and Ireland, and Italy, in November Romania acquiesces; but Egypt refuses to recognize the legitimacy of such an election, claiming for Bro□G. A. Zola the direct succession,

through the Marquis de Beauregard, from the Grand Hierophant Marconis de Negre, as head of the Order.

1882 – June 2nd, Death of Garibaldi. Pessina claims to succeed him as Grand Hierophant, but is only recognized by Canada (v. Kneph of May 1884). He then proceeds to fulminate and dissolve dissenting Sanctuaries until Yarker asks, in the Kneph, whence does he get authority to constitute and dissolve such bodies, seeing that his powers are limited to those granted to him by Yarker himself.

1883 – Professor Ferdinando Francesco Degli Oddi succeeds as Grand Hierophant in Egypt on the resignation of the G.A. Zola. And is recognized as such by the principal Sovereign Sanctuaries, in 1900 (see below).

6 April, Publication by S.A. Zola of the Sunto Storico sul Grande Oriente Nazionale D'Egitto ed abdicazione del Grand'Ierofante G□M□S.A. Zola.

30 May, G. B. Pessina in his residency Valle del Sabeto Naples, creates the Reformed Oriental Rite of Memphis and Mizraim and issues several other decrees.

1884 – The Memphis Rite is started in Bulgaria.

In the list of Representative in the Kneph of November 1884, we find: To Egypt – R□Ill□Bro□ Ferdinando Francesco Degli Oddi, F.S.Sc. 97, G□H□ Cairo – from Egypt – R□ Ill□Bro□Yarker 96 Vice G□H□for Europe, etc. etc.

1890 – June 15, A Sovereign Sanctuary of the Rite of Memphis is constituted at Palermo, under the Egyptian Charter of 1876, and V□ I□ Bro□ Salvatore Sottile 96th is elected Grand Master.

In Egypt a Supreme Council of the 33rd and last Degree of the Ancient and Accepted Scottish Rite, (already founded in 1864) is revived and joins the National Grand Orient of Egypt, which thus embraces and represents three independent orders working harmoniously together namely: the Memphis, the Symbolic, and the Ancient and Accepted Scottish Rites.

1893 – A general confederation of Masonic Bodies is started in Italy in opposition to the authority of the Grand Orient at Rome.

1894 - In this year Lieutenant Colonel John Cromble, occupied the Position of Very Imperial Grand Master of the Directory of the High Masonic Degrees of the Rite of Memphis for Scotland.

1896 – A declaration is made by the Ex. Grand Hierophant S. A. Zola in regard to the title of Grand Hierophant claimed by G.B. Pessina in Naples, (v. Appendix N. IV)

1899 – The Grand Orient of Milan absorbs the General Italian Federation, remaining on friendly terms with the independent Rite of Memphis at Palermo, which issues a circular on June 20th

1900 March 26th – Death of Gr□M□Salvatore Sottile 96 at Palermo.

April 4th – Election of a new Sanctuary, Sovereign Grand Council General of the Ancient and Primitive Rite of Memphis, with Bro□ Salvatore Martorana 96 as Grand Master. The list of its members, together with an obituary notice regarding the

deceased Grand Master Sottile, appears in the "Egitto Massonico". Organ of the National Grand Orient of Egypt, May 31st 1900.

In the same number of the "Egitto Massonico" appears an interesting notice under the heading: Ancient and Primitive Rite of Memphis – World League, of which the following is an extract:

"The S□Grand Sanctuary of the USA sitting in NY; The S□G□S□of GB and Ireland with its dependent Sanctuaries in West Africa and New Zealand; These two ad their dependent Sanctuaries , who are friends and allies of the S□S□of France, Spain, Romania, and that of Italy and its dependencies sitting at Palermo; Have signed a treaty proclaiming to be universal effective Grand Hierophant as vitam V□III□Bro□Ferdinando Francesco Degli Oddi, who is Grand Master of the National Grand Orient of Egypt, Supreme Head of the Memphis Rite; an office which, during his life, was occupied by the never sufficiently lamented Bro□General Giuseppe Garibaldi, who was at the time Honorary Grand Master ad vitam of the National Grand Orient of Egypt, as appears from his autograph letter to the V□III□ Grand Master F.F. Degli Oddi"

1901 – In Egypt a conflict between the National Grand Orient and the National Grand Lodge is ended by the acceptance of his nomination as Grand Master of the Grand Lodge by H.H. Prince Mohammed Ali Pasha, whose father the Khedive Mohammed Tewfik Pash I, and grandfather H.H. Ismail Pasha , had both been Freemasons.

November 21st – The Sovereign Sanctuary at Palermo accepts the resignation of the Grand Master Martorana and after conferring the 95th Degree on V□III□Bro□Comm□Paolo Figlia 33rd ex G□M□of the Italian Masonic Federation elects him as Grand Master of the Memphis Rite in Italy. V□III□Bro□and ex. G□M□Martorana is elected Assistant G□M□.

1902 – July 28th the Sovereign Sanctuary at Palermo resolves that the revered Rite of Memphis be maintained in full activity, but that its present Grand Patriarchs the sole legitimate successors of the Supreme Council of the Ancient and Accepted Scottish Rite for Sicily do revive the same.

November 11th – John Yarker Vice G□H□for Europe assumes the title of Grand Hierophant. (see above 1884)

1903 – June 7, At Palermo the Grand Master Figlia at his own request, resigns in order to dedicate himself entirely to the AASR, and V□III□Bro□Benedetto Trigona succeeds him as G□M□of the Memphis Order in Italy.

1905 – The G□O□ of Milan unites with that of Rome and establishes its Headquarters in Rome. "The Order of Memphis with its Sovereign Grand Sanctuary in Palermo, preferred to maintain its longstanding autonomy and character as a Philosophic Rite outside the polemics which, in those days reacted from the outside world on the interior of Lodges "(v. Frosini, Massoneria Italiana e Tradizioni Iniziatiche.)

1906 – The Grand Master Trigona resigns his position as G□M□of the Rite of Memphis in Italy and, as no successor is elected, the Order gradually becomes dormant.

1908 - January 18th, V^oIII^oBro^oVillarino de Villar of Spain grants to V^oIII^oBro^oEduardo Frosini a "Carta di Gran Delega" or certificate of Grand Delegate for Italy.

May 16th V^oI^oBro^oJohn Yarker Grand Hierophant ratifies all the powers of V^oIII^oBro^oEduardo Frosini 96th, and appoints him official correspondent of the orthodox Rites of the World federation.

1909 - March 10th as delegate General for Italy of the National Spanish Rite he founds, with the assistance of other brethren who elect him R^oW^oM^o the Lodge Ausonia.

1910 - December, Bro^oFrosini forms in Florence a Supreme Council for Italy of a new Italian Philosophic Rite, associated with the A. A. Scottish, the Mizraim and Memphis Rites.

1913 - March 20th Death of John Yarker Bro^oFrosini assumes the title of Grand Hierophant.

The National Spanish Rite and its Sovereign Grand Council which under Grand Master Villarino del Villar had succeeded the S^oS^oof Memphis becomes dormant.

1914 - The Philosophic Rite becomes dormant.

1921 - To prevent a spurious revival of the Memphis Rite with political aims in Sicily, which would have compromised the regular Obedience the Memphis Rite at Palermo, is revived with Bro^o Reginald Gambier Mc Bean, M.V.O. of His Britannic Majesty's Consul Service Late Council at Palermo 96th Grand Master.

1925 - The Memphis Rite at Palermo in deference to the political situation in Italy again ceases its activities; but in order to keep alive the spiritual traditions of the Order, issues to certain Brethren abroad a Charter dated August 22nd authorizing them to constitute a S^oS^oat time and place convenient.

1929 - 29th of March, the Ancient and Primitive Rite of Memphis is re-established in Chile, by the constitution of Chapter Lodge Pythagoras.

1935 - 25th December, Constant Chevillon, pertaining to the Sovereign Sanctuary of France emits the Patent for the Creation of the Sovereign Sanctuary of Chile and Latin America.



Carta Patente de Francia a Leon Tournier

The Sovereign Grand Conservator General in Chile becomes II□Bro□Leon Tournier Perron.

1958 – October, II□Brother Neftali Molina Riquelme succeeded and is confirmed Grand Conservator General of the Rite of Memphis for Chile and Latin America.

1993 - 8th of December, after the passing to the Eternal Or□of II□Bro□Neftali Molina Riquelme, II□Bro□Harrison B. Lopez Grossling succeeds as Sovereign Grand Conservator General of the Ancient and Primitive Rite of Memphis for Chile and Latin America.

1997 - 20th of May, II□Bro□Rui Alexandre Gabirro, Duke of Cabinda, is elevated as Grand Conservator General of the 95th and Last Degree of the Ancient and Primitive Rite of Memphis.

1998 – May, II□Bro□Rui Alexandre Gabirro, succeeds Bro□ Harrison B. Lopez Grossling and is proclaimed Sovereign Grand Conservator General of the Sovereign Sanctuary (4th to 95th Degree) for Chile and Latin America. Bro□Rui Alexandre Gabirro, in order to preserve and maintain the Masonic Regularity of the Rite of Memphis declares:

"The Ancient and Primitive Rite of Memphis has always acknowledged the Supremacy of the State or National Grand Lodges over the symbolic first three degrees of a Blue Lodge, and engrafted the same into its constitution.

The Ancient 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□.

The Sovereign Sanctuary recognizes all regular Masonic Rites such as the York Rite, the French Rite, the Emulation Rite, the Misraim Rite, the Scottish Rectified Rite, the Scottish Rite and so on.

The Sovereign Sanctuary does not initiate in the Craft Degrees of Masonry.

The Sovereign Sanctuary respects all Grand Lodges of the Craft, and only works from the 4th Degree onwards to the 95th and last of the Masonic Scale of High Degree Masonry.

The difference between the Sovereign Sanctuary and other groups is that our Order is the perpetual connection to the original bodies of which regular Masons were members. The Ancient and Primitive Rite of Memphis is a Masonic body. Some groups, which claim to be "Masonic-like", seem unaware that you cannot confer or hold Masonic Degrees if you are not a Master Mason.

The Sovereign Sanctuary is the only regular Order in the world which Master Masons can belong to, which has the Ancient and Primitive Rite of Memphis within its bosom. Other groups are non Masonic and unauthorized."

2002 – January the Grand Lodge of Ecuador receives the Rituals of the Symbolic Degrees of the Ancient and Primitive Rite of Memphis.

January the 25th, In Cuenca, Ecuador an R+C Chapter of the 18th is installed by Ill^o Bro^o Rui A. Gabirro and a Senate of the 43rd Degree is installed on the 28th of January by Ill^o Bro^o Rui Alexandre Gabirro.

In June an R+C Chapter of the 18th Degree is installed in Guayaquil by the Grand Representative of the Rite for Ecuador Ill^o Bro^o Octavio Neira Pavon 43rd Medical Doctor.

List of Ecuadorian Brothers

Edmundo Rafael Garcés Silva 18^o;
Fausto Enrique Murillo Murillo 18^o Cuenca;
Fernando Atilio Nuñez Padilla 18^o Guayaquil;
Manuel de Jesús Murillo Dueñas 18^o;
Oswaldo Campuzano Rivera 18^o;
Pedro Vicente Cruz Araujo 18^o Guayaquil;
Galo Briam Montenegro Córdova 33^o Riobamba;
Jorge Antidio Pico Barcia 42^o Portoviejo;
José Iván Bermeo Montero 42^o Guayaquil;
Luis Enrique Pérez Loor 42^o Guayaquil;
Luis Pedro Manuel Andrade Cedeño 42^o Portoviejo;
Boris Fabián Ortega Zamora 43^o Cuenca;
César Fabián Dávila Jaramillo 43^o Cuenca;
Difilo Enrique Vargas Pazzos 43^o Guayaquil; Grand Master of the Grand Lodge of Ecuador
Juan Carlos Neira Pinos 43^o Cuenca;
Mauricio Pedro Escovar Cevallos 43^o Guayaquil;
Octavio Augusto Neira Pavón 43^o Cuenca;
Pablo René Serrano Palacios 43^o Cuenca;
Victor Alberto Noroña Muñóz 43^o Riobamba;

Wagner Enrique Loor Iglesias 43º Portoviejo, Grand Commander of the 33rd Degree of the A.A.S.R. .

4th May The Grand Lodge of the State of Andres Quintana Roo, Mexico, issues a communication signed by its Grand Master and the Grand Secretary of the Grand Lodge recognizing the Rite and allowing the establishment of the Lodge "Ha Schem" N° 39 in the orient of Cancun, working under the auspices of the Grand Lodge of Ecuador, due to the fact that the Grand Lodge of A°Q°R° is not a multi-ritualistic Grand Lodge.

9th August, Ill°Bro°Rui Alexandre Gabirro installs in Cancun, Mexico an R+C Chapter of the 18th Degree and a Senate of H°P°of the 43rd Degree.

List of Mexican Brothers

Miguel Angel Orencio Muñoz, Medical Doctor, 43°

Ricardo Rivas Andrade, Architect, 43°

Jose Antonio Lopez Aguado Isaías,

Javier Hernández de la cruz,

Wilhelm Gosseres Santibáñez,

Victor Vargas Vaga,

Luis Nava Lopez,

Wilberth Caamal Couho, Proprietor, 43°

April 2003 - Instalation of the Ancient and Primitive Rite in Santo Domingo, Dominican Republic.

A L° G° D° S° A° D° U°



Soberano Santuario Del Rito Antiguo y Primitivo Orden de Memphis

*Saludos en las puntas de nuestro Sagrado Triángulo
Honor y Respeto a la Orden*

Verdad □ Tolerancia □ Paz □

Oriente de la República Dominicana,
Valle de Santo Domingo,
1ro. de Mayo de 2003, A □ D □

A todos los QQ □ HH □ del Rito Antiguo y Primitivo,
esparcidos en la totalidad de los Dos Hemisferios

Muy cortésmente, les agradecemos por habernos acompañado en pensamiento, sentimiento y espíritu, en la tenida solemne de Inauguración del Templo de la Respetable Logia Caballeros de Memphis, del Valle de Santo Domingo, Oriente de la República Dominicana, bajo el Rito Antiguo y Primitivo.

Dicha ceremonia, fue dirigida, por el muy II □ Caballero y H □, el Muy Respetable Gran Maestro de la Muy Respetable Gran Logia de República Dominicana, el Q □ H □ Felipe de Castro, y quien estuvo acompañado por el Diputado Gran Maestro, el Q □ H □ José Joaquín Pérez Cáceres y otros miembros del Gran Consejo.

A la misma asistieron en representación del Supremo Consejo Grado 33 Confederado para la Jurisdicción Masónica de la República Dominicana, los QQ □ HH □ César García, Gran Canciller y René Miguel Báez R., Presidente de la Logia Capitular José Reyes, No. 1.

También, nos honró con su II □ presencia, el Muy Q □ H □, el Soberano Gran Conservador General del Rito Antiguo y Primitivo, Rui Alexandre Gabirro, quien, protagonizó con nosotros este trascendental momento en la masonería dominicana.

En dicho acto, fueron entregadas, tres condecoraciones, en calidad de Príncipes Protectores de la Orden, a los HH □ Felipe de Castro, Muy Respetable Gran Maestro, otra al H □ Gran Secretario, Rafael Antonio Pérez y Pérez, y la tercera al H □ César García, Gran Canciller del Supremo Consejo 33. Asimismo, le fue otorgado de parte del H □ Gabirro, al Q □ H □, José Joaquín Pérez Cáceres, una certificación que lo acredita como Representante de la Gran Logia de AA □ LL □ y AA □ del Ecuador ante la Gran Logia de República Dominicana, haciendo lo mismo nuestra Gran Logia con el H □ Gabirro.

También, el H □ Gabirro, recibió del Gran Maestro, una placa con motivo a su visita, y por la instalación del Rito Antiguo y Primitivo en nuestro Oriente.

En otro orden, queremos, aunque de forma atrasada, enviarles nuestra invitación a la Tenida de Inauguración y con ello formalizar vuestra asistencia, en pensamiento, sentimiento y espíritu en ese magno acto. Reiteramos la gracias por haber estado con nosotros.

Nuestro templo está localizado, en el Edificio del Gran Templo Nacional Masónico, Dr. Jaime Ml. Fernández G., en la calle Dr. Arzobispo Portes No. 554 esquina calle las Carreras, Ciudad Nueva, Santo Domingo.

La oficialidad de la Respetable Logia Caballeros de Memphis, está compuesta por los siguientes HH□:

- Carlos E. Ramírez S. Venerable Maestro
- Luis Veloz C. Primer Vigilante
- Gilbert Marini Segundo Vigilante
- Miguel Angel Saviñón Orador
- José Miguel Reynoso Secretario
- Eriberto Rosado P. Tesorero
- Pedro Noé Calderón Maestro de Ceremonias

En los grados filosóficos, están con nosotros los II□ HH□:

- Efraín Reyes Medina,
- Elías Pilarte,
- Rafael L. Pérez y Pérez.

El sábado 26, fueron iniciados conforme al Rito Antigo y Primitivo, los nuevos HH□:

- Thomas Peyker,
- Nacidaner Melo,
- Víctor Rodríguez,
- Zanony Severino, y
- Edwin Méndez.

Asimismo, se dejó instalado el Capítulo Rosa+Cruz y el Senado de Filósofos Herméticos, en nuestro Oriente.

Quedaron designados como Gran Representante, Diputado Gran Representante, y Gran Secretario General del Rito Antigo y Primitivo para la Jurisdicción Masónica de Cuba, Puerto Rico y República Dominicana, los Il. HH. Miguel Angel Saviñón, Gilbert Marini, y José Miguel Reynoso, respectivamente.

Sin más por el momento, nos despedimos en los sagrados vínculos de nuestra amada Orden, en las puntas de nuestros Sagrado Triángulo.

José Miguel Reynoso, M□ M□
Gran Secretario General
Soberano Santuario para Rep. Dom. + Cuba + Pto. Rico



Ancient and Primitive Rite

Masonic Jurisdiction of Cuba, Puerto Rico and Dominican Republic

Detailed Report of the Grand Representative
as at 27 May 2003

INTRODUCTION

The Ancient and Primitive Rite was first installed within this Masonic Jurisdiction in the Dominican Republic, under the auspices and with the attendance of His Grace, the Sovereign Grand Conservator General of the Rite, Ill. Bro. Rui Alexandre Gabirro, Duke of Cabinda, who was in this country for two weeks and participated actively in most of the activities of the Rite. No action has yet been taken in Cuba and Puerto Rico.

DEGREES CONFERRED

14 April 2003, A□D□

Under special dispensation given by the Sovereign Grand Conservator General of the Rite to Bro. Gilbert Marini, who is the member of our philosophical degrees with highest ranking in the Ancient and Accepted Scottish Rite, holding the 33rd degree in good standing, the following brethren were initiated into the 4th degree of the A□P□R□(Secret Master):

1. Calderón, Noé
2. Saviñón, Miguel
3. Veloz, Luis

15 April 2003, A□D□

The Sovereign Grand Conservator General arrived in Santo Domingo, to proceed with the conferring of further philosophical degrees and instruction in the A□P□R□. The following day, he presented his credentials to the Grand Master of the Grand Lodge of the Dominican Republic, and participated in a luncheon with the Grand Council.

19 April 2003, A□D□

With the S□G□C□G□ acting as Most Wise and with the assistance of Bros. Carlos Ramírez (18th degree of the A□A□S□R□) and Gilbert Marini, the following brethren were initiated into the 18th degree of the A□P□R□(Caballero Príncipe Rosa Cruz de Kilwinning o de Heredon, Caballero del Águila y del Pelicano o Soberano Príncipe R+C)

1. Calderón, Noé
2. Pilarte, Elías

3. Reynoso, José
4. Reyes, Efraín
5. Rosado, Eriberto
6. Saviñón, Miguel
7. Veloz, Luis

20 April 2003, A□D□

With the S□G□C□G□ acting as Grand Senator and with the assistance of Bro. Gilbert Marini, the following brethren were initiated into the 30th degree of the A□P□R□(Caballero Gran Electo Kadosch, Caballero Teutónico):

1. Calderón, Noé
2. Pilarte, Elías
3. Ramírez, Carlos
4. Reynoso, José
5. Reyes, Efraín
6. Rosado, Eriberto
7. Saviñón, Miguel

27 April 2003, A□D□

With the S□G□C□G□ acting as Grand Senator, the following brother was initiated into the 30th degree of the A□P□R□(Caballero Gran Electo Kadosch, Caballero Teutónico):

1. Veloz, Luis

and the following brethren were initiated into the 42nd degree (Knight of Lebanon) and the 43rd degree (Sublime Sabio Filósofo Hermético):

1. Calderón, Noé
2. Pilarte, Elías
3. Marini, Gilbert
4. Ramírez, Carlos
5. Reynoso, José
6. Reyes, Efraín
7. Rosado, Eriberto
8. Saviñón, Miguel
9. Veloz, Luis

BODIES INSTALLED

19 April 2003, A□D□

A Chapter of Rose+Croix was installed under the official name of “**Logia Capitular Rosa+Cruz Heliópolis No. 1**” with the following brethren acting as officials:

1. Most Wise, Miguel Saviñón
2. Ill. Kt. R+C Senior Warden, Eriberto Rosado
3. Ill. Kt. R+C Junior Warden, Elías Pilarte
4. Res. Kt. R+C Orator, Efraín Reyes
5. Res. Kt. R+C Archivist, José Reynoso

6. Res. Kt. R+C Treasurer, Noé Calderón
7. Res. Kt. R+C Conductor, vacant
8. Kt. R+C Captain of the Guard, vacant
9. Kt. R+C Guard of the Tower, vacant
10. Kt. R+C Prelate, vacant
11. Kt. R+C Organist, vacant
12. Kt. R+C Sentinel, vacant

27 April 2003, A□D□

A Senate of Hermetic Philosophers was installed with official name pending and with the following brethren acting as officials:

1. Grand Senator, Eriberto Rosado
2. First Senator, Efraín Reyes
3. Second Senator, Carlos Ramírez
4. Ill. Senator Orator, vacant
5. Ill. Senator Recorder, vacant
6. Ill. Senator of Finance, Gilbert Marini
7. Ill. Senator Marshal, vacant
8. Ill. Senator Archivist, José Reynoso
9. Ill. Senator of Introduction, vacant
10. Ill. Senator Accompanier, vacant
11. Ill. Senator Captain of the Guard,
12. Ill. Senator Standard Bearer, vacant
13. Ill. Senator Sword Bearer, vacant
14. Ill. Senator Guardian of the Sanctuary, vacant
15. Ill. Senator Sentinel, vacant

GRAND OFFICIALS APPOINTED

27 April 2003, A□D□

After the installation of the Senate of Hermetic Philosophers, the S□G□C□G□ appointed the following Grand Officials:

- 1. José Reynoso,**
Grand Secretary General of the A□P□R□
Masonic Jurisdiction of Cuba, Puerto Rico and Dominican Republic
- 2. Miguel Saviñón,**
Grand Representative of the S□G□C□G□ of the A□P□R□
Masonic Jurisdiction of Cuba, Puerto Rico and Dominican Republic
- 3. Gilbert Marini,**
Deputy Grand Representative of the S□G□C□G□ of the A□P□R□
Masonic Jurisdiction of Cuba, Puerto Rico and Dominican Republic.

2006 – Noviembre se instala el Soberano Santuario de los Estados Unidos de America del Norte, de Francia de Slovenia.

2007 – Septiembre se instala en Perú, Paraguay y Venezuela los Soberanos santuarios de la Orden de Memphis del 95 y ultimo grado.

2008 - 13 de Abril después de mas de varios anos de la entrada del Rito en Brasil se funda el Soberano Santuario de Brasil. Durante el mismo ano se instala el Soberano Santuario de Mexico, de Romania, de Serbia y de Libano.

2009 - Marzo se instala el Soberano santuario de Bolivia.



HISTORY OF THE
ANCIENT AND PRIMITIVE RITE,
FROM ITS FIRST ORGANIZATION IN AMERICA



JACQUES ETIENNE MARCONIS DE NEGRE, in person, established the first organization of the Ancient and Primitive Rite in New York City, November 9, 1856, under the name and title of "A Supreme Council, Sublime Masters of the Great Work, Ninetieth Degree," and appointed the following as the first

OFFICERS

- Ill. Bro. John Mitchell, 95th DegreeSublime Dai.
- Ill. Bro. Samuel D. Wilson, 95th Degree..... First Mystagogue.
- Ill. Bro. Wm. F. Dubois, 93rd DegreeSecond Mystagogue.
- Ill. Bro. S. Franklin Wells, 94th DegreeOrator.
- Ill. Bro. John Hanna, 94th DegreeSecretary.
- Ill. Bro. John M. Atwood, 95th DegreeTreasurer.
- Ill. Bro. David McLellan, 95th DegreeArchivist.
- Ill. Bro. Geo. T. Dollinger, 94th DegreeGrand Expert.
- III. Bro. Theophilus Pratt, 95th DegreeM. of C.
- Ill. Bro. Anthony Allaire, 94th DegreeMessenger of Science.
- Ill. Bro. Josiah S. Grindle, 94th Degree.....Guardian of the Sanctuary.

The following is a copy of the provisional Charter or Warrant, entitling the Council to work the degrees to the Ninetieth Degree, inclusive:

COPY OF THE ORIGINAL CHARTER, NINETIETH DEGREE

LA GLOIRE, DU SUBLIME ARCHITECTE DES MONDES,

Au Nom Du Grand Hiérophante,

SALUT SUR TOUS LES POINTS DU TRIANGLE

RESPECT A L'ORDRE

The Grand Hierophant, Sublime Master of the Light, Sacred Depository of the traditions, Supreme Chief of the Order, Grand Elect of the Sacred Curtain, Sublime Commander of the three Legions of the Knights of the Order, Member of the Alidee, decorated with the Grand Star of Sirius, of Eleusis, President of the Temple of Mysteries 97th and last degree, Honorary Grand Master of the Philosophical Persian Rite, one of the Grand Commanders and Inspectors of the Rite of Misraim, Honorary Member of the Supreme Grand Council, and Sovereign Grand Consistory of the Ancient and Accepted Scotch Rite, Grand Dignitary of the Supreme Chapter of the Royal Arch, etc., etc , and the members composing the Celestial Empire of the Masonic Order of Memphis.

Declare regularly constituted the Supreme Council of the Sublime Master of the Great Work, sitting in the Valley of New York, and let all know that this Council is authorized, 1st. to take the title of Supreme Council of the Masters of the Great Work. 2d, to labour the 90th degree of our Antique and Venerated Rite. 3d, to fix the price of the monthly receptions, affiliations and cotisations. 4th, to confer the aforesaid degree to each Mason who shall possess the qualities required from our Masonic laws. Let all know equally that this Supreme 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, that he must comply with and obey the General Statutes and Rules, and let them be respected; that he must execute the labours as they are indicated in the rituals, and to establish conferences in order to make enjoy all the active members of the Masonic and scientific instruction of the 90th degree. The Sublime Dai is bound to deny the entrance of the Temple to any Brother not clothed with the Masonic costume of his degree; to any Brother who should not present himself in a decent and convenient condition; to any not active Brother who should not be bearer of a title in due form.

The Very Illustrious and Very Enlightened Brother, John Mitchell, being one of the principal founders of the aforesaid Council, the Grand Hierophant declares, after the advice of the Patriarchs, Chiefs of the Order, that he shall keep the Presidency during seven consecutive years, and that he could be re-elected.

In consequence of this we invite all the Masons who shall see the present writings to acknowledge to the aforesaid Council the rights and prerogatives which are granted to it by our General Statutes, desiring it may enjoy of the plenitude of its attributions. Given and approved in our Sanctuary where reposes the Venerated Arch, a place enlightened with a divine ray, where reigns peace, science, virtue, concord, union and the plenitude of all good.

VALLEY OF PARIS, the 7th day of the 5th month of the real light, 000,000,000, 1856
A.D.

Enregistered on the Great Gold Book by us Grand Chancellor of the Order.

DELAPLANE, 95th
SEAL

The G. Hierophant S. M. of the L., S. D. of the Traditions, Sup. Chief of the Order.
J. ET. MARCONIS De Negre 97th
SEAL

G. Arch. Keeper of the Seals, (fol. 354, No. 469), SEAL.
BARON OTHON DE BRAUNECKER, 95th

M. LETRILLARD, 95th
LARMARTIN, 95th
COCHOY, 95th
Roux, 95th
S. ROLLIN, 95th
AUDIBERT, 95th
Deligne 95th
H. DAUGY, 95th
SALARIER 95th
MORIZOT, 95th
CORBISIER, 95th
MERLANCHON 95th

A. VEYRATY, 95th
MORRISAND, 95th
GARAY, 95th
LIOULT, 95th
Moreau 95th
H. VOISEMBERT, 95th
PRE. VILLARET, 95th
Ruaux, 95th
DAUMAS, 95th
J. B. HANSO DE VILLA, 95th
BURNET, 95th

Enregistered by us, G. Secretary, (fol. 347, No. 463),
SEAL
B. Netter

March 1, 1857 - Il. and En. Bro. Marconis de Negre organized a "Sovereign Grand Council General, 94th degree, with Ill. Bro. David McLellan, 95th degree, as Sovereign Grand Master." The following is a copy of the charter given into his hands:

COPY OF CHARTER OF THE 94TH DEGREE

A LA GLOIRE DU SUBLIME ARCHITECTE DES MONDES,

Au Nom Du Grand Hiérophante

Sous les Auspices du G□ Empire de l'Ordre Mac□ de Memphis.

A TOUS LES MACONS Répandus SUR LES deux Hémisphères

A TOUTES LES LOGES A TOUS LES CHAPITRES, AREOPAGES.

Sénats et Conseils travaillant notre Rite Antique et Primitif

Union, Prosperite, Courage, Force, Tolerance

Nous G. Hiérophante Sub. Maître de la L. Chef. Sap. de l'Ordre et membres composante Sanctuaire des Patriarches Gmnd Conservateurs del'Ordre. Déclarons Constituer par les présentes un Conseil Sup. du 94 Degré. Ce Souverain Grand Conseil General est autorise a travailler du I au 94 Degré de l'Ordre a la Valle de New York sous la Présidence de Notre T... Ill... et T... Cel... F... David McLellan, l'Un des Pat. G. Conservateur de l'Ordre membre honoraire du G. Empire, Prince de M., décore de la G. Etoile, de Sirius, de l'Alide, de la, toison d'or 95 D En consequence le Souverain Grand Conseil Général, est autorise a fonder des Loges, Chapitres, Aréopages, Sénats et Conseils jusqu'au 90 Degré, en ce Conformant a l'article 29, titre 3 des Statuts genereaux de notre Rite antique et vénère.

Nous invitons prions et ordonnons a toutes nos Loges, Chapitres, Aréopages Sénats et Conseils, que ces présentes verront, de reconnaître le sus-dit Conseil en cette qualité, et d'accueillir favorablement tous les actes émanés de son sein, A moins qu'ils ne soient contraires, a nos lois sacrées, désirant que nos Ateliers, accordent un accueil bienveillant A tous les ff□ qui se présenteront de leur part, avec un titre en bonne et due forme et quels reçoivent les honneurs dus a leurs qualités Maçonniques nous entendons qu'il en soit de même de ceux créés par le sus dit conseil.

Le rite Maçonnique de Memphis, ayant inscrit la tolérance en tête de ses lois sacrée, il ordonne a tous ses enfants de fraterniser avec les maçons de tous les rites maçonniques connus, et de les admettre dans leurs travaux, en conséquence ce conseil ne pourra sous aucun prétexte enfreindre cette loi.

COPY OF CHARTER OF THE NINETY-FOURTH Degree

A LA GLOIRE Du SUBLIME ARCHITECTE DES MONDES,

Au Nom Du Grand Hiérophante,

Sous les Auspices du G□ Empire de l'Ordre Mac□ de Memphis.

A TOUS LES MAÇONS REPANDUS SUR LES DEUX HÉMISPÈRES,

Salut, Amitié, Fraternité,

A TOUTES LES LOGES À TOUS LES CHAPITRES, AREOPAGES.

Sénats et Conseils travaillant notre Rite Antique et Primitif.

Union, Prospérité, Courage, Force, Tolérance.

Nous G. Hiérophante Sub. Maître de la L. Chef. Sup. de l'Ordre et membres composant le Sanctuaire des Patriarches Grand Conservateurs de l'Ordre. Déclarons Constituer par les présentes un Conseil Sup. du 94 Degré. Ce Souverain Grand Conseil Général est autorisé a travailler du il au 94, Degré de l'Ordre a la Vallée de New York sous la Présidence de Notre T. Ill. et T. Cel. F. David McLellan, l'Un des Pat. G. Conservateur de l'Ordre membre honoraire du G. Empire, Prince de M., décoré de la G. Etoile, de Sirius, de l'Alidée, de la toison d'or 95 Degré En conséquence le Souverain Grand Conseil Général, est autorisé à fonder des Loges, Chapitres, Aréopages, Sénats et Conseils jusqu'au 90, Degré, en ce Conformant à l'article 29, titre 3 des Statuts généraux de notre Rite antique et vénéré.

Nous invitons prions et ordonnons a toutes nos Loges, Chapitres, Aréopages Sénats et Conseils, que ces présentes verront, de reconnaître le sus-dit Conseil en cette qualité, et d'accueillir favorablement tous les actes émanés de son sein, à moins qu'ils ne soient contraires, à nos lois sacrées, désirant que nos Ateliers, accordent un accueil bienveillant à tous les ff. qui se présenteront de leur part, avec un titre en bonne et due forme et qu'ils reçoivent les honneurs dûs à leurs qualités Maçonniques nous entendons qu'il en soit de même de ceux créés par le sus dit conseil.

Le rite Maçonnique de Memphis, ayant inscrit la tolérance en tête de ses lois sacrée, il ordonne à tous ses enfants de fraterniser avec les maçons de tous les rites maçonniques connus, et de les admettre dans leurs travaux, en conséquence ce conseil ne pourra sous aucun prétexte enfreindre cette loi.

Le Souverain Grand Conseil Général est autorisé à faire un règlement particulier pour son administration intérieur, et à fixer le prix des initiations, augmentation de salaire, des Diplômes, Brefs, et Patentes.

Considérant qu'en Vertu d'une décision spéciale du G. Hiérophante Chef Sup. de l'Ordre déclarant qu'il ya urgence, ce conseil suprême est et sera considéré comme étant conseil représentatif de l'Ordre pour les États Unis d'Amérique.

Fait dans notre Sanctuaire où repose l'arche Vénérée des traditions. lieu éclairé d'un rayon divin où régnant la paix, la concorde, l'union, la science, et la plénitude de tous les biens.

Vallée de Paris, le 7 J. du 10 m. de l'an de la V. L. 000,000,000 1857, A. D.

MARCONIS DE NÉGRE, 97

G. H. Chef. Sup.

SEAL

Enreg. sur notre Grand Livre
d'Or, fol. 215, No. 329, le 17

J. du 10 mois tevet de l'an

de la V. L. 000,000,000

DELAPLANE, 95

SEAL

B. NETTER, 95
Gd. P. S

LAMBERT, 95.
Gd. Ch. D. L.

AUDIBERT, 95.
S. G. C.

Th. Levy, 95
G. Et. D. L.

CORDEY, 95
P. Gr. C.

Enreg. Par nous G. Chancelier
de l'Ordre, fol. 7, NO. 35,
J. ROUWEL, 95
SEAL

AD. DE POURDERLET, 95

Vu Par nous Grand Trésorier Général
de l'Ordre, fol- 87. NO. 120.
E. SAMPSON, JR., 95
GTGDL
SEAL

H. F. Levy,
G S G L

Déclarons Par les Présentes constitués également le Collège Liturgique et le Suprême
Conseil de Radiation.

MARCONIS DE NÉGRE, 97
G. H. Chef. Sup.

C. LABROT, 95

Ill. and En. Bro. de Negre, having seen these bodies of the Rite well established,
announced his intended departure for his native land, and, at a meeting of the
Council held March 25th, 1857, the following resolutions were adopted, suitably
engrossed, and presented to him:

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 are hereby tendered him, with the hope that he will believe us anxiously solicitous of 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.

The first election of the Sup. Council, 90th Degree, was held

May 2, 1857, when the following officers were elected and appointed:

- Ill. Bro. John Mitchell.Sub. Dai.
- Ill. Bro. Josiah S. GrindleFirst Mystagogue.
- Ill. Bro. Albert P. MoriartySecond Mystagogue.
- Ill. Bro. Thos. S. VaughnOrator.
- Ill. Bro. M. L. MannSecretary.
- Ill. Bro. John M. AtwoodTreasurer.
- Ill. Bro. Chas. C. J. BeckGrand Expert.
- Ill. Bro. Henry GimberMess. of Science.
- Ill. Bro. P. S. KiernanAccompanier.
- Ill. Bro. J. B. HawkinsGuardian of the Sanctuary.
- Ill. Bro. Hugh FlackSentinel.

May 16, 1857, the first translation of the Ritual of the Rite was placed in the hands of the Sov. Grand Master.

From this date during the years of 1857 and 1858, the Rite steadily increased in numbers and prosperity, many of the names most prominent in Freemasonry [see folios 217-228] were added to the Roll, and the Ancient and Primitive Rite stood first among all the Masonic organizations. This vast membership and unequalled progress, created the demand for the establishing of other bodies of the Rite, and November 29, 1859, the Sov. Grand Council was duly convened by Ill. Bro. David McLellan, Sov. Grand Master. A petition was received from a constitutional number of brethren and the first charter in America was granted for a Senate of "Knights Grand Commanders of the Temple", 35th degree, of which the following is a:

COPY

To the Glory of the Sublime Architect of the Universe

IN THE NAME OF THE GRAND HIEROPHANT, UNDER THE AUSPICES
OF THE GRAND EMPIRE OF THE MASONIC ORDER OF
MEMPHIS

Salutation. Friendship. Fraternity

To all Lodges, Chapters, Areopagus, Senates, and Councils, working our
Ancient and Primitive Rite

UNION, PROSPERITY, COURAGE, STRENGTH AND TOLERANCE

We, the Sov. Grand Master, Patriarch, member of the Mystic Temple, Representative of the Grand Hierophant; Decorated with the Grand Star of Sirius, the Cross of the Alidee, and the Golden Fleece, Grand Commander of the three Legions of the Knights of Masonry, &c., &c., and the President of the Liturgical College and Sov. Grand Tribunal of the Order.

By virtue of the supreme power with which we are invested, do constitute, and declare by this patent to be constituted, in the Valley of New York, a Senate of "Knights Grand Commanders of the Temple 35th degree of the Order".

And we further declare and proclaim our Very Ill. and Enlightened Bro. H. J. Seymour, Prince of Memphis, 94 (Degree) decorated with the Alidee and the Grand Star of Sirius, to be the "Prince Grand Commander" (President) and the Ill. and En. Bros. Sublime Masters of the Great Work whose names are herein written, to be officers of the said Senate. To wit: Peter W. Neefus, John Sheville, Albert P. Moriarty, O. H. Hart, W. J. Kay, Abraham G. Levy, Albert Webb, J. W. Orr, Chas. W. Merritt, Wm. V. Brown, John Hanna, Thomas Orihuela, Chas. J. Dodge, J. R. Carreras, Wm. V. Webster, John Wallace, Robt. Latta Hugh Gardener, Chas. McDonald, P. A. Rink, Peter V. Yerance, Garrett Yerance and Clement M. Hancox.

We, the Sovereign Grand Master, however, reserving to ourselves our prerogative to appoint the Archivist of the said Senate, and we further authorize and empower our Very Ill. and En. Brother, the Prince Grand Commander, and our Ill. and En Brethren whose names are above written, to open and hold said Senate under the exclusive jurisdiction of the Sov. Grand Council General, and to confer the degrees hereafter specified, according to our Ancient and Primitive Rite, namely, from the 26th to the 35th, exclusively, and from the 4th to the 25th, inclusive, from the date of this patent, until the Sov. Grand Council General shall have constituted in the Valley of New York such Chapters, Areopagus, Senates or Councils whose province I shall be to confer the degrees from the 4th to the 25th, inclusive. And we do further authorize and empower our Very Ill. and En. Brother, the Prince Grand Commander, and the officers of said Senate, to hear all cases and matters relative to the brethren within the jurisdiction of the said Senate, to install their successors in office after being elected and chosen; to invest them with all the powers and dignities of their respective offices; and to deliver to them this patent; and such successors shall, in like manner, install their successors and deliver the patent as above directed. All this shall they do, and all this shall be, and hereby is, granted to them during the continuance of the said Senate.

Provided, always, that the above named Ill. and En. brethren and their successors, do pay and cause to be paid all respect and obedience to the Sov. Grand Council General, its constitution, general rules and regulations, and also the general statutes of the Order, otherwise, and upon the failure to conform to this provision, this patent of constitutions shall be void and of no force or virtue.

Done in our Sanctuary, where reigns Peace, Virtue, Knowledge, and the fullness of all that is good. Witness our hand and seal.

(Signed)

David McLellan, Sovereign Grand. Master, P. G. C. of the Order 96th degree.

Valley of New York, the 28th of the 11th Month of the Year of True Light 000,000,000, 1859 (A. D.)

(Signed) Samuel D. Wilson, P. Sov. Gd. Pont., 95th degree.

Registered in the Great Book of Gold, No. 93, 35. In conformity to the Statute.

(Signed) John Mitchell, Pr. Sov. G. L, of the Grand Tribunal, 95th degree.

The first meeting of this Senate was held May 11th 1860.

July 13, 1860: - The Sov. Grand Master conferred the 94th degree upon the following brothers belonging to the Supreme Council of the Ancient and Accepted Scottish Rite for the U. S. of America, to wit:

- Edmund B. Hays, 33rd degree..... M. P. Sov. Gr. Com.
- Hopkins Thompson, 33rd degree1st Lieut. Gr. Com.
- Robert E. Roberts, 33rd degreeGr. Treasurer.
- George Osborn, 33rd degreeGr. Sec. Genl. H. E.
- Wm. Jarvis, 33rd degreeCapt. of the Guard.
- Benj. C. Leveridge, 33rd degreeGr. Orator and K. of S.
- Chas. W. Atwood, 33rd degree.

And upon petition they were balloted for and elected as affiliated members of the Senate and Council.

December 14, 1860 - The Sov. Grand Master granted the Senate a dispensation to confer the degrees of the Rite from the 35th to and inclusive of the 42nd.

January 25, 1861 - A charter was granted to organize a Senate in New Jersey, under the name and title of Excelsior Senate, No. 1 of New Jersey, located in Hoboken. The following were the first

OFFICERS

- Ill. Bro. F. McDonoughSub. Gr. Commander.
- Ill. Bro. James M. RiperSen. Kt. Interpreter.
- Ill. Bro. G. L. HullJun. Kt. Interpreter.
- Ill. Bro. J. Harvey LyonsOrator.
- Ill. Bro. Hazen Kimball Recorder.
- Ill. Bro. J. H. WilsonTreasurer.
- Ill. Bro. R. ThomasMarshal.
- Ill. Bro. S. BaylesKt. of Introduction.
- Ill. Bro. Sam'l Lemons, JrAccompanier.

Ill. Bro. G. SinclairGuardian of the Sanctuary.

Ill. Bro. T. W. HarndronSentinel.

April, 1861. - The Sov. Grand Master, David McLellan, Major of the 79th Regiment of the National Guard, State of New York, being ordered to the seat of war, addressed the subjoined letter to Bro. Seymour:

26 SPRUCE STREET, N. Y.,

April 27, 1861.

Ill. and En. Bro. H. J. Seymour:

Your note is received. Having volunteered to go with my regiment to the City of Washington, and my term of office-five years-having expired by limitation, I herewith forward to you the charter of the Sovereign Grand Council General, 94th degree, together with the original charter of the Grand Council, 90th degree, given to me by Ill. Bro. John Mitchell, and I wish it to be distinctly understood that the position of Sov. Grand Master which I now resign be occupied by you, and that all brothers of our beloved Rite recognize and obey you as the Sov. Grand Master of the Rite in America.

I am respectfully and fraternally yours,

DAVID MCLELLAN, 96th degree.

Upon expiration of the term of office of Grand Master McLellan, he relinquished active supervision over the Rite, and, as seen in the foregoing letter, the executive powers devolved upon Ill. Bro. H. J. Seymour.

Ill. Bro. Mitchell having also resigned all jurisdiction of the Sup. Council, proceeded to the seat of war, where he lost his life while gallantly heading his company at the battle of Williamsburg, Va., May 5, 1862.

In June, 1862, Boston Senate, Forty-second Degree, was orgaized, with Ill. Brothers J. D. Jennings, 94th,Degree; A. K. P. Welch, Samuel C. Lawrence and others, as the First Officers.

The Grand Council deeming it of interest to ascertain its status in Europe, delegated Ill. Bro. Seymour, and a voyage to the old world was resolved upon.

Accordingly he sailed for Europe, and in Glasgow he found the Rite in a prosperous condition, under the administration of Ill. Bro. Donald Campbell. Arriving in Paris, he was cordially received by the Grand Hierophant, and found the Rite there working under the auspices of the Grand Orient of France.

He was made the recipient of the high honorary degrees, and obtained Letters Patent for the formation of "The Sovereign Sanctuary, A. and P. Rite," in and for the continent of America.

The following is a true copy of:

Scellé et Enregistré Sous le No. 28,911 du Gd. Livre des Sceaux du Grand Orient de France.

LE CHEF Du SECRÉTARIAT,
THEVENOT.

Seal of secretary: Gen. G O. of France.

Vu et Fraternellement accueilli au Grand Orient de France, O. de Paris, ce 3 Septembre, 1862, A. D. Le Grand Maître adjoint de l'Ordre Maçonique en France.

HEUILANT
SEAL

Vu et approuvé le Maréchal de France, Grand Maître de l'Ordre Maçonique.

MAGNAN
SEAL

The first meeting of the Sov. Sanc. was held Nov. 7, 1862, at which were present the following:

OFFICERS

- Ill. Bro. H. J. SeymourGrand Master General.
- Ill. Bro. A. G. LevyGrand Administrator.
- Ill. Bro. Chas. C. J. BeckGrand Chancellor.
- Ill. Bro. Thos. PictonGrand Secretary.
- Ill. Bro. P. W. NeefusGrand Treasurer.
- Ill. Bro. H. F. L. BuntingGrand Master of Ceremonies.
- Ill. Bro. J. F. WellsGrand Keeper of the Temple.
- Ill. Bro. Nehemiah PeckGrand Representative.

It was duly opened by the presentation of the Ill. Grand Master General's warrant of authority. Resolutions were received from Councils and Senates, acknowledging its jurisdiction, and Ill. Bro. Seymour as the Most Ill. Gr. Master General.

The following edict was issued on completion of permanent organization

To the glory of the Supreme Architect of the World. In the name of the Sovereign Sanctuary of Ancient 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.

To all whom these presents shall come. Greeting:

BE IT KNOWN: That the Grand Hierophant, and Sublime Magi of the Rite of Memphis, in solemn conclave, assembled in their Sanctuary, No. 16 Rue Cadet, in the Valley of Paris, on the twenty-first day of the sixth month, of the year one thousand eight hundred and sixty-two, did confer upon the undersigned H. J. Seymour, the 96th Grade of the Ancient and Primitive Rite; and did, in approval of his Masonic services in propagating the Rite in America, grant the aforesaid a Charter or Warrant, constituting him Sovereign Grand Master General of the Rite of Memphis, ad vitam, in and for the Continent of America; vesting him with full powers to create and organize a Sovereign Sanctuary of Patriarchs, 95th degree, for the general government of the Rite in America; also, the power to organize Mystic Temples (Grand Councils General), and to appoint their officers ; also, to organize and grant Warrants for the formation of Sublime Councils, Senates, Chapters, and other bodies of the Rite ; also, the full power to confer from the fourth degree to the ninety-fifth degree, inclusive, upon any person he shall deem worthy of that honor.

THEREFORE: I, the Sovereign Grand Master, do proclaim, in pursuance of the power in me vested, the following Patriarchs of the Rite to comprise the Officers of the Sovereign Sanctuary of Ancient and Primitive Freemasonry in and for the Continent of America; and I require all Masons of our beloved Rite to recognize them in their high qualities as such, and to respect them accordingly, viz:

- Ill. Bro. John J. Crane, M. D., 95th degreeGr. Administrator General.
- Ill. Bro. Chas. C. J. Beck, 95th degreeGr. Chancellor General.
- Ill. Bro. Robert D. Holmes, 95th degreeGr. Expert General.
- Ill. Bro. Thomas Picton, 95th degreeGr. Secretary General.
- Ill. Bro. Peter W. Neefus, 95th degreeGr. Treasurer General.
- Ill. Bro. Abram G. Levy, M. D., 95th degree..... Gr. Inspector General.
- Ill. Bro. Geo. F. Woodward, M. D., 95th degree.... Gr. Examiner General
- Ill. Bro. Bradley Parker, M. D., 95th degree ... Gr. K. Gen. of the G. Book.
- Ill. Bro. H. F. L. Bunting, 95th degree ... Gr. Master Gen. of Ceremonies.
- Ill. Bro. J. B. V. Sommers, 95th degree.Gr. Keeper Gen. of the Sanctuary.

All of which is now officially promulgated and ordered to be publicly announced in all Mystic Temples, Councils, Senates, Chapters, and other Bodies, working our Ancient and Primitive Rite.

Done in a Sacred Sanctuary, where repose Peace, Virtue, and the fullness of all that is Good; this, the Fourth day of the Egyptian month Athir, in the year of True Light, 000,000,000, (answering to the Fourth day of June, one thousand eight hundred and sixty-three, A.D.).

In testimony of all which, I have hereunto affixed my signature and seal.

H. J. SEYMOUR, 96th Degree,
Sovereign Grand Master
SEAL

Letters of acceptance from the first appointed officers of the Sovereign Sanctuary, were received and placed on file.

A petition having been presented for a charter for a Mystic Temple in the New England States; it was duly granted, and the following is a true copy:

COPY OF CHARTER FOR NEW ENGLAND.

MYSTIC TEMPLE, 94th DEGREE, PRINCES OF MEMPHIS.

To the GLORY of the SUPREME ARCHITECT of the UNIVERSE

"Do unto others whatsoever ye would that others should do unto you."

In the name of the Sovereign Grand Master (Chief Supreme).
Under the auspices of the Sov. Sanctuary, Sov. Patriarchs of the Masonic order of
Memphis.

Salutation, Friendship, Fraternity.

TO ALL THE LODGES, CHAPTERS, AREOPAGES, SENATES AND COUNCILS, WORKING
OUR ANCIENT AND PRIMITIVE RITE.

Union, Prosperity, Courage, Strength and Tolerance.

We, the Sovereign Grand Master (Chief Supreme), and we the Sov. Patriarchs, composing the Sov. Sanctuary of the Masonic Order of Memphis, by virtue of the Supreme Power with which we are invested by the Celestial Empire of Memphis, sitting in the Valley of Paris, under the cognizance of the Grand Orient of France: Do declare and proclaim that we have created and constituted, and by these presents, do create and constitute a MYSTIC TEMPLE, Sovereign Princes of Memphis, 94th degree (Sov. Gd. Council General), for the Valley of New England, comprising the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, with full powers to issue Dispensations and Charters for the formation of subordinate bodies, to work the degrees of the Ancient and Primitive Rite of the Masonic Order of Memphis, to the 90th degree, Sublime Masters of the Great Work, inclusive; subject, however, to the approval of the Sovereign Sanctuary sitting in the Valley of New York.

And we do further proclaim that our Very Ill. and En. Brother Albion K. P. Welch, 95th degree, to be Gd. Mas. of Light; Very Ill. and En. Brother Sam'l C. Lawrence, 94th degree, Gd. Orator; Dan'I W. Lawrence, 94th degree, Gd. Annalist (Secty.) Benj. F. Nourse, 94th degree, Gd. Treasurer ; Caleb C. Allen, 94th degree, Administrator (Examiner); Chas. C. Southard, 94th degree, Keeper of Rites; Jas. C. Bullen, 95th degree, Ceryce; Jno. Davis Jennings, 95th degree, Representative.

And, we do further authorize and empower the aforesaid Mystic Temple (Sov. Gd. Council Genl.) to hear all causes and matters relative to the order 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 to them these authorizations; and such successors shall in like manner install their successors, henceforth and forever.

Provided always, that the above named Ill. and En. Brethren and their successors, do pay and cause to be paid all due respect and obedience to the Sovereign Sanctuary, its Constitution, Rule; and Regulations, and also to the general Statutes of the Order. Otherwise, and upon the failure to conform to these provisions, this Patent of Constitution Shall be void and of no force or virtue.

Done in our Sanctuary, wherein reigns Peace, Virtue, Knowledge, and the fullness of all that is good.

Valley of New York, the thirtieth day of the month of Mechir (June), in the year of True Light 000,000,000 (A. D.) 1863.

SIGNED,
H. J. SEYMOUR, 96th degree,
Sov. Gd. Mas. of Light,
Chief Supreme of C. E.
SEAL

Thos. PICTON, Sov. Pat. 95th degree,
Secty. Genl. Celestial Empire.

JNO. J. CRANE, M.D., 95th degree,
Grand Administrator.
SEAL

J. B. Yates SUMMERS, 95th degree,
Grand K. of S.

Chas. C. J. BECK, 95th degree,
Gd. Chancellor Celestial Empire.

ROBERT D. HOLMES, 95th degree,
Grand Expert.

PETER W. NEEFUS, 95th degree,
Grand Treasurer.
SEAL

HENRY F. L. BUNTING, 95th degree,
Grand Master of Ceremonies.

Geo. F. WOODWARD, 95th degree,
Grand Examiner
SEAL

ABRAM G. LEVY, 95th degree,
Gd. Inspector Genl. Celestial Empire.

August, 1863. - A dispensation was granted for Sesostris Senate, No. 2 of N. Y., located in Brooklyn, to

Ill. Bros. John B. Harris, R. W. Dockson, John Ellard, T. E. Purdy, first officers.

March, 1864:

Ill. Bro. J. Q. A. Fellows of New Orleans, La., was appointed Grand Master of Light, Mystic Temple, 94th degree, in and for the State of Louisiana, and made an honorary member of the Sov. Sanc.

June 11, 1864.-The following appointments were made by the Sov. Grand Master:

Ill. and En. Bro. Chas. E. Gillett, 94th degree, Grand Representative in and for the State of Michigan.

Ill. and En. Bro. Stephen H. Johnson, 95th degree (Senior Grand Warden of the Grand Lodge, State of New York), Dep. Representative for the district in and about Schenectady, N. Y.

Ill. and En. Bro. Orrin P. Welch, 95th degree (R. E. Grand Corn. of Kt. Templars, State of New York), Dep. Representative for the district in and about Syracuse, N. Y.

Ill. and En. Bro. Jno. L. Lewis, 95th degree (Past Grand Master of the Grand Lodge, State of New York), Dep. Representative for the district in and about Pen Van, IN. Y.

Ill. and En. Bro. Clinton F. Paige, 95th degree (Grand Master of the Grand Lodge, State of New York), Deputy Representative for the district in and about Binghamton, N. Y.

July 31, 1864. - Zoroaster Senate, No. 3 of New York, was organized at N. Y., and the following duly installed as the first

OFFICERS

- Ill. Bro. Andrew M. UnderhillSub. Gr. Commander.
- Ill. Bro. Alvin GraffSen. Kt. Interpreter.
- Ill. Bro. Edwin BoutonJun. Kt. Interpreter.
- Ill. Bro. D. SnedekerOrator.
- Ill. Bro. J. H. Le BarRecorder.
- Ill. Bro. David GrahamMarshal.
- Ill. Bro. J. H. GardenerKt. of Finance.
- Ill. Bro. Sewall FiskSentinel.

Hermes Senate, No. I of District of Columbia, at Washington, was instituted September 5, 1864:

OFFICERS

Ill. Bro. Rev. Robert M'MurdySub. Gr. Commander.
Ill. Bro. John F. SharrettsSen. Kt. Interpreter.
Ill. Bro. Z. D. GillmanJun. Kt. Interpreter.
Ill. Bro. Hon. Alexander W. RandallOrator.
Ill. Bro. Hon. Green AdamsArchivist.
Ill. Bro. W. P. Dole..... Recorder.

Sesostris Senate, No. 2 of New York, was dedicated, and its officers duly installed, December 21, 1864.

An official communication from the Grand Orient of France, dated Paris, May 1, 1865, No. 314, VOL 30 of correspondence, was received by the Sovereign Sanctuary, notifying that body of the appointment by his Excellency, the Marshal Magnan, Grand Master of France, of M. W. Brother Robert D. Holmes as Grand Representative of the Grand Orient of France, near the Sov. Sanctuary; also a letter of thanks and acceptance of Gr. Representative of Sov. Sanctuary, near the Grand Orient of France, from Ill. Brother Heuilant, 33rd Degree.

Copy of appointment of M. W. Robert D. Holmes, as Grand Representative:

Grand Orient of France, Supreme Council for France and the French possessions:

PARIS, May 1, 1865. Ill. Bro. ROBERT D. HOLMES:

I have the 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 to our Order, and for Masonry in general.

Accept illustrious sir and brother, the assurance of our distinguished consideration and brotherly love.

CUSSSOIS,
Deputy Grand Master.

Copy of acceptance of Ill. Bro. Heuilant, 33rd Degree, Gd. Rep. to G. O. of France:

GRAND ORIENT OF FRANCE, Paris, April 27, 1865.

Ill. Grand Master and Brethren:

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 my 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.

HEUILANT,
Grand Officer.
Chancellor of the Legion of Honor.

The first Chapter of Rose Croix, Gramercy, No. I of N. Y., was instituted at New York, June, 1865.

OFFICERS

Ill. Bro. W. P. Patten ...Most Wise.
Ill. Bro. J. O. Halsey Sen.Warden.
Ill. Bro. H. M. ClarkJun. Warden.
Ill. Bro. J. H. ForshayOrator.
Sir Kt. F. C. Van OrdenCapt. of the Guard.

George Washington Rose Croix Chapter, No. 2 of N. Y., was organized the same month at New York:

OFFICERS

Ill. Bro. Andrew M. CopelandMost Wise.
Ill. Bro. W. T. LloydSen. Warden.
Ill. Bro. J. LovelockJun. Warden.

The Senate of Knights Commanders of the Temple, was reorganized as Samothrace Senate, No. I of New York, June 7, 1865 :

OFFICERS

Ill. Bro. Abram G. LevySub. Gr. Commander.
Ill. Bro. W. P. PattenSen. Kt. Interpreter.
Ill. Bro. John HannaJun. Kt. Interpreter.
Ill. Bro. Thomas BennettOrator.

Seymour Senate, No. 2 of D. C., was instituted at Washington, August 7, 1865:

OFFICERS

Ill. Bro. J. H. RathtroneSub. Gr. Commander.
Ill. Bro. R. T. CampbellSen. Kt. Interpreter.
Ill. Bro. E. W. FrancisJun. Kt. Interpreter.

Ill. Bro. John R. ThompsonOrator.

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 and 7th days of September, 1865; and there conferred the Degrees of the A. and P. Rite upon a number of prominent members of the fraternity in that State.

Socrates Senate, No. 4 of New York, was instituted at Newburg, in the Fall of 1865:

OFFICERS

Ill. Bro. P. S. HainesSub. Gr. Commander.
Ill. Bro. G. F. WiltsieSen. Kt. Interpreter.
Ill. Bro. David A. Scott Jun. Kt. Interpreter.
Ill. Bro. J. C. ChapmanOrator.
Ill. Bro. John Dale Recorder.
Ill. Bro. Thos. P. RamsdellKt. of Finance.
Ill. Bro. S. StantonMarshal.
Ill. Bro. John W. ForsythKt. of Introduction.

Ill. Bro. C. M. LeonardAccompanier.
Ill. Bro. Thos. W. PurdyCapt. of the Guard.
Ill. Bro. J. H. H. ChapmanGuardian of the Sanctuary.
Ill. Bro. Andrew LawsonSentinel.

Highland Rose Croix Chapter, No. 8 of N. Y., was also organized at Newburg at the same time.

OFFICERS

Ill. Bro. G. Fred. WiltsieMost Wise.
Ill. Bro. David A. ScottSen. Warden.
Ill. Bro. Samuel StantonJun. Warden.
Ill. Bro. Joseph H. H. ChapmanOrator.
Sir Kt. Thomas W. PurdyConductor.
Sir Kt. John DaleArchivist.
Sir Kt. Thos. P. RamsdellTreasurer.
Sir Kt. John W. ForsythCapt. of the Guard.
Sir Kt. Chauncey M. LeonardGuard of the Tower.
Sir Kt. Andrew LawsonSentinel.

At a meeting of the Sov. Sanctuary, August 26, 1865, Ill. Brothers Guiseppe Garibaldi, 33rd Degree; Past Grand Master of the G. O. of Italy, and Francescode Lucca, 33rd Degree, Grand Master of the Italian Freemasonry, were elected Honorary members of the Sov. Sanctuary; Ill. Bro, Ludovico Frapolli, 33rd Degree, 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 26, 1865," was received, acknowledging the reception of the appointment and acceptance of the same.

Dispatches from the Grand Orient of Italy, dated "Turin, October 1, 1865," were received, in which the Grand Master, Francesco de Lucca, and Ill. Bro. Frapolli, accepted the appointments given them by the Sov. Sanctuary, and informed our Grand Body that Ill. Bro. John J. Crane, 33rd Degree, and the Ill. Grand Mas. Gen. H. J. Seymour, had been nominated and elected members of the Grand Orient of Italy.

Marconis de Negre having surrendered the title of Grand Hierophant, and vested the control of the Ancient and Primitive Rite in the Grand Orient of France; December the 20th, 1865, the Sov. Sanctuary adopted and issued the following

EDICT

TO THE GLORY OF THE SUPREME ARCHITECT OF THE UNIVERSE

In the name of the Sovereign Sanctuary of Ancient anti Primitive Freemasonry according to the Rite of Memphis, in and for the Continent of America, sitting In the Valley of New York.

Salutation on all points of the Triangle

Respect to the Order

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 shall be but Thirty-three 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, 33rd deg., 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 Ancient 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 Thirty-three degrees, the better to maintain its unity, exercise benevolence, propagate knowledge, and avoid the differences 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 Ancient and Primitive Rite do hereby agree that the Ancient and Primitive Rite of Memphis shall consist of Thirty-three Degrees, divided as hereinafter designated:

SECTION I-CHAPTER OF ROSE CROIX

- 4th DegreeDiscreet Master.
- 5th DegreeSublime Master.
- 6th DegreeSacred Arch.
- 7th DegreeSecret Vault.
- 8th DegreeKnight of the Sword.
- 9th DegreeKnight of Jerusalem.
- 10th DegreeKnight of the Orient.
- 11th DegreeRose Croix.

SECTION II - SENATE OF HERMETIC PHILOSOPHERS

- 12th DegreeKnight of the Red Eagle.
- 13th DegreeKnight of the Temple.
- 14th DegreeKnight of the Tabernacle.
- 15th DegreeKnight of the Serpent.
- 16th DegreeKnight Kadosh.
- 17th DegreeKnight of the Royal Mystery.
- 18th DegreeGrand Inspector.
- 19th DegreeSage of Truth.
- 20th DegreeHermetic Philosopher.

SECTION III - SUBLIME COUNCIL

- 21st DegreeGrand Installator.
- 22nd DegreeGrand Consecrator.
- 23rd Degree Grand Eulogist.
- 24th DegreePatriarch of Truth.
- 25th DegreePatriarch of the Planispheres.
- 26th DegreePatriarch of the Sacred Vedas.
- 27th DegreePatriarch of Isis.
- 28th DegreePatriarch of Memphis.
- 29th DegreePatriarch of the Mystic City.
- 30th DegreeMaster of the G.W.P.P.

SECTION IV - OFFICIAL

- 31st Degree Grand Defender of the Rite.
- 32nd Degree Sublime Prince of Memphis.

- 33rd DegreeSov. Grand Conservator of the Rite.

And, furthermore, it is decreed, that the Ancient 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.

(Signed)

H. J. Seymour, 33rd degreeM. Ill. Sov. Grand Master General.
 John J. Crane, M. D., 33rd degree.....Grand Administrator General.
 John W. Simons, 33rd degreeGrand Chancellor General.

Robt. D. Holmes, 33rd degreeGrand Expert General.
 James B. Taylor, 33rd degreeGrand Secretary General.
 Peter W. Neefus, 33rd degreeGrand Treasurer General.
 Bradley Parker, M. D., 33rd degree,Gr. Keeper Gen. of the Golden Book.
 Henry F. L. Bunting, 33rd degreeGrand Master of Cer. General.
 John J. Thompson, 33rd degreeGrand Guardian of the Sanctuary.
 A. M. Underhill, 33rd degree
 John Hanna, 33rd degree
 P. S. Haines, 33rd degree

Columbian Rose Croix Chapter, No. 3 of N. Y., was organized at New York, June, 1866.

OFFICERS

Ill. Bro. James MorrowMost Wise.
 Ill. Bro. A. B. BarnesSen. Warden.
 Ill. Bro. Jesse T. DingeeJun. Warden.
 Ill. Bro. John ShannonOrator.
 Sir Kt. George W. SloanConductor.
 Sir Kt. Wm. H. TonesArchivist.
 Sir Kt. W. H. BromleyTreasurer.
 Sir Kt. Chas. S. AbbottCapt. of the Guard.
 Sir Kt. J. H. MendenhallGuard of the Tower.
 Sir Kt. Edwin ReynoldsPrelate.
 Sir Kt. A. F. CarpenterOrganist.
 Sir Kt. Jas. McCaughieSentinel.
 Sir Kts. C. S. Abbott, P. McKay, Robert BirnieTrustees.

Architect Rose Croix Chapter, No. 4 of New York, was organized at Yorkville, August, 1866.

OFFICERS

Ill. Bro. Jas. GortonMost Wise.
 Ill. Bro. W. H. MarshallSen. Warden.
 Ill. Bro. Richard BanfieldJun. Warden.
 Ill. Bro. Moses BernhardOrator.
 Sir Kt. Richard SchofieldConductor.
 Sir Kt. Wm. A. ConklinArchivist.
 Sir Kt. J. T. Van WinkleTreasurer.
 Sir Kt. J. A. PendletonCapt. of the Guard.
 Sir Kt. Herman ElstrothGuard of the Tower.
 Sir Kt. W. H. MerriamSentinel.

Primitive Rose Croix Chapter, No. 5 of New York, was organized at New York, September 7, 1866.

OFFICERS

Ill. Bro. Benjamin S. HillMost Wise.

Ill. Bro. Charles LatourSen. Warden.
 Ill. Bro. George RussJun. Warden.
 Ill. Bro. Robert Boyd HardyOrator.
 Sir Kt. John S. LougheryConductor.
 Sir Kt. H. Clay LaniusArchivist.
 Sir Kt. William ScottTreasurer.
 Sir Kt. H. R. ChapmanCapt. of the Guard.
 Sir Kt. Adam WhiteGuard of the Tower.
 Sir Kt. Robert JohnSomerville Prelate.
 Sir Kt. Richard Horner..... Organist.
 Sir Kt. Andrew FergusonSentinel.
 Sir Kts. J. A. Macdonald, Wm. Fullagar, John T. DavisTrustees.

Passaic Rose Croix Chapter, No. I of New Jersey, was organized at Newark, September 24, 1866.

OFFICERS.

Ill. Bro. James B. TaylorMost Wise.
 Ill. Bro. Wm. D. RutanSen. Warden.
 Ill. Bro. David AyresJun. Warden.
 Ill. Bro. Jacob W. CraneOrator.
 Sir Kt. Eliphalt SmithJun. Archivist.
 Sir Kt. Wm. PrinverTreasurer.
 Sir Kt. Edw. PressingerCapt. of the Guard.
 Sir Kt. Francis BellGuard of the Tower.
 Sir Kt. David A. JohnsonPrelate.
 Sir Kt. Wm. O'BrienSentinel.

Olive Branch Rose Croix Chapter, No. 6 of New York, was organized at Brooklyn, October 17, 1866.

OFFICERS

Ill. Bro. Charles LatourMost Wise.
 Ill. Bro. Henry E. DaySen. Warden.
 Ill. Bro. J. Windle FowlerJun. Warden.
 Ill. Bro. A. G. BishopOrator.
 Sir Kt. Wm. J. ReadConductor.
 Sir Kt. J. W. BuckbeeArchivist.
 Sir Kt. H. L. FooteTreasurer.
 Sir Kt. Hiram Bloomer,Jr. Capt. of the Guard.
 Sir Kt. Lawrence TowerGuard of the Tower.
 Sir Kt. W. F. GilbertOrganist.
 Sir Kt. J. W. Hastings Sentinel.
 Sir Kts. Wm. McBride,
 Wm. E. Sprague,
 J. W. BurnhamTrustees.

Oriental Rose Croix Chapter, No. I of the District of Columbia, was organized at Washington, November, 1866.

OFFICERS

Ill. Bro. J. B. WillMost Wise.
Ill. Bro. John LockieSen. Warden.
Ill. Bro. A. G. DietrickJun. Warden.

Ancient Rose Croix Chapter, No. 2 of the District of Columbia, was organized at Washington, November, 1866.

OFFICERS

Ill. Bro. John R. ThompsonMost, Wise.
Ill. Bro. Geo. W. FrancisSen. Warden.
Ill. Bro. Stephen A. DoyleJun. Warden.
Ill. Bro. Robert A. ChampionOrator.
Sir Kt. M. H. DillonConductor.
Sir Kt. H. O. HoodArchivist.
Sir Kt. C. F. JarvisTreasurer.
Sir Kt. M. B. GordonCapt. of the Guard.
Sir Kt. Albert PartridgeGuard of the Tower.
Sir Kt. T. CreaserSentinel.

Hercules, Sublime Council, No. I of the District of Columbia, was organized at Washington, the same month.

Jan. 4th, 1867, a charter was granted for a Mystic Temple, 32nd deg., Princes of Memphis for the State of Louisiana, and the following were appointed the first

OFFICERS

Ill. Bro. J. Q. A. FellowsGrand Master of Light.
Ill. Bro. Edward BarnettGrand Orator.
Ill. Bro. Wm. R. WhitakerGrand Annalist.
Ill. Bro. Thos. O. MayGrand Treasurer.
Ill. Bro. J. P. BucknerGrand Ceryce.
Ill. Bro. Robert WatsonGrand Keeper of Rites.
Ill. Bro. E. T. ParkerGrand Examiner.
Ill. Bro. Harry T. HayesGrand Master of Ceremonies.
Ill. Bro. Thomas CrippsGrand Conductor.
Ill. Bro. J. B. WaltonGrand Guard of the Council.
Ill. Bro. Alfred ShawGrand Representative.

At the same time, January, 1867, Charters were issued for Mizraim Chapter, No. I of Louisiana, and No. 15 of the Sov. Sanc.; Heliopolis Senate No. I of Louisiana, and No. 10 of the S. S.; and Delta Sublime Council, Thirtieth Degree, No. I of Louisiana, and No. 2 of the S. S., all at New Orleans.

OFFICERS OF MIZRAIM CHAPTER

Ill. Bro. Hugh BreenMost Wise.
 Ill. Bro. W. C. DriverSen. Warden.
 Ill. Bro. J. W. DavisJun. Warden.
 Ill. Bro. John AndersonOrator.
 Sir Kt. A. W. BenedictConductor.
 Sir Kt. J. W. PearceArchivist.
 Sir Kt. D. C. JohnsonTreasurer.
 Sir Kt. J. D. ScottCapt. of the Guard.
 Sir Kt. Andrew HeeroGuard of the Tower.
 Sir Kt. T. CarrollPrelate.
 Sir Kt. Thos. CrippsOrganist.
 Sir Kt. T. D. ClarkeSentinel.

OFFICERS OF HELIOPOLIS SENATE

Ill. Bro. W. L. StanfordSub. G. Corn.
 Ill. Bro. J. AndersonSen. Kt. Interpreter.
 Ill. Bro. W. C. DriverJun. Kt. Interpreter.
 Ill. Bro. C. L. WalkerOrator.
 Ill. Bro. B. R. LawrenceRecorder.
 Ill. Bro. D. C. JohnsonKt. of Finance.
 Ill. Bro. C. H. ReedArchivist.
 Ill. Bro. J. D. Scott..... Marshal.
 Ill. Bro. J. H. BehanKt. of Introduction.
 Ill. Bro. J. W. Davis..... Accompanier.
 Ill. Bro. T CarrollCapt. of the Guard.
 Ill. Bro. A. HeeroStandard Bearer.
 Ill. Bro. J. W. PearceSword Bearer.
 Ill. Bro. T. D. ClarkeGuardian of the Sanctuary.
 Ill. Bro. T. CrippsOrganist.
 Ill. Bro. H. BreenSentinel.

OFFICERS OF DELTA SUBLIME COUNCIL

Ill. Bro. J. W. DavisSublime Dai.
 Ill. Bro. H. BreenFirst Mystagogue.
 Ill. Bro. W. C. DriverSecond Mystagogue.
 Ill. Bro. J. AndersonOrator.
 Ill. Bro. J. W. PearceSecretary.
 Ill. Bro. D. C. JohnsonTreasurer.
 Ill. Bro. A. HeeroGrand Expert.
 Ill. Bro. A. W. BenedictArchivist.
 Ill. Bro. J. D. Scott Messenger of Science.
 Ill. Bro. B. R. LawrenceAccompanier.
 Ill. Bro. W. L. StanfordStandard Bearer.
 Ill. Bro. T. D. ClarkeSword Bearer.
 Ill. Bro. T. CarrollGuardian of the Sanctuary.
 Ill. Bro. T. Cripps..... Organist.
 Ill. Bro. C. H. ReedSentinel.

The M. Ill. G. Master visited Peoria, Illinois, and on the 9th of February, 1867, instituted Pyramid Rose Croix Chapter, No. I of Illinois.

OFFICERS

- Ill. Bro. Justin E. DowMost Wise.
- Ill. Bro. Thos. D. GauttSen. Warden.
- Ill. Bro. C. A. RichJun. Warden.
- Ill. Bro. Wm. RounsevilleOrator.
- Sir Kt. Charles SpaldingConductor.
- Sir Kt. W. CopelandArchivist.
- Sir Kt. M. E. ErlerTreasurer.
- Sir Kt. J. Higbie Captain of the Guard.
- Sir Kt. F. M. BarrettGuard of the Tower.
- Sir Kt. Samuel TartPrelate
- Sir Kt. F. M. ReinhartOrganist.
- Sir Kt. T. H. RandolphSentinel.

Isis Senate of H. P., 20th Deg., No. I of Illinois, was instituted at the same time and place, and the following officers installed:

OFFICERS

- Ill. Bro. Wm. RounsevilleSub. Grand Commander.
- Ill. Bro. C. SpaldingSen. Kt. Interpreter.
- Ill. Bro. Samuel TartJun. Kt. Interpreter.
- Ill. Bro. W. Y. FrancisOrator.
- Ill. Bro. W. CopelandRecorder.
- Ill. Bro. M. E. ErlerKt. of Finance.
- Ill. Bro. F. M. BarrettArchivist.
- Ill. Bro. J. E. DowMarshal.
- Ill. Bro. F. M. ReinhartKt. of Introduction.
- Ill. Bro. D. SpencerAccompanier.
- Ill. Bro. John HigbieCaptain of the Guard.
- Ill. Bro. H. E. SeleyStandard Bearer.
- Ill. Bro. T. D. Gautt Sword Bearer.
- Ill. Bro. T. H. RandolphSentinel.

Cheops Rose Croix Chapter, No 2 of Illinois, was instituted at Peoria, February 24, 1867.

OFFICERS

- Ill. Bro. Louis FurstMost Wise.
- Ill. Bro. J. P. SingerSen. Warden.
- Ill. Bro. J. LorenzJun. Warden.
- Ill. Bro. Marx MosesOrator.

Diogenes Senate, No. 2 of Illinois, was organized at the same time and place.

OFFICERS

Ill. Bro. J. N. Neglas, M. DSub. Grand Commander.
 Ill. Bro. Aug. ReenSen. Kt. Interpreter.
 Ill. Bro. Henry UllmanJun. Kt. Interpreter.
 Ill. Bro. G. StiehlRecorder.

NOTE - Cheops Chapter and Diogenes Senate, work in the German language.

Covenant Rose Croix Chapter, No. 5 of Illinois, was organized April 24, 1867, by the Gd. Mas. Gen., assisted by Ill. Bro. Wm. Rounseville, Thirty-third Degree, at Eureka.

OFFICERS

Ill. Bro. David P. N. SandersonMost Wise.
 Ill. Bro. J. A. DavisSen. Warden.
 Ill. Bro. L. T. BlairJun. Warden.
 Ill. Bro. E. P. HallOrator.
 Sir Kt. Thos. Bullock,Jr. Conductor.
 Sir Kt. James W. FinleyArchivist.
 Sir Kt. Peter BennageTreasurer.
 Sir Kt. Thos. H. GrayCaptain of the Guard.
 Sir Kt. Alonzo HaleGuard of the Tower.
 Sir Kt. Sylvester WrightPrelate.
 Sir Kt. W. G. VandykeSentinel.

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, at Pekin, during the same month.

OFFICERS

Ill. Bro. Dr. Samuel WagensellerMost Wise.
 Ill. Bro. N. W. GreenSen. Warden.
 Ill. Bro. Henry WilkeyJun. Warden.
 Ill. Bro. John S. MilamOrator.
 Sir Kt. John CohonourConductor.
 Sir Kt. W. W. ClemensArchivist.
 Sir Kt. Peter WeyrichTreasurer.
 Sit Kt. F. S. HubblerCaptain of the Guard.
 Sir Kt. W. H. SiebertGuard of the Tower.
 Sir Kt. John B. OrrSentinel.

Jabulum Rose Croix Chapter, No. 4 of Illinois, at Moawequa, Zodiac Rose Croix Chapter, No. 6 of Illinois, at Chillicothe, and Bezaleel Rose Croix Chapter, No. 7 of Illinois, at Lacon, were organized during the same Spring.

Eleuisis Rose Croix Chapter, No. I of Iowa, was organized April 30, 1867, at Burlington.

OFFICERS

Ill. Bro. Mortimer E. GilletteMost Wise.
 Ill. Bro. Wm. E. WoodwardSen. Warden.
 Ill. Bro. Warner MillerJun. Warden.
 Ill. Bro. Samuel W. SnowOrator.
 Sir Kt. Logan SteeceConductor.
 Sir Kt. E. C. ParsonsArchivist.
 Sir Kt. Geo. A. McArthurTreasurer.
 Sir Kt. Samuel J. Lane..... Captain of the Guard.

Karnak Senate of H. P., No. I of Iowa, was organized at Burlington, April 30, 1867.

OFFICERS

Ill. Bro. Wm. E. WoodwardSub. Grand Commander.
 Ill. Bro. R. M. RaabSen. Kt. Interpreter.
 Ill. Bro. Samuel J. Lane Jun. Kt. Interpreter.
 Ill. Bro. Wm. BoltonOrator.
 Ill. Bro. H. R. RheinRecorder.
 Ill. Bro. Samuel LehmanKt. of Finance.
 Ill. Bro. Soloman KohnArchivist.
 Ill. Bro. M. E. GilletteMarshal.
 Ill. Bro. E. C. ParsonsKt. of Introduction.
 Ill. Bro. S. W. Snow.....Accompanier.
 Ill. Bro. Frank X. KuechenCaptain of the Guard.
 Ill. Bro. G. A. McArthurStandard Bearer.
 Ill. Bro. Christian MillerSword Bearer.
 Ill. Bro. J. M, BroadSentinel.

Pythagoras Senate of H. P., No. 3 of Illinois, was organized at Eureka, May 9, 1867.

OFFICERS

Ill. Bro. David P. N. SandersonSub. Grand Com.
 Ill. Bro. Sylvester WrightSen. Kt. Interpreter.
 Ill. Bro. B. D. MeekJun. Kt. Interpreter.
 Ill. Bro. James N. FinleyRecorder.
 Ill. Bro. J. A. DavisKt. of Finance.
 Ill. Bro. Henry DamerillArchivist.
 Ill. Bro. E. P. HallOrator.
 Ill. Bro. Thomas Bullock Jr.Marshal.
 Ill. Bro. Sampson ShockleyKt. of Introduction.
 Ill. Bro. J. J. RassmussenAccompanier.
 Ill. Bro. L. T. BlairCapt. of the Guard.
 Ill. Bro. Thos. H GrayStandard Bearer.
 Ill. Bro. Ezra P. MeekSword Bearer.
 Ill. Bro. Alonzo HaleGuardian of the Sanctuary.
 Ill. Bro. john G. WoodSentinel.

E. A. Guilbert, P. G. Master Grand Lodge of Iowa; R. W. Simeon D. Welling; R. W. Geo. B. Van Saun; R. W. F. H. Griggs; R. W. Jas. L. Enos; R. W. J. Chapman, and R. W. T. Schriener, received the degrees at the Annual Grand Lodge Communication at Burlington, Iowa, 1867.

Sirius Sublime Council, 30th Deg., No. I of Illinois, was organized at Peoria, on Wednesday, June 12, 1867.

OFFICERS

- Ill. Bro. J. N. NeglasSub. Dai.
- Ill. Bro. H. E. SeleyFirst Mystagogue.
- Ill. Bro. D. T. N. SandersonSecond Mystagogue.
- Ill. Bro. Wm. McLeanOrator.
- Ill. Bro. M. E. ErlerTreasurer.
- Ill. Bro. Charles SpaldingSecretary.
- Ill. Bro. George BroadGrand Expert.
- Ill. Bro. John G. TreagerStandard Bearer.
- Ill. Bro. Wm. OberhouserSword Bearer.
- Ill. Bro. D. W. MeekMessenger of Science.
- Ill. Bro. Charles A. RichArchivist.
- Ill. Bro. C. W. CarrollAccompanier.
- Ill. Bro. J. M. EiserGuardian of the Sanctuary.
- Ill. Bro. F. M. Barrett.Sentinel.

Kadosh Rose Croix Chapter, No. I of Wisconsin, was organized. at Milwaukee, June 27, 1867.

OFFICERS

- Ill. Bro. Robert B. MillerMost Wise.
- Ill. Bro. M. J. HigginsSen. Warden.
- Ill. Bro. J. L. SextonJun. Warden.
- Ill. Bro. W. H. RainsteadOrator.
- Sir Kt. John E. ArmitageConductor.
- Sir Kt. Mark HendricksArchivist.
- Sir Kt. John GilmanTreasurer.

Extract from the official bulletin of the Grand Orient of Italy, published at Florence, the 21st day of July, 1867.

Correspondence with the Sovereign Sanctuary of the Rite of Memphis for America.

This Rite has conformed to the number of degrees of Universal Masonry, thus adding a high attribute of wisdom to its Illustrious Chief. The Ninety-sixth Degree of the Rite of Memphis, in America, as in France, has been reduced to thirty three 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 23d 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 have 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 18 1867.

The G. Chancellor, M. MACCHI, 33rd Degree.

The 1st Dep. G. M. Acting. G. M. L. FRAPOLLI, 33rd Degree.

To the Ill. G. Master of the Sov, Sanctuary of the A, and P. Rite at New York.

No.2

G. O. OF MASONRY FOR ITALY AND ITS COLONIES:

WE, Grand Master 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, 33rd Degree, 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 I - The Very Ill. Bro. John J. Crane, M. D., 33rd Degree, member of the Sov. Sanctuary of Memphis, at New York, is appointed Gr. Representative of the G. O. of Italy, near the said Sov. Sanctuary.

ART. 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

(Signed) L. FRAPOLLI, 33rd Degree.

The 1st Dep. G. Master

Pio Aducci, 33rd Degree,G. Archivist.

M. MACCHI, 33rd Degree, G. Chancellor.

Eleusinian Rose Croix Chapter, No. 8 of Illinois, was organized at Chicago, JULY 22, 1867.

OFFICERS

Ill. Bro. De Witt C. CregierMost Wise.
Ill. Bro. David A. CashmanSen. Warden.
Ill. Bro. Geo. W. BarnardJun. Warden.
Ill. Bro. H. W. TurnerOrator.

Sir Kt. W. A. SheridanConductor.
Sir Kt. J. D. WhitneyArchivist.
Sir Kt. George B. CarpenterTreasurer.
Sir Kt. W. F. HolcombCapt. of the Guard.
Sir Kt. Wm. LaphamGuard of the Tower.
Sir Kt. J. I. SpaffordPrelate.
Sir Kt. D. T. WalkerOrganist.
Sir Kt. J. BowersSentinel.

Nov. 14, 1867. - The Sovereign Sanctuary, duly convened, confirmed the following appointments:

Ill. Bro. Wm. Rounseville, 33rd DegGrand Rep., Illinois.
Ill. Bro. Wm. E. Woodward, 33rd DegGrand Rep., Iowa.
Ill. Bro. Wm. A. Hershiser, 33rd DegGrand Rep., Ohio.
Ill. Bro. John D. Jennings, 33rd DegGrand Rep., Michigan.
Ill. Bro. Robert D. Miller, 33rd DegGrand Rep., Wisconsin.
Ill. Bro. Thos. L. A. Valiquet, 33rd DegGrand Rep., Colorado.
Ill. Bro. Justin E. Dow, 33rd DegDep. Grand Rep., at Peoria, Ill.
Ill. Bro. John N. Neglas, M. D., 33rd Deg.Dep. Grand Rep., at Peoria, Ill. for German Chap. and Senates.
Ill. Bro. R. W. Dewitt C. Cregier, 33rd Deg.....Dep. Gr. Rep., Chicago, Ill.
Ill. Bro. Rev. John McLeish, 33rd DegDep. Gr. Rep., Lacon, Ill.
Ill. Bro. R. W. M. D. Chamberlin, 33rd Deg. Dep.Gr.Rep., Freeport, Ill.
Ill. Bro. R. W. E. A. Guilbert, 33rd Deg. Dep. Gr. Rep., Dubuque, Iowa.
Ill. Bro. V. E. Jas. R. Hartsock, 33rd Deg..... Dep. Gr. Rep., Iowa City, Iowa.
Ill. Bro. M. E. C. H. H. Hemenway, 33rd Deg.....Dep. Gr. Rep., Lansing, Iowa.
Ill. Bro. R. W. M. E. Gillette, 33rd Deg. Dep. Gr. Rep., Burlington, Iowa.
Ill. Bro. R. W. C. S. Rollin, 33rd DegDep. Gr. Rep., Decorah, Iowa.
Ill. Bro. Wm. B. Langridge, 33rd Deg.....Dep. Gr. Rep., Muscatine, Iowa.
Ill. Bro. G. Fred. Wiltsie, 33rd Deg ...Dep. Gr. Rep., Newburgh, N. Y.
Ill. Bro. Robert Gwynn, 33rd DegDep. Gr. Rep., Cincinnati, O.

Osiris Senate, No. I of Connecticut, Was organized at Bridgeport, Nov. 20, 1867.

OFFICERS

Ill. Bro. James L. GouldSub. Grand Commander.
Ill. Bro. S. T. Bartlett Jun..... Kt. Interpreter.
Ill. Bro. Samuel J. Larkin..... Sen. Kt. Interpreter.
Ill. Bro. A. A. KellOrator.
Ill. Bro. W. B. SnyderRecorder.
Ill. Bro. W. H. BibbinArchivist.
Ill. Bro. W. WelchKt. of Finance.

Shekinah Rose Croix Chapter, No. I of Conn., and Serapis Sublime Council, No. I of Conn., were organized at the same time and place.

Myrtle Rose Croix Chapter, No. 9 of Illinois, No. 24 S.S.; Trismegistran Senate, No. 4 of Illinois, and No. 16 of S.S.; Rameses Council, 30th Degree, No. 2 of Illinois, and No. 4 of S.S., were organized by the Deputy Representative, Ill. Bro. D. C. Cregier, 33rd Degree, during the Fall of 1867.

Officers of Myrtle Rose Croix Chapter, No. 9 of Illinois:

OFFICERS

Ill. Bro. H. W. TurnerMost Wise.
Ill. Bro. A. D. BascombSen. Warden.
Ill. Bro. T. C. HatchJun. Warden.
Ill. Bro. J. E. ChurchOrator.
Sir Kt. J. D. WilsonConductor.
Sir Kt. W. T. D. DroodtArchivist.
Sir Kt. John WalworkTreasurer.
Sir Kt. J. C. VibertsCapt. of the Guard.
Sir Kt. E. StevensGuard of the Tower.
Sir Kt. W. S. RyansSentinel.

Officers of Trismegistran Senate, No. 4 of Illinois:

OFFICERS

Ill. Bro. D. A. CashmanSub. Gr. Com.
Ill. Bro. G. W. BarnardSen. Kt. Interpreter.
Ill. Bro. W. Lapham.Jun. Kt. Interpreter.
Ill. Bro. H. GuerdonOrator.
Ill. Bro. J. B. LewisRecorder.
Ill. Bro. D. SmedleyKt. of Finance.
Ill. Bro. J. I. SpaffordArchivist.
Ill. Bro. W. W. KennedyMarshal.
Ill. Bro. A. H. VanzwollKt. of Introduction.

- Ill. Bro. C. C. GarberAccompanier.
- Ill. Bro. W. F. WashburnCapt. of the Guard.
- Ill. Bro. W. A. SheridanStandard Bearer.
- Ill. Bro. C. P. SilvaSword Bearer.
- Ill. Bro. H. CraneGuardian of the Sanctuary.
- Ill. Bro. N. BowersSentinel.

Officers of Rameses Sublime Council, No. 2 of Illinois.

OFFICERS

- Ill. Bro. Wm. LaphamSub. Dai.
- Ill. Bro. W. A. SheridanFirst Mystagogue.
- Ill. Bro. J. I. SpaffordSecond Mystagogue.
- Ill. Bro. C. C. HubbardOrator.
- Ill. Bro. W. R. StubblefieldTreasurer.
- Ill. Bro. C. P. SilvaSecretary.
- Ill. Bro. A. H. VanzwollGd. Expert.
- Ill. Bro. Robert HallArchivist.
- Ill. Bro. Geo. L. OltmanMess. of S.
- Ill. Bro. E. P. WoodruffAccompanier.
- Ill. Bro. E. B. MannStandard Bearer.
- Ill. Bro. W. F. HolcombSword Bearer.
- Ill. Bro. T. W. WilmarthGuardian of the Sanctuary.
- Ill. Bro. J. N. BowersSentinel.

Hierosolyma Rose Croix Chapter, No. 7 of New York, and 25 of the Sovereign Sanctuary, was publicly installed at Irving Hall, New York City, May 2, 1868.

OFFICERS

- Ill. Bro. S. W. FordMost Wise.
- Ill. Bro. C. MackeySen. Warden.
- Ill. Bro. Levi J. IsaacsJun. Warden.
- Ill. Bro. W. R. FordOrator.
- Sir Kt. S. W. E. BecknerTreasurer.

May 15, 1868, the Ill. Sov. Grand Master instituted, and installed the following brethren as officers of Memphian Rose Croix Chapter, No. 27, Of the Sov. Sanctuary, and No. I of Ohio, in Ancient and Primitive Form at Cincinnati.

OFFICERS

- Ill. Bro. John R. BlakemoreMost Wise.
- Ill. Bro. Geo. W. GeorgeSen. Warden.
- Ill. Bro. S. C. BenjaminJun. Warden.
- Ill. Bro. J. E. StewartOrator.
- Sir Kt. G. D. ParksConductor.
- Sir Kt. H. S. BrewsterArchivist.
- Sir Kt. J. W. Foote.Treasurer.

Sir Kt. A. F. ShawCapt. of the Guard.
 Sir Kt. E. H. KirkGuard of the Tower.
 Sir Kt. Jacob ErnstPrelate.
 Sir Kt. R. H. StoneOrganist.
 Sir Kt. H. DouglassSentinel.

At the same place and time Acacian Senate of H. P., 20th Degree, No. 1 of Ohio, and No. 17 of the Sov. Sanctuary, was duly organized, and the following brethren installed as its first

OFFICERS

Ill. Bro. T. W. BartleySub. Gd. Com.
 Ill. Bro. Wm. CowgillSen. Kt. Interpreter.
 Ill. Bro. Abner ThorpJun. Kt. Interpreter.
 Ill. Bro. R. H. StoneOrator.
 Ill. Bro. Henry AggRecorder.
 Ill. Bro. J. W. FooteKt. of Finance.
 Ill. Bro. H. MooreArchivist.
 Ill. Bro. H. BalbyMarshal.
 Ill. Bro. J. T. RichieKt. of Introduction.
 Ill. Bro. J. W. HartAccompanier.
 Ill. Bro. H. Seaman Capt. of the Guard.
 Ill. Bro. A. SnodgrassStandard Bearer.
 Ill. Bro. F. A. BatemanSword Bearer.
 Ill. Bro. P. N. Deal Guardian of the Sanctuary.
 Ill. Bro. J. T. VansantSentinel.

At the request and earnest desire *of* the craft to complete the organization, a Sublime 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 COUNCIL

Ill. Bro. Alexander LongSub. Dai.
 Ill. Bro. T. O. ThorpFirst Mystagogue.
 Ill. Bro. J. H. SeamanSecond Mystagogue.
 Ill. Bro. Charles W. MoultonOrator.
 Ill. Bro. J. W. FooteTreasurer.
 Ill. Bro. H. S. BrewsterSecretary.
 Ill. Bro. C. T. ForristallGrand Expert.
 Ill. Bro. Howard DouglassArchivist.
 Ill. Bro. M. McFaddenMess. of Science.
 Ill. Bro. M. ChamplinAccompanier.
 Ill. Bro. C. F. SchroederStandard Bearer.
 Ill. Bro. H. M. MerrillSword Bearer.
 Ill. Bro. J. M. BlairGuardian of the Sanctuary.
 Ill. Bro. R. S. BurfordSentinel.

Ill. Bro. Alexander Long, 33rd Degree, was appointed Grand Representative of the State, and Ill. Bro. T. W. Bartley, 33rd Degree, as Deputy Representative for this portion of Ohio, by the Grand Master General.

Elijah Rose Croix Chapter, No. 10 of New York, and No. 28 of the Sov. Sanc., was instituted June 5, 1868, at Brooklyn, E. D.

OFFICERS

Ill. Bro. H. C. SawtellMost Wise.
Ill. Bro. Edwin GeorgeSen. Warden.
Ill. Bro. L. W. SawtellJun. Warden.
Ill. Bro. Samuel StretchOrator.
Sir Kt. J. J. GreenhaIghArchivist.
Sir Kt. John RoworthTreasurer.

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 from the Grand Hierophant, were affiliated with the Sovereign Sanctuary and its subordinate bodies, June 14, 1868.

Sanhedrim Rose Croix Chapter, No. 9 of New York, was installed, and its beautiful rooms publicly dedicated, at Brooklyn, E. D., July 9, 1868.

OFFICERS

Ill. Bro. A. B. BarnesMost Wise.
Ill. Bro. J. J. RogersSen. Warden.
Ill. Bro. J. A. NiebruggeJun. Warden.
Ill. Bro. T. W. EcclestonOrator.
Sir Kt. I. DouglasConductor.
Sir Kt. J. L. HasbrouckArchivist.
Sir Kt. T. S. GillTreasurer.
Sir Kt. C. S. AbbottCapt. of the Guard.
Sir Kt. J. H. MendelhallGuard of the Tower.
Sir Kt. W. OlmstedPrelate.
Sir Kt. W. CordOrganist.
Sir Kt. J. H. JohnsonSentinel.
Sir Kts. J. Douglas, A. H. Marenus, R. H. FargueTrustees.

A Mystic Temple, 32nd Degree, in and for the State of New York was organized, and the following Ill. Brethren installed, at Odd Fellows Hall, City of New York, February 5, 1869:

GRAND OFFICERS

Ill. Bro. Andrew M. Underhill, 33rdDeg. Grand Master of Light.
Ill. Bro. Benjamin S. Hill, 33rdDegree Grand Orator.

- Ill. Bro. John Hanna, 33rd DegreeGrand Annalist.
- Ill. Bro. Oscar Mussinan, 33rd DegreeGrand Treasurer.
- Ill. Bro. B. Reed, 33rd Degree.....Grand Examiner.
- Ill. Bro. W. H. Jones, 32nd Degree Grand Keeper of the Rite.
- Ill. Bro. Daniel Hooper, 33rd DegreeGrand Ceryce.
- Ill. Bro. Thos. W. Eccleston, 33rd DegreeG. M. of C.
- Ill. Bro. A. B. Barnes, 33rd Degree..... Grand Conductor.
- Ill. Bro. H. A. Adams, 32nd Degree Grand Gd. of the Council.
- Ill. Bro. G. Fred Wiltsie, 33rd DegreeGrand Representative.
- Ill. Bro. Wm. F. Moller, 33rd Degree.....Dep. Representatives.
- Ill. Bro. Chas. E. Cosgrove, 32nd Degree,
- Ill. Bro. John Langtree, 32nd Degree..... Assistant G. Orator.
- Ill. Bro. Thomas C. Cassidy. 33rd Degree..... Assistant G. Annalist.
- Ill. Bro, Henry M, Clark, 33rd Degree.Assistant G. Treasurer.
- Ill. Bro. Isaac C. Chapman, 32nd Degree,..... Assistant G. Examiner.
- Ill. Bro. David A. Scott, 32nd DegreeAssist. G. Keeper of R.
- Ill. Bro. Wesley B. Church, 33rd DegreeAssist. G. M. of C.
- Ill. Bro. Thomas Bennett, 32nd Degree..... Assist. Grand Ceryce.
- Ill. Bro Louis Berger, 32nd Degree.Assist. Grand Conductor.
- Ill. Bro. Alvin Graff, 32nd Degree Assist. Grand Guard of C.
- Ill. Bro. Rev. Sam. J. Corneille, 32nd Degree,Grand Prelate.
- Ill. Bro. Rev. William Dymond, 32nd Degree,..... Grand Prelate.

Eureka Rose Croix Chapter, No. I of California was organized at San Francisco, February 5, 1869.

OFFICERS

- Ill. Bro. Augustus E. PhelpsMost Wise.
- Ill. Bro. J. B. DobbieSen. Warden.
- Ill. Bro. Daniel MitchellJun. Warden.
- Ill. Bro. E. M. CottrellOrator.
- Sir Kt. Robert GowenlockConductor.
- Sir Kt. John O. DoaneArchivist.
- Sir Kt. C. H. WetherbeeTreasurer.
- Sir Kt. S. H. KentCapt. of the Guard.
- Sir Kt. W. P. DavidsonGuard of the Tower.
- Sir Kt. James PattersonPrelate.
- Sir Kt. H. BlythOrganist.
- Sir Kt. James H. SkellySentinel.

Golden Gate Senate, of H. P. Twentieth Degree, No. I of California, was organized at San Francisco, February 5, 1869.

OFFICERS

- Ill. Bro. W. S. PhelpsSub. G. Com.
- Ill. Bro. J. B. DobbieSen. Kt. Interpreter.
- Ill. Bro. S. H. KentJun. Kt. Interpreter.
- Ill. Bro. R. GowenlockOrator.
- Ill. Bro. A. E. PhelpsMarshal.

- Ill. Bro. D. MitchellRecorder.
- Ill. Bro. C. H. WetherbeeKt. of Finance.
- Ill. Bro. George S. WattArchivist.
- Ill. Bro. E. CottrellKt. of Introduction.
- Ill. Bro. J. PattersonAccompanier.
- Ill. Bro. James M. PikeCapt. of the Guard.
- Ill. Bro. H. BlythStandard Bearer.
- Ill. Bro. J. H. SkellyGuardian of the Sanctuary.
- Ill. Bro. W. P. DavidsonSword Bearer.
- Ill. Bro. John O. DoaneSentinel.

Yosemite Sublime Council, 30th Degree, No. 1 of California was organized at San Francisco, February 5, 1869.

OFFICERS

- Ill. Bro. Edward M. CottrellSub. Dai.
- Ill. Bro. S. H. KentFirst Mystagogue.
- Ill. Bro. J. B. DobbieSecond Mystagogue.
- Ill. Bro. H. BlythOrator.
- Ill. Bro. C. H. WetherbeeTreasurer.
- Ill. Bro. J. O. DoaneSecretary.
- Ill. Bro. D. MitchellArchivist.
- Ill. Bro. J. M. PikeMess. of S.
- Ill. Bro. W. S. PhelpsAccompanier.
- Ill. Bro. Geo. S. Watt Standard Bearer.
- Ill. Bro. W. P. DavidsonSword Bearer.
- Ill. Bro. R. GowenlockGuardian of the Sanctuary.
- Ill. Bro. J. H. SkellySentinel.

Pennsylvania Rose Croix Chapter, No.1 of Pennsylvania, was organized at Philadelphia, March 1, 1869.

OFFICERS

- Ill. Bro. Wm. Brown, M. DMost Wise.
- Ill. Bro. Augustus PlaffSen. Warden.
- Ill. Bro. Joshua K. HughesJun. Warden.
- Ill. Bro. Joseph B. RobertsOrator.
- Sir Kt. Samuel McClennanConductor.
- Sir Kt. Horace H. GreggArchivist.
- Sir Kt. T. L. VandersliceTreasurer.
- Sir Kt. John McCahanCapt. of the Guard.
- Sir Kt. Samuel SargibleGuard of the Tower.
- Sir Kt. G. AldridgePrelate.
- Sir Kt. P. A. WelderOrganist.
- Sir Kt. Christian X. FisherSentinel.

On receipt of this Communication all the Asylums of the Ancient and Primitive Rite were ordered to be draped in mourning for the space of six months.

March 1, 1869. - Shekinah Rose Croix Chapter No. 2, Pharmathi Senate No. I and Harpocrates Sublime Council, No. 1 of Penn., were organized at Reading.

A new charter was issued to the Grand Council for the Thirtieth Degree, instead of the Ninetieth, and it was designated as Alpha Sublime Council No. I of N. Y.

One was also granted the Senate for the 20th instead of the 42nd degree, under the name of Samothrace Senate No. I of N. Y.

The trouble existing between the Grand Orient of France, and our brethren in Louisiana, gave rise to the following Edict and resolutions :

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

FROM THE ORIENT OF THE SOV. SANC. OF SOV. P. 33. G. CONS. OF ANCIENT AND PRIMITIVE FREEMASONRY IN AND FOR THE CONTINENT OF AMERICA.

Valley of New York, this 20th day of March, 1869, (A. D.) (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 Ancient and Primitive Rite are hereby ordered to abide by the same:

To the Ill. Sov. Grand Master, Officers and Members of the Sov. Sane. of the Ancient and Primitive Rite in and for the Continent of America.

The committee appointed to take into consideration the matter of greivance 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 fifth 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 Ancient & Accepted Scottish 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 Ancient 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 is due, and from which there can be no deviation; therefore, no Mason can be allowed to join the Ancient 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. and 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 Ancient 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 13, 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.

ANDREW M. UNDERHILL, 33rd Degree,

Grand Master of Light, State of New York.

JOHN HANNA, 33rd Degree,

Assistant Grand Chancellor General.

M. G. de J. BONELL, 33rd Degree,

BEN JAMIN S. HILL, 33rd Degree,

JOHN T. MARTIN, 33rd Degree,

Assistant G. Examiner,

Committee

Accepted and approved in our Asylum, this 20th day of March, 1869, (A. D.)

H. J. SEYMOUR, 33rd Degree,

M. Ill. Sov. Grand Master General.

John J. Crane, M. D., 33rd Degree. . . G. Administrator General.

Hon. Stephen H. Johnson, 33rd DegreeG. Chancellor Gen.
 Daniel G. Rollin, 33rd DegreeG. Keeper Gen. of the G. Book.
 James Morrow, 33rd DegreeG. Master Gen. of Ceremonies.
 James M. Hubbs, 33rd DegreeGrand Inspector General.
 James Gorton, 33rd DegreeGrand Examiner General.
 Moses Bernhard, 33rd DegreeAssistant G. Keeper G. Book.
 John Stratman, 33rd Degree Representative for California.
 G. Fred. Wiltsie, 33rd Degree..... G. Representative for New York.
 John S. Bradbury, 33rd DegreeG. Representative for Pa.
 Albert F. Rightmyer, 33rd DegreeDeputy Rep. for Pa.
 W. H. Van Every, 33rd DegreeAssistant G. Inspector Gen.
 Henry W. Morris, 33rd DegreeAssistant G. Secretary Gen.
 B. Reed, 33rd DegreeG. Examiner of Mystic Temple.
 Thos. W. Eccleston, 33rd Degree..... G. M. of C. Mystic Temple.
 Daniel Hooper, 33rd DegreeG. Ceryce.
 Royal G. Millard, 33rd DegreePast G. Orator.
 Edwin M. Alford, 33rd DegreePast G. Examiner.
 Willard, C. Black, 33rd Degree.

BENJAMIN S. HILL, 33rd Degree,
 Grand Secretary General Sov. Sanc.

Immanuel Rose Croix Chapter, *No. 2 of New Jersey*, was organized at Bayonne, *Nov. 7, 1869.*

Aholihab Rose Croix Chapter, *No. 2 of Conn.*, was organized at Fair Haven, *Feb. 2, 1870.*

The Rite from this day flourished beyond the fondest expectations *of its* most ardent devotees, but Death again entered its ranks and another "shining light " was stricken from its earthly roll.

Tancred Senate of H. P., *No. 2 of Corm.*, was organized at Fair Haven, *March 16, 1870.*

Gedaliah Rose Croix Chapter, *No. 3*, and De Molay Senate of H. P., *No. 3 of Conn.*, were organized at Meriden, *April 18, 1870.*

Palestine Senate of H. P., *No. 2*, and Canopus Sublime Council, *No. 2 of Penn.*, were organized at Phila., *April 18, 1870.*

Benaiah Rose Croix Chapter *No. 1 of Vermont*, was organized at St. Johnsbury, *May 6, 1870.*

OFFICERS

Ill. Bro. Chas. L. ClayMost Wise.
 Ill. Bro. P. D. McMillanSen. Warden.

Ill. Bro. Alfred ParkerJun. Warden.
 Ill. Bro. Flavius J. DaltonOrator.
 Sir Kt. Henry C. HastingsConductor.
 Sir Kt. Frank SilsbyArchivist.
 Sir Kt. Jarvis BartlettTreasurer.
 Sir Kt. John E. EarleyCapt. of the Guard.
 Sir Kt. Wm. Daniels..... Guard of the Tower.
 Sir Kt. Joseph L. PerkinsPrelate.

Shamenothe Senate of H. P., No. 1 of Vermont, was organized at St. Johnsbury, May 6, 1870.

OFFICERS

Ill. Bro. J. Milton FullerSub. G. Com.
 Ill. Bro. Asa LivingstonSen. Kt. Interpreter.
 Ill. Bro. Edward H ClappJun. Kt Interpreter.
 Ill. Bro. Delos BaconRecorder.
 Ill. Bro. Jarvis BartlettKt. of Finance.
 Ill. Bro. B. G. CorsonArchivist.
 Ill. Bro. C. H. BagleyOrator.
 Ill. Bro. Danforth WilleyMarshal.
 Ill. Bro. Lawrence FlavinKt. of Introduction.
 Ill. Bro. H. K. HavilandAccompanier.
 Ill. Bro. W. W. MackCapt. of the Guard
 Ill. Bro. G. S. KilbyStandard Bearer.
 Ill. Bro. S. J. WilsonSword Bearer.
 Ill. Bro. L. L. BrighamGuardian of the Sanctuary.
 Ill. Bro. Archie S. BabbittSentinel.

Orion Sublime Council, No. 1 of Vermont, was organized at St. Johnsbury, May 6, 1870.

OFFICERS

Ill. Bro. Joseph L. PerkinsSublime Dai.
 Ill. Bro. John BaconFirst Mystagogue.
 Ill. Bro. C. H. BagleySecond Mystagogue.
 Ill. Bro. W. W. MackOrator.
 Ill. Bro. P. D. McMillanSecretary.
 Ill. Bro. Jarvis BartlettTreasurer.
 Ill. Bro. Danforth WilleyGrand Expert,
 Ill. Bro. L. P. WinslowArchivist.
 Ill. Bro. A. G. EastmanMess. of Science.
 Ill. Bro. Asa C. MitchellAccompanier.
 Ill. Bro. John E. EarleyStandard Bearer.
 Ill. Bro. J. M. FullerSword Bearer.
 Ill. Bro. Alfred ParkerGuardian of the Sanctuary.
 Ill. Bro. Wm. DanielsSentinel.

Solomon Rose Croix Chapter, No. 2 of Vermont, was organized at Lynden, June 21, 1870.

OFFICERS

Ill. Bro. W. W. MackMost Wise.
Ill. Bro. S. J. WilsonSen. Warden.
Ill. Bro. G. S. Kilby..... Jun. Warden.
Ill. Bro. W. H. FletcherOrator.
Sir Kt. F. W. ChaseConductor.
Sir Kt. J.W. CunninghamArchivist.
Sir Kt. S. S. MattocksTreasurer.
Sir Kt. L. L. BrighamCapt. of the Guard.
Sir Kt. L. P. WinslowGuard of the Tower.
Sir Kt. G. E. DoddPrelate.
Sir Kt. A. G. EastmanOrganist.
Sir Kt. A. M. RobieSentinel.

Hiram Rose Croix Chapter, No. 3 of Vermont, was organized at St. Albans, June 27, 1870

OFFICERS

Ill. Bro. Milton Sessions Most Wise.
Ill. Bro. S. E. Kirkpatrick..... Sen. Warden.
Ill. Bro. John BellJun. Warden.
Ill. Bro. H. P. AldrichOrator.
Sir Kt. S. S. AllenConductor.
Sir Kt. Wm. GreenArchivist.
Sir Kt. R. Camp Treasurer.
Sir Kt. David KimballCapt. of the Guard.
Sir Kt. Henry Sears..... Guard of the Tower.
Sir Kt. F. S. McFarlandPrelate.
Sir Kt. Willard PierceOrganist.
Sir Kt. J. E. BullockSentinel.

Hugh de Payens Senate, of H. R, No. 2 of Vermont, was organized at St. Albans, June 27, 1870.

OFFICERS

Ill. Bro. Geo. L. StoneSub. G. Com.
Ill. Bro. Samuel Williams Sen. Kt. Interpreter.
Ill. Bro. E. A. HallJun. Kt. Interpreter.
Ill. Bro. Charles A. FrenchRecorder.
Ill. Bro. Marshal PierceKt. of Finance.
Ill. Bro. Albert OlenaArchivist.
Ill. Bro. Henry Sears Orator.
Ill. Bro. S. R. FlemingMarshal.
Ill. Bro. Edward HibbardKt. of Introduction.
Ill. Bro. Willard PierceCapt. of the Guard.

- Ill. Bro. Daniel KimballStandard Bearer.
- Ill. Bro. R. Craig Accompanier.
- Ill. Pro. E. R. HanefordSword Bearer.
- Ill. Bro. R. M. GreggGuardian of the Sanctuary.
- Ill. Bro. J. E. BullockSentinel.

Amenthes Sublime Council, No. 2 of Vermont, was organized at St. Albans, June 27, 1870.

OFFICERS

- Ill. Bro. J. M. FossSublime Dai.
- Ill. Bro. O. H. ClarkFirst Mystagogue.
- Ill. Bro. Samuel WilliamsSecond Mystagogue.
- Ill. Bro. H. P. AldrichOrator.
- Ill. Bro. Chas. A. French Secretary.
- Ill. Bro. R. Camp Treasurer.
- Ill. Bro. G. N. WillistonGrand Expert.
- Ill. Bro. N. C. HayesArchivist.
- Ill. Pro. Edward Hibbard Mess. of Science.
- Ill. Pro. Chas. BellnapAccompanier.
- Ill. Bro. Alva GeorgeStandard Bearer.
- Ill. Bro. Willard PierceSword Bearer.
- Ill. Bro. M. M. DowneyGuardian of the Sanctuary.
- Ill. Bro. J. E. BullockSentinel.

Zarbud Rose Croix Chapter, No. 4 of Vermont, was organized at Plainfield, June 29, 1870.

Tito Zadoc Rose Croix Chapter, No. 2 of New York, was organized at Greenpoint, August 4, 1870.

OFFICERS

- Ill. Bro. E. D. AyresMost Wise.
- Ill. Bro. Moses Walker..... Sen. Warden.
- Ill. Bro. Henry M. DudleyJun. Warden.
- Ill. Bro. Isaac D. AyresOrator.
- Sir Kt. Donald A. Manson..... Conductor.
- Sir Kt. C. C. FowlerArchivist.
- Sir Kt. S. Howard PickettTreasurer.
- Sir Kt. E. R. SmithCapt. of the Guard.
- Sir Kt. A. S. PickettGuard of the Tower.
- Sir Kt. Win. D. EllisPrelate.
- Sir Kt. Wm. HarrisonSentinel.

A Mystic Temple, 32nd Degree, in and for the State of Pennsylvania, was organized at Philadelphia, and the following Ill. Brethren duly installed May 21, 1872.

OFFICERS

- Ill. Bro. John S. Bradbury..... Grand Master of Light.
- Ill. Bro. H. A. VogelbachGrand Orator (D. G. M. of L.)
- Ill. Bro. Geo. W. HoffmanGrand Annalist.
- Ill. Bro. T. L. VandersliceGrand Treasurer.
- Ill. Bro. B. T. AllenGrand Examiner.
- Ill. Bro. A. F. RightmyerGrand Keeper of Rites.
- Ill. Bro. Wm. RightmyerGrand Ceryce.
- Ill. Bro. John C. A. HoffeditzGrand Master of Ceremonies.
- Ill. Bro. R. ReedGrand Conductor.
- Ill. Bro. R. H. GilbertGrand Keeper of Temple.

June 4, 1872. - The Sov. Sanc., duly convened, adopted its Constitution, Statutes and General Ordinances. A charter was granted for the establishment of a *Sovereign Sanctuary for Great Britain and Ireland* a copy of which is herewith given.

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

"Do unto others whatsoever ye would that others would do unto you."

IN THE NAME AND UNDER THE AUSPICES OF THE SOVEREIGN SANCTUARY OF
ANCIENT 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, the Most Ill. Grand Master General of Ancient and Primitive Freemasonry, in and for the Continent of America, by virtue of the powers with which we are vested, do Declare and Proclaim that we have created and constituted, and by these presents

Do Create and Constitute

A Sovereign Sanctuary, Thirty-third and last degree of the Ancient and Primitive Rite in and for the *United Kingdom of Great Britain and Ireland*, with full powers to issue Dispensations, Charters and Diplomas, and to confer the degrees of our Rite from the fourth (Discreet Master) to the Thirty-third, inclusive, upon Master Masons in good standing, and we do further appoint our very

- Ill. Bro. John YarkerMost Ill. Sov. Gr. M. General.
- Ill. Bro. Michael CaspariGr. Chancellor General.

- Ill. Bro. A. D. LowenstarkGr. Secretary General.
- Ill. Bro. Samuel Petty LeatherGr. Treasurer General.
- Ill. Bro. Charles ScottGr. Inspector General.
- Ill. Bro. P. J. Graham.Gr. Keeper General of the G. B.

And we do further authorize 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 to them this authorization; and such successors shall in like manner install their successors henceforth and forever.

Done in our Sanctuary, where reigns Peace, Knowledge, and the fullness of all that is good, this, the third day of the Egyptian month Chocac, answering to the third day of June, 1872, A.D.

WITNESS OUR HANDS AND SEALS:

- H. J. Seymour, 33rd Degree M. Ill. Grand Master General.
- John J. Crane, M. D., 33rd Degree,Grand Administrator General.
- Stephen H. Johnson, 33rd DegreeGrand Chancellor General.
- Alex. B. Mott M. D., 33rd DegreeGrand Expert General.
- Henry M. Clark, 33rd DegreeGrand Secretary General.
- Wm. Welch, 33rd DegreeGrand Treasurer General.
- W. H. Van Every, 33rd Degree..... Grand Inspector General.
- B. D. Hyam, 33rd Degree.... Grand Keeper General of the G. B.
- James Gorton, 33rd DegreeGrand Examiner General.
- A. M. Underhill, 33rd DegreeGrand Master General of C.
- H. A. Vogelbach, 33rd Degree,..... Gr. Keeper General of the Sanctuary.

The first election of the officers of the Sov. Sanc. took place at this meeting, when the following Grand Officers were elected and appointed for three years:

- Ill. Bro. H. J. Seymour, N. Y... M. Ill. Sov. Grand Master General.
- Ill. Bro. John J. Crane, M. D., N V Grand Administrator General.
- Ill. Bro. Hon Stephen H. Johnson, N. YGrand Chancellor General.
- Ill. Bro. Alex. B. Mott, M.D., N. Y. Grand Expert General.
- Ill. Bro. H. M Clark, Brooklyn, N. YGrand Secretary General.
- Ill. Bro. Wm. Welch, Bridgeport, ConnGrand Treasurer General.

- Ill. Bro. W. H. Van Every, Brooklyn, N YGrand Inspector General.
- Ill. Bro. B. D. Hyam, Washington, D. C.,Gr. Keeper General of the G. B.
- Ill. Bro. James Gorton, N. YGrand Examiner General.
- Ill. Bro. A. M. Underhill, N. YGrand Master General of C.
- Ill. Bro. H. A. Vogelbach, Phila.,Penn. Grand Keeper General of the S.
- Ill. Bro. J. J. Gorman, N. Y., Deputy Gr. Administrator General.
- Ill. Bro. John Hanna, N. V Deputy Gr. Chancellor General.
- Ill. Bro. Oscar Mussinan, N. Y Deputy Gr. Expert General.
- Ill. Bro. W. H. Plyer, Brooklyn, N. Y., Deputy Gr. Secretary General.
- Ill. Bro. Wm. Youngblood, Brooklyn, N. Y.. Deputy Gr. Treas. General.
- Ill. Bro. M. Bernhard, N. Y Deputy Grand Keeper Gen. of the G. B.

- Ill. Bro. N. P. Bowman, St. Johnsbury, Vt. . Dep. Gr. Inspector General.
- Ill. Bro. A. F. Rightmyer, Reading, Penn Deputy Gr. Examiner Gen.
- Ill. Bro. A. G. Bishop, Brooklyn, N. Y .. Deputy Gr. Master Gen. of C.
- Ill. Bro. Thomas W. Eccleston, Brooklyn, N.Y.,Dep. Gr. Kr. Gen. of the S.

During the ensuing two years, a few changes were made among the officers of the Sovereign Sanctuary, namely:

- Ill. Bro. Wm. YoungbloodGrand Inspector General.
- Ill. Bro. J. O. HalseyDeputy Grand Chancellor General.
- Ill. Bro. A. F. KibbeDeputy Grand Expert General.



H. H. Seymour

May I, 1874 - Most Ill. Grand Master Seymour, believing it for the interest of the Rite, made provisions for his resignation; and previous to the annual meeting in June, 1874, issued the following circular expressive of his intentions

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

FROM THE ORIENT OF THE SOV. SANC., 33rd DEGREE.

Ancient and Primitive Rite, in and for the Continent of America.

VALLEY OF NEW YORK, May 1, 1874.

VERY DEAR AND ILLUSTRIOUS BRETHREN - Co-workers in the Masonic Science, in which we have passed so many, many happy days, months and years, the time has come that compels me to retire from the OFFICE OF THE GRAND MASTERSHIP. You were kind enough to elect me after my appointment in France, and recognition by the several Grand Orients of the world. I am proud to say, that by and with your assistance, our Rite has been organized in almost every State in America, extending even to Chili, on the shores of the Pacific; also, Great Britain and Ireland. You have adopted a Constitution, and enacted *Wise, Simple, and Just Laws*, to guide your deliberations and to govern your works. The beautiful machinery of our beloved Rite is in good Working order and, guided by its teachings, you cannot err from attaining happiness and honor in this world, and a sublimity of bliss in that Holy *Sanctuary* where the Sublime *Architect* eternally presides. And, in as much as an Elective Grand Mastership will be more consonant to American principles, *your will is my law*.

Receive, dear brethren, the Salutation of our Rite,

"Pax Vobiscum,"

The Most Illustrious Sovereign
Grand Master General.
H. J. SEYMOUR, 33rd DEGREE.

The Sovereign Sanctuary was accordingly summoned to the Convocation of June 8, 1874, and Ill. Bro. Seymour's resignation was regularly tendered and accepted. A new election resulted in placing Ill. Bro. Alex. B. Mott, M.D., in the Orient, as Most Ill. Sov. Grand Master General.

The Most Ill. Bro. was duly installed in public, June 18, 1874, and appointed the following officers to fill vacancies:

- Ill. Bro. A. F. Kibbe, Brooklyn, N. YGrand Expert General.
- Ill. Bro. A. G. Bishop, Brooklyn, N. Y.....Grand Representative General.
- Ill. Bro. John Cooke, N. Y.Dep. Grand Expert General.
- Ill. Bro. Jos. McMurray, Brooklyn, N. Y.,..... Dep. Grand Treasurer General.
- Ill. Bro. Richard P. Dean, Brooklyn, N. Y.....Dep. Gr. Master Gen. of C.

From this time forward, a new interest became manifest among all the officers and members of the Rite, and encouraging evidences were received from Great Britain, Ireland, Chili, and other foreign countries, as well as from the different State bodies, of its increasing prosperity.

The Constitution was placed in the hands of a competent and enterprising committee, and it became evident that the A. and P. Rite needed but small encouragement to stand first and foremost among all Masonic bodies.

Its great antiquity and authority give it the precedence, and no other Rite on the Continent of America can boast of its legitimacy and antique origin. With the rights of York Rite Masonry it cannot interfere-it admits none but Master Masons in good standing; it conflicts not with Royal Arch Masonry, for the degrees of Mark, Most Ex. Past Master and Royal Arch, are not in the Rite, neither are the Royal, Select, or Super Ex. Masters, nor the Templar degrees. Controversy should never occur among Masonic bodies, if it can be avoided; many questions have been asked, and slurs cast in regard to this Rite, respecting its organization, etc. We think they are all answered in this volume, and all statements herein made can be substantiated by documents on file in the archives of the Sovereign Sanctuary.

We have been pleased to call this a History it is properly a compilation of the "Minutes" of the first Supreme Bodies of the Rite in America and what can be more correct or more of a history than can be shown from them?

We have stated that many names prominent on the roll of Masonic Organizations, are among us, and of our Rite, and we herewith give a list of some who are well known, probably, to all our readers and we are well assured they cannot object to being placed before you in the honorable position which we accord them.

Space and date of publication admits of our mentioning one of the most pleasing and happy reunions which it has fallen to the lot of the A. and P. Rite to experience under the administration of Most Ill. Bro. Alex. B. Mott, if not under that of any previous.

It was the constituting and installing of the officers of Philadelphia Rose Croix Chapter, No. 3 of Pennsylvania, by invitation of the Mystic Temple, 32nd Degree, of that State.

On which occasion the Sovereign Sanctuary was represented by:

- Ill. Bro. Alex. B. Mott, 33rd DegM Ill. Sov. Gr. Mas. Gen.
- Ill. Bro. A. F. Kibbe, 33rd DegGrand Expert General.
- Ill. Bro. Henry M. Clark, 33rd DegGrand Secretary General.
- Ill. Bro. William Welch, 33rd DegGrand Treasurer General.
- Ill. Bro. A. G. Bishop, 33rd Deg.Grand Representative General.
- Ill. Bro. Wm. Youngblood, 33rd DegGrand Inspector General.
- Ill. Bro. J. Gorton, 33rd DegGrand Examiner General.
- Ill. Bro. J. O. Halsey, 33rd DegDep. Gr. Chancellor Gen.
- Ill. Bro. John Cooke, 33rd DegDep. Grand Expert General.
- Ill. Bro. Jos. McMurray, 33rd DegDep. G. Treasurer General.
- Ill. Bro. M. Bernhard, 33rd Deg.... Dep. Gr. K. Gen. of the G. B.
- Ill. Bros. M. G. De J. Bonell and Charles H. Lohf, 33rd Degree.

A reception was given by the Mystic Temple, of which Ill. Bro. H. A. Vogelbach, is Grand Master of Light. The 31st and 32nd Degrees were conferred upon several Sir Knights, and after the installation of its officers, a sumptuous banquet was given by Philadelphia R. C. Chapter No. 3. Two hundred invited guests participated, and the utmost fraternal good feeling was manifested.

The following Sir Knights were installed September 29, 1874, as its first

OFFICERS

Ill. Bro. Wm. R. Stokes..... Most Wise.
Ill. Bro. G. Adolph WimmurSen. Warden.
Ill. Bro. Henry CoulterJun. Warden.
Ill. Bro. E. F. PollardOrator.
Sir Kt. Chas. S. BakerConductor.
Sir Kt. F. BreitingerArchivist.
Sir Kt. A. M. Asay, JrTreasurer.
Sir Kt. Edward E. Packer, JrCaptain of the Guard.
Sir Kt. Samuel SargibleGuard of the Tower.
Sir Kt. John V. LanePrelate.
Sir Kt. Wm. McGrathOrganist.
Sir Kt. Charles Cole Sentinel.

We herewith give an additional list of Grand Representatives of the Sovereign Sanctuary, confirmed by Most Ill. Bro. Mott, upon his election, viz:

Ill. Bro. Alfred Shaw..... Grand Representative, Louisiana.
Ill. Bro. Samuel LarkinGrand Representative, Connecticut.
Ill. Bro. G. E. P. HowardGrand Representative, New Jersey.
Ill. Bro. John R. ThompsonGrand Representative, D. C.
Ill. Bro. J. F. RegnaultGrand Representative, Virginia.
Ill. Bro. W. J. PeckhamGrand Representative, Alabama.

In conclusion, we cannot refrain from stating that, to the Masonic Fraternity, we have presented in this volume much valuable information heretofore unwritten, which, we trust, will be of service and accepted by the Craft; and, although our beloved Rite is comparatively young in America, it has all the sterling merits that recommend it to the Brotherhood. Its vigour, beauty and connecting links render it unsurpassed, and its authenticity is indisputable. It is the only Rite in this country that possesses a *bona fide* Charter, vised by the Grand Orient of France, the head and highest Masonic authority in the Old World.

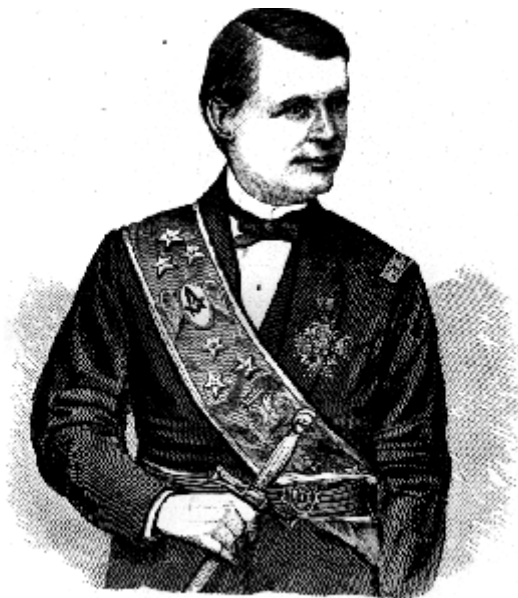
OFFICERS OF THE SOVEREIGN SANCTUARY

1874



Alexander B. Mott, M D

ILL. BRO. ALEXANDER B. MOTT, M. D., New York, Most Ill. Grand Master General.



John H. Crane M D

ILL. BRO. JOHN J. CRANE, M. D., New York, Grand Administrator General.



Stephen H. Johnson,

ILL. BRO. STEPHEN H. JOHNSON, New York, Grand Chancellor General.



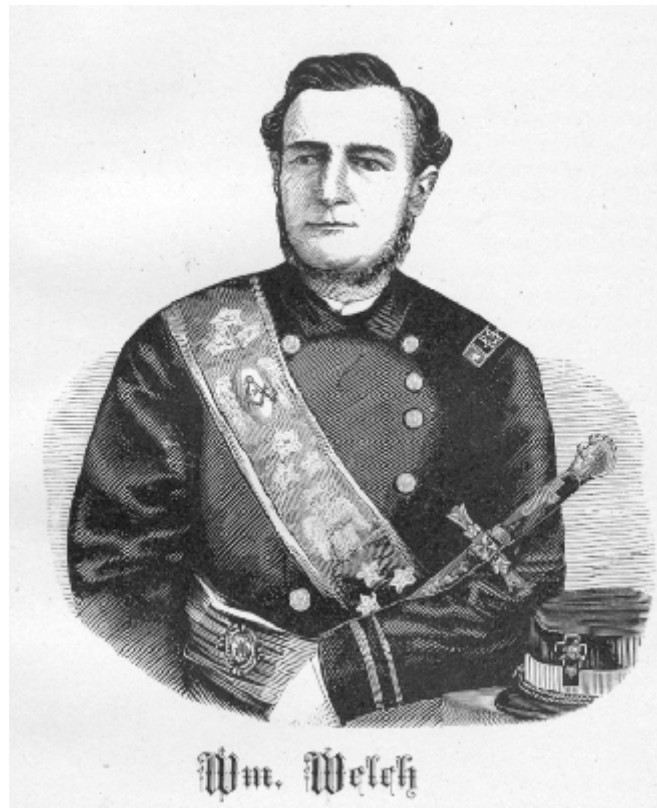
A. F. Kibbe

ILL. BRO. A. F. KIBBE, Brooklyn, N. Y., Grand Expert General.



Henry M. Clark

ILL. BRO. HENRY M. CLARK, Brooklyn, N. Y., Grand Secretary General.



ILL. BRO. WM. WELCH, Bridgeport, Conn., Grand Treasurer General.



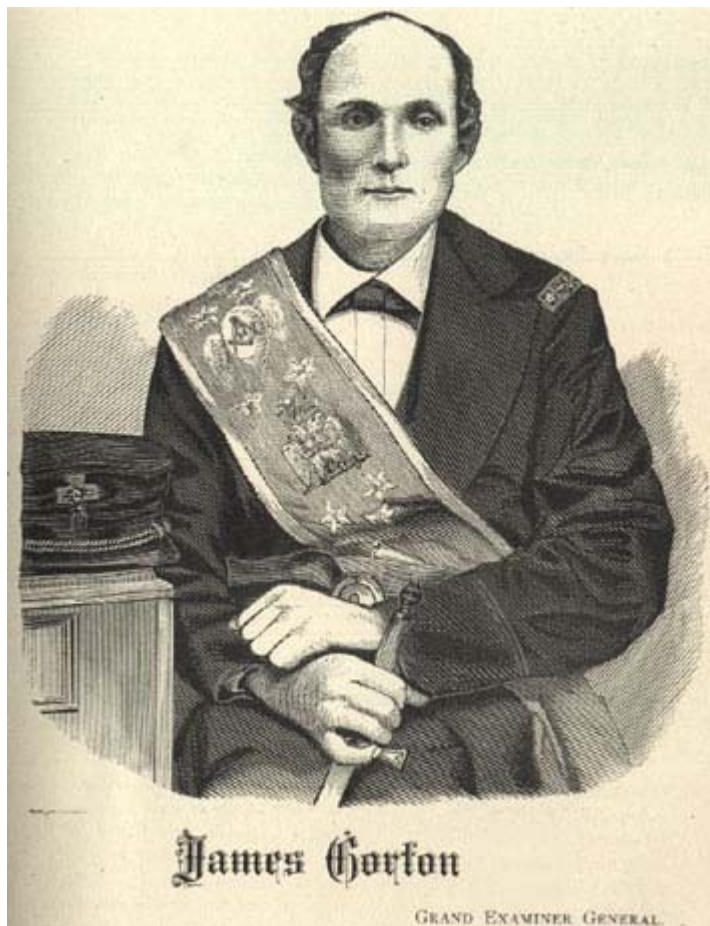
ILL. BRO. A. G. BISHOP, Brooklyn, N. Y., Grand Representative General.



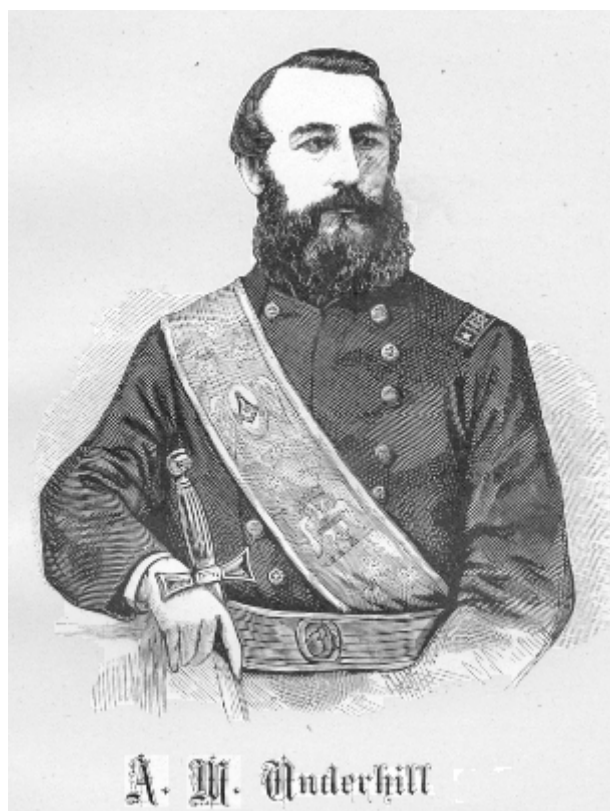
ILL. BRO. WM. YOU YONGBLOOD, Brooklyn, N. Y., Grand Inspector General.



ILL. BRO. B. D. HYAM, Washington, D. C., Grand Keeper General of the Golden Book.



ILL. BRO. JAMES GORTON, New York, Grand Examiner General.



ILL. BRO. A. M. UNDERHILL, New York, Grand Master General of Ceremonies.



ILL. BRO. H. A. VOGELBACH, Philadelphia, Penn., Grand Keeper General of the Sanctuary.

ILL. BRO. JOHN J. GORMAN, New York, Deputy Grand Administrator General.

ILL. BRO. J. O. HALSEY, Orange, N. J., Deputy Grand Chancellor General.

ILL. BRO. JOHN COOKE, New York, Deputy Grand Expert General.

ILL. BRO. WM. H. PLYER, Brooklyn, N. Y., Deputy Grand Secretary General.

ILL. BRO. JOS. McMURRAY, Brooklyn, N. Y., Deputy Grand Treasurer General.

ILL. BRO. N. P. BOWMAN, St. Johnsbury, Vt., Deputy Grand Inspector General.

ILL. BRO. M. BERNHARD, New York, Deputy Grand Keeper General of the Golden Book.

ILL. BRO. A. F. RIGHTMYER, Reading, Penn., Deputy Grand Examiner General.

ILL. BRO. RICHARD P. DEAN, Brooklyn, N. Y., Deputy Grand Master General of Ceremonies.

ILL. BRO. THOS. W. ECCLESTON, Brooklyn, N. Y., Deputy Grand Keeper General of the Sanctuary.

APPENDIX No I

Translation, of the Italian, of a Manuscript, which is itself a translation from the French, or German of an original paper dating from the year 1864.

The Ancient and Primitive Rite of Memphis is a Masonic system, named after the Ancient Capital of Egypt, which for several tens of years running has had in France, then in Belgium, England and North America a humble extension, but many offshoots was recently (1862) placed on the list of recognized systems by the Grand Orient of France, after having been long cultivated in a few Lodges in Paris, even if unknown to us. This system is consequently even now in activity and looking forward to a greater expansion and, as it is essentially different from other systems already established, a brief account will be given of its history, its organization, its Rites and, so far as these are known, of its tendencies. For this we base ourselves on the publications of its leaders and on what is contained in the Report of Dr. Razy to the College of Rites of the Grand Orient of France on November 12, 1862 (Bulletin of the Gr. Or., November, 1862, page 419 and ff.).

According to the legends of the Order, the Masonic Order of Memphis was introduced into Europe by Egyptian sage named Ormus, converted by St. Mark in A.D. 46. At same time, (so literally runs the legend of the Order) the Essenes founded a school which met Ormus; the pupils remained until 1118 the Conservators of the Ancient Egyptian Wisdom; but in 1150 the Knights of Palestine carried the Masonic Wisdom to Edinburgh and there founded a Grand Lodge, and it is here that one must seek for the origin of modern Free Masonry.

The history of the Order of Memphis recommences – without further references to link up the older events to those of more recent times - with the year 1814. In this year, in consequence of an official project the Brother Samuel Honis, a native of Cairo, Egypt, brought the Rite of Memphis to France. Messrs. Gabr. Mathieu Marconis, Baron Dumas, the Marquis de LAroque and Hypolite Labrunie founded, on the 15th April, 1815, at Mountaban (in the Department of Tarn et Gerone) the first Lodge of the system, wick was constituted on May, 1815, under the name of Disciples of Memphis. The Grand Master if this Lodge was Marconis (senior) who, January 21st, 1816, was named Grand Hierophant. But before the close of that year the Lodge already suspended its labours, having declared itself “asleep” on the 7th March, 1816, and, for 22 years the activity of the new Rite remained dormant. On March 21st, 1838, the aforesaid Lodge resumed its labours and already, on April 3rd, of the same year, the Grand Lodge Osiris was constituted.

The Compilation of Statutes was undertaken and these (following another project of April 7th) were published on January 11, 1839. Three Supreme Councils were installed and Joseph Stephen Marconis (junior) was appointed Grand Hierophant and Keeper of the Universal Archives of the Order. The organizations of this Supreme Councils of the Order, although they were subsequently altered, is sufficiently worthy of the attention required in order to form a precise idea of them. It was characterised by the Oriental Mystic Pomp which stamps the whole system.

The Supreme Council is the Mystic Temple; from it proceeds all light, wisdom and doctrine. In its Sanctuary are found the Venerable Arches of its Traditions, the Altar of the highest obligations and the Attributes of all degrees. At the head of the Nine Grand bearers of dignity stands the Hierophant Grand Master of Light, sacred

depository of the traditions, Sublime Elect of the Sacred Veil, Member of the Alidee; after him follows the High Dai "governor of the scientific region"; the rest, to whom is added the predicate of "the wise", have similar esoteric names: Lamas, Zerdust, Helvell, Plist, Quetzal, Cattl, Ized, Ferotolist, this last being the distinctive title of the Secretary. These nine grand bearers of dignity were, in 1843: the before mentioned Marconis (named also J.E. Letrillard); a literary man, H. de Payen; a Prof. and physician, Audibert; a Baron, Hol. Von Poederle; a Chevalier, Garzay; the physician of the Duke of Sussex (Grand Master of the Grand Lodge of England) Morrison of Greenfield; a retired Battalion leader, Labrace; and two private gentleman, Fabre and Schaffner.

The Second Council is the Sovereign Grand Council General, composed of seven members with names of high dignity. It decides on all applications of Lodges, Chapters, Aeropagi and Councils and guides them in their work.

The Third Supreme Council is the Liturgic College, composed of nine enlightened members and charges with watching over the doctrine, and the orderly development of dogmatic, moral and scientific teaching.

The members of these other two supreme Councils were, in 1843, for the most part literary men private gentlemen, with moreover a General, De Melinet. These, who were at the head of the Government, constituted the Supreme Council.

Under them were: in Paris – besides the already mentioned Disciples of Memphis and Osiris - the Lodge Philadelphi, founded by the before named Brother Audibert and Baron Roederle; then in Brussels, the Lodges Bienveillance, 21st, November, 1839, and Sages of Heliopolis, 29th, February, 1840, founded by the banker de Mesmaker, by Hofjuvelier Viterbols and by the Secretary of the Glandis Academy; lastly, in Marseilles, the Knights of Palestine Lodge, 30th December, 1840.

Another Official Report of June, 1843 gives, besides, Lodges as having been founded in London (where a Staff Captain, Menso de Villa, and a Member of Parliament, Baron de Beauvois were at the head), in America, in Smyrna and Buenos Ayres, and also [states] that special Representative Supreme Councils, a sort of Provincial Lodges, have been founded in the above named cities, outside the French State.

Consequently the Order of Memphis appears at that time to have consisted of 3 Supreme Councils, 5 Representative Councils and, including some expected installations, of 11 symbolic Lodges, with 3 Chapters and 2 Aeropagi.

The Memphis Rite proceeded in a manner calculated to procure it access. Its statutes prescribed that Lodges and their Members should maintain the best of relations with the Masons of other systems. It received also brethren of every other Rite, for "Tolerance stands at the head of its Laws". It granted all its degrees free of charge; under no pretext could they be bought; they were to be exclusively the possession of those who deserved them. No one could obtain a degree without having written a paper on questions concerning that degree. All this was calculated to awaken affection for the system, but it had also the bad luck to deceive the Police.

On February 25th, 1841, the Prefect of Police requested the members of the New Order to suspend their labours and on May 21st, the Grand Hierophant declared the

Rite to be asleep. This took place after another denunciation, 7th of July, 1843. The Order celebrated its second birth on March 5th, 1848. The Chapter Les Sectateurs de Menes was founded by Baron Braunecker, Capt. J. Rousseau and by the painter B. Netter in Paris, 21st May, 1848, and the Lodges Disciples of Memphis came again into activity in November, 1849, many Lodges following suit in this and the two subsequent years.

But the Order also took on a new Organization in 1849, being extended to 90 degrees as was announced: a system of which up to that time there existed, at least beginnings as happens from the things said. These 90 degrees of Wisdom are divided into 3 Orders:

The First Order teaches morality, gives the meaning of Symbols, guides its Adepts to the love of Humanity, teaches the first part of the Story of the Order and reveals the science of Nature. It contains the following degrees:

- 1-3, symbolical;
- 4 Secret Master;
- 5 Master Architect;
- 6 Honoured Master;
- 7 Just and Perfect Master;
- 8 Knight of the Auserwalther;
- 9 Auserwalther Knight of the Nine;
- 10 Auserwalther Knighth of the 15;
- 11 Exalted Auserwalther Knight;
- 12 Knight Grand Master Architect;
- 13 Royal Arch;
- 14 Knight of the Sacred Arch;
- 15 Knight of the Sword;
- 16 Prince of Jerusalem;
- 17 Prince of the Aurora and of the Sunset;
- 18 Knight Rose Croix;
- 19 High Priest of Jerusalem;
- 20 Grand Master of the Temple of Wisdom;
- 21 Noachite Knighth of the Tower;
- 22 Knight of Lebanon;
- 23 Knighth of the Tabernacle;
- 24 Prince of Tabernacle;
- 25 Knight of the Brazen Serpent;
- 26 Trinitarian Knight;
- 27, Sovereign Grand Commander of the Temple;
- 28, Knight of St. John, or of the Sun;
- 29, Knight of St. Andrews;
- 30, Knight Grand Kadosch.

The Second Order teaches Philosophy and History, explains Indian Geometric theorems, fables and the poetic myths of Antiquity, the Zendavesta, the Manu of Harmasasha, the Sacred Vedas and the forth. The ultimate object is to stimulate investigation of First Principles and Bases and to promote sentiments of humanity and sympathy. The degrees of this Order are the following:

- 31, Grand Inquisitor;

32, Sovereign Prince of the Mystery;
33, Knight General Grand Inspector;
34, Knight General of the Red Order;
35, Knight Master of the Angel;
36, Knight of the Holy City;
37, Knight Adept;
38, High and Auselwahlter Knight of Truth;
39, Knight Philalethe;
40, Doctor of the Planisphere;
41, Wise Sabaist;
42, Sapiient Hermetic Philosopher;
43, Knight of the Seven Stars;
44, Sovereign Lord of the Star;
45, High Priest of Isis;
46, King Hirt der Hutz;
47, Prince of Holy Hill;
48, Sage of the Pyramids;
49, Philosopher of Samothrace;
50, Knight of the Camaso;
51, Knight of the Phoenix;
52, Sublime Skalde;
53, Knight of the Sphinx;
54, Knight of the Pelican;
55, Sublime Knower of the Labyrinth;
56, Priest of Cadmea;
57, Sublime Magus;
58, Brahmin Prince;
59, Priest of Ogigia;
60, Scandinavian Knight.

The Third Order teaches the remainder of the story of the Order. It Applies itself to high philosophy, declares the re-establishment of the fire, the great Revelation of Light, studies the religious legends of the various ages of antiquity and leads to the boldest Theosophical studies. It compromises the following degrees:

61 Knight of the Work of the Seven Colours;
62 Knight of the Temple of Truth;
63 Sage of Heliopolis;
64 Priest of Mithra;
65 Prince of Truth;
66 Sublime Kawi;
67 Most Wise Muni;
68 Architect of the Mysterious city;
69 Sublime Knight of the Holy Veil;
70 Commentator of the Symbol;
71 Orphic Doctor;
72 Custodian of the Three Fires;
73 (wanting); 74, Sovereign Master of Wisdom;
75 Knight of the Golden Bough of Eleusis;
76 Sovereign Grand Master of the Mystery;
77 Supreme Master of the Sloka;

78 Doctor of the Sacred Fire;
79 Doctor of the Sacred Vedas;
80 High Knight of the Gilded Vliesses;
81 High Knight of the Shining Triangle;
82 High Knight of the Fearsome Sadch Sadch;
83 High Knight Theosophist;
84 High Grand Inspector of the Order;
85 High Auserwahlter of the Lybian Chain;
86 High Master of the Shining Bird;
87 High Master of Masonry;
88 High Knight of the Kneph;
89 Auserwahlter of the Mystic City;
90 High Master of the Great Work.

With these 90 Degrees go, as 91 – 93, the three Supreme Councils:

91 Grand Conservator of Rites;
92 The Sovereign Grand Council;
93 The Mystic Temple.

But even these were immediately brought up to five grand Councils named:

91 Grand Tribunal;
92 Grand Liturgical College;
93 Grand General Council;
94 Mystic Temple;
95 Sanctuary.

This is a structure of the Order of Memphis in its complete Organization. As regards the number of degrees, it explained that the three Orders or series are a symbol of the three sides of a right angled triangle and contain the Wisdom of all Masonic degrees; for the first series represents the Apprentice; the second, Fellow Craftsmen; the Third, Master Masons. The 90th degree is perfect because the right angle of a right angled triangle is equal to the other two.

It does not appear to be necessary, however, that in order to pass into a series every one should have obtained all the degrees of the preceding series; he is only required to have worked in a Lodge, or Chamber, of the lower Order and have at least been Initiated in some key degrees. But in any case he must first submit a written treatise for judgment by the Lodge, or Chamber, into which he is to enter. As regard the last five degrees, they are invited, in the General Meetings of deputies from all the Lodges or Chambers, to consider, confer and decide upon, by a majority of Votes, all questions regarding the Order which do not exclusively pertain to the competence of any of the Superior Councils.

The 95th Degrees, Sanctuary, has no direct influence on the Government of the Order. It consecrates itself entirely to Esotericism, and admits to its meetings and to the labours of the Sanctuary an unlimited number of brethren chosen without distinction from all the Orders and without any special privileges being conferred thereby.

No sooner had the Order begun to settle down under this new Organization and to found Lodges, than its start forward, which, in France at any rate, was already

effective and running normally, came to an end. On December 21st, 1851, the Rite of Memphis was again declared to be asleep. Its headquarters were now transferred to England where there had been already founded in London, in 1850, a Representative Council for Great Britain and, on May 7th, 1851, they were constituted under the Presidency of J. Th. Berjean . The Police had allowed the French Lodges to be closed in France (which was annoyed at having appeared to maintain its declaration of asleep until 1853). On September 30, 1853, the above named Brother Berjean was installed Grand Master of Light of the new Mystic Temple and of the Grand Council General, and as Organ of the Grand Hierophant. The Order thenceforth began again to make progress. Already, on August 23rd, 1854, there was founded in Birmingham a Lodge, L'Avenir under the presidency of E. Chevassus, who later became the Grand Chancellor of the Order. But, even outside Great Britain, Lodges and Chapters of this Rite were founded. In particular in May, 1854, there was constituted in Brussels a Grand Lodge, L'Invisible; in 1856 a similar one in Geneva; and, in New York, through the exertions of F.C. Pelletier, the Lodge Thabor on September 22nd, 1855; in Ballarat Australia, a Grand Mother Lodge, The Golden Bough of Eleuis, was result of the work of Brother Ballaguy. Thus in 1857 the Order consisted of above mentioned 5 Supreme Councils, of 4 Grand Representative Councils in America (New York), Australia (Ballarat), Belgium (Brussels), and Switzerland (Geneva) and of the before named Lodges in Birmingham, Brussels, New York, and Ballarat, to which are now added the Lodge Friends of Virtue at Geneva and then following 4 Lodges in London : Gimnosophists, Supreme Chapter of the Fraternity of Peoples, Grand Chapter of Disciples of Hermes and the Council of Grand Regulators of Freemasonry. These formed together 14 Lodges of various degrees; but the report that we have before us brings up this number to not less than 104, for it adds below 90 model Lodges in London, one for each of the 90 degrees. With reference to these 90 Lodges, no one has any other information and, with some foundation, according to the very reports of one of the Sovereign Councils, the General Council in 1857 had already been inactive for a year past, a fact which cannot be reconciled with a florid condition in the life of the Lodges. And one is confirmed in the conclusion that the Order must have been in a poor condition by the fact that, already in 1860, it had arrived at a new Organization.

This is distinguished from the preceding ones as follows:

The 90 degrees are reduced to 30 and there is something more systematic in their grading, even though it be only nominally so. Each series of 3 degrees forms special class of Masonry; there is a division of the 30 degrees into three series, corresponding to the grades of Apprentice, Fellow Craft and Master, so that always the terms of these three series fall into one of the ten classes:

The manifest intention of this new Organization was "by means of this division, derived from the widening of the Work of System, to give to the Brethren and to the Lodges the possibility of studying usefully, and according to their special faculties, the fruitful principles of Masonic philosophy, and old and new." Nor shall we be in supposing that, at one time at any rate, it had the object of putting the Memphis System on the Masonic market, so to speak, in a new form procuring for it better access. In fact we find that Order tended to spread, on the Continent. In Berlin, at the beginning of 1861, an Agent, who nominally sold Jewish certificates of the Lodge of Gymnosophist of London, (this is stated in writing by Serbeth in the Freimaurerzeitung), began an agitation for restricting the limits of that Grand Lodge. A better result was obtained by these efforts in France, where the Memphis Rite once

more gained ground. On July 29, 1862, the Lodge Les Sectateurs de Menes having resumed its labours presented a list of Members to the Grand Orient through Brother Marconis, as Grand hierophant of the Memphis Rite, and asked for recognition. The Lodge remained as it was, but the request for recognition of the Rite was presented to the Grand College of Rites, which in the meeting of the 12th, November of the same year, decided. The above name commission (whose judgment is contained in the Bulletin of the Grand Orient of November, 1862, S. fg.) was of opinion that, in consequences of that petition, Brother Marconis had renounced all the rights and dignities due to him in the Rite of Memphis and, as the Rite has for its object the moral and scientific sides and the propaganda of the Masonic truths which had for long been taught by the Grand Orient, the Commission pronounced on this, that in principle the Rite of Memphis be placed under the obedience of the Grand Orient and permission be given to its Lodges to work in the three symbolic degrees according to their own Rite. An Application for admission to higher degrees of the Rite which, however, according to the Statutes of the Grand Orient, could follow, in principle, only up to the 30th, was left undiscussed, attention being only drawn to the fact that such a permission, to work in higher degrees, could only come about if the rules of the Statutes of the Grand Orient were observed. But in February, 1864, this latter question came up again owing to the application of the Lodge Disciples of Memphis, which had meanwhile resumed its labours in Paris, and the Grand College of Rites decided on the above mentioned presuppositions, by forming a Chapter in connection with this Lodge (Bull: of the Grand Orient, March, 1864). Consequently the Rite of Memphis is at present (August, 1864) active in France and possesses the two above named Lodges, together with Chapter, in Paris, and also another Lodge, The Knights of Palestine, in Marseilles.

We don't know if the above described Organization of 1860, recent as it is, has least in part been changed, but it is almost to be so conjectured, as, in treating of the matter, the Grand College of Rites, in November, 1862, speaks of the 90 degrees of the Rite grouped into 7 classes. According to other observations and to what is known to us of character and doctrine of this Rite, the same really presents itself as a system which has brotherhood for its foundation, which does not clash with the essence of Masonic teaching.

"The Memphis Rite is the continuation of the Ancient Mysteries. Its doctrine has for its foundation Humanity, its task is the study of the Wisdom which teaches knowledge of Truth. This is the beneficent work of developing the reason and the intuition; it is the education of the qualities of the human heart and the suppression of its Vices; it is the Sublime Institution, above all, which ennobles manners, which covers the earth with its divine emanations and, by love, weaves among men the ties Universal Brotherhood."

So says the Grand Hierophant Marconis de Negre in the Mystic Sun, published in 1853 in the journal of Universal Freemasonry, and these words may be regarded as typical of what is said on other editions of the Journal. In the Rite of Memphis we should see an attempt on the part of Masonry to strike out a new path, that of the symbols of all periods of culture leading to the Theosophy of early times." (Lett. The Hierophant, a complete explanation of Masonic Mysteries by J.E. Marconis and E. N. Moutter, Paris, 1840, Closs. Bibl. N. 2083)

Appendices II

Historical Summary and official resignation of the Grand Hierophant S.A. Zola

SOVEREIGN SANCTUARY OF EGYPT

ANCIENT AND PRIMITIVE RITE OF MEMPHIS

APPENDIX No II

Translation from the Italian of an Official Document issued from Cairo by the Grand Hierophant of the Memphis Order in 1883.

Official Bulletin of the Egyptian National Grand Orient. To God and Humanity.
Historical Summary Regarding the National Grand Orient of Egypt and the Abdication of the Grand Hierophant G□ M□ Zola.

6th, April, 1883

We Solutore Avventore Zola, Grand Hierophant, Grand Master of Light, Founder of the National Grand Orient of Egypt, etc, etc.

Having for a good eleven years, had to struggle against very great difficulties in order to found, consolidate and reorganize the Ancient and Revered Oriental Rite of Memphis and to propagate it anew in the Valley of the Nile, its ancient cradle; after having been legally and regularly elected to the office of grand Master of the Sanctuary; and thereafter to the Sublime dignity of Grand Hierophant, a dignity up to then vacant through the abdication of the Ill□ Bro□ Jacques Etienne Marconis, which brought with it the dissolution of the Mystic Temple and of the Sanctuary of the Rite existing up to the end of 1866 in Paris, as appears from the following historical summary and from the documents in support thereof deposited in our Archives, do set forth as follows:

HISTORICAL SUMMARY

As is known to us all, the Order of Memphis is said to have been introduced into Europe, by an Egyptian Sage named Ormus, converted by the philosopher Marcus (called the Saint) to the philosophic school of the Christ. The Essenes, almost contemporaneously, founded the school of Solomonic Science and held their meetings in [union with] Ormus. His disciples up to 1118 remained the sole depositories of the ancient Egyptian Wisdom, but it is alleged that they then communicated it in part to several Knights of Palestine who, in 1150, arrived in Edinburgh, and there erected a Grand Lodge, making use, in initiations, of the formulas given them. It is believed that

the disciples of Ormus remained faithful to the Ancient traditions; the others founded a new Rite.

What, however, is more positive is that in August, 1798, Napoleon the Great and Kleber, although already Masons, received initiation and affiliation in the Rite of Memphis by one, venerable in age and wise in doctrine and manners, who was said to be a descendent of the ancient sages of Egypt. The initiation took place at the Pyramid of Cheops and they [the Candidates] received for sole investiture a ring, as a characteristic sign of their dignity. Napoleon, with General Kleber and various officers of his army, founded here the first Memphis Lodge in 1798-99. Both Napoleon and his Brethren had to convince themselves that Masonry (namely, the school of Sages) has never really died out in this land, the cradle of the Mysteries and of human knowledge. It filtered through into the various classes of the Egyptian people who, under various denominations and formulas worked, and still work, the ancient Mysteries, which are [also] ours, namely those of Modern Free Masonry. Napoleon found a fruitful soil and in it got the Ancient Wisdom to sprout again, enriched by all the knowledge of the modern world and rejuvenated by all the hopes of a splendid future.

Bro^o Samuel Honis of Cairo, having been initiated in the said Lodge, received the custody of its Archives and then, owing to political events, it was put to sleep. About 1814 Bro^o Samuel Honis introduced the Rite into France.

This first Lodge was founded at Montauban on the 30th, April, 1815, by Brothers: Samuel Honis, Gabriel Mathieu Marconis de Negre, Baron Dumas, Marquis de Laroque and Hypolite Labrunie. The said Lodge was constituted, under the distinctive title of Disciples of Memphis, on the 23rd, May of that year.

On the 7th, March, 1816, this Grand Lodge declared itself asleep and its Archives were intrusted to Bro^o Gabriel Marconis de Negre, Grand Master, who had been so elected in the meeting of the Grand Lodge and raised to the Grand Hierophancy by a decision of the same on January 21st, 1816.

On March, 21st, 1838, The Rite of Memphis, after a sleep 22 years, resumed its interrupted labours and, on the 29th, of the same month, its three supreme Councils were constituted.

On April 3rd, of the same year the Grand Lodge of Osiris was founded by the Ill^o Bro^o Jacques Etienne Marconis, son of the deceased Grand Hierophant, depository of the traditions and Archives of the Order.

On May 21st, 1839, was constituted the Chapter of the Philadelphi at the Orient of Paris.

On December 24th, 1839, the Lodge of Knights of Palestine was constituted at the Orient of Marseilles and, on December 30th, 1839, the said Lodge was raised to the rank of Provincial Grand Lodge 90 degrees, Sublime Masters of the Great Work.

On May 21st, 1841, the Grand Hierophant put the Rite to sleep. On March 5th, 1848, it resumed its labours. In May 21st, was constituted the Menes Chapter at the Orient of Paris.

On July 27, 1850, the Chapter and the Areopagus of Disciples of Memphis were founded in Paris.

The Council of Sublime Masters of the work was installed in Paris on April 5th, 1851. On December 21st, 1851, the Rite of Memphis was again put to sleep by order of the Grand Hierophant. It was not, therefore, Bro[□] Jacques Etienne Marconis who introduced the Rite of Memphis into Europe as many believe.

III[□] Bro[□] Jacques Etienne Marconis was the true restorer of the Rite and it is to his lights that we owe the bombastic nature ("ampollosita") of his reform and the various attempts made to propagate it.

III[□] Bro[□] J. E. Marconis, after having kept up a serious struggle for 26 years against the Grand Orient of France, being weary of his labours, or perhaps, too, in the interest of Masonic peace, thought it advisable to resign and abdicate his dignity of Universal Grand Hierophant in favour of the Grand Orient of France, ceding the Rite at the same time, as appears from his letters of May 15th, 1862, and those confirming his resignation of the 1st September, 1863; 2nd, March, 1864; 26th, September, 1865; and 15th March, 1866.

Long before negotiating the cession of the Rite to the Grand Orient of France, III[□] Bro[□] Marconis legally and regularly constituted in Cairo the Lodge Menes and in Alexandria founded a Supreme Council of the Order, with the distinctive title of Grand Orient of Egypt, composed of Seven Patriarchs Grand Conservators of the Order, Grand Elects of the Mystic and Traditional Section of Memphis, with authority to confer from the first to the ninetieth degree of Sublime Master of the Great Work and found Lodges, Chapters, Areopagi, Senates and Consistories.

In 1856 he issued to the Grand Orient of Egypt a Patent of Sovereign General Administrative Council of the Order, 94 degree, and of Government of the Order, 95 degree, (Sanctuary of Memphis) giving it full powers to constitute all the corporate sections of the Rite and rule them as a free and independent body. See Patents No I, II, III.

By Patent No II the Grand Hierophant invested III[□] Bro[□] Marquis Joseph de Beauregard with the office of Grand Master, President of the Supreme Council of the 90th degree ; by Patent No III the Grand Orient of Egypt was, as we have already said, raised to be Sovereign General Administrative Council and Government (Sanctuary) of the Order, composed of a Grand Master and six Patriarchs 95, Grand Conservators of the Order, nominated for 5 years. (Article 7 of section 3, and article 4 of section 1, of the Organic Statutes of the Order).

Whereas Bro[□] Jacques Etienne Marconis was not the owner of the Rite, but merely the successor of the deceased Grand Hierophant and, consequently, the custodian (V. Statutes and Regulations of the Rite published 11th, January, 1839, Section I, Articles 1, 4 and 5; Section III, Article 2), therefore the Act of Abdication of Bro[□] Marconis in favour of the Grand Orient of France, not having been countersigned by the Grand Chancellor of the Rite, as is prescribed by Art. 4 of Section I and by Art. 26 of Section III, which require the countersignature of the Grand Chancellor under pain of nullity, that Act is null and as if it had not taken place.

Whereas the procedure of Ill^o Bro^o Marconis is not legal, inasmuch as he cannot cede the Rite which does not belong to him, but which was only intrusted to him as a sacred trust, and whereas in face of the Order such Act is void, as it tends to the dissolution of the Supreme Power of the Rite of Memphis; considering that the resignation of a titular holder, or functionary, cannot dissolve the Body which has entrusted to him that dignity; whereas in France, in consequence of the abdication of the Grand Hierophant, the Mystic Temple, the Sanctuary of Memphis and the Sovereign Grand Council, together with the three lower councils, 93rd, 92nd, and 91st degrees, have been dissolved.

Whereas the Provincial Grand Lodge of the Order of Memphis in the Valley of Marseilles rose up and unanimously protested against such an Act.

The Grand Orient of Egypt, in virtue of the powers conferred upon it by Patent No III, called together all the Patriarchs 95th existing in Egypt (and created such by Bros. Marconis himself) to a meeting of the Sanctuary, and it is only in 1867 that met, and, in virtue of the legal and regular Patent No III founded the first Sanctuary of Paris; Egypt in substitution of the demolished Sanctuary of Paris; Egypt being the possessor of the one and only Patent of that grade and Authority which the Grand Hierophant J.E. Marconis did legally and regularly grant, of Supreme Administrative and Governing Power of the Order of Memphis, almost as a presage of what he himself was about to do, so that the Rite should have in Egypt, its ancient cradle, that which the circumstances of the time perhaps prevented is being any longer able to have in Paris, namely the general seat of the Order.

At the elections for the foundation of the Sanctuary His Highness Prince Halim Pascia, son of the Great Mohamet-Aly was elected Grand Master of the Order. The Sanctuary's first care was to construct Lodges, Chapters, Councils, etc. The enthusiasm aroused in Egypt by the foundation of the Sanctuary is easy to understand when in a few weeks the number of its adepts grew to several hundreds .

The Grand Orient of Egypt, as Supreme Power of the Order, prospered until 1868, in which year those who were jealous of the Egyptian Masonic Power, and the personal enemies of the Grand Master, insinuated in the ears of the Khedive, and on his Government, that the Prince, and the Order, had sinister aims and succeeded in getting him exiled from Egypt. The Order soon felt terrible shock of the Grand Master's departure. The Lodge and Councils ceased to work; the Sanctuary worked clandestinely with a very limited number of Patriarchs and Subl^o Magus 96, the Marquis Joseph de Beauregard- acting as a supplementary Grand Master under mandate received from the Grand Master himself preserved the Rite for some time longer.

In 1869 prudence required that it should again be put to sleep as it had aroused not a few suspicions in the Civil Government.

From its foundation in 179-99 until 1869 the Rite was to succumb many times and, like a new Phoenix, to rise again as many times with its own element. In 1872 we were called to take part in the Rite of Memphis, which about a month earlier had begun to show signs of new life, and on November 21st of that year the Grand Orient of Egypt called together all its Patriarchs to a meeting of the Sanctuary, and on December 21st, nominated us a its provisional Grand Master in the place of His Highness of His Highness Ismail, Khedive of Egypt, to reopen the labours of the Grand Orient of Egypt,

an authorization accorded to us as a mark of the confidence and friendship which the Sovereign was pleased to extend to us, we became aware, in assuming the reins of the Administrative and Governing power of the Order, of the grave and difficult task we had undertaken. The Order had returned to chaos and it was necessary to found, organize and consolidate it. We do not blame our predecessor, as he had not had time to consolidate it, nor yet the time to arrange matters so that his supplementary Grand Master should do so, for he had only for a few days the pleasure of finding himself among his brethren, having been exiled a few days after his nomination as Grand Master of the Order.

Shortly after, the Sanctuary [had] ceased to exist, and I might almost say it never really existed, except in the authentic documents granting it powers to constitute itself as such, for almost as soon as it was born it, like its ancestors, fell asleep again until the 21st November, 1872. From that date to the 20th, December were merely preparatory meetings and, between December 21 and March 20th we were really able to found and reorganize the Order. On March 21st, 1873, we were unanimously and definitely elected and proclaimed Grand Master of the Sanctuary of Memphis, National Grand Orient of Egypt, and invested it the dignity which, up to 20th, December, 1872, was held by the very Ill^u Bro^u His Highness Prince Halim.

As soon as we had taken definite charge of our Office and of its inherent prerogatives, we dedicated ourselves with all our energies both physical and moral to the consolidation of the Egyptian Masonic Power, which was definitely proclaimed as founded on March 21st, 1873.

On the 19th April of the same year the Order was more than ever consolidated by the protectorate of the August Sovereign of this historic land. The august Ismail consented to grant his powerful protectorate, promising his full adherence to the development of our peaceful labours, provided that the Order took no part in politics hostile to the progress of Egypt.

WE pledged our word of honour that we should never take part in politics, unless asked to do so by the Head of the State; and that if, one day, the Order, or the Members comprising it, were asked to assist the plans of the Head of the State and his Government, they would do so, provided that such plans tended to the good of the people and to the progress of Egypt.

The August Sovereign, who was a century ahead of his people, quite understood what we said and declared himself satisfied. Thus was established the understanding between Masonic Egypt and the Ruler of Civil Egypt.

While, with the assistance of the Patriarchs Grand Conservators of the Order, we were dedicating ourselves to the reorganisation of the Rite, our August Protector asked us to join with him in smoothing the way and difficulties which opposed the foundation of Judicial Reforms in Egypt. On behalf of the Order, and with its consent, we accepted the grave and difficult, but in every way honourable, task. It is to the National Orient that Egypt very largely owes the result obtained by the foundation of the Institution of Reformed Tribunals, which however cost us twenty thousand pounds.

Nevertheless, in our struggle against all sort of difficulties for nearly two years, we must conscientiously declare that we had the collaboration of the most learned Masons of our Order, but for which we could not have succeeded in the task.

Our action and the result obtained was highly appreciated by the August Sovereign who, in thinking us, was good enough to grant us his Sovereign protection, and it is to the Sovereign support that the Grand Orient of Egypt owes its development, for without the approval of the Khedive for its foundation, and without his protection, the Order would have been tormented by religious quarrels and by the persecution of the civil Government; whereas, under the patronage of the Khedive himself, the most eminent personages became initiated, or were affiliated, to our revered Rite. Even the heads of Islam gave a strong hand, morally, to clear away the prejudices of the Egyptian people; and some of them applied for and obtained initiation. On June 27th, 1873, the Supreme Council of the Order granted us full and unlimited powers, accompanied by unanimous vote of confidence, and on August 15th, the Constituent Assembly approved and confirmed the decision of the Supreme Council.

On the 1st, November of the same year we were raised to the 96, and on 11th, January, 1874, we were, by unanimous vote, authorized to assume ourselves the title of Grand Hierophant in the stead of the abdicated Grand Hierophant J.E. Marconis.

As soon as we obtained the Supreme Dignity of the Rite our first thought was to raise 6 Patriarchs 95, to the degree of the Sublime Magus, 96, and with them to rebuild the ruined Mystic Temple. The Mystic Temple was rebuilt within the Grand College of Rites, which we had previously founded for the complete independence and dogmatic liberty of the Rite.

On May 8th, 1876, by our Decree No77 bis, we reorganized the Grand Orient anew and constituted it a Confederation Diet of Egyptian Masonry.

We found a Symbolic Grand Lodge under the title of National Grand Lodge of Egypt and proclaimed it free and independent of any other Body, both as regards Dogma and Administration. We handed over all powers both of Dogma and Administration to the Supreme Councils of the Scottish and Memphis Rites, declaring and proclaiming them free and independent the one of the other, each to govern itself in accordance with its Organic Statutes, [and] only bound by ties of brotherhood to the Confederative Diet of Masonry of the Valley of the Nile.

In September, 1877, we decreed the transfer of the seat of the National Grand Lodge to Cairo and on May 5th, 1878, it held its first meeting here.

On May 28th, 1879, the National Grand Lodge of Egypt detached itself from the Diet and proclaimed itself sovereign and free and entirely independent of the Federal Diet.

The National Grand Orient of Egypt, Sup[□] Council of Patriarchs Grand Conservators of the Order, having gone back to being such in virtue of our Decree of May 8th, a Concordat was stipulated with the National Grand Lodge by which our reciprocal relations and duties were laid down. (V. Concordat.) In 1880 we put the Sanctuary to sleep and decided to limit our labours to the Mystic Temple, working together with our Sublime Magi for the maintenance of the Order and the Rite.

By our Decree of April 17th, 1881, we transferred the seat of the Sanctuary to the Orient of Cairo, and by Decree of the 27th, of the same month we issued to Bro[□] F.F.Oddi the Patent of Constitution of the Sanctuary of Patriarchs Grand Conservators

and Administrators of the Order, under the distinctive title of: National Grand Orient of Egypt, Sanctuary of Memphis, with powers to call together the 6 other Patriarchs already existing.

By our Decree No 164 of July 20th, 1881, we transferred the seat of the Mystic Temple and the Confederative Diet to Cairo. In the years 1881-82 the Federative Diet was called upon to render the greatest and most signal services to Egypt.

During the events which desolated the country in 1882
And which horrified the World, Freemasonry, through its individual members, took a most active part in the affairs of the State and served as Adviser to the Ill^u And August Bro^u Teufick, Khedive of Egypt; and at the moment of extreme peril for the dynasty of Muhamad Ali, we and the Grand Master of the National Grand Lodge, Ill^u Bro^u Raphael Borg, found ourselves with 1.000 men in the place of peril (the Garden of Ismailia) to defend and protect the life of our Bro^u Teufick. This is not the place to trace the story of those events, we shall do so elsewhere at the proper time; suffice it for the present that you should know that, in those circumstances, too, we had to spend of our own money more than E £3.383 and, not being authorized by the Diet to incur such an expense, it is just that we should bear it alone.

On May 31st, 1875, we were already creditors of E £5.623 (see Official Bulletin, No 45-48, August and September, 1876).

On May 25th, 1879, we were creditors of E £6.892.
The foundation of the Masonic Order in this Valley of the Nile cost us 11 years of anxiety, toil, privations of all sorts and the most cruel suffering.
Now we have as best we could this historical summary, we tell you that despite our good will, and the great sacrifices borne, and our health enfeebled by the toil of so many years of continual labour and suffering, we cannot any longer fulfil the grave duties which such a Dignity carries with it; We consider it indispensable that, in the interest of the Rite and the Order in general, such Supreme Authority do pass into other hands better able than ours are to conduct our Mission to the goal prefixed for it.

Considering too that, by holding also the Office of Sovereign Grand Commander of the Ancient and Accepted Scottish Rite, We cannot, in spite of ourselves, work with all the desired indefatigable activity that the two Rites demand and that on careful reflection, we find it inconsistent, and consequently incompatible, that the two powers of different Rites remain any longer in our hands, we have decided to abdicate.

Our Ill^u And beloved Bro^u Ferninand Francis Oddi, Sublime Magus 96, who for the last ten years has held the Office of Grand Chancellor of the Order and the Rite, and who, about two years ago, was by us appointed Grand Master of the Sanctuary, has always enjoyed our entire confidence. As he has always given proofs of abnegation, working with us for the restoration and foundation of the Rite in this Valley, and has at all times manifested a great devotion to the Rite; whereas his lights have greatly contributed to the foundation, consolidation and reorganization of the Order and are the best guarantee of the future of our Ancient and Revered Rite;

We have decreed and do decree:

ARTICLE 1

We have abdicated, and by these presents do abdicate, the Grand Hierophancy in favour of the Ill[□] Bro[□] Ferdinand Francis Oddi, who is by us regularly and legally so invested in the presence of the Sub[□] Magi 96 and the Patriarchs 95, Grand Cons[□] Of the Order.

We deliver over to him all the documents in support thereof, so that he may deposit them, after taking cognizance of them, in the Archives of the Mystic Temple, as soon as he shall reopen it.

To the new Grand Hierophant will also delivered by us all the Patents, Briefs and Diplomas in blank belonging to the Rite, as also our Stamp and Seal together with our Patent of Grand Hierophant.

As regards the Archives, a selection will be made of those that concern the Rite they too will be handed over to him. We shall also deliver to him the lithograph Stones for briefs and diplomas, together with such material as pertains to the Sanctuary Grand Orient of Egypt. The new Hierophant in that capacity shall regularly and legally recognize the sums owing to us by the Order.

ARTICLE 2

WE call upon the whole Alliance of the Order, and all the Masonic Powers scattered over the surface of the Globe, to recognize, from this day forth, as Universal Grand Hierophant of the Oriental Rite of Memphis, Ill[□] And beloved Bro[□] Ferdinand Francis Oddi.

ARTICLE 3

The present Decree is by Ourselves executed in virtue of Article 4 of the Organic Statutes of the Rite, and is countersigned by the Grand Chancellor, and will be published in extenso, with the historical summary, and sent to all Masonic Powers. Given from the Orient of Cairo this sixth day of April, One thousand Eight hundred and Eighty-Three. (1883).

The Grand Hierophant
S.A. Zola 97

The Grand Chancellor

Dr. Dionisio Iconomopulo 96

[Seals of the: (1) Oriental Rite of Memphis

(2) Grand Orient of Egypt

(3) Grand Hierophant Grand Master of Masonry in Egypt.]

There follow the signatures of the SS. Magi and of the Patriarchs:

Dr. Ellia Rossi, 96

Dr. Alfredo, Conte de Romano, 95

Avo. Teofilo Rossi, 96

A.E. Zanburoglo, 95
Mohamat Moctard, 96
Selim Latif, 96
Dr. Ahmed Hamdi, 95
Ab-Dal-RAzak Mourou, 95
Mohamed Ramzi, 95
Hamed Medi, 95

Appendices II – A)

The original publication in Italian and its seals.



Noi Solutore Avventore Zola Grand'Ierofante, Gran Maestro della Luce, fondatore del Grand'Oriente Nazionale d'Egitto ecc, ecc.

Avendo per bene undici anni dovuto lottare contro grandissime difficoltà a fine di fondare, consolidare e riorganizzare l'Antico e Venerato Rito di Memfi e propagarlo di nuovo nella valle dei Nilo, sua Antica culla ; dopo essere stato legalmente e regolarmente eletto alla carica di Gran Maestro del Santuario; ed indi alla Sublime dignità del Grand'Ierofantato dignità che fu fino a quel tempo vacante per l'abdicazione de l'Illustre Fratello Giacomo Stefano Marconis, abdicazione che trascinò seco lo scioglimento del Tempio Mistico e del Santuario del Rito esistenti in Parigi fine a tutto il 1866 come risulta dal qui appresso sunto storico e dai documenti in appoggio depositati nei nostri Archivi esponiamo.

SUNTO STORICO

Come a noi tutti è noto, si vuole che l'ordine di Memfi sia stato introdotto in Europa da un saggio d'Egitto nominato Ormus, convertito dal filosofo Marco (detto il Santo) alla scuola filosofica del Cristo. Gli Esseni quasi nel contempo fondarono la scuola della scienza Salomonica, e tenevano le loro riunioni in Ormus. I suoi discepoli, fino al 1118 restarono soli depositari della antica saggezza egiziana, ma a quell'epoca, si

pretende che la comunicassero in parte a diversi Cavalieri della Palestina che nel 1150 giunsero ad Edimburgo, dove fu da cotesti Cavalieri eretta una Gran Loggia, servendosi nelle iniziazioni di quelle formole a loro date. I discepoli d'Ormus si crede che restassero fedeli alle Antiche tradizioni; gli altri fondarono un nuovo Rito.

Quello che però è più positivo si è che nel 1798 (agosto) Napoleone il Grande e Kleber, sebbene massoni, ricevettero l'iniziazione e l'affiliazione al Rito di Memfi da un venerando per età e saggio per dottrina e costumi, che dicevassi discendente degli antichi saggi d'Egitto. L'iniziazione ebbe Inogo alla Piramide di Cheope ed ebbero un anello per tutta investitura, come segno caratteristico della loro dignità. Napoleone, Kleber e vari ufficiali della sua armata, fondarono qui la prima Loggia Memfitia, 1798-99. Tanto Napoleone che i suoi FF. ebbero a convincersi che la Massoneria (cioè la scuola dei saggi) non fu mai veramente spenta in questa terra, culla dei misteri e dell'umano sapere. Essa si infiltrò nelle diverse classi del popolo egizio, e sotto varie denominazioni, e formole hanno sempre lavorato e tutt'oggi lavorano ai loro antichi Misteri che sono pure i nostri, cioè della Moderna Massoneria. Napoleone trovò un terreno fecondo, e sur esso fece rigermogliare il germe dell'antica sapienza arricchita di tutte le cognizioni del Mondo moderno e ringiovanita, di tutte le aspirazioni d'uno splendido avvenire.

Il fratello Samuele Honis di Cairo, essendo stato iniziato in detta Loggia, ne ricevette in consegna gli Archivi, indi per ali avvenimenti politici, fu messa in sonno. Verso il 1814 il fratello Samuele Honis introdusse il Rito di Memfi in Francia.

La prima Loggia fu fondata a Montauban il 30 Aprile 1815 dai fratelli Samuele Honis; Gabrielle Matteo Marconis de Negre, il barone Dumas, il Marchese de Laroque e Ippolito Labrunie. Detta Loggia si è costituita sotto il titolo distintivo dei Discepoli di Memfi, il 23 Maggio di quell'anno.

Il 7 Marzo 1816 cotesta Gran Loggia dicharossi in sonno ed i suoi Archivi furono affidati al F. Gabrielle Marconis de Negre, Gran Maestro che era stato eletto tale nella seduta di Gran Loggia, ed elevato al Grand' Ierofantato per decisione della medesima il 21 Gennajo 1816.

Il 21 Marzo 1838 il Rito di Memfi, dopo un sonno di 22 anni , Riprendeva i suoi interrotti lavori e il 29 dello stesso mese furono costituiti i suoi tre Supremi Consigli ; ed il 3 Aprile dello stesso anno fu fondata la Gran, Loggia d'Osiride, dall' Ill. F. Giacomo Stefano Marconis figlio del defunto Grand'Ierofante, depositario delle tradizioni degli archivi dell'Ordine.

Il 21 Maggio 1839 fu costituita la Loggia Capitolare dei Filadelfi all'Oriente di Parigi. Il 24 Dicembre 1839 fu costituita all'Oriente di Marsiglia la Loggia dei Cavalieri della Palestina; ed il 30 Dicembre 1839 detta Loggia fu elevato al rango di Gran Loggia Provinciale 90 grado Sub. . Maestri della Grand'Opera.

Il 21 Maggio 1841 il Grand'Ierofante ha posto il Rito in sonno. Il 5 Marzo 1848 ha ripreso i suoi lavori. Il 21 Maggio fu costituito il Capitolo Ménés all'Oriente di Parigi. Il 27 Luglio 1850 si fondò in Parigi, la Loggia Capitolare e Areopagita dei Discepoli di Memfi.

Il Consiglio dei Sublimi Maestri della Grand'Opera fu installato in Parigi il '5 Aprile 1851. Il 21 Dicembre 1851 il Rito di Memfi fu di bel nuovo posto in sonno per ordine dei Grand'Ierofante. Noti è dunque Marconis che abbia introdotto il Rito di Memfi in Europa, come molti credono.

L'Ill. F. Giacomo Stefano Marconis fu il vero restauratore del Rito ed è ai suoi lumi che noi dobbiamo l'ampollosità della sua riforma e i diversi tentativi del suo propagamento.

L'Ill. F. G. S. Marconis, dopo avere sostenuto una seria lotta di 24 anni contro il Grand'Oriente di Francia, stanco dalle fatiche, o forse anco per la pace della Massoneria, credé conveniente di dimettersi abdicando la sua dignità di Grand'Ierofante Universale in favore del Grand'Oriente di Francia, cedendo nel contempo il Rito, come risulta dalle sue lettere 15 Maggio 1862; confermando la sua dimissione colle sue 1 Settembre 1863; 2 Marzo 1864; 26 Settembre 1865; e 15 Marzo 1866. Molto prima che l'Ill. F. Marconis trattasse la cessione del Rito al Grand'Oriente di Francia, legalmente e regolarmente costituiva in Cairo la Loggia Ménés; in Alessandria, fondava un Supremo Consiglio dell'Ordine, col titolo distintivo di Grand'Oriente d'Egitto e formato di sette Patriarchi Grandi Conservatori dell'Ordine, Grandi Eletti della sezione mistica e tradizionale di Memfi, con autorità di conferire dal primo al novantesimo grado Sublime Maestro della Grand'Opera e di fondare Logge, Capitoli, Areopagi, e Concistori.

Nel 1856 rilasciava il Grand'Oriente d'Egitto Patente e Sovrano Consiglio generale amministratore dell'Ordine 94 grado e Governo dell'Ordine 95 grado, Santuario di Memfi, dandogli piena facoltà e poteri di costituire tutti i Corpi del Rito e governarli come Potenza libera e indipendente.

Vedi patenti No. I, II e III colla patente No. II. Il Grand, Ierofante investiva l'Ill. F. il marchese Giuseppe de Beauregard della carica di Gran Maestro del Supremo Consiglio

(Presidente) dei 90 mi. colla patente No3 il Grand Oriente d'Egitto venne, come già abbiamo detto, elevato a Sovrano Consiglio generale amministrativo e governo (Santuario) dell'Ordine composto: d'un Gran Maestro e di sei Patriarchi 95 grandi Conservatori dell'Ordine nominati per 5 anni; articolo 7 del titolo 3 e articolo 4 del titolo primo degli Statuti organici del Rito.

Siccome il f □ Giacomo Stefano Marconis non era padrone del Rito, ma era solamente il successore del defunto Grand'Ierofante per conseguenza, il conservatore, vedi Statuti e Regolamenti del Rito pubblicati 11 Genajo 1839, titolo I. articolo I, IV e V; titolo III articolo II, per cui l'atto di abdicazione in favore del Grande Oriente de Francia fatto dal f □ Marconis non essendo stato contrassegnato dal Grand Cancelliere del Rito come è prescritto dall'articolo IV titolo I, e dall'articolo 26 titolo III che esige la controssegnatura del Cancelliere sotto pena di nullità, quell'atto è nullo e come non avvenuto.

Visto che il procedere dell'Ill □ f □ Marconis non è legale, per cui egli non può cedere il Rito che non gli appartiene ma che gli fu solamente affidato come un sacro deposito conservativo e che dirimpetto dell'Ordine tale atto è nulla giacché tende allo scioglimento della Potenza Suprema del Rito di Memfi: Considerando che la dimissione d'un titolare, d'un funzionante non può sciogliere quel corpo che gli ha affidata la dignità.

Visto che in Francia si è sciolto il Tempio Mistico il Santuario di Memfi il Sovrano Consiglio generale unitamente ai tre Consigli inferiori 93 92 91 grado, per il fatto dell'abdicazione del Grand'Ierofante.

Visto Che la Gran Loggia Provinciale dell'Ordine di Memfi costituita alla valle de Marsiglia si e sollevata e ad unanimità protesto contro un tale atto, il Grand'Oriente d'Egitto in forza dei poteri conferitigli colla'patente No III convocava tutti i Patriarchi 95 esistente in Egitto (creati tali dallo stesso f □ Marconis) in seduta di Santuario ed e solo nel 1867 che si riunirono, e che in forza della legale e regolare patente No III fondarono il primo Santuario di Memfi in Egitto, a surrogazione de Parigi.

Essendo, l'Egitto il possessore della sola ed unica Patente di tal grado e di tale autorità che legalmente e regolarmente abbia rilasciato il Grand'Ierofante, il F □ Giacomo Stefano Marconis di Potenza Suprema amministrativa e governativa dell'Ordine di Memfi, quasi a presagio di quanto egli stesso stava per fare, acciocché il Rito avesse n'Egitto sua antica culla, cio che le circostanze dei tempi forse gli impedivano potere piu a lungo avere en Parigi, cioè la sede generale dell'Ordine.

All'elezione per la fondazione del Santuario venne eletto a Gran Maestro dell'Ordine Sua Altezza il Principe Halim Pascia figlio del Gran Mohamet-Aly.

La prima cura del Santuario fu di costituire Logge, Capitoli ecc.
L'entusiasmo che suscito in Egitto la fondazione del Santuario di Memfi e facile a comprendersi, quando in poche settimane i suoi adepti ascendeva a piu centinaia.

Il Grand'Oriente d'Egitto, qual Potenza Suprema dell'Ordine prospero fino al 1868. In quell'anno i gelosi del progresso della Potenza Massonica egiziana e nemici personali del suo Gran Maestro insinuarono alle orecchie dell'ex Kedive e del suo governo dei sinistri scopi del Principe e dell'Ordine, e riuscirono a farlo esiliare dell'Egitto. Tosto partito il Gran Maestro, l'Ordine ne senti una scossa terribile.

Le Logge, ed i Consigli cessarono di lavorare; il Santuario lavorare clandestinamente con un limitatissimo di Patriarchi, che assieme all'Il □ Patriarca e Sub □ Mago 96 il Marchese Giuseppe de Beauregard, il quale funzionava da Gran Maestro aggiunto per mandato avuto dal Gran Maestro stesso, conservano il Rito per alcun tempo ancora.

Nel 1869 fu prudenza di porlo anco una volta in sonno perche aveva destato non pochi sospetti al governo civile.

Il Rito, dalla sua fondazione nel 1798 – 99 al 1869 doveva soccombere piu e piu volte, e come novella Fenice, altre tante volte risorgere col suo proprio elemento. Nel 1872 fummo chiamati a far parte del Rito di Memfi, che da un mese circa cominciava a dar segni di nuova vita, e il 21 Novembre di quell'anno il Grand'Oriente d'Egitto riuniva tutti i suoi. Patriarchi in seduta di Santuario, ed il 21 dicembre ci nominava a Suo Gran Maestro provvisorio in surrogazione di Sua Altezza il Principe Halim. Avendo noi ottenuta la formole autorizzazione da Sua Altezza Ismail Kedive d'Egitto di riaprire i lavori del Grand'Oriente d'Egitto, autorizzazione che ci fu accordata come una manifestazione della Sua Sovrana fiducia ed amicizia che sempre si degno concederci. Noi prendendo le redini del potere governativo ed amministrativo dell'Ordine ci avvidimo del grave e del difficile carico che ci assumevamo. L'Ordine era ritornato al Caos, bisognava di nuovo fondarlo, organizzarlo e consolidarlo.

Noi noti ne facciamo carico al nostro predecessore, giacchè Egli non aveva avuto il tempo di costituirlo; nè tampoco il tempo di disporre le cose in modo che il suo Gran

Maestro aggiunto lo potesse fare, perche ben pochi giorni ebbe il piacere di trovarsi coi suoi fratelli, essendo stato esiliato pochi giorni dopo la sua nomina ed investitura alla Grati Maestria dell'Ordine.

Poco dopo il Santuario più non esisteva, e quasi direi che non ha mai veramente esistito se non che in titoli Autentici che gli davano il potere e la facoltà di costituirsi tale, giacchè, quasi appena nato, s'è posto, come i suoi avi, a dormire di bel nuovo fino al 21 Novembre 1872. Dal 21 Novembre 72 al 20 Dicembre furono semplici sedute preparatorie. Dal 21 Dicembre al 20 Marzo abbiamo potuto veramente fondare l'Ordine e riorganizzarlo. Al 21 Marzo 1873 venivamo ad unanimità definitivamente eletto e proclamato Gran Maestro del Santuario di Memfi, Grand'Oriente Nazionale di Egitto, ed investito di quella dignità che fu fino al 20 Dicembre 1872 occupata dall' Illmo. Fratello Sua Altezza il Principe Halim.

Tosto che ebbimo preso possesso definitivo della nostra carica, e delle sue inerenti prerogative ci dedicammo con tutte le nostre forze sì fisiche che morali a ben consolidare la Potenza Massonica d'Egitto la quale fu definitivamente proclamata fondata il 21 Marzo 1873.

Il 19 Aprile dello stesso anno, l'Ordine venne più che mai consolidato dal protettorato dell'augusto Sovrano di questa storica terra. L'Augusto Ismail aderì ad accordare il suo potente protettorato promettendo la piena adesione allo sviluppo dei nostri pacifici lavori, purché l'ordine non si occupasse di politica ostile al progresso dell'Egitto. Noi abbiamo impegnata la nostra parola d'onore che mai e poi mai ci saremmo occupati di politica senza essere dal capo dello Stato invitati; e che se mai un dì, l'Ordine, o i Membri che lo compongono fossero invitati a coadiuvare le mire del Capo dello Stato e del suo governo, ciò avrebbero fatto purché tali mire tendessero al bene del popolo ed al progresso dell'Egitto. L'Augusto Sovrano che precedeva di un Secolo il suo popolo, ben comprese il nostro linguaggio e se ne dichiarò soddisfatto. Così si stabilì l'accordo fra l'Egitto Massonico ed il Regnante dell'Egitto Civile.

Nel contempo che noi, assistito dai Patriarchi Grandi Conservatori dell'Ordine, ci dedicavamo alla riorganizzazione del Rito, il nostro Augusto Protettore ci invitava di unirci a Lui, onde appianare la via e le difficoltà che vi si frapponevano alla fondazione della Giudiziaria in Egitto Noi per l'Ordine, e col suo consenso, abbiamo accettato il grave e difficile incarico, ma onorevole sott'ogni rapporto.

E al grand'Oriente Nazionale, che l'Egitto in grandissima parte deve il risultato ottenuto dalla fondazione dell'Istituzione dei Tribunali della Riforma che a noi però costò oltre avventimila Lire. Tuttavia lottando contro ogni sorta di difficoltà per ben quasi due anni. Dobbiamo per iscarico di coscienza dire, che abbiamo avuto a collaboratori i più eruditi Massoni della nostra Potenza, senza i quali non avremmo riuscito nell'impresa.

Il nostro procedere, ed il risultato ottenuto, fu altamente che nel ringraziarci volle apprezzato dall'Augusto Sovrano, anco accordarci la Sua Sovrana Protezione. Ed è al Sovrano appoggio che il Grand'Oriente d'Egitto deve il suo sviluppo, giacchè, senza l'adesione del Khedive, per la sua fondazione, e senza il suo protettorato, l'Ordine sarebbe stato tormentato dalle lotte religiose, e dalla persecuzione del governo civile; mentrechè, sotto il patronato dello stesso Khedive, i Più eminenti personaggi si iniziarono o si affiliarono al nostro venerato Rito.

Gli stessi Capi dell' Islamismo, moralmente hanno data man forte per fare scomparire i pregiudizii del popolo egizio; ed alcuni di loro chiesero ed ottennero d'essere iniziati. Il 27 Giugno 1873 il Supremo Consiglio dell'Ordine ci accordava pieni ed illimitati poteri accompagnati da un voto unanime di fiducia, il 15 Agosto l'Assemblea Costituente approvava e confermava la decisione del Sup. Cons.

Il 1 Novembre dello stesso anno fummo elevati al 96 grado; e l'11 Gennaio 1874 siamo stati per un voto unanime autorizzati di assumere Noi, il titolo di Grand'Ierofante in surrogazione del dimesso Grand'Ierofante Giacomo Stefano Marconi.

Appena ottenuto la Suprema Dignità del Rito il nostro primo pensiero fu di elevare sei Patriarchi 95 grado al grado di Sublime Magi 96, e con essi loro riedificare tosto il crollato Tempio Mistico. Il Tempio Mistico fu riedificato nel seno del Gran Collegio dei Riti da Noi anteriormente fondato per la completa indipendenza e libertà Dogmatica di ogni Rito.

L'8 Maggio 1876 con nostro decreto No. 77 bis abbiamo nuovamente riorganizzato il Grand'Oriente e l'abbiamo costituito a Dieta Confederativa della Massoneria Egiziana. Abbiamo fondata la Gran Loggia Simbolica sotto il titolo di Gran Loggia Nazionale d'Egitto, e proclamata libera ed indipendente da qualunque altro Corpo sia per Dogma, che per amministrazione Abbiamo rimessi tutti i poteri, sia amministrativi, che Dogmatici ai Sup. Consigli, Scozzese e Memfitico, dichiara ndoli e proclamandoli liberi ed indipendenti l' uno dall' altro da governarsi ciascuno, a norma dei loro Statuti organici solamente uniti dal legame fraterno, alla Dieta Confederativa della Massoneria della Valle del Nilo.

Nel Settembre 1877 abbiamo decretato il trasferimento della sede della Gran Loggia Nazionale in Cairo; e il 5 Maggio 1878 Essa teneva la sua prima seduta quì. Il 28 Maggio 1879 la Gran Loggia Nazionale d'Egitto si staccò dalla Dieta e si proclamò Sovrana libera e del tutto indipendente dalla Dieta federale. Il Grand'Oriente Nazionale d'Egitto Sup. Consiglio dei Patriarchi Grandi Conservatori dell'Ordine, ritornato tale in forza del nostro Decreto 8 Maggio, un Concordato venne stipulato colla Gran Loggia

Nazionale per mezzo del quale vengono stabiliti i reciproci riguardi e doveri. (Vedi Concordato). Nel 1880 abbiamo posto in sonno il Santuario, e noi abbiamo deciso di limitare i lavori al Tempio Mistico lavorando assieme ai nostri Sublimi Magi pel mantenimento dell'Ordine e del Rito.

Con nostro decreto del 17 Aprile 1881 abbiamo trasferito la sede del Santuario all'Oriente del Cairo; e col decreto 27 dello stesso mese abbiamo rilasciata al F. F.F. Oddi la Patente di Costituzione del Santuario dei Patriarchi Grandi Conservatori ed Amministratori dell'Ordine sotto il titolo distintivo di Grand'Oriente Nazionale d'Egitto Santuario di Memfi con Facoltà di unirsi a Sei altri Patriarchi quà esistenti. Con nostro decreto N. 164 del 20 Luglio 1881 abbiamo traslocato la sede del Tempio Mistico e della Dieta Confederativa in Cairo. Negli anni 1881-82 la Dieta federativa fu chiamata a rendere i più grandi e segnalati servizi all'Egitto.

Negli avvenimenti che desolavano il paese nel 1882 e che fecero inorridire il Mondo, la Massoneria, per mezzo dei suoi singoli Membri, prendeva la parte la più attiva nelle facende dello Stato e servi di consigliera all'Illustre ed Augusto fratello Teufich Kedive

d'Egitto; ed al momento estremo del pericolo per la Dinastia di Mohamet-Aly Noi ed il Gran Maestro della Grande Loggia Nazionale l'Illust. F. Raffael Borg, con una forza di mille uomini ci siamo trovati sul luogo del pericolo, (nel Giardino d'Ismailia) onde difendere e proteggere la vita del nostro fratello Teufich. Qui non dobbiamo tracciare la storia di quei fatti, altrove cio faremo a suo tempo; basta per ora che sappiate che anco in coteste circostanze abbiamo dovuto spendere del nostro oltre a 3383 Lire Egiz, e non essendo stati autorizzati dalla Dieta a fare tale spesa, e ben giusto che la dobbiamo sopportare noi solamente.



Al 31 Maggio 1875 gia eravamo creditori di Lire egiziane 5623 (vedi Bollettino ufficiale fascicolo 45-48 Agosto e Settembre 1876).

Il 25 Maggio 1879 eravamo creditori di 6892 lire egiziane.

La fondazione dell'Ordine Massonico in questa Valle a noi costò 11 anni d'inquietudini, di stenti, di privazioni d'ogni genere, e di patimenti i più crudeli.

Ora che abbiamo tracciato alla meglio il sunto Storico, vi diciamo, che malgrado tutta la nostra buona volontà, ed i grandi sacrifici da, noi sopportati; e la nostra salute infievolita dalle fatiche di tanti anni di continuo lavoro e di patimenti, non possiamo più a lungo adempiere ai gravi obblighi che porta seco tale Dignità; e crediamo essere indispensabile che, per l'interesse del Rito e dell'Ordine in generale, tale Autorità Suprema passi in altre mani più delle nostre abili per condurre la nostra Missione alla meta che l'è prefissa.

Considerando eziandio che noi, coprendo anche la carica di Sovrano Gran Commendatore del Rito Scozzese Antico ed Accettato, non potremo malgrado nostro occuparci con tutta quella, indefessa attività voluta che i due Riti richiegono, e che bene ponderando, troviamo incoerente, e per conseguenza incompatibile che i due poteri di riti diversi stiano piu lungo tempo in nostra mano, abbiamo deciso di abdicare.

Il nostro Ill. e diletto fratello Ferdinando Francesco Oddi, Sublime Mago 96, che da 10 anni occupa La carica di Gran Cancelliere dell'Ordine e del Rito, e che da due anni circa venne da noi nominato Gran Maestro del Santuario, ha sempre goduto tutta la nostra fiducia. Siccome ha ,ompre dato prove di abnegazione, lavorando con noi alla ristaurazione e fondazione del Rito in questa Valle, ed in ogni tempo ha manifestato una grande devozione al Rito; visto che i suoi lumi hanno grandemente contribuito a

fondare, consolidare e riorganizzare l'Ordine; e sono la migliore garanzia dell'avvenire del nostro antico e venerato Rito;
Abbiamo decretato e decretiamo :

ARTICOLO PRIMO

Abbiamo abdicato e col Presente abdiciamo al Grand'Ierofantato in favore dell'Ill. F.Ferdinando Oddi di cui ne Viene da noi regolarmente e legalmente investito innanzi ai Sub. Magi 96, ed ai Patriarchi 95 Grandi Cons. dell'Ordine.
Rimettiamo a Lui tutti i documenti in appoggio onde li deponga, dopo averne preso cognizione negli archivi del Tempio Mistico tosto che sarà da Lui riaperto.
Al novello Grand'Ierofante saranno da noi pure consegnate le Patenti, Brevi Diploma in bianco di proprietà del Rito, come pure il nostro Timbro e Sigillo assieme alla nostra, Patente di Grand'Ierofante.

Per gli archivi se ne farà uno spoglio per ciò che riguarda il Rito, e gli saranno pure. Gli eonsegneremo eziandio le pietre litografiche dei brevi e diplomi unitamente al materiale di pertinenza al Santuario Grand'Oriente d'Egitto.
Il novello Grand'Ierofante nella sua qualità ci riconoscerà regolarmente e legalmente il nostro credito che avanziamo dall'Ordine.

ARTICOLO SECONDO

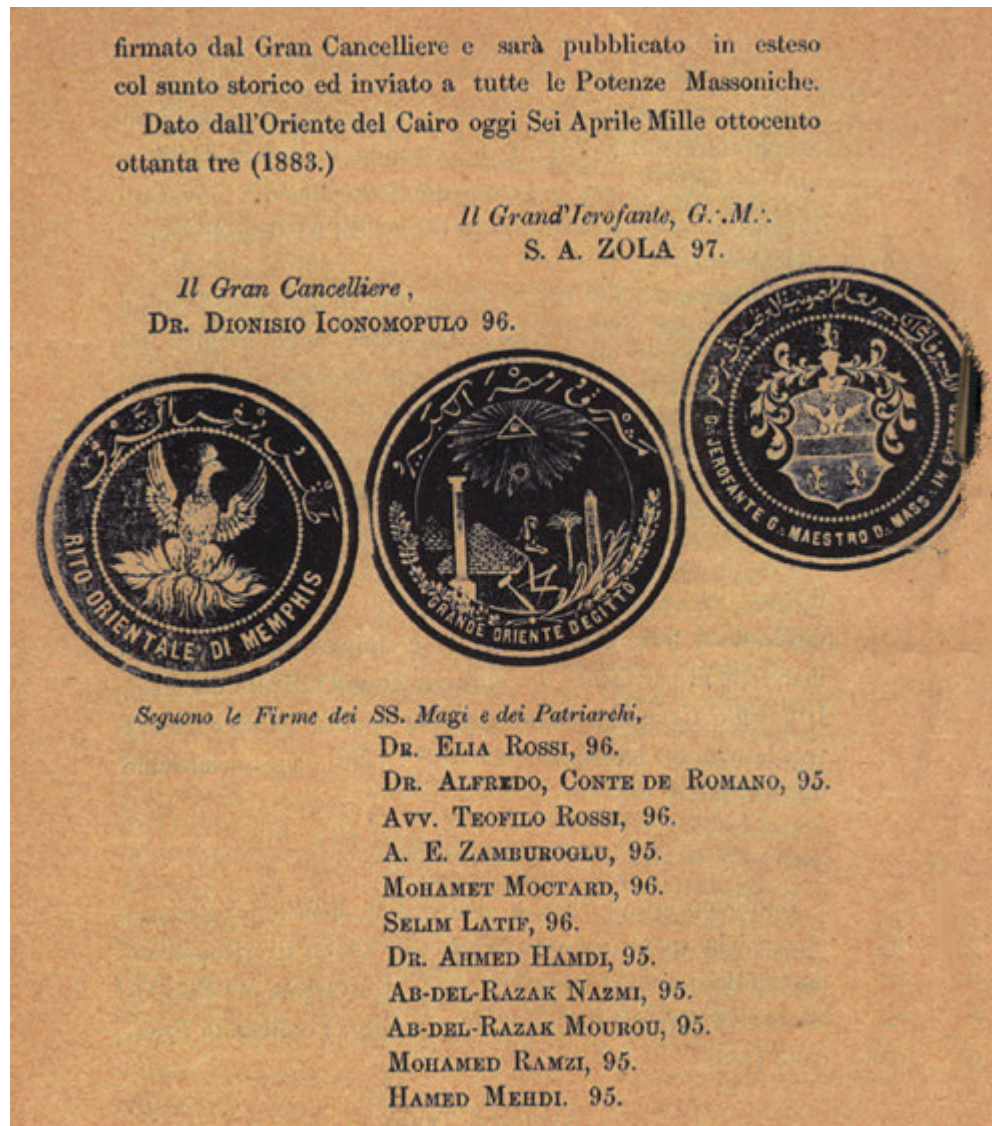
Invitiamo tutta l'Alleanza dell'Ordine, e tutte le, Potenze Massoniche sparse superficie del Globo di riconoscere da oggi in poi qual Grand'Ierofante Universale del Rito di Memfi l'Il e diletto fratello Ferdinando Francesco Oddi.

ARTICULO TERZO

Il presente decreto viene da noi stesso eseguito in forza dell'Articolo quarto degli Statuti organici del Rito e contrafirmato dal Gran Cancelliere e sera pubblicato in esteso col sunto storico ed invitato a tutte le Potense Massoniche.
Dato dall'Oriente del Cairo oggi Sei Aprile Mille ottocento ottanta tre (1883.)

Il Grand'Ierofante, G.M.
S.A. ZOLA 97.
Il Gran Cancelliere,
Dr. Dionisio Iconomopulo 96.

Seguono le Firme dei SS. Magi e dei Patriarchi,
Dr. Elia Rossi, 96.
Dr. Alfreso, Conte de Romano, 95.
Avv. Teofilo Rossi, 96.
A. E. Zamburoglu, 95.
Mohamet Moctard, 96.
Selim Latif, 96.
Dr. Ahmed Hamdi, 95.
Ab-Del-Razak Nazmi, 95.
Ab-Del-Razk Mourou, 95.
Mohamed Ramzi, 95.



A. G. D. G. A. D. U.

Ad ottemperare alle disposizioni del Decreto dell'otto Maggio mille ottocento settanta sei emanato dall'autorità dell'Ill. e Pot. Gran Jerofante Gran Maestro del Grand'Oriente d'Egitto Supremo Consiglio dei Potentissimi Patriarchi Grandi Conservatori del Rito di Memfi e, per attuare le decisioni reiteratamente discusse ed adottate dalla, Serenissima Gran Loggia Nazionale d'Egitto;

Allo scopo di mantenere ora e sempre ferma inalterabile e duratura l'unione fraterna che regolar deve la vita ed i rapporti delle due Potenze Massoniche chiamate a reggere, per sistemi diversi, i destini della Massoneria nella Valle del Nilo;

Onde il progresso dei rispettivi Riti sia egualmente assicurato e ciò senza minimamente ledere i diritti che le Potenze confederate potranno acquistarsi all'estero;

Onde dare la prova la più patente della loro deferenza verso le Potenze omogenee e dello stesso Rito colle quali trovansi in relazioni di corrispondenza, di amicitia e di alleanza;

Il Serenissimo Grand'Oriente d'Egitto Supremo Consiglio Memfitico d'una parte e La Serenissima Gran Loggia Nazionale d'Egitto del Rito degli Antichi Liberi ed Accettati Muratori dall'altra e

Per esse Potenze i Capi Supremi delle medesime a loro nome, nelle loro qualità atnali, e per i loro legittimi successori, accordans di formulare, stabilire ed accettare, come per le presenti hanno formulato, stabilito ed accettato il seguente:

CONCORDATO

ARTICOLO PRIMO - Il Serenissimo Grand'Oriente d'Egitto, Sul. Cons. dei PP. PP. GG. Cons. del Rito di Memfi e la Serenissima Gran L. Naz. d'Egitto al Rito degli Ant. Lib. ed Acc. MM. sono tra loro considerate riconosciute e di chiarat POTENZE MASSONICHE indipendenti e Sovrane.

ARTICOLO SECONDO - La Ser. Gr. L. N. d'Egitto è l'unica Suprema Autorità Simbolica, tanto pel Domma che per l'amministrazione; essa governa e governerà tutte le Loggie Simboliche regolari che attualmente esistono o che potessero in avvenire sorgere nella Valle del Nilo; ad essa esclusivamente appartengono i gradi di Apprendista, di Compagno e di Maestro.

ARTICOLO TERZO - Il Grand'Ierofante Capo Supremo del Rito di Memfi, qui presente e contraente, visto che il Serenissimo Grand'Oriente d'Egitto Sup. Cons. de PP. PP. GG. CC. aveva già ceduto in favore della Ser. Gr. L. Naz. ogni suo diritto sui tre primi gradi Simbolici per l'Egitto, desiderando egli pure maggiormente contribuire al consolidamento e progresso della G. L. Naz. suddetta, dichiara per sè e per i suoi legittimi successori di rinunciare, come per le presenti ha rinunciato e rinuncia, al suo diritto inerente d'iniziare profani al simbolismo e ciò per la sola Valle del Nilo, cioè per l'Egitto e dipendenze.

ARTICOLO QUARTO - La Serenissima Gran Loggia Nazionale d'Egitto onde provare la sua immensa gratitudine verso l'Ill. F. S. A. Zola, suo fondatore e primo Gran Maestro, visto che il medesima occupa ad vitam la sublime carica di Gran Jerofante pel Rito di Memfi, accorda a Lui personalmente, vita sua durante, il diritto di chiederle e di ottenere, ogni qual volta a Lui piacesse, l'immediata iniziazione al Simbolismo di qualunque profano munito d'un suo rescritto a tal nopo. I profani proposti dal Gran Jerofante S. A. Zola non saranno sottoposti alle formalità, d'inchiesta e di votazione; le Logge ove saranno iniziati potranno accettarli o meno quali membri attivi. All'avvenimento d'un altro Gran Jerofante la prerogativa che la Gran Loggia accorda oggi all'Ill. e Pot. F. S. A. Zola cesserebbe de facto e de jure e l'articolo terzo rientrerebbe in pieno vigore.

ARTICOLO QUINTO - Qualunque dignitario del Grande Oriente d'Egitto Sup. Cons. di Memfi, cui piacesse di visitare sia la Gran Loggia sia le Logge Simboliche, vi sarà fraternamente accolto coi medesimi onori retribuiti alle corrispondenti cariche Simboliche ma codesti onori non gli accorderanno alcun diritto o prerogativa, nè riguardo al domma ne riguardo all'amministrazione; i membri del Grand'Oriente Sup. Cons. di Memfi, non dignitari saranno fraternamente accolti quali Passati Maestri.

ARTICOLO SESTO - Una perfetta reciprocità di fraterni riguardi sarà scrupolosamente osservata dal Grand'Oriente Sup. Con. di Memfi in tutte le Logge

Simboliche che avrebbe all'estero, non che in tutto quelle cerimonie e feste accessibili ai tre primi gradi.

ARTICOLO SETTIMO -Il presente Concordato firmato dall'Ill. e Pot. Gran Jerofante e Gran Cancelliere d'una parte e dai dignitari della Gran Loggia Nazionale dall'altra, viene definitivamente accettato in tutte le sue parti delle due Potenze contraenti.

ARTICOLO OTTAVO - Il presente è stato esteso in doppio originale ; ciascuna delle Potenze contraenti ne ritenne uno per i propri archivi, incaricandosi eziandio della pubblicazione ufficiale del medesimo.

Proposto, letto, esteso ed approvato nella sessione annuale della Ser. Gran Log. Naz. d'Egitto il di XXV del mese di Maggio nell'anno 1879.

**Per il Grand'Oriente d'Egitto Sup. Cons. dei Patriarchi
Grandi Conser. del Rito di Memfi,
Il Gran Maestro Grand Jerofante
S.A. ZOLA. 97.**

**Il Gran Cancelliere
F. F. ODDI 96**

**Per la Log. Naz. d'Egitto
Per il G. M. Dr. D. ICONOMOPULO G. M. Aggiunto
RAPH: BORG 2do. G. M. Aggiunto
ff. di G. Secr. LUIGI ZAJA**

Noi F. F. ODDI 97. Gran M. della Luce, Grand'Ierofante Universale dei Rito di Memfi, innalzato a questa carica, per l'abdicazione dell'Ill. e Pot. F. S. A. Zola e pel consenso degl'Ill. e Pot. Sublimi Magi 96 GG. Patriarchi Conservatori dell'Ordine 95 ;
Allo scopo di riorganizzare sopra solide basi l'Antico e Venerato Rito Egiziano di Memfi.

In forza dei poteri di cui siamo rivestiti, secondo le disposizioni degli Statuti generali; ed inteso il parere dei componenti il Tempio Mistico Universale;
Abbiamo decretato e decretiamo:

Articolo 1 Confermiamo nella sua carica di Gran Cancelliere del Rito il nostro Illustre e benemerito F. Dr. D. Iconomopulo, 96.

Articolo 2 Innalziamo alla carica di Gran Maestro del Santuario del Grand'Oriente d'Egitto e sue dipendenze I'Ill. F. Dr. Elia Rossi Bey 96, cui accordiamo Patente di Costituzione in unione agl'Ill. GG. Patriarchi Conservatori i cui nomi gli vennero indicati; la quale Gran Maestria comprese tutte le dignità del Santuario avra una durata d'anni cinque, la quale trascorsa i Membri di quel Corpo potranno passare alla libera elezione dei loro Dignitari.

Articolo 3 L'Ill. e Pot. S. A. Zola 97 ex Grand Ierofante e nostro ben amato predecessore, è da noi proclamato Gran Ierofante Onorario ad vitam in ricognizione di quanto fece e patì per l'Ordine in generale e per l'Egitto in particolare.

Articolo 4 Le presenti nostre decisioni in un coll'Abdicazione ed il Sunto Storico dell'Ill fe Pot. ex-Grand'Ierofante saranno per istampa pubblicate e comunicate a tutti i Capi dell'Obbedienza ed a tutta l'Alleanza Massonica d'ogni Rito e giuridizione sparsa sui due emisferi.

Articolo 5 L'esecuzione del presente Decreto viene da noi affidata al nostro Ill. Gran Cancelliere.

Dato dal Tempio Mistico, del Grand'Oriente di Cairo il giorno Chemlil del mese Paofi dell'Anno di Vera Luce 000,000,000. 6 Aprile 1883.

**Il Grand' Ierofante G. M.
F. F. ODDI 97**

**Gran Cancelliere
D. ICONOMOPULO 96**

APPENDIX No III

Translation from the Italian, of the Letter and Charter from Egypt granting to Palermo full powers and jurisdiction over the Memphis Rite in Italy.

A□ G□ D□ S□ A□ D□ M□

(To the Glory of the Sublime Architect of the World)

GRAND ORIENTE OF EGYPT

Sup: Gen: Coun: of PP: G: Conservators ad vitam of the Masonic Order of Memphis
for Egypt and its Dependencies.
S. V. F.

Vo.472 Vol. II

Secretariat General, Orient of Alexandria 26th, Epaphi, A.V.L. 000,000,000

To the Illustrious and Puissant Brothers:
Gaetano La Loggia, Giuseppe Colosi and Pietro Tondu.

ORIENT OF PALERMO

With immense satisfaction I have the high honour to enclose, herewith, Constitutive Letters Patent of the Ancient and Revered Rite of Memphis enabling you to found, when and as you may think fit, Workshops in all the degrees.

So great a privilege for the whole kingdom of Italy is granted only to the Valley of Palermo.

In the last line of the annexed Letters Patent you will affix your signatures, one as Gr^o M^o, another as Gr^o Secretary and the third as Gr^o Keeper of the Seals.

You will, I am sure, accept so fine an attestation of the Brotherly feeling of this Gr^o Or^o towards you all.

I sized so fine an opportunity to give you the embrace of Brotherhood.

By Mandate of the Gr^o Hierophant
RAFFAELLE SCARROZA, 33^o 95^o

Supplementary Gr^o Secretary.

CERTIFIED

A true copy agreeing with the original.

EDWARD ROUL , 33^o 95^o

Gr: Secretary

Charter enclosed , 1876

CONSTITTIVE LETTERS PATENT
A^o G^o D^o S^o A^o D^o M^o



Grand Orient of Egypt

To all Regular Masons spread over the two Hemispheres
S□ V□ C□ P□ F□

In the name of the Grand Hierophant, Grand Master, Supreme Head of the III□GG□PP□of the 95□Degree, GG□CC□ad vitam of the Masonic Order of Memphis (Oriental Rite).

We Grand Hierophant, Sublime Mr□ of Light, in virtue of the Statutes of the Masonic Order of Memphis, declare that we have constituted and do constitute, by these present Letters Patent, the Sovereign Administrative General Council of the Order for Italy at the Valley of Palermo, granting to it full power to constitute and correspond with, the Lodges, Chapters, Areopagi, Senates, Concistories and Councils of the Valleys of Italy, to deal with all applications which may be addressed to it by the Sanctuary of Memphis, and this for the duration of 5 years, according to the statutes of the Masonic Order of Memphis, for that which regards each Member, with orders to comply as regards the rest with ordinances of the said Statutes, approving all its acts up to the present day.

Given from the Valley of Alexandria, Egypt, 26th, day of Epaphi, in the year of V□ L□ (true light) 000,000,000.

(Signed) For S. A. Zola,
Grand Hierophant,
De Beauregard, 33□ 95□
Supplementary Grand Master of the Sanctuary.
F.F.Degli Oddi, 33□ 95□
Grand Chancellor.

APPENDIX No IV

Declaration stated by French Correspondent to have been made in 1896, by Ex-Grand Hierophant S. A. Zola regarding the title of Gr□ Hierophant usurped by Bro□ Pessina of Naples□

(Translation from the French Version)

Mr. Zola, Ex Universal Grand Hierophant of the Oriental Rite of Memphis, hereby declares that in 1874/5 he created Messrs. Gaetano La Loggia, 33□ (Grand Master of the Masonic Secession at Palermo); Enrico Parisi, 33□; Giovanni Lucifero, 33□; Pietro Tondu, 33□; Giuseppe Colosi, 33□; Salavatore Sottile, 33□; and others, Patriarchs 95□ Of the Rite of Memphis. Later these same persons were raised by the Gr□; Hierophant to the dignity of Sublime Magi, 96□; with power to constitute in Italy the authority of the Rite and to confer degrees up to the 95th.

Mr. Pessina, if really a Mason and of the Rite of Memphis, is not and cannot be other than a simple affiliated member of the body founded by the above mentioned persons.

And who pray! Nominated him Hierophant? He alone knows! For, in the Rite o Memphis, there can be but one Grand Hierophant, who at present is my successor, Prof. Ferninando Francesco Oddi.

APPENDIX N° V

FRANCE - V□ Ill□ Bro□ Jean Bricaud furnishes the following Notes: (Translation)

"In France Memphis was dormant; only Mizraim continued with its 90 degrees. In 1901 – 1902 Mizraim in its turn, became dormant and its members, for the most part, passed over to the Supreme Council of the Scottish Rite. A few, like Papus and Teder, remained independent.

"In 1908, June, 8th, they brought about a Masonic Spiritualist Convention in Paris under the Hon. Presidency of John Yarker and the effective Presidency of PApus and Theodore Reuss, Grand Master of the Sov□ Sanct. of Germany.

The Convention was organized by Bro□Teder, the substitute in France of V□ Ill□ Bro□ John Yarker.

"On June 9th, 1908, the Convention unanimously decided to constitute, in Paris, a Supreme Grand Council and Grand Orient of the Ancient and Primitive Rite of Masonry for France and its Dependencies; to accept from the Sovereign Sanctuary and Grand Orient of Berlin the Constitutive Patent, and to establish a Central Bureau under the title of Secrerariat de la Federation Maconnique Spiritualiste Universelle.

(Extract from the Report of the Convention)

"The Constitutive Patent of a Supreme Grand General Council for France was signed by the Sov. Sanct. Of Berlin on June 24th, 1908, for the United Rites of Memphis and Mizraim.

"Such is the origin of the revival of the Rite in France, after making the following passage: Marconis transmitted the Rite from France to North America; the latter transmitted it to England (John Yarker); England transmitted it to Germany (Theodor Reuss) and Germany brought it back to France in 1908 (Papu-Teder).

"During the War (1914) the Rite became disorganised.

Papus died in 1916 (25th October), Teder succeeding him as GR□ M□; but he died, in his turn, in Spetember, 1918, transmitting to me (Jean Bricaud) his powers. But the Rite was Dormant. In 1919 I notified Th. Reuss of the situation in France and of my wish to revive the Rite with members that remained. Th. Reuss issued to me, on September 10th, 1919, a Patent dated from Bale, where he was then residing, conferring on me full powers to constitute a Sovr. Sanct. of the Rite in France; and, on the other hand, the Grand Council of Confederated Rites of Scotland delivered to me, on September 30th, 1919, a Patent authorising me to establish, in France, all the

Rites of the Grand Council (Scottish Rite, Memphis and Mizraim, Mystic Shrine, Royal Order of Scotland, etc.)

"Such, my V^o Ill^o Bro^o is the history of the Rite in France since its re-establishment in 1908.

"Switzerland._ In 1920, in agreement with Reuss, I had transmitted my powers of Secretariat de la Federation Mac^o Spiritualist to Hilfiker for the establishment, at Zurich, of an International Masonic Federation, which came to nothing owing to the Thomson affair and to the American Masonic Federation, as you know."

APPENDIX No VI

THE IRREGULAR BODY IN SPAIN

Spain - A V^o Ill^o Bro^o of France furnishes the following Notes.

" On February 15th, 1887, a Grand Council General for Spain, was founded and "reconnu constitutivement" by Bro^o Pessina of Naples, with a Charter dated January 10th, 1889.

"The First Grand Master was Manuel Gimino Y Catalan, (25/10, 1887 – 25/10 1890);

"The Second was Marquis di Santa Maria, (25/10, 1890 to 8/10 1893);

"The Third was Ferninando Lozano y Montes, (8/10, 1893 to 30/3 1894.)

"The Fourth was Isidoro Villarino del Villar, (30/3, 1894 to?). I have not the date of his death for the moment.

"Under the Grand Mastership of Villarino del Villar the Sovereign Sanctuary became the Rite National Espagnol Souv^o Gran^o Con^o Iberique, which is dormant since 1913 / 14."

Note : We present an interesting memorandum from this spurious body to the Regular Body in New York. By the present document we can see the deep deviation that this branch had in Spain and the strong political influence of that group.

It is also interesting to notice the beginning of the attempt to confuse the Rites of Memphis with that of the Rite of Misraim.

We cannot therefore accept this body that existed in Spain at this time as a regular Masonic body of the Ancient and Primitive Rite.

I have decided to publish it so you can draw your our conclusions on the spread of the so-called Memphis-Misraim organizations and groups.

We do not recognize and do not understand how can two Rites so different one from the other can be agglomerated in one.

Fraternally

Rui Alexandre Gabirro

**MEMORANDUM
OF THE
SOBERANO GRAN CONSEJO GENERAL IBERICO
TO THE
UNIVERSAL MASONRY
MADRID (ESPANA) 1893**

Ad Universi Terrarum Orbis Summi Architecti Gloriam
Ancient and Primitive Oriental Rite
Of
Memphis and Mizraim

To all Points of the Triangle with, due respect to the Order, Peace, Tolerance, Truth.
To all Masonic Powers and Craft the Surface of the Earth and Especially of the Sov□
Sanct□ 33°,95° Deg□ A□ and P□ Rite of Memphis
Continent of America

We are now in possession of the communication of the Sanctuary of the Ancient and Primitive Rite of Memphis 33°95° for the jurisdiction of the American Territory, dated March 16, 1893, within which communication we are threatened to forsake said territory, they so justly occupy since 1863.

With all the sentiments and perceptions on our part, we cannot very well accede to the solicitations, referred to in the above mentioned communication, since, if it be true, that this Grand Body exists on the continent of America since thirty years, and hols full pledged jurisdiction over the Rite of Memphis 95°, then it is clear that this Soberana Gran Consejo General Iberico practices an other distinct Rite, with distinct organizations, and other views in its object, as may be distinguished by its proceedings, regime, administration, and denominations, for since our pretender and accuser solely conducts and governs the Rite of Memphis 95°; we do govern the Oriental Reformed Rite of Memphis and Mizraim; or more properly speaking: that we do govern neither the Rite of Memphis, nor of Mizraim but the Oriental Reformed-Rite of Memphis and Mizraim, wherein the 91° and 97° have been converted to the 33°so commonly known.

It is for this reason, that our Consulting and Judiciary Committee taking in consideration the international and universal Masonic Rites, has adopted a decision and formed an opinion, that we are justified in occupying the American territory non-occupied as yet by the Rite we do exercise.

In fact it is a universal precept that each and every Masonic power is in the right to govern by its statutes all bodies established within the confines of its jurisdiction, on any territory not occupied by any other power of the same Rite.

Thus, it is rational, that each and every power, governing a certain Rite in a recognized territorial jurisdiction is sovereign and independent from others throughout the extension of its territory, save with due respect to all general laws of Masonry and fundamental Statutes of the Rite.

Discontinuance to enunciate the denomination of the various powers; suffice it to convince our reader of the differences in the rite by the evidence contained in the seals thereof, as the one bears the inscription: Sovereign Sanctuary 33°, 92° Ancient and Primitive Rite of Memphis Continent of America, while the other, the one we govern: Soberano Gran Consejo General Iberico of the Ancient and Primitive Oriental Rite of Memphis and Mizraim 33° 90° 96°.

And if this be not sufficient proof to convince the reader, we refer the same to the Supplement No I of the Lybic Chain April 1st, 18 85, p7,8, wherein appeared the Charter of Craft regulating its situations, issued by the Grand Hierofante of the Rite of Memphis granted in Paris by the powerful Br□ S.E. Marconis de Negre 97°□ whereas our Charter or Masonic Craft was issued by the Grand Hierophante of the Reformed Orienta Rite of Memphis and Mizraim, granted in Naple by the Powerful Br□ J. B. Pessina, 33°,91°, 97°.

Consequently it results, that the Sovereign Sanctuary of Memphis, with its higher jurisdiction in America, equal to that of Rumania and Egypt, constitutes a confederation , with which we have always been on terms and relations of extreme amity, but nevertheless forms no part of the confederation of the Rite we do exercise.

Furthermore the Supreme Sanctuary of America seems to undervalue and hold in little esteem the Symbolism, while we on the other hand concede and lay great stress on the first three degrees of Masonry, as we consider the capitular and philosophic degrees, as generally understood, not representing any more than pure personal ambition, or incense loftiness.

It is for this and various other reasons, that we have clearly demonstrated our right to occupy the territory of America and deem our actions in this respect fully justified as there is no omnipotence or omnisovereignness attached to Masonic Rights, and since the rank and most ancient precepts of ritualistic Masonry is of more valor to us, than to them.

It is scarcely comprehensible, that Universal, which mainly involves the sentimental of individual right, should have no possible redemption for an institution, wherein should flagrate the sentiment of justice, and that Universal Masonry should have omitted the idea of justice is beyond belief.

We as a social entity, have admitted, recognized, and sheltered other social entities, desirous to live with us, we have admitted them, for we are aware of the fact, and know that every society must originate from some voluntary act, and coordinate with individual freedom, must have a certain well determined aim in view, in order to be recognized as a subject of righteousness and as a lawful person.

The fundamental law of social relations prohibits us to permeate or force in into the aims of individual persons, unless it be of his own free will and accord, neither are we to violate the right of his own autonomy, or use the same for void purposes, for such is likewise the fundamental right of each and every lawful society, which as every lawful person, enjoys the prerogatives of choosing its collective aims, of determining its functions, of designing and contriving the volition efforts and confidence of its members, of liberally disposing of its means, and simultaneously not violate the individual freedom of the social conditions, to be declare and sanctioned as unique right.

Therefore since we have occupied the American territory, whereon our Rite has never a priori been exercised, and when men of different races and various nationalities have of their free will and accord chosen the Gran Consejo General Iberico, in order to aid the common cause of Masonry, how dare ye surmise and pretend that we have violated the Masonic precept, or restrained the individual liberty, thereby invoking rights, which apparently are true errors and monstrous legal and literary defaults.

Nay, we cannot yield, the work we have accomplished to a body of different distinct Rite, notwithstanding the fact that we doubt we doubt whether the same body whose presage is contested to us, will ever desire it.

Subsequent to thirty years of hard labor this Sovereign Sanctuary of Memphis has succeeded in constituting nine bodies while on the other hand we have constituted eighteen bodies within a period of six months.

Furthermore, they have always considered us abject, and never did find it worth while to respect us according to the forms of good education, they contempered our company instead of exchanging with us representatives, as they have done with the Grand Lodge of Cuba and not until then that we have succeeded in constituting within a period of six months twice the result of their labor during 360 months, that they consider us a body of the same Rite, presenting us with their official bulletin; prior to that they have not conferred the favour upon us of nominating us as honourable members; while now they demand of us that of which they never possessed any knowledge, nor were able to construe.

This is a graceful interpretation of their precepts, and an admirable theory of Territory Invasion.

Let us examine this question from reasonable standpoint of view:

We did not travel to East of North America with mere prurience of invading said territory, but we have pursued, and sought to attain a certain aim, which we may well consider political, oral and essentially just.

Omitting the primaries temporarily, we find that the latter have for their fundamental basis, the petition of diverse juridical entities and great number of Masons while we

on our part cannot very well omit the precept which states: "Man does not live so isolated, but in constant communication with his fellow beings", since it is therefrom, that originates the laws governing the conditions demanding The Right, the same being true within the orbit of individual activity or social action- consequently, when as the right, realized through conscientious and free activity, is a medium absolutely necessary for the accomplishment of the natural aims in social life; how then are we to leave and permit the conditions of this right unaccomplished? When the same be correspondingly demanded of us in the same conscientious and free manner.

Are we to impose by means of compulsion a Masonic body, that manifest free will to work under our auspices to the auspices and jurisdiction of another distinct Rite?

The invasion of the territory, non-occupied as yet by the Ancient Reformed Oriental Rite of Memphis and Mizraim is a case of prompt resolution, not decided by a judge, but by those who have authoritatively constituted the law, and we have well interpreted the dispositions of Universal Convention and Congress in regard to this main point, for it is a well known fact, that the faculty of law creation is augmented by the interpretation of diverse cases, such as justly demand that the respective law be accurately known. It was within this sense and for this reason, that the Roman jurist maintained, that the office of interpretation of laws pertains to the art of Legislature.

"Eorum vanam subtilitatem tam risimus quam corrigendam esse censuimus. Si enim in praesenti leges eondere soli imperatori concessum est et leges interpretari solo dignum imperio essi oportet. Quis legume oenigmata solvere et omnibus aperiri idoneus esse videbitur nisi is cuasi legislatorem esse coucessum est? Explosis itaque his rideulosis ambiguitatis tam conditor quam enterpres legume solus imperator juste existimabitur."

We thus interpret these precepts and invade the North America Territory without any possibility of co-action, thought it behoves us to exercise this right in a definite and determined manner.

Are we to omit the accomplishment of good for the sake of good, which is per se a moral precept, and perform the same in order to obtain some other good, which is another precept of right?

Nay, we shall not solely grant and admit them under our auspices, defend and protect them, but we are resolved and quite well disposed to proceed onward and onward and truly and lawfully fulfil the arbitration through which we are linked, notwithstanding the accusations made against us, and in spite of those pretending and attempting with their lawless attacks on us to injure us.

Since we are not solely induced by the aforesaid reasons and causes, but it is the sublime sentiment of patriotism that prevails upon us at this solemn moment.

The exertion on the part of the United States of North America with a tendency to annex our provinces in America, especially Cuba is evidently a well-known fact.

The propaganda of annexation on this great island is quite perceptible, and the Soberano Gran Consejo General Iberico, does and always has pretended to protect all

bodies soliciting its aid, bestowing upon them heat, life and force, and thus neutralizing the efforts on the part of the enemies of the integrity of the fatherland, and we thus hope, that our Masonic power will in due time grow to be so great as to restore the political balance in such a manner that will without blood-shedding save us from the disgrace of seeing the unique possession of our powerful and eminent colony in America totally destroyed.

While it is obvious, that our fatherland possesses sufficient life and vigor of mind, not to consent to any disgrace of the kind; it is for Cuba to mediate and reflect upon, that fatherland for fatherland is of more value, for it was the first populace in the world from the sixth till the sixteenth Century, equal to Greece through Epopee, Italy, through Art, France through philosophy, it is this fatherland that had maintained a Leonidas in Pelago, an Aquiles in Cid; that commenced with Numanic and ended with Zaragoza; it is this our native country that traversed the fiery seas of America, and to which this new continent owes its civilization, culture, and in its immense superiority its language.

We are the people of Fuero Juzgo, whose assemblies in the forest were contemporaneous with the Forum Romano, whose celebrated courts in Leon existed sixty seven years prior to the first English Parliament in London, whose navy pierced with its keel the deepest seas, and traced all cost; who have produced the first sages and heroes in the world, a Lepante glorious through victory, a Trafalger grand through the grandeur of his defense; who conquered a Carlo Magno and a Napoleon, there is no shadow, that would throw even a film on our glory except the nefarious Bonfires of the Inquisition, resting on thousands of men, the genius, Gloria and dignity of our fatherland; although this grandest, noblest and most generous fatherland on earth, must not be confounded with the errors, blunders, of our imprudent inconsiderate regents.

The Soberano Santuario de Memphis 95° has invaded the whole continent of America and could therefore constitute Lodges in Cuba. Apropos, this island, considered from a political standpoint of view forms a part of Spain, has the Soberano Santuario de Memphis invaded our territory, by establishing bodies under its obedience. Cuba and Porto Rico geographically considered pertain to the American territory, have we invaded the jurisdiction of the Soberano Santuario de Memphis by establishing on both islands lodges under our obedience.

Has the Soberano Santuario de Memphis 90°, 95° established on the continent of America by the jurisdiction of Canada, likewise invaded the right of the territory conceded to them?

The right of territorial possession is absurd, for who has the privilege of consecrating as proprietary or sovereign a certain territory to any Masonic body or power?

Does Masonry advanced in its progress above all orders, maintain as an absolute Epiphany the principle of divine right?

A series of men, highly respected in Masonry, but very ignorant in the subject of public right have arrogated and attributed to themselves the power of recognizing Masonic rights and regularities, a regularity they concede to whom it pleases them, or refuse whenever such idea comes uppermost in their minds; dare ye be inquisitive

and ask who has granted them much power? Who was the first regular body, and by whom was it recognized as such? Whiter should the body by right originate, that it may please their Majesty to recognize, regularise, or grant territorial concessions? Such is the spirit of understanding and reason of the members of that gallant potency, such is the disposition of the members of the Masonic science, which they interpret according to their methods.

We are therefore bound to say that Masonry although mainly involving the sentiment of right , lacks the sentiment of justice.

Let us now return to the field of practice, where as an obvious demonstration of the derangement that reigns in what regards the territory invasion, we encounter with Spain, the existence of a Scotch Masonic body, working in the three symbolic degrees , recognized by the Convention of Lausana, two potencies coinciding at the Convention of 1876, viz. : England and France; have invaded the territory occupied by the Independent Grand Lodge of Sevilla, and constituted lodges in a land, the territory of which was granted by above mentioned Convention. Notwithstanding the state of affairs granted in favour of the above said Grand Lodge, France has contracted alliance of amity with another potency, professing the same Rite as the Independent of Spain, recognizing as the unique regular body of Scotch Masonry in Spain the Grand Orient of Spain, while on the other hand, the Grand Lodge of Switzerland the Grand Orient of Greece, and various other Grand Lodges, grant the same recognition to the National Grand Orient of Spain, and the Grand Lodge of the State of New York concede the same to the Grand Orient of Spain with which powers, they simultaneously exchange representatives, without any scrupulosity whatsoever.

On the same continent of America, whereon there exists the most undisturbed and unaffected Order of Masonry, a Masonry, which is the most crankly observer of the doctrines of Fraternity a Masonry gigantic in the eyes of the world through its characteristic works, with a modesty among its conspicuous members equal to none; there on that same continent we do encounter with (not withstanding the tiresome gossip of jurisdiction right), 260 Lodges existing without fear, scrupulosity, without being considered as invaders or vagabonds working under the auspices of the directive bodies of the German Masonry, practising the Rite of York, which is the same Rite practised by the most perfect Masonry.

France has lodges constituted under its obedience throughout the world, so has England, the Grand Orient of Lusitano Unido, Germany, Switzerland, Italy, the Grand Lodge of Missouri, which established the L□ No 520 in Mexico, as well as the Gr□ L□ of United States that has an infinite number of L□ under its obedience on the Dominion of Canada.

England has Lodges in:

GREECE

Limassol, No 2277 (Cypre)

Zante, No 880 (Zante)

TURQUIE

Constantinople, Nos 687, 819,891, 1041

Ephes, No 978.

Smirna, 806, 896, 952, 1014, 1015, 1340.
Corfu, 447.

EGYPT

Alexandria, No 1157
Cairo, No 1068, 1105, 1226, 1355.

CHINA

Amoy, No 1781, 1806
Kantton, No 2013
Tienstin, No 1951
Chinkian, No 1433
Foochonz No 1912

JAPAN

Kowe, No 1401
Tokis, No 2015
Yokohama, No 1092, 1263

BUENOS AIRES

No 618 and 1024
Cordoba, No 1740
Rosario de Santa Fe, No 1553

DEMARARA

Jorge Twen, No 247, 385

URUGUAY

Montevideo, No 876

BRAZIL

Phernambuco, No 672
Santa Marta Columbia, No 550
New Granada, No 551

CHILE

Valparaiso, No 1183
New Amsterdam, No 1183

CUBA

Trinidad, No 405

The Grand Orient of Italy has Lodges in:

SYRIA

Alepo- Helbon
Hointab- Henderson
Adama- Luce
Damasco- Siria

Antoquia- Surea
Hons – Union

RUMANIA

Bucharest- Corona Romaniei
Bacan- Sapientia
Mihaleni- Monte Fiore
Focsani- Unirea

EGYPT

Alexandria- Estella de Alexandria
Cairo- El Bien Publico, Nueva
Pompeya- Luz de Oriente y Nilo

SERVIA

Belgrand – Concordia, Labor and Constance

ARGENTINE REPUBLICA

Buenos Aires, Giordano Bruno, Obedience to the Law, Italy, Sette, Colly, Italian Union and Sons of Italy.

URUGUAY

Montevideo, the freedom of thought.

PERU

Lima- Italian Star.

The Grand Orient of France has Lodges in:

SPAIN

Barcelona, The Sages.

GREECE

Corfu, The Phoenix

RUMANIA

Bottuschancy- Hiram
Braila- Phare Hospitalier
Bucharest- Les Sages de Heliopolis
Constanza- L'Etoile de la Dobrudja
Galatz – Disciples de Pithagoras
Jassy- Star of Rumania
Plojesci- La Union
Turn Severin- The Star of Sever

TURKEY

Constantinople- The Star of the Bosphorus, The Progress, Amor, Constantinople.

ASIA

Beyrut- The Liban

EGYPT

Alexandria – The Piramides of Egypt

AMERICA

Mexico- The Human Country

CHILE

Valparaiso – The Pacific Star

ARGENTINE REPUBLIC

Buenos Aires- Los Amigos de los Naufragos

URUGUAY

Montevideo- Lodge and Chapter the Friends of the Country.

SWITZERLAND

Geneva- One Lodge

The Supreme Council of France has Lodge in:

ITALY

No 176, 269, 304

EGYPT

No 191, 290, 295, 296, 29, 298, 300, 303, 305, 306, 307.

HAITI

No 10, 49, 52, 59, 73

HONOLULU

No 124

ST. THOMAS

No 141, 160

SPAIN

Baleares No 158, 222

Puerto Rico No 291

Malaga No 289

Barcelona No 285

Cadiz No 241, 250, 251, 299

Only Spain commits obtrusion, only Spain invades territories, only Spain disowns the right of jurisdiction, when it intends and aspires to elevate the spirit our bodies to convey the spirits of its Philosophy to an undisturbed and unaffected power; a power that has for its main object and scope, eating, drinking, and dancing; according to the expression of one of the noblest and most honourable English Masons, in a document that is in our hands, wherein he says: "The spirit of Masonry is the least elevated. During a whole Century it has existed as a free swift society; a mere society

assembled together, to eat, to drink and to sing." It is evident, that aught of their excess is devoted to charity, but it is also obvious, that universal Masonry, when so comprehended and practiced is fruitless, useless and irrational, unaffected by disgrace egotistic, without ideals, without any scope, and therefore has no right to exist as a lawful entity of true Masonry. Consequently they are a mere civil association founded on mutual protection, and have no right to call themselves Masons, for a Mason denotes, a knight of progress, a protector of the destitute, a saviour of the unfortunates, a defender of every just and sacred cause, to defend the cause of the people against its oppressors, in the political, economical and social order he must be a preacher of its ideas and ransom; an indefatigable preceptor, a martyr at all the times and every cause of redemption, poor for he gives without first covering his necessary expenses, does not reflect on superflux, great only in his thoughts, and deeds, his highest temple being his brain, his noblest monument his heart, his canopy the heaven, his carpet the earth, he is the spirit of the Fraternity, the realization of the dream of Philosophy, and not the sarcasm of the rich who fling to the brother some remnant of their excess; his poverty is a tent in the Temple of righteousness, and reason, for it has been constructed opposite the palace consecrated to the Golden Calf or the God of Mammon. The ideal of this pseudo masonry bought and sold by every one, is a pecuniary one, the ideal of the Masonry, as we do comprehend, is grand and sublime, in vain does envy attempt with his grinding teeth to demonstrate his glory and grandeur, rags with which it intends to cover the mud where in it always rolls. Hark ye! The sublime ideal of Masonry is constantly and gradually reduced to a society of mutual protection, constructors of gaudy temples".

Well then! Ought they not assist and dignify the proletariat and the labourer, the class on which all suspicious and contempts converge? For they have no right, no respect, for they only know to appreciate the iniquity of law, and the injustice of rights, landmarked and annoyed as the most abject being; there is a limit set to the profits of their daily income and labor, there is an obstruction placed in the way of the aspirations, an in umbrance on every path to their affectionate spirit of social imaginations.

Well then! Should we not endeavour to redeem this major part of the people leading a constant life of extreme tolerance, or more properly speaking, one of eternal slavery? Are we not from an economical as well as political stand point of view, bound to remove these difficulties?

Has Masonry already rejected and omitted the sentimental of this infinite desire for justice, this eternal impulse of progress, that we consider as the sole hope and guide of the oppressed ones.

Ay! Is it not North America that has the audacity to argue with so called evident reasoning.

"In vain have we submitted to and labored for the theory of protection, and the result was the accumulation of great capital in the hands of few, and still greater misery among the laborers; we shall now admit Free- Trade, and the result will beyond doubt be the same. WE are thereby induced to form a judgment, for do we not see it as clear as light? Even with the naked eye? Brace up honest labourer, and behold-,

grasp, feel and examine it; for it is the constant tear in the circle, blind folder running in all diverse directions, till whipped by the oppressors into unconsciousness.

There is force in patience, power in courage; Let us at all times teach the path of liberty, let us demonstrate to the world at large the fallacy and deceitful arguments of this economic system. Let us mathematically prove, that the fever does not originate in the chemise; until they will awake from their long lasting sleep and be convinced, that the fundamental cause of our misery consists of that, that for every drop of honey we produce, there are thousands of idlers and vampires to consume it."

And in order to demonstrate these truths we are well aided by the various political parties; is this the way and method to rescue a sinking ship on open sea?

Lo! Four years since the vaults of the National Treasury were menaced with total ruin by the gravity of the gold and silver they guarded, viz. : hundred millions of (pesos). Due to this great accumulation of wealth and revenue was the crisis we were menaced with, for such are the political and economical laws? Verily, verily, I say unto ye, the devil conducts us in the same manner, whether we have much or little. The wise government of Harrison and Blaine conducted with such celerity and promptness, that they succeeded within a period of four years only of wasting 100 millions, and to depart leaving behind them a deficit of 36 millions. Furthermore! Was it not in the United States, the land, the seems to have dissolved all problems of life and of the people, that the members of the Farmer's Alliance besieged and solicited the government to abolish the National Banks? And to establish in different States sub-treasuries with a standard to lend money directly to the people with an interest not exceeding two per cent per annum on all agricultural products in a good condition on all property limited according to the equality of the ground; and loan solicited.

Why do we not endeavour to remedy these defects! We always have and still do pretend, that those who like us come in contact in every day life with all classes who sympathize with the poor and needy ones who feel the palpitation of their hopes behind our vaults; are well aware of the fact that reform in all institutions has become indispensable, an absolute necessity by virtue of propaganda and absolute force, for we are convinced, that through the application of the former we shall never realize the aim, we seek to obtain, and do therefore apply to our fellow men in behalf of humanity, for a remedy necessary to cure the defects of the fatherland, so that it be understood that we do not preach revolution, so indiscreetly proclaimed by the prattlers and outcryers; but on the contrary protect with splendid prestige the idea of revolution for we ought to know, that in this case, we do not have to deal with that class of people, accustomed to think, that all necessities of life may be covered by work, and that all horizons are open to and may be traversed by intelligence; where everything can be fearlessly established, where it never occurs as on this unfortunate earth, that at the bottom of this ruin and destruction leading to the path of revolution there are various interests, persuading us to patiently abide by this new idea, this new creed, this new institution, and see the same adopted by whole human gender.

Since the revolution is guided by the vast experience, by knowledge and by the absolute necessity of the time being, with this parallelism of causes of these rational and reformed, prudent but dreadful politics the aspect of everything varies, the tragic and insolent strife of these institutions, which urge the downfall and dawn of

progress, will promote the generous and liberal battle of the democratic tendencies; all republicans, without fear or peril, will live to realize as the result of the various historical contests, the modern liberty the lawful emancipation, the marvellous product of this country, that constitutes the epic process of mankind, promoting the sacred cause of nationality; for whatever the definite result of these contests may be the right of the people the cause of democracy, the lawful sanctity of the Republic will under all conditions subsist, illuminating with their sovereign splendour, the citizens most active in the national area-; not in the interim of a civil or aggressive diplomacy where some seek to obtain political or social redemption, in the despairing extremes of the revolution as is indispensable at the present time; while others through their eternal predomination over these despotic and dictatorial institutions seek to derive the satisfaction of their egotistic services; but in the febrile activity for the peace of free labor, and solemn protection of the glorious and inviolable Freedom and Right.

This being our earnest desire, for we have perfect reasons to believe that a Republic in Spain will be the peace of Europe, the gag of Sadova, Austerlitz and Sedan, the perspective of the slaughter yards, to be substituted by labor and fertility. It will become the ancient Spain, which from a naval as well as commercial standpoint of view will develop a life on both shores of the Mediterranean and Atlantic, such as there only prevailed and was governed by it long before Venice and England; it will become the blooming industry there where now dwells misery and famine; Cadiz will become equal to Southampton, Barcelona equal to Liverpool, Madrid equal to Paris. Portugal will be inclined and restored to Spain by the attraction of its light and prosperity, the production without tariff, the consume without tax, the circulation without impediment, the workshop without proletariates, riches without prejudice, freedom of thought, freedom of speech, law without deception, force without any existing army, fraternity without Cain, Cuba, Porto Rico, and Filjrinas will have equal rights and obligations like Cataluna or Galicia; there will be work for all, instruction for every one, and the scaffold for none.

Finally our sublime ideal will become the tangible.

A republic in Spain denotes: Honesty as the administrator, Truth, as the governor, Liberty as the regent, on the horizon the intellectual light of truth, a promise for all a menace for evil.

Spain become the giant known as Right, which from its immense Baricades known as Pirinei will bring the oppressed ones on the path of righteousness. For not only does the political and economical situation compel and oblige us to eject the political strife sustained by the profane world, but the sublime social problem as well as the labor question do now preeminently solicit our most earnest attention, for it is our candor not to be held responsible in the future, when the time comes to render account for the bequest and legacy, confided to us by our ancestors. It is a social problem, that can be best solved by means of due justice, in case we do desire to see the sentence pronounced by the leader of the liberal-party in England realized wherein he says:

The reconciliation is refused to us, and a demand will call on us such as can only be demonstrated by those whose hands are constantly covered with blood, which will hereafter divulge our disgrace to the world at large, but the rupture of the oppressors will prevail on the balance of eternal justice to the crimes of those oppressed.

We are of the opinion, that the labourer should enjoy the same prerogatives, that he has the same right to cultivate his mind, his intellect, to live where there is plenty of fresh air and sufficient light, that he be permitted to properly look after and take care of his wife, children and household in general; that those injured during work are fully entitled to due indemnity, that those who are totally disabled should be protected, as well taken care of.

It is also just and imperative, that minors should not be admittance into the work shop, so that their source of life may not be prematurely fatigued- ; that the hours of labor should be reduced, and shortened; that the residence of his family, if he has any, be at certain distance from the factory wherein he works; that they be instructed. That schools be established where they could learn to master the art they exercise, that proper steps should be taken to attain perfect hygiene, thorough cleanliness, in the workshop and sound sanitary measures in their dwelling places; that hospitals be established for the treatment and care of those rendered invalid through work as there are for those injured during the war.

There occur almost on every day life certain questions between capital and labor, frequently giving rise to a series of tumult, disturbing more or less the peace of the society, retarding the product of riches, and aggravating in general the condition of misery of the laborers, on whom they very often impose too hard and stubborn sacrifices.

These awful strikes, a certain form of war, are subsisting with full knowledge of the government, in spite of the tribunal and existing laws; by which they are unjustly punished; why should these judges of force not be replaced by those of justice? Why should there not be established assemblies consisting of capitalists and laborers, as well as a Labor Exchange?

On the other hand we fully appreciate how much the solution of these problems would be facilitated, were we able to elevate by degrees the proletariat to the position of proprietor. In order to attain this aim, it is desirable and imperative, that his rent be reduced, redeemable in parts, that National estates should be made free, and that public be confided to and placed in the hands of an essential well constituted association. For we do well know, how inefficient these measures will be, unless the inexhaustible fountain of credit be opened unto them, all obstacles removed.

Moreover we desire a thorough reform of the emission and discount banking houses, this may be an insolent reform, but just for it is no more than right, that the profits derived by the above named institutions, should under all circumstances and conditions, become a privilege granted in favour and to the advantage of the producer and not the banker. Considering the fact, that property from an individual as well as social stand point of view, ever was and always will be subordinate to the great interests of mankind, we deem it proper to counterbluff and resist the crescent inequality of richness, that the laws of lease and house renting be ameliorated, that fiscal measures be taken to increase the census of the owners of plantations and real estate; that we favour the generalization of the system of mortmain of capital, the inalienation of property, through simultaneous payment of interest and capital; that great homage; increased tribute be imposed upon the transfer of gratis title, that

penal fines be abolished, for it leads to social inequality, for we do well know who has to sustain and suffer the rigor of these punishments.

Hark ye! This is not the work of a day or even a year; but the successive evolution of times, for these reforms are to take effect in proportion of the necessities of the people.

Such is the object and aim we seek to obtain through our labor notwithstanding that we are accused of not executing our precepts; if so, what then is the ideal of Masonry?

Nay! Masonry is not a society without any proper physiognomy, without any well determined object in view, incoherent and confused, as falsely represented by all organized bodies in general: Masonry is that sublime capability of expansion which approximates men from all latitudes without any insidious distinction, which overtakes the extreme progress of science, the latest wonders of industry the last scintillation of art a manifest offer and dedication to the non productive populace, that form the world into a real cosmopolitan, into a perpetual fraternity; wherein there is serene life; a dream in every space, for the distance is the separation, an ideal, the eternal martyr, a salvation and redemption, the work; deity for it gives us peace. Masonry is everything, for it contains everything from the mysterious cell; the point of origin of idea to the irresistible expansion, the progress of the people; from the aspiration that confounds the zones, and amalgamates the diverse races, to the one wherein the spirits identify one another and hemispheres are annihilated.

Masonry is the earth without a limit the man without hatred, the admiration without envy, the right without distinction, the sentiment without passion, the progress without victim, and deity without idolatry.

It is for this reason , that we intend to float above the vaults of our temple, not the colours of different nationalities, but the blue sky, the common pavilion of the fraternity, the national colours of the people, hoisted by the mysterious and divine hand of the Grand Architect of the Universe to float from Genesis to Apocalipsis above the earth, our beloved Mother, the irrenounsable country of man, the cradle and grave of mankind.

The actual civilization of the presentis distinguished and characterized by the importance of the propagation of these ideas.

We who reason, that Masonry is the religion of the oppressed ones; the religion of those who hope to be redeemed and saved from the political, social, and economical slavery; we who have hoisted this banner, impulsed by the expansive force of the idea, right, and justice, will travel wherever the individual or collective will, our thoughts, our vocation, (for virtue possesses a vocation greater, more imperative than the power of richness) will conduct us, where our main aid will be solicited.

Hark ye! Who command and govern everything at this moment, but live without any ideal.

Human discipline, so much necessary for the progress as well as for the order of society, has undergone a radical change, and altered its basis and criterion.

The discipline of force, that should otherwise produce humble and faithful flocks, produces more or less rebels, and still worse, rebels with stubborn inconsiderate ideas of rebellion, who may be bent as a flexible junk before the expansive impulse of these ideas.

Hark ye! who consider us a humble and poor.

The origin of the modern civilization may be referred to and compared with the establishment of Christianity.

How was Christianity founded?

The origin of the Christianity among paganism and the propagation of its principles throughout all spheres of life was inconsiderate, and in conspicuous. Its priests and soothsayers, presided with the conspirators of political and military life of the empire, and on the altar of victory were consecrated the laurels of the fatherlands.

There was not the minutest particle existence of the Roman, that would not have been carried off by the influence of paganism and the same emperor, the omnipotent Cesar adorned himself with the pontifical tunic and received his highest authority through the ministers of the religion.

That religious creed was not a mere mode of worship; but a philosophic system of thinking, of comprehending the world, the explanation of nature, a national mode of life involving a magnificent esthetic, a splendour of artistic beauty.

The heathen religion through the word of its humble preachers made the most potent machine sink to the earth, and the new word of love and justice, traversing so many obstacles illuminated and enlightened the human conscience.

The religious reform, which produced freedom of conscience, freedom of thought the English and French revolution of the last century which produce the suppression of slavery, the annihilation of feudalism, the repeated triumphs of the new gospel of democratic doctrines are power full reasons inviting the main attention of the grandees.

Ye, who have procured fame through wealth hark the sound of the trumpet declaring that war is gradually dying out:

Know that it would be satisfactory for us to behold the laurels of our banner disappear forever, and our blood spotted weapons tarnished by the dust of the battle field, no matter how horrid that imagination may appear, we are resolved to keep up this combat; for those who are chiefly interested, do not solve this problem, for if they could act accordingly the order would not be necessarily be divided into two groups, one of which would be the conquered.

The cause of the division and disharmony, that reigns in the order is a tremendous equivocation, and a enormous error.

Our first task is to abolish this error, and cause the same to vanish forever.

This error consists of that we suppose, that there exist antagonistic interests, and the equivocation in supposing, that the interests of one are essentially and radically the rivals of those of the other.

The creation of this fantastic antagonism of interests and ideas, gives rise to the antagonism of passion, the antagonism of race, rendering the cosmopolitan spirit of Masonry impossible, giving rise to certain animosities between Masons of distinct profane nationalities.

An antagonism, which impulses them to commit great errors, an antagonism for which the ones as well as the others are responsible.

Our order has but one object in view, the common interest of justice, love and human fraternity.

Only ignorance, blindness and hatred will prevent you from confessing, the same.

It is not necessary to inquire which part is legitimate or justifiable; it is this constant useless investigation, that aggregates our misery in common.

For our part, we do, as well seen, contest with full enthusiasm and vigor all errors and injustice, with a virility that signifies the supreme possession of ourselves, the perfect dominion and control of our passions, and evidently demonstrate though our calmness, the grandeur of justice that glitters on our banner the empire of our aspirations and virtues.

For this various reasons that we have herein exposed, and in order to avoid the anomalies that we have marked out, it is advisable and imperative, that an international Masonic Congress should take place, that all bodies of all rites on the globe be convened in order to dictate a Code of international laws and general statutes, which should essentially govern the distinct diverse powers; so that the autonomy of one or the other may be not be attacked or restrained.

As long as the idea will not be realized, Masonry will remain a mere chaos, and the relations of life a true problem (enigma)

May the grace of the S□A□ of the U□ be the all:
Madrid, April 8, 1893.

The Deputy Grand Master, Enrique Vera Gonzales

The Grand Orator, M. de Estado, Juan G. F. Carvajal

The Grand Marshal, Ramon Villaron y Arenas

The Grand Treasures, Ulpiano Gomez Perez

The Grand Chamberlain, Antonio T. Moncasi

The Grand Herald, Manuel N. D'Bocha

The Grand Secretary, Isidro Villarin del Villar

The Grand Chancellor, Emilio J.M. Nogues

V° B°

The Sovereign General Grand Master, E. P. de G. Marques V. de Santa Marta

Correspondence may be addressed to Espana
Secretaria General del Gran Consejo Iberico, D. Isidro Villarino Luzon

4 Duplicado, Madrid.

Masonic Bodies or individuals considering it worth while to admit or contest our reasoning may kindly apply to – Spain, Grand Secretary of the Grand Consejo Iberico, D. Isidro Villarino Luzon, 4 Duplicado, Madrid.

APPENDIX No VII

Roumania - The Following Notes have been supplied by V□ I□ Bro□ I. T. Ullic. (Lt.Col.)...(Translated from the French.)

1805/6 – Prince Constantin Maruzi of Moldavia, R.W.M. of the Lodge of JAssy, (Scottish Rite, under the Obedience of Italy), on the occasion of a visit to Constantinople received also initiation into the Rite of Memphis with all the members of his suite.

1807- On his return to his own country he founded a Memphis Lodge at Jassy under the Obedience of Constantinople We posses the original banner.

1808- General Cicianof, as Russian Governor, who was at Jassy with his troops of occupation, ordered the closure of Masonic Lodges in Moldavia and, consequently, that of Memphis.

1811- Marquis Visternic Tardeche Roset Rossnovani reopened the Memphis Lodge.

1825- Another Lodge was founded in Bucharest.

1865- In consequence of the destruction by fire of the Steana Dunarei Lodge, part of its members were affiliated to the Memphis Lodge.

1880- The Grand National Lodge of Roumania was founded. A part of these (sic) members had affiliated themselves, but the Memphis Lodge of Bucharest and Jassy remained isolated, owing to their being under the Obedience of Italy.

1882- Ill^o Bro^o Com^o Constantin Morain obtained authorisation from Italy for the two Memphis Lodges to be attached to the National Grand Lodge of Roumania . A separate section of the Memphis Rites was then formed.

1892- Ill^o Bro^o Com^o Constantin Morain was appointed Grand Hierophant (for Roumania) and decorated, at the same time, with the Grand Star of Sirius, by the Sov. Sanct^o of Italy. (We posses all the correspondence).

1911- Ill^o Bro^o Com^o Gr^o Master, Gr^o Hierophant Constantin Morain 33^o 90^o 97^o Being, on account of his age (77 years), tired of Masonic activity, decided to split up the National Grand Lodge of Roumania into two sections, reserving for himself the post of Sovereign Pontiff in our country. Consequently:

“(a) by the unanimous votes of the Supr^o Council^o 33^o; Ill^o Bro^o Gheorge Bibescu was elected Grand Master for the Scottish, French, Royal Arch and Swedenborg Rites, in the National Grand Lodge of Roumania:

(b) by the unanimous votes of the Roumanian Sover^o Sanct^o of Memphis, Lt. Col. I. T. Ulic 33^o 90^o 96^o was elected Grand Hierophant 97^o In the National Grand Lodge of Roumania. (I posses a diploma in which it is mentioned that I am his Masonic heir in the Rite of Memphis. I have all the correspondences, all the archives, all the jewels, all the ornaments, all the treasures of the Rites of Memphis in our country.)

The Rite of Memphis was in full activity up to the 15th August, 1916, when all the Lodges in our country were closed, owing to the great world events which occurred.

After the war only the Scottish Rite Lodges were reopened, whereas those of Memphis are still closed.”

(Signed) The Ex. Gr^o Hierophant
(In Romania)
Lt. Col. I.T. Ulic.

APPENDIX No VIII

Extracts from “THE KNEPH”, a Quarterly Masonic Journal, started in 1880 as the Organ of the Ancient and Primitive Rite in the United Kingdom.

EXTRACT - 1 FEBRUARY, 1884

Page 109- Romania.

Masonry in Romania consists of the following sections:

- 1- The Grand Lodge National- constituted September 8/20th, 1881.
- 2- The Sovereign Sanctuary of the Rites of Memphis and Mizraim- constituted June 12/24th 1881.
- 3- The Supreme Grand Council of the Ancient and Accepted Scottish Rite- constituted September 8/20th, 1881.
- 4- The Grand Chapter of Royal Arch Masons- constituted November 8th, 1882.
- 5- The Grand Lodge and Temple of the Swedenborgian Rite- constituted March 10/22, 1883.

It will be noted, therefore, that there are five distinct Masonic powers existing in Romania- each of which I have been elected and installed Grand Master, or Grand Commander, as the case may be.

With regard of the Supreme Rite of Memphis, that order was introduced into Roumania in 1760 under another name and in a Lodge of twenty-five degrees, called "L'Etoile Danubienne", (Star of the Danube) which afterwards, in 1839, adopted the full Rite of Memphis with ninety-six degrees, and was publicly constituted in 1849 by Ill^o Bro^o Marconis and Moutet, which constitution exists up to the present day as the basis of the Sovereign Sanctuary of Romania. Among the Masons who had supported and belonged to this Rite were my uncle, C.D. Moriou, my father, M. Moriou, and the great Roumanian litterateur, L. Hildade Radulesco; also, Georgas Filipesco, Constantines Crescano, Bure, and many other distinguished characters of 1848, whose Masonic charters and diplomas, having been found during the revolutions of that period in the possession of Ill^o Bro^o L. H. Radulesco, were burnt by the Russians, who then occupied the territory. My father, under dread of arrest, destroyed his diplomas, etc., as did many others during that disastrous and terrible time.

In 1857, after Romania was restored to liberty of action, the Grand Lodge of Romania was organised; and in 1861, Brother Marconis, in his Rameau d'Or, page 34, makes mention of this Supreme Body. In 1865 our Grand Lodge was burnt by order of Prince Couza, who was opposed to us and, dreading the Masons, commanded all their acts to be burnt: nothing, therefore, was preserved but or traditions which we have carefully cherished. From 1873 to 1877, I assisted by comrades, re-established several Masonic Bodies, and again revived the Mother Lodge L'Etoile Danubienne - (C. Moriou, in Canadian Craftsman).

(In reprinting this interesting letter, we would point out that the 25 degrees introduced into Romania in 1760 could only be one of the forerunners of the Rite of Memphis - probably the Rite of Perfection - as Egyptian Masonry was not organized until 1798 by Bounaparte and the French army. Other particulars of the above we can confirm, and on turning to our own "History", page 16, we find it stated in 1864, that the Brother's Georgas Filipesco and Constantine Crescano had been rewarded with the Alidee. - Editor).

EXTRACT - 2

MAY, 1884

Pages 124-126 (AMERICA AND CANADA)

During the last few months our Members have received various communications from the Masonic Brethren – Judge Parrish, W.B Lord, Darius Wilson. These circular letters are altogether so contradictory and misleading in themselves to uniformed Masons that, much as we object to give publicity to these American scandals, we feel compelled to place before our readers a series of explanations which may remove from their minds the cloud of doubt which these documents must necessarily raise as to – who is who! This explanation we will give in a series of short paragraphs, treating all the difficulties as they arise.

Although several minor charters were issued to America in 1856 which were transferred to Bro□ Seymour, yet the first authority for a Sovereign Sanctuary 95 degrees was issued to Henry J. Seymour, 33-96 by J.E. Marconis, 33-97 and the Grand Orient of France in 1862 It is however, allowed that a charter was originally issued to a Br□ Bernard, whom the Rite refused to accept, cancelled. Seymour received into the 33-95 a Mason of the name Calvin C. Burt, who was expelled from the Craft for dishonourable conduct, and accordingly he stood expelled from all degrees of our Rite. Meantime the Grand Orient of France issued a Concordat regulating all the degrees of our Rite with 33 degrees of the A.A. Rite, and acting upon this Seymour and his Sovereign Sanctuary arranged to reduce the degrees to 33 by eliminated the more useless names where no ceremony was attached. It is clear that in law Seymour could only sell or give what he had received, and the reductions is valid on no one who chooses to repudiate it. In such case, where the reduction is objected to, it is only necessary to recall the eliminated names; besides which all the American patents issued to this and other countries were on the old form of 95 degrees down to 1872, and even after that date.

The expelled Calvin C. Burt then declared himself Grand Master of the Rite of 95 Degrees, and went on receiving members into it and, as was always alleged, applied the fees for doing so to his own use. In point of fact, his Masonic standing in the United States was at no time other than of Masonic imposture. It is fair to add, however, that Burt asserts that he obtained re-admittance to the Craft and had his expulsion cancelled. This may or may not be so, and it is very little consequence, for he stood expelled in our Rite, and had made himself the leader of a spurious body, which was looked upon everywhere as an imposture and a swindle, and tending to bring disgrace upon the genuine bodies of our Ancient and Primitive Rite.

While all this was occurring the genuine Sovereign Sanctuary of America became dissatisfied with the conduct of Harry J. Seymour, and the Grand officers determined to purchase him out at a cost of 3.000 dollars. Seymour took the dollars, resigned his office to the Sovereign Sanctuary of America, with all patents, charters, rituals, documents and privileges whatsoever, and notified the same to the world. Upon this the Sov. Sanctuary of America elected as its Grand Master an honourable and high-minded gentleman, Professor Alexander B. Mott, 33 – 96, who yet holds the office of Grand Master by re-election. It follows from this that there is only one legitimate body of our Rite in America, namely – that presided over by Bro□ Mott; all others are

spurious, and we have no excuse for holding relations with them. Anything contrary to this which may reach our members is Yankee bunkum and humbug.

The next step in this farce was as follows. The spurious Egyptian Rite of Memphis, presided over by Calvin C. Burt, became dissatisfied with their chief, and he (Burt) agreed to sell out to Darius Wilson for 1.000 dollars. A small hole and corner meeting, the circular of Bro□ Lord informs us, was held of a few members who were favourable to Darius Wilson - about eight we believe - who were said to represent 506 chapters, and 10.319, members, which was probably a mathematical calculation of what they might expect to get before the world came to an end. But a remainder of the prospective ten thousand members refused to agree to Darius Wilson's purchase of the Rite, and elected Judge Parrish as their Grand Master. Thus there came into existence two spurious branches of our Rite; besides which Calvin C. Burt continued to confer degrees. This led to a judicial tribunal in which Wilson expelled Burt, and it was found:

1. The said Burt is a liar.
2. The said Burt is a swindler.
3. The said Burt is a counterfeiter.

Against Wilson himself the following charges are made: (we do not, of course, vouch for all of them, and if not true, we render him a favour in informing him of them.)

1. His order is confined to a few hundred members of the 95 degrees, with whom he divided the fees for admission.
2. He is running the Rite as a private speculation out of which he can make a living.
3. That he is not a lawfully qualified medical practitioner.

The Grand Lodge of Massachusetts formally endorsed the assertion, that Wilson is running the Rite to make money, and expelled him from the Craft. It was an excess of zeal on part of Massachusetts, and has led Wilson into conferring the Craft degrees, wherever such intolerant Grand Lodges exist. We need only say that whilst every brother will admit that Wilson had a right to recoup himself fir his outlay of 1.000 dollars, yet any brother in this country who attempted to run a Masonic system in the lines upon which this is done, would be deservedly treated as a Masonic swindler.

The next irregularity arose in CANADA. Grand Master Mott believing that Canada was included in his charter, established a Grand Mystic Temple 32-94 in that dominion, upon which our Sovereign Sanctuary gave them a Mizraim Charter. Canada, dissatisfied with holding from the United States, instead of waiting for a charter declared themselves independent, and elected Bro□ Geo. C.

Longley, 33-95 as G. M. of a Sovereign Sanctuary and, as Darius Wilson had also established a Sovereign Sanctuary in Canada the two united in a fraternal manner as one body. Meantime G. M. Longley had chartered Bro□ W. B. Lord, of the United States, as G. M. of Mizraim, in opposition to G. M. Mott, who also claimed to confer Mizraim in virtue of being an honorary member of our own body.

But these complications were not yet and end. Seymour had a Mizraim patent, obtained in 1862, which he sold to Darius Wilson, as a genuine charter. Seymour could however, give Wilson no powers in our Rite, for he had none to give, he had sold and handed over every power to G. M. Mott. We know, however, that a 30-90 degrees charter had been stolen from Mott and handed by Seymour to Wilson. Of course such a stolen charter could carry with it not validity, and was at best only a council charter (30 degrees). Bro[□] Lord, in his circular of January 21st, 1884, says, that our own Grand Examiner General (meaning Ill[□] Bro[□] Campbell), after due search says, that if Seymour had a document it was a forgery. But that is altogether a mistake. Seymour was over in England in 1872, and informed the writer of this personally that he had exchanged with Donald Campbell a Mizraim for a Memphis certificate; moreover, in 1873, Bro[□] Donald Campbell at a personal interview told the writer that he held Mizraim powers from Whyte Melville, and had a 90 degrees certificate to Harry J. Seymour. The facts remains, however, that Seymour made no use of his Mizraim power and allowed Bro[□] Lord to occupy the ground without protest. But we ought to have all the facts of the case as regards Seymour and Wilson, before drawing any inference as to the respective validity of the antagonistic claims of Lord Wilson.

It is to Wilson's credit that he proposed a union with Mott's body, but the terms were such that Mott refused compliance, and that we think in justice to himself. But it might be possible for Dr. Mott and Judge Parrish to unite their forces. Lord might join either with Mott or Wilson, probably the former. Is there no man of influence amongst these several bodies that will strive to bring about a consummation so devoutly to be wished as union?

There another alternative, for the sake of peace and quietness, as regards Wilson, which is favoured by circumstances. The circumstances are as follows and it would depend upon Wilson himself whether he would accept recognition o such terms:
- We have shown that he is altogether a spurious and irregular member of our Rite, and he seems to have accepted the situation by detaching himself from all its traditions and forming a new Rite, inasmuch as he has compiled an entirely new Egyptian Ritual of 95 degrees, in which every grade is based on the antagonism which existed in old times between the Hyksos and native Egyptians. Might not, therefore, the regular Sovereign Sanctuaries accept it as a third Rite? We understand that a Limerick and Glasgow Brother are prepared to propose and second such proposal, but it could only be accepted subject to some limitations; we could not recognise the whole of his members is true, and it would be necessary to limit our recognition of members of the 95 degrees, to about a dozen Grand Officers of his governing body.

We leave our brethren to think over these ideas. We feel sure that they will agree with us in the desirability of keeping up the standing of our Rite, by admitting none but good and true Masons in their Chapters, and by supporting only the respectable and regular Sovereign Sanctuaries of the Rite.

EXTRACT - 3

Pages 125-6 (Italy, Egypt and the Grand Hierophancy)

Again, once more has arisen another complication, and the reader will see that every one of these difficulties arises from the unprincipled character of individual masons led by vanity, egotism, and love of money and fancied powers. The Sovereign Sanctuary of Great Britain and Ireland, America, Roumania and Italy, combined to elect Guiseppe Garibaldi as S.G.M. of the Confederate Powers, and which the General formally accepted. There existed at the time in Italy a body called the Reformed Egyptian Rite of 33 degree, led by Ill^o Bro^o Pessina, as G.M.; it was a reduction of the Rite of Mizraim of 90 degree, and has never been acknowledged by any Masonic power in the Craft degrees, and moreover bears a bad character with the Grand Orient of Rome. Bro^o Lord's assertion that the Rite of Mizraim dates from 1747, is nonsense, as every one knows it was not created until 1805. Its patrons, the Brothers Bedaride, asserted that the Italians were legitimate only to the 86 degree, and the spurious from that point, and refuse to recognize them; moreover, it has been asserted that Bro^o Pessina has no legitimate authority as successor of the Neapolitan Mizraim body.

However, everywhere Mizraim had been brought into contempt by the grasping avarice of the Bedarides, and we ourselves only practise it, because at the commencement of our Sovereign Sanctuary in 1872, a few of our Members had it from old date. To get over this difficulty, and make a valuable colleague of Italy, we exchanged charters with them and constituted them a legitimate Sovereign Sanctuary of our Rite. As such all the powers hold relations with them at the present time, Except Egypt.

But, Egypt, with whom we have held, and we hope always shall hold, the most amicable relations, refused to concur either in the election of General Garibaldi, with the title of Grand Hierophant, or in the recognition of Bro^o Pessina, on the grounds that since the death of the last Grand Hierophant, J.E. Marconis, the same had appertained to Egypt by transmission through the Marquis De Bauregard, S.A. Zola, and lastly Professor F.F. Oddi. We are inclined to think that this claim is a valid one, provided their patent as a Sovereign Sanctuary is older than that of America (1862), but on this point we think no proof has been offered and it would be very easy for Egypt to make it. At any rate Egypt as a valid and acknowledged conservative power of the Rite, deserves our best support. However, on the death of General Garibaldi, Bro^o Pessina, contrary to the wish of the leading members of the Confederation, who desired to see a worthy successor to Garibaldi, put himself forward for the election as Grand Master of the entire Confederation, and his Grand Secretary issued circulars requesting each Grand Master to vote for Bro^o Pessina. In spite of the objection of the made to this step, (for although Pessina was a good individual member of the Confederation, yet he was considered a very unsuitable man for its head) by the leading and legitimate powers of the Rite, Bro^o Pessina, with the consent of Canada, caused himself to be proclaimed Grand Hierophant of the Rites of Memphis and Mizraim. Upon this, the Grand Masters of Great Britain and Ireland, America and Egypt, whilst maintaining the Treaty of Confederation, issued notices to the various powers of the Rite that they repudiated Bro^o Pessina as Grand Hierophant of the Confederation. In revenge Bro^o Pessina tried unsuccessfully to break up into three parts the Sov. Sanct. of Great Britain and Ireland, and is said with childish egotism to have expelled G.M. Mott from the Confederation, and received W.B. Lord. We can only say that Pessina never had any authority given him by any one either to charter new Sovereign Sanctuaries, break up old ones, or to expel any power from the Confederation, and

that if he has done any such foolish thing it proves that he is, both morally and masonically quite unfit for the post he has taken upon himself. Any powers he may have in our Rite he derives recently from this country.

It is clearly the duty of the respectable bodies of our Rite to keep themselves together, leaving the outsiders, if they will not listen to reason, to fight it out together. Our own Sovereign Sanctuary, with those of America and Roumania, might probably agree to recognize the Egyptian leadership and allow them to possess the Grand Hierophant, letting Canada go her own way.

EXTRACT – 4

NOVEMBER, 1884

Page 160 - EGYPT

Valley of Paris, June 5th, 1866. To Thrice Ill^u And Thrice Enlightened Bro^u Henry J. Seymour, 96, Patriarch Grand Commander of the Masonic Rite of Memphis; Member of the Alidee, decorated with the Star of Sirius, with the Lybic Chain; Grand Commander of the three series of the Order; Grand Master of the Sovereign Sanctuary, and Representative of the Order in the U.S.A.

Thrice Ill^uBro^u- I take pleasure in informing you that we have recently re-established in Egypt, upon a firm basis, the ancient venerated Rite of Memphis. The banner is upheld by vigorous arms who will retrieve the time already lost. We hope that soon their acts will prove that the origin of our Masonry has given birth to all Rites. I also ask you, Thrice Ill^u Bro^u, that you enter into fraternal relations with the Masonic power which has just been installed, and which will be happy to cultivate your friendship. You can obtain today all the Masonic documents which are necessary to propagate the principles of our sublime institution. Nothing which can be useful to you will be denied you. Below is the address to the Grand Chancellor of the Order, to whom you should address yourself, - Monsieur Felix Helouis, Merchant, Alexandria, Egypt.

I desire also to inform you that Bro^u Lucca, Grand Master of the Orient of Italy, and Bro^u Frapolli, Adjunct Grand Master of the same Orient, to whom you have patents, which have been submitted to me, intend to establish a Sovereign Sanctuary, 95, in the Valley of Florence. I shall send documents which I have promised them. This is for your personal edification. I ought also to tell you, Thrice Ill^u Bro^u, that I am going to publish two new Masonic books, The Masonic Tribune, The Sublime Master of the Great Work (complete ritual of the 90 degrees). The first is a collection of lectures, and has been recommended and approved by the Grand Master of the Grand Orient of France, Bro^u General Mellinet. The second is a complete ritual, and contains all the secrets of the Rite as universally practised.

I close this letter, Thrice illustrious Brother, in asking you to receive favourably Brother Marcelon, 90°, of the Rite of Memphis an active and worthy member of the lodge, the Sectarians of Menes, located at Paris. The Brother is worthy of your respect and favours, and I pray you to have him participate in the work of his degree.

Assuring you, Thrice Illustrious Brother, of my fraternal regards, I am your most devoted,

J. Et. Marconis de Negre, 97
Grand Hierophant

EXTRACT - 5

FEBRUARY, 1886

To the Glory of the Sublime Architect of the Universe
Ancient and Primitive Rite of Masonry, in and for the United Kingdom of the Great
Britain and Ireland, and its Dependencies.
Sovereign Sanctuary, 35 – 95

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

The system of High Grade Masonry, from which our Ancient and Primitive Rite derives its origin, had birth in this country before the establishment of the Grand Lodges. In France it had developed early last century, into several Rites which were distinguished as Primitive – notably the Rites of Primitives Philadelphes and Philaethes, which were the offspring of those of Martinez Paschalis, and Marquis de St. Martin, and which, with others, worked side by side with the Rites of Perfection and knights of the Orient. The army of Buonaparte carried these High Grade Rites to Egypt in 1798, and a Grand Lodge was then established at Cairo, when Buonaparte and Kleber received investiture with a ring at the Great Pyramid of Cheops, at the hands of an Egyptian Sage, as a symbol of their union with the ancient occult Masonry of Egypt. Under this Grand Lodge of Cairo Brother Samuel Honis was initiated, and afterwards removed to France. Mohemet Ali Pacha patronised Masonry in Egypt until his death, and the Rite maintained a correspondence with its confreres in Europe by means of our well-known secret ciphers.

The Ancient and Primitive Rite of Masonry, Disciples of Memphis, was founded as a Grand Lodge at Montauban, France, in the year 1814, by the Illustrious Brothers Gabriel Mathieu Marconis de Negre; Samuel Honis of Cairo; Baron Dumas; Hypolite Labrunie; Marquis de Laroque; J. Pettitte, and others. The basis of this system was the Primitive Rites, in which the degrees were not absolutely defined, as each principal grade had the power to confer others of like nature. The seven classes into which our Order is divided are schools for the study of Masonic knowledge, physics and philosophy; and embodies rituals, the production of more than a quarter of century of assiduous labour and research, concerning all known Masonic Rites.

The Grand Lodge of Osiris, or Disciples of Memphis, after an interval of sleep, recommenced work at Brussels, in 1838, and at Paris in 1839, when it published its statutes; but, in 1841, the Grand Master Hierophant, the Illustrious and enlightened Brother Jacques Ettiene Marconis, 33. 97, son and Initiate of the first Grand Hierophant, was forced by civil politics to put all the Lodges in France asleep. In 1848 our Order revived its work at the Orient of Paris, and continued to prosper; and in 1856 had established itself in Egypt, America, Roumania, and other countries.

In 1862, the Illustrious Grand Hierophant united our Ancient and Primitive Rite with the Grand Orient of France, and the High Grades continued to be conferred by the recognised Grand Council of the Rites of the Grand Orient.

A formal Concordat was promulgated by the said Grand Orient, and the Ill^u Grand Hierophant, J. E. Marconis, 33-97, which arranged the relative values of the 33 leading degrees of our Rite with those of the Ancient and Accepted, Mizraim, and other Rites recognised by the said Grand Council of Rites; also giving power to the 33 principal degrees to confer the minor ones.

Upon this, in the year 1862, the Illustrious Grand Hierophant J.E. Marconis, 33, 97, acting on concern with Marshal Magnan, 33, the Grand Master of the Grand Orient, formally constituted the Sovereign Sanctuary of America, 33-95. Shortly after the degrees of the Rite were, nominally, and temporarily, reduced from 95 degrees to 33 ceremonies, by omitting the rest of those conferred only by name. The Grand Orient of France continued to exchange Representatives with the Sov. Sanct. of America, and list thereof will be found in the French Official Calendar, until 1869, when in consequence of the invasion of American territory by the recognition of certain spurious Lodges of the Scottish Rite, the Americans withdrew from representation.

France then abandoned the Rite, and the Ill^u Gd^o Hierophant, J.E. Marconis, 33,97 having died in 1868, Egypt took full possession. The Craft Gd^o Lodge, our Ancient and Primitive Rite, and the Ancient and Accepted Rite, executed a Tripartite Treaty to render mutual aid, and restored the Sov. Gd. Mystic Temple- Imp. Council Gen. 96, presided over by a Gd. Hierophant, 97.

In the year 1872 several Illustrious Brethren who had previously received the 33-95, obtained a Charter for the establishment of a Sovereign Sanctuary in and for Great Britain and Ireland, with Ill^u Bro^o John Yarker as Grand Master General, 33-96, and in the same year received many Brethren, members of the Royal Grand Council of Ancient Rites, time immemorial, which was adopted the Rite of Perfection last century, and had met under H.R.H. the Duke of Sussex, Grand Master; and in 1874 the Jerusalem Chapter of Antiquity, H.R.M.- K.D.S.H., formally amalgamated with the Palatine Chapter, No2, and Senate No2, of the Ancient and Primitive Rite of Masonry thus giving the Rite the prestige of a time immemorial association in the United Kingdom.

One of the earliest resolutions passed by the new Sov. Sanct. was for the establishment of an Order of Merit, of three classes, 1st, for Saving Life; 2nd, Literary Merit, 3rd, General Merit. Besides this, the Rite possesses five Decorations; 1st, the Grand Star of Sirius, or Wisdom; 2nd, the Cross of Alidee, or Truth; 3rd, the Alidee of the Third Series, or Justice; 4th, the Lybic Chain, or Hope; 5th, The Golden Branch of Eleusis, or Charity. These decorations are exclusively the reward of Merit, and are conferred in a Grand Chancery, one in consecutive order every year.

A full history of the Rite, with the narrative of its early struggles, may be obtained from the Grand Secretary General, and as a contribution to Masonic history, is well worth perusal. Few, indeed, could rise from the study of its straightforward narrative of events, easily proved by the references given, without the conviction that our Rite had a legitimate Masonic standing, second to none in the world, and also the far higher claim to universal Masonic recognition, and the zealous support of the Craft.

To strengthen its position and carry out its principles - the toleration of all the Rites, the Sov. Sanct. has since obtained Charters for the practice of the Mizraim and Scottish Rites, and is thus enabled to afford opportunity for its members to work any of these Rites, and obtain certificates of corresponding degrees, which carry their due weight in all countries. The Grand Master General being a member of the 96 degree in Egypt, the system becomes assimilated to the Memphis Rite in Egypt.

The principles of the Ancient and Primitive Rite of Masonry we may summarize as follows:

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

The qualification of a neophyte is probity and honour, it esteems Masonic worth and learning above social and personal distinctions, seeking by means of its comprehensive ceremonials to extend Masonic Knowledge, Morality and Justice, and enforce all those great principles which have distinguished true Masons in all time.

Its Rituals embrace all Masonry, and are based upon those of the Craft universal; they explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and dealing fairly and truthfully with the historical features of symbolical Masonry.

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

The Degrees of the Rite are divided into three Series, and the Masters of each section receive the 31-91 and 32-93, and constitute the Judicial Tribunal, 31-91, and the Mystic Temple, 32-93, of which the President or Gd□ Master of Light, receives the 33-95, to represent his Province in the Sovereign Sanctuary, 33-95.

- Appendices IX Grand Lodges Recognitions

1 Letters of the Grand Lodge of Ecuador



GRAN LOGIA DE LOS AA.:LL.:Y AA.:MM.:DEL ECUADOR

Fundada el 19 de Junio de 1921

Con jurisdicción plena e indivisible en todo el territorio de la República del Ecuador
Miembro Fundador de la Confederación Masónica Interamericana C.M.I.
Guayaquil - Ecuador

ORDEN DEL DIA PARA LA TENIDA DE INSTRUCCION EN EL PRIMER GRADO DEL RITO ANTIGUO Y PRIMITIVO DE MEMPHIS.

- 1- Lectura de Decreto de Dispensación de Tiempo y Trámite que Autoriza La Tenida de Instrucción del Rito Antiguo y Primitivo de Memphis en primer grado.
- 2- Palabras de Bienvenida y salutación a nuestros distinguidos invitados VV.:MM.: los QQ.:HH.: Rui Alexandre Gabirro; Soberano Gran Conservador del Antiguo y Primitivo Rito de Memphis) del Gran Oriente de Inglaterra y Ricardo Rivas Andrade ;Past Master de la Resp.:Log.: Guerreros de la Verdad N°18 del Gran Oriente de Cancún – México) a cargo del Gran Orador de la Gran Logia del Ecuador Alfredo Larrea Cuenca.
- 3- Entrega de Decreto a los Hnos.: Rui Alexandre Gabirro y Ricardo Rivas Andrade, mediante el cual se los designan como nuestros Garantes de Paz y Amistad y Representantes Plenipotenciarios antes los Grandes Orientes de Inglaterra y Andrés Quintana Roo de México respectivamente.
- 4- Entrega de presentes a los Ilustres Hermanos Visitantes a cargo del Muy Respetable Gran Maestro de La Gran Logia del Ecuador, Difilo Vargas Pazzos.

Guayaquil, 30 de Enero del 2002 e.:v.:

TEMPLO MASONICO: P. Lavayen N° 222 y Calixto Romero. Teléfonos: (593) 4 2 411579 Fax: (593) 4 2 411582.
Cables "GRANLOGDOR" P.O. Box: 09 01 932. E - mail: glogecua@telconet.net.
Página WEB: www.glogiaecuador.8m.com



GRAN LOGIA DE LOS AA. LL. y AA. MM. DEL ECUADOR

Fundada el 19 de Junio de 1921

Con jurisdicción plena e indivisible en todo el territorio de la República del Ecuador
Miembro Fundador de la Confederación Masónica Interamericana C.M.I.
Guayaquil - Ecuador

Guayaquil, 30 de Enero del 2002 e.v.:

Grand Secretary
United Grand Logde of England
James W. Daniel

Q.: y R.:H.:

Saludos cordiales para usted y sirvase por su digno intermedio presentar al
M.:R.:G.:M.: de la Grand Lodge of England The Duque of Kent,
nuestra amistad y distinción .

Adjuntamos a la presente copia del Decreto N° 134 de fecha 30 de Enero
del 2002 e.v., designando como Garante de Paz y Amistad y
Representante Plenipotenciario de la Gran Logia Regular del Ecuador al
Q.: y R.: H.: Rui Gabirro, ante la United Grand Lodge of England.

Fraternamente.

S:F.:U.:

Carlos Balladares Grazzo
Gran Secretario General de la Gran Logia del Ecuador



TEMPLO MASONICO: P. Lavayen N° 222 y Calixto Romero. Teléfonos: (593) 4 2 411579 Fax: (593) 4 2 411582.
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Página WEB: www.glogiaecuador.8m.com



GRAN LOGIA DE LOS AA. LL. y AA. MM. DEL ECUADOR

Fundada el 19 de Junio de 1921

Con jurisdicción plena e indivisible en todo el territorio de la República del Ecuador
Miembro Fundador de la Confederación Masónica Interamericana C.M.I.
Guayaquil - Ecuador

Ort.: de Guayaquil, 30 de Enero 2002 e.: v.:

L.:L.:F.:

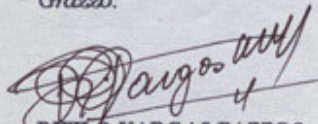
A todas la Resp.: Log.: Simb.: del Ort.: del Ecuador
A las G.: D.: y O.: de la Gran Logia Regular del Ecuador

DECRETO N° 134

A.:L.:G.:D.:G.:A.:D.:U.: L.:L.:F.: DIFILO VARGAS PAZZOS, Muy Resp.: Gran Maestro de la Gran Logia de los AA. LL. y AA. MM. del Ecuador, en uso de las facultades y derechos que le conceden la Constitución y Estatutos de la Orden.

Art. Único.- Designar al **Venerable Hermano Rui Alexandre Gabirro**, Soberano Gran Conservador del Rito Antigo y Primitivo de Memphis, como **Nuestro Garante de Paz y Amistad y Representante Plenipotenciario** de la Gran Logia Regular del Ecuador, con sede en la ciudad de Guayaquil, y jurisdicción en todo el territorio Ecuatoriano, ante la **Gran Logia de Inglaterra**.

Comuníquese, dado, sellado y firmado en el Gabinete de la Gran Maestría en Ort.: de Guayaquil, a los treinta días del mes de Enero del dos mil dos e.:v.:El Gran Maestro f)Difilo Vargas Pazzos.-El Gran Secretario, f) Carlos Balladares Grazzo.


DIFILO VARGAS PAZZOS
M.:R.:G.:M.: DE LA GRAN
LOGIA DEL ECUADOR



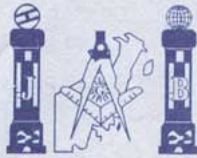
Lo Certifico:


CARLOS BALLADARES GRAZZO
GRAN SECRETARIO



TEMPLO MASONICO: P. Lavayen N° 222 y Calixto Romero. Teléfonos: (593) 4 2 411579 Fax: (593) 4 2 411582
Cables "GRANLOGDOR" P.O. Box: 09 01 932. E - mail: glojecua@telconet.net.
Página WEB: www.glogiaecuador.8m.com

2 Letter from the Grand Lodge of Andres Quintana Roo, Mexico & Belize.



A.:L.:G.:D.:G.:A.:D.:U.:
Gran Logia de Estado " Andrés Quintana Roo "

De AA.:LL.: y AA.:MM.: del R.:E.:A.:A.:

Para la Jurisdicción Masónica del Estado de Quintana Roo, México y Belice, C.A
Fundada el 26 de Abril de 1980 Chetumal Q. Roo.

Miembro de la Confederación de Grandes Logias Regulares de los Estados Unidos Mexicanos.

GR.: PL.: 43/05/2002

EXP.: No. M.R.G.M. 2001/2003

OR.: COZUMEL Q. ROO A 04 DE MAYO DEL 2002

M.: M.: MIGUEL ORENCIO MUÑOZ
GRN.: REP.: NAL.: DEL RITO ANT.:
Y PRIM.: DE MEMPHIS EN MEXICO.

L. L. L. F. F.

NOS **JORGE ALBERTO HERRERA PEREZ;** M.: R.: G.: M.: DE LA GR.: LOGIA DE ESTADO " ANDRES QUINTANA ROO " ; EN VIRTUD DE LOS PODERES DE QUE ME HALLO INVESTIDO POR LA LIBRE Y ESPONTANEA VOLUNTAD DE MIS QQ.: Y VV.: HH.: OS COMUNICO QUE:

Q.: H.: CON UN SALUDO FRATERNAL Y UN OSCULO DE PAZ Y AMISTAD OS HAGO SABER QUE ESTA GRAN LOGIA DE ESTADO NO TIENE INCONVENIENTE EN QUE EN SU TERRITORIO MASONICO TRABAJE LA RESP.: LOGIA SIMB.: " HA SCHEM " DEL RITO ANT.: PRIMIT.: DE MEMPHIS.: YA QUE NUESTRA CONSTITUCION QUE NOS RIGE SOLO NOS PERMITE TRABAJAR EL RITO ESCOCÉS ANTIGUO Y ACEPTADO, LO CUAL NO NOS IMPIDE MANTENER RELACIONES FRATERNALES CON LAS DIFERENTES POTENCIAS MASONICAS DE DISTINTOS RITOS.

UNIDOS POR EL GRANDE SIMIENTO DE LA MASONERIA EN EL MUNDO Y EN ESPECIAL A NUESTRO CONTINENTE ME DESPIDO DE VOS CON LOS HONORES QUE MERECE VUESTRA ALTA ENVESTIDURA.

OS COMUNICO LO ANTERIOR PARA LOS EFECTOS CORRESPONDIENTES SALUDANDO OS CON LOS SS.: TT.: MM.: BB.: CONOCIDOS POR LOS INICIADOS, DADO, FIRMADO Y SELLADO EN EL OR.: DE COZUMEL DEL GR.: OR.: DE QUINTANA ROO, MEXICO.

"FRATERNIDAD"

V.: H.: **JORGE ALBERTO HERRERA PEREZ**
M.: R.: G.: M.:



V.: H.: **LENIN A. LIZAMA ESCALANTE**
GR.: SEC.:

EDIF. LOGIA OBREROS DEL PORVENIR CALLE 8 ENTRE 5a. Y 10a. AV. S/N COZUMEL Q. ROO CP. 77600 AP. No. 19
TELS.: 01(987) 2-25-14 Y 2-13-96

3 Letter from the Grand Lodge of the Dominican Republic.



A L : G : D : G : A : D : U :
S : F : U :

GRAN LOGIA DE LA REPUBLICA DOMINICANA, INC.

FUNDADA EL 24 DE OCTUBRE DE 1858

MIEMBRO DE LA CONFEDERACION MASONICA INTERAMERICANA

Santo Domingo, República Dominicana

GRAN TEMPLO NACIONAL MASONICO
ARZOBISPO PORTES ESQ. LAS CARRERAS
APARTADO No. 209
TELEFONO: 682-4173
FAX: 682-6290

26 de octubre de 2002.

no.0230/2002.-

A TODAS LAS LOGIAS REGULARES DEL ORIENTE NACIONAL.

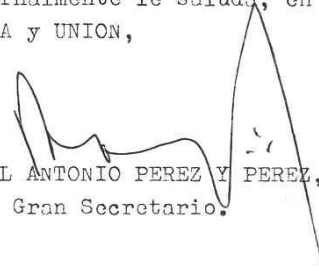
ASUNTO : ENVIO DE DECRETO SOBRE LOGIA EN INSTANCIA "ETERNA LUZ DE RA".

ANEXO : DECRETO CITADO.

1-Por instrucciones del M.R.G.M. Felipe de Castro Pérez, tengo a bien remitirle adjunto, para su conocimiento, copia del Decreto No.08/2002, expedido por él en fecha 24 del corriente, mediante el cual autoriza la instalación de una Logia en Instancia con el nombre distintivo de "ETERNA LUZ DE RA", que trabajará bajo el Rito Antiguo y Primitivo de Memphis.

2-Favor acusar recibo.

Fraternalmente le saluda, en SALUD,
FUERZA y UNION,


RAFAEL ANTONIO PEREZ Y PEREZ,
Gran Secretario.

Anexo : Citado.-

PP.-



A L : G : D : G : A : D : U :
S : F : U :

GRAN LOGIA DE LA REPUBLICA DOMINICANA, INC.

FUNDADA EL 24 DE OCTUBRE DE 1858

MIEMBRO DE LA CONFEDERACION MASONICA INTERAMERICANA

Santo Domingo, República Dominicana

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TELEFONO: 682-4173
FAX: 682-6290

FELIPE DE CASTRO PEREZ

Gran Maestro de la Gran Logia de la República Dominicana
En uso de sus Facultades Constitucionales y Estatutarias

DECRETO No. 08/2002

VISTAS: Las cartas de fechas 30 de julio del año 2001 y del 16 de octubre del 2002 y documentos anexos, dirigidas al M. R. G. M. y al Gran Consejo de la Gran Logia de la República Dominicana, mediante las cuales los hermanos Carlos Enrique Ramírez, Eriberto Rosado Paula y José Miguel Reynoso solicitan una Dispensa para la instalación de una Logia en Instancia con el nombre distintivo de "ETERNA LUZ DE RA", la cual trabajará bajo el Rito Antigo y Primitivo de Memphis y celebrará sus tenidas en el Templo Azul del edificio "Gran Templo Nacional Masónico, Dr. Jaime Manuel Fernández G", sede principal de esta Gran Logia;

VISTO: El Capítulo III, Sección IV, Artículo 13, Inciso II, y 14, Inciso VII, de la Constitución Masónica, sobre la concesión de Dispensas para la Fundación de Logias y la expedición de Cartas de Dispensas para la Formación de Nuevas Logias Simbólicas, respectivamente;

CONSIDERANDO: Que es necesario y conveniente para la Masonería Dominicana, sobre todo en los momentos actuales, la existencia de nuevos ritos como forma de ofrecerle a todos los hermanos en la Orden la oportunidad de recibir más luz y de ampliar sus conocimientos, enmarcados siempre dentro del cuadro de los principios filosóficos y de moral y de ética en los cuales se fundamenta la Masonería Universal;

CONSIDERANDO: Que la solicitud expuesta más arriba llena todos los requisitos exigidos por la Constitución Masónica y los Estatutos Generales para el Orden Simbólico de la República Dominicana, lo cual ha podido ser comprobado debidamente por el Gran Consejo de esta Gran Logia.

DECRETO

ARTICULO PRIMERO: Se concede la Dispensa solicitada por los hermanos Carlos Enrique Ramírez, Eriberto Rosado Paula y José Miguel Reynoso a que se alude precedentemente y, en consecuencia, se autoriza la instalación de una Logia en Instancia con el nombre distintivo de "ETERNA LUZ DE RA", la cual trabajará bajo el Rito Antigo y Primitivo de Memphis.

ARTICULO SEGUNDO: Se autoriza a dicha Logia en Instancia a efectuar sus tenidas en el Templo Azul del edificio "Gran Templo Nacional Masónico Dr. Jaime Manuel Fernández G", sede principal de la Gran Logia de la República Dominicana, otorgándosele el plazo Constitucional y Estatutario de un (1) año para que pueda realizar la labor necesaria con el objetivo de convertirse en Logia Perfecta, bajo la jurisdicción y obediencia de esta Gran Logia de la República Dominicana, de Libres, Antiguos y Aceptados Masones, Inc.-

ARTICULO TERCERO: Comuníquese a todas las logias regulares del Oriente Nacional bajo la jurisdicción y la obediencia de la Gran Logia de la República Dominicana.

DADO, Firmado, Sellado y Registrado, en el "Gran Templo Nacional Masónico, Dr. Jaime Manuel Fernández G.", Oriente de Santo Domingo, Distrito Nacional, República Dominicana, a los 24 (veinticuatro) días del mes de octubre del 2002, E.V.

Sellado y Registrado


RAFAEL PÉREZ Y PÉREZ
Gran Secretario


FELIPE DE CASTRO PÉREZ
Gran Maestro

FDP/RPP
cm.-



- **Appendix X**

RIT PRIMITIF 1790

Tableau de la première

Du Rit Primitif en France et pièce d'architecture sur le même Rit

**Adresse Directe,
A.M. Jean Philadelphie**

A Narbonne

M. VII. XC.

ADVERTISSEMENT

1- Le numéro qui précède le nom de chaque F:. Sert ensuite de désignation spéciale, et de guide pour le retrouver.

2- Le Profane, initie, est indique comme tel par la lettre I; et la lettre A désigne le F:. Qui étant déjà M:.. A été seulement associe. La date qui suit l'abréviation, montre l'époque de l'une ou de l'autre.

3- Pour éviter de tracer, a la suite de chaque nom, la répétition fastidieuse des dénominations de grades, on désigne par le chiffre romain, la classe a laquelle chacun appartient : le chiffre arabe indique le grade le plus élevé auquel il est parvenu. La date de cette dernière promotion suit le chiffre du grade.

4- On ne doit pas perdre de vue que les classes et degrés ne sont point de grades, mais des échelons d'admission a des masses de documents, dont une dénomination de grade connu dans divers régimes, ou autre analogue, sert a designer a apeu-pres la nature. Ainsi le 4^e. Degré, sous le Titre de Maître Parfait Elu Architecte ; le 5^e. sous celui d'Excellent et Sublime écossais ; le 6^e. dit Chevalier de l'épée de l'Orient, Prince de Jérusalem, désignent la connaissance de la plupart des grades analogues a ceux la. Il en est de même des quatre degrés suivants, qui complètent tout le système, et sont ramenés, par aperçu, à la suite du Tableau général.

5- Ex-M:.. désigne ceux qui ont été Vénérables Maîtres de []:.. Et G.-O:.. Les FF:.. revêtus de la qualité de Grands Officiers de Rit.

TABLEAU

Des FF:.. de la T.R. []:.. De S.J:.. Première []:.. Du Rit Primitif en France, régulièrement constituée a l'O:.. De Narbonne, en Languedoc, a la date de 27 décembre 1779, sous le titre distinctif des Philadelphes.

FF:.. FONDATEURS

1- Le vicomte de Chefdebien d'Amessant, chevalier de St. Louis, chef de division des canonniers garde cotes de Languedoc, ne et domicile a Narbonne. III 10. Ex-M :.
G.O :. 2^e 3^e 4^e

2- Le Marquis de Chefdebien d'Armissan, chevalier de Malte, colonel de chasseurs au service de Malte, ne et domicilié a Narbonne. III 10. Ex-M :. G.O :. 2^e 3^e 4^e conseiller d'honneur du Directoire écossais de Septimanie, et son député au Convent de Lyon en 1778; représentant de la 3^e Province de la Stricte Observance, au Convent général de Wilhemsbad en 1782 ; de la 12^e classe des Amis réunis de Paris ; commissaire aux

archives du régime des Philalethes ; membre du Convent de Paris en 1785, Etc. Etc.Etc.

3- Le Chevalier de Chefdebien d'Armissan, ancien officier d'artillerie, major d'infanterie au service des Etats-Unis; ne à Narbonne, domicilié en Virginie. III.10. Ex-M :. G.O :. 2^e 3^e 4^e , Etc.

4- Le baron de Chefdebien d'Armissan, chevalier de Malte, capitaine d'infanterie au régiment d'Anjou; ne et domicilié a Narbonne. III.10. Ex-M :. G.O ;. 2^e 3^e 4^e ; fondateur de plusieurs LL :. Du Rit français ; de la 12^e classe des Amis réunis de Paris ; convoque au Convent de Paris en 1785, Etc.

5- L'abbé de Chefdebien d'Armissan, prêtre gradue, ancien page du Grand Maître de Malte ; ne et domicilié a Narbonne. III. 10. 2^e 3^e 4^e

6- Le chevalier de Chefdebien d'Armissan, chevalier de Malte, lieutenant des vaisseaux du Roi ; ne est domicilié a Narbonne. III.10. Ex-M :. G.-O :. 2^e 3^e 4^e fondateur et membre de Loges de divers régimes.

7- Le chevalier Gabriel de Chefdebien d'Armissan, chevalier de Malte, sous lieutenant d'infanterie au régiment d'Anjou ; ne à Narbonne, y domicilié. II.8. 2^e 3^e 4^e

FF.: ASSOCIES OU INITIES DEPUIS LA FONDATION

8- De Gros, seigneur d'Homps, capitaine de canoniers, inspecteur des batteries de la cote ; ne et domicilié a Narbonne. A. 27 décembre 1779. III.10. Ex-M :. G.O :. 2^e 3^e 4^e

9- De Loubaissin, seigneur de Lamothe, chevalier de St. Louis, major d'infanterie ; ne à Toulouse, domicilié à Narbonne. A. 27 décembre 1779. III. 10. Ex-M :. G.-O :. 2^e 3^e 4^e

10- Castan, avocat en Parlement, Juge banneret et de la temporalité de l'archevêché de Narbonne, premier consul maire de cette ville, ne et domicilié a Narbonne. A. 3 mai 1780. III. 10. 4sept. 1787. Ex-M :. 2^e 3^e 4^e

11- De Loubaissin, seigneur de Cornebarie, ancien mousquetaire ; ne et domicilié a Narbonne. A. 3 mai 1780. II.S. 2 décembre 1788. 2^e 3^e 4^e

12- Gautier, commissaire de marine, ne à Marseille, résident à Narbonne, I. 3 juin 1780. II 9. 5 juin 1781, 2^e 3^e 4^e

13- Le comte d'Aragon-Montabonne, chevalier de St. Louis, Lieutenant-colonel d'infanterie ; ne à Ustou en Couserans, domicilié à Narbonne. I. 3 juin 1780. III. 10. 7 nov. 1785. Ex-M :. G.-O :. 2^e 3^e 4^e

14- Le baron de Grave, seigneur de Gazagnepas, chevalier de St. Lazare et de N.D. de Mont Carmel, cap. d'infanterie ne et domicilié a Narbonne. I. 22 fevr. 1781. II.8. 2 décembre 1788. Ex-M ;. 2^e 3^e 4^e

15- L'abbé Leonard, prêtre conducher de la Primatiale ; ne a Cette, domicilié a Narbonne. I.22 fevr. 1781. I.3, 25 août 1784. 2^e 3^e 4^e

16- Le chevalier d'Auderic de Lastours, capitaine d'infanterie au régiment d'Auvergne ; ne et domicilié a Narbonne. I. 26 fevr. 1781. II. 8. 2 décembre 1788, 2^e 3^e 4^e

17- L'abbé de Vernon, prêtre, chanoine de l'église Primatiale de Narbonne; ne à Peyriac, domicilié à Narbonne. I. 26 fevr. 1781. I. 7. 2 décembre 1788, 2^e 3^e 4^e

18- Mauclerc, inspecteur du commerce ; ne et domicilié a Narbonne. A. 26 fevr. 1781. I. 7. 2 décembre 1788. 2^e 3^e 4^e Ex-M :. de la R. []:., du Rit français de l'Amitié et l'Hospitalité, a l'O :. de Cette.

19- De Chabert de Gaillard, Commissaire de marine ; ne à Toulon, résidant a Narbonne. I. 14 juillet 1782. I. 7. 2 déc. 1788. 2^e 3^e 4^e

20- Le chevalier d'Arnaud, chevalier de St.Louis, lieutenant-colonel d'infanterie, ne et domicilié a Narbonne. I. 1 sept. 1782. I. 5. 2 décembre.1788. 2^e 3^e 4^e

21- D'Andreossy, écuyer, ne et domicilié a Ventenac près Narbonne. A. 7 juin 1783. I. 5. 7 juin 1783. 2^e 3^e 4^e

22- Le chevalier d'Andreossy, capit. Au corps royal du Génie ; ne à Ventenac près Narbonne, résidant a son corps. A. 7 juin 1783. I. 3. 7 juin 1783. 2^e 3^e 4^e

23- Savalette de Langes, garde du trésor royal ; ne à Tours, résidant à Paris. A.7 juin 1783. III. 10. 7 juin 1783. 2^e 3^e 4^e Grand Off. D'honneur au G.O :. De France ; fondateur des Amis réunis de Pari ; instituteur et commissaire aux archives du Régime des Philalethes ; membre du Convent de Paris 1785.

24- Le comte d'Aguilar, capitaine de cavalerie au régiment de Royal Pologne ; ne et domicilié a Perpignan. A. 22 juin 1783. II. 8. 20 juin 1784. 2^e 3^e 4^e. Fondateur et Ex-M :. De la R. [] du Rit français la Sociabilité, O :. De Perpignan.

25- D'Exea lieutenant d'infanterie au régiment de Vermandois ; ne et domicilié a Narbonne. I. 24 juin 1783. I. 5. 7 juin 1789. 2^e 3^e 4^e

26- Le Docteur Giraud, médecine consultant du roi de Sardaigne ; ne à Pignerol, domicilié à Tourin. A. 18 déc. 1785. III. 10. 18 déc.1785. 2^e 3^e 4^e Grand Off. Des Directoires écossais représentant de la 4^e Province de la Stricte Observance général de Wilhelmsbad en 1782.

27- Taillepied de Bondi, receveur général des finances ; ne et domicilié a Paris. A. 18 déc. 1785. III. 10. 18 déc. 1785. 2^e 3^e 4^e de la 12^e classe des Amis réunis de Paris, et commissaire aux archives du Régime des Philalethes ; membre du Convent de Paris 1785.

28- Doutrousset d'Héricourt, président au Parlement de Paris ; ne et domicilié a Paris. A. 18 déc. 1785. III. 10. 18 déc. 1785. 2^e 3^e 4^e de la 12^e classe des Amis réunis de Paris ; commissaire aux archives du Régime des Philathes ; membre du Convent de Paris 1785.

29- Mesmer, inventeur de la doctrine du magnétisme universel, et du magnétisme animal ; ne à Zell en Suabe, résidant a Paris. A. 18 déc. 1785. II. 10. 18 dec. 1785. 2^e 3^e 4^e convoque au Convent de Paris 1785.

30- Le chevalier de Campan, capitaine d'infanterie au régiment d'Anjou ; ne et domicilié a Montpellier. A. 18 dec. 1785. II. 8. 18 déc. 1785. 2^e 3^e 4^e

31- Le chevalier d'Avessens Moncal, chevalier de Malte, capitaine d'infanterie au régiment d'Anjou ; ne à Montesquieu en Lauraguais, domicilié à Lavaur. A. 18 déc. 1785. II. 8. 18 déc. 1785. 2^e 3^e 4^e

32- Le comte de Szapary, chambellan de l'Empereur ; ne a Podhary, domicilié a Presbourg en Hongrie. A. 18 déc. 1785. 2^e 3^e 4^e représentant de la 7^e province de la Stricte Observance au Convent général de Wilhelmsbad 1782.

33- Les Marquis de Lezay Marnesia, chevalier de St.Louis et de St. Georges ; ne à Metz, domicilié au château de St. Julien en Franche comte. A.18. décembre. 1785. III.10. 18 décembre 1785. 2^e 3^e 4^e

34- Rolin de la Farge, de l'Académie de Marine, Etc. Ne a Metz, domicilié a Brest. A. 18 déc. 1785. III.10. 18 déc. 1785. 2^e 3^e 4^e convoque au Convent de Paris 1785.

35- Le comte de Ros, chevalier de Malte, capitaine chef d'escadron de dragons au régiment de Roi ; ne et domicilié a Perpignan. A.23 avril 1786. II.8. 27 déc. 1786. 2^e 3^e 4^e Fondateur et Ex-M :. De la R. [] :. du Rit français la Sociabilité, O :. De Perpignan.

36- D'Andreossy, fils, écuyer ; ne et domicilié a Ventac près Narbonne. A. 16 juillet 1786. I.5. 24 juin 1788. 2^e 3^e 4^e

37- Fremond de Peufly, directeur des Fermes générales ; ne a Craon en Narbonne. I. 16 juillet 1786. I.7. 25 déc. 1788. 2^e 3^e 4^e

38- Le chevalier de Gras- Prévillle, chevalier de Malte, lieutenant des vaisseaux de Roi ; ne et domicilié a Tarascon. A. 6 juillet 1788. I.7. 25 déc. 1788. 2^e 3^e 4^e

39- Les marquis de Cailus, capitaine de dragons au régiment du Colonel général ; ne et domicilié a Toulouse. A. 6 juillet 1787. I.7. 25 déc. 1788. 2^e 3^e 4^e

40- Thoron de Lamme, chevalier de St. Louis, lieutenant colonel, major de la place ; ne a Carcassonne, résidant a Narbonne. A. 6 juillet 1788. I.7. 25 déc. 1788. 2^e 3^e 4^e Ex-M :. De la R. [] :. du Rit écossais, St.Jean d'Ecosse, O :. De Marseille, et des RR.LL :. du Rit français, la Parfaite amitié, O :. De Carcassonne, et les Trois Frères unis, O :. de la Cour.

41- Le chevalier de Pradines Barsa, chevalier de Malte, capitaine de grenadiers au régiment de Malte ; ne a Barsa près Mirepoix, résidant a Malte. A. 6 juillet 1788. I.7. 25 déc. 1788. 2^e 3^e 4^e

42- Le marquis d'Alphonse, Patrice romain, lieutenant de Roi de la ville d'Agde, chevalier de St. Lazare et de N.-D.- du Mont Carmel ; ne a Bessan près Agde, domicilié a Breziers. A. 6 juillet 1788. I.7. 25 déc. 1788.2^e 3^e 4^e

43- Le chevalier de Najac Saint Saver, chevalier de St. Louis, lieutenant colonel d'infanterie, lieutenant de Roi, commandant de la place, ne a Saint Cyr, résidant a Narbonne. A. 6 juillet 1788. I.7. 25 déc. 1788.2^e 3^e 4^e Ex-M :. de plusieurs LL: du Rit français.

44- Le chevalier Jacques de Cagarriga, chevalier de Malte, lieutenant d'infanterie au régiment de Malte ; ne a Perpignan, résidant a Malte. A. 5 avril 1789.I.7. 9 déc. 1789.2^e 3^e 4^e

45- Le comte d'Hautpoul, chevalier de Dévotion de l'Ordre de Malte ; ne et domicilié au châteaux d'Hautpoul près Saint Pons. I. 5 avril 1789. I.5. 9 déc. 1789. 2^e 3^e 4^e

46- Le chevalier de Forbin d'Oppede, chevalier de Malte, capitaine de dragons au régiment de Languedoc ; ne a Aix en Provence, domicilié a Paris. A. 7 juin 1789. I.3. 7 juin 1789. 2^e 3^e 4^e

47- Le chevalier de l'Estag Parade, chevalier de Malte, sous lieutenant d'infanterie au régiment de Lyonnais ; ne et domicilié a Aix en Provence. A. 7 juin 1789. I.3. 7 juin 1789. 2^e 3^e 4^e

48- Les marquis de Lasset, seigneur de Rustiques ; ne à Carcassonne, domicilié a Narbonne. A. 7 juin 1789. I.5. 9 déc. 1789. 2^e 3^e 4^e

L'humble Chap. des Chev. De l'A :. et de R.-C :. Souv. Prin.M :. de la Table d'Her. Kil. Et Old. Est composé, tant en membres capit. Que surn. de numéros 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.- 16. 17. 18. 19.- 23. 24.- 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.- 37. 38. 39. 40. 41. 42. 43. 44.- En tout 38.

Le magnanime Chap. des Pr. Chev. R.-C :. de la Table Ronde du Roi Arthur, de glor. mem. Tant en Chev. rec. que pours. se compose des numéros 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 16.-23. 24.- 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.- En tout 27.

Le Sublime et Magnifique Chap. de la Confraternité. Rose et Or, des R.-C :. De la Table d'Émeraude, du T.- S. T. -I. et T. -S. Herm. Trism., est forme, tant en prat. Que theor., des numéros 1. 2. 3. 4. 5. 6.- 8. 9. 10.- 12. 13.- 23.-26.. 27. 28. 29.- 32. 33. 34.- En tout 19.

Le Modeste Chap. des Difc. du Grand Rosaire, Amateurs de la vérité, Frères R.+de la Table du Banquet des Sag. Mag. Thé., accorde entrée libre et accès bénévole, aux numéros 1. 2. 3. 4. 5. 6.- 8. 9. 10.- 13.- 26. 27. 28. 29.- 32. 33. 34. En tout 18.

ESQUISSE D'ARCHITECTURE OU NOTION GENERALE SUR LE CARACTERE ET L'OBJET DU RIT PRIMITIF

N.B. Quoique cet écrit soit destiné uniquement aux FF: Il faut penser que bien des circonstances peuvent en égarer quelque copie, et la faire tomber dans des mains profanes. Ainsi on a dû s'attacher à ne compromettre aucun des secrets qui sont de l'essence de l'A.R.: C'est dans cette vue que les phrases le plus clairement énoncées

les plus scientifiques en apparence, ne veulent à peu- près rien dire, tandis que les FF: . Instruits retrouveront peut-être les documents les plus curieux, toute la pensée du R. P. dans les expressions les plus simples, les plus insignifiantes, et jusque dans les locutions défectueuses.

M. IV.16.

L'association connue sous la dénomination de Franche maçonnerie, a eu, comme beaucoup d'autres sociétés, ses temps romanesques ou fabuleux, et ses époques historiques ; encore faut-il distinguer dans ces dernières, ce qui appartient véritablement à l'histoire, d'avec ce que l'enthousiasme, l'engouement, ou des motifs quelconques, ont fait ajouter à la vérité des faits ; en un mot, d'avec tout ce que l'on pourrait nommer la broderie. Il faut convenir encore, que cette société a éprouvé dans ses formes, ses dogmes et sa coordination, une infinité de schismes et d'hérésies, s'il est admissible d'appliquer ici ces expressions consacrées à des objets plus relevés.

Soit par l'impulsion de ce sentiment, que l'on nomme esprit de corps, soit par l'effet d'un zèle plus ardent que réfléchi, on a pris à tâche de donner le change aux observateurs ; sur l'origine et le but primitif de cette association. C'est de là qu'est venue cette multitude innombrable de rites, de grades de titres de décorations cette variété de couleurs et cette foule de soi disant Maîtres, de Sages, de Philosophes d'Excellence de Sublimes de Précepteurs de la sagesse, de Docteurs en toute science, de demi-Dieux de Thaumaturges en toute espèce de superlatifs qui (s'il pouvoit être permis d'employer une pareille image dans ce discours), du haut de leurs traites eaux s'écreint sur tous les tons, chacun de son côté : Venez à moi ; je suis le vrai Polichinelle ; accourez tous mon baume est le meilleur.

Impassibles au milieu de cette effervescence presque générale et fixes dans leur croyance M:., les FF: . Anciens du R.P. ont toujours conservé, dans leur pureté originelle les notions traditionnelles sur l'essence et les motifs de l'institut des Francs-maçons.

Mais comme ils ne voient à ces notions par conviction et non par entêtement, ni par prévention de secte ; et que des trésors précieux sont quelquefois enfouis sous des tas de décombres, les FF: . Anciens n'ont pas dédaigné de rechercher dans les divers systèmes M: . Ce qu'ils pouvaient renfermer de bon et d'analogue aux notions primitives. Lies l'un à l'autre par une confiance réciproque et par un zèle à toute épreuve pour les progrès de l'A.R. :. Ils ont saisi toutes les circonstances heureuses qui les ont mis en mesure d'explorer les ateliers les plus illustres du monde connu. Les principaux O : . De France, d'Angleterre, d'Allemagne, d'Espagne, d'Italie ; ceux de la côte de Syrie et des établissements européens dans les deux Indes, ont été visités par quelques uns de ces FF : . On les admis avec urbanité dans les ateliers peu connus qui existent en Chypre, en Hollande, en Suède, dans la partie occidentale de l'Ecosse, et dans les Cercles mystérieux traces au pied des montagnes bleues. A une grande distance des sources contestées du Nil, père des eaux, ils ont vu de très près le prétendu Grand Cophte, enseveli sous son grand voile noir. Près des bords couronnés de lauriers, ils ont pénétré dans la Crypte auguste ou P. . RR. Présente aux regards et à la réflexion des mortels étonnés, les trois clefs, en faisceau, qui lui ont été confinées. Enfin, non loin des rives fortunées du fleuve des délices, existe à jamais pour eux l'O : . De tous les O : . De la terre, berceau originel de l'institut fondamental et primitif de toute Franche- maçonnerie.

De sorte qu'il ne peut guères y avoir de parties des connaissances dites M: . Qui aient échappé aux études et aux observations des FF: . Anciens. Il a résulté de leurs notices et découvertes reprochées et comparées, une immense nomenclature de dénominations et de prétendus grades, mais aussi les documents de quelques vérités utiles. Cependant ces FF: . Sont très éloignés de regarder comme rigoureusement apocryphes les Rites ou Régimes M: . Dont les instructions et cahiers se distinguent par la beauté des emblèmes, l'ordonnance des cérémonies, la régularité de la contexture, l'excellence de la morale qu'ils refferment. Etrangers à tout esprit de prosélytisme exclusif et inconsideré, ils se sont félicités au contraire de ce qu'il existait d'autres voies ouvertes à l'instruction et à l'amélioration des hommes. Ils sont bien plus éloignés encore de confondre dans la foule des productions M : . Abstruses, les documents d'un Ordre mystérieux et sublime, peu nombreux par une suite de son essence, et qui sous certains aspects, présente aux yeux de ses Disciples, quelques unes des formes des M: . Sa doctrine et la pratique de ses travaux, appuyés sur des principes vrais, essentiels, inaltérables, universels, permanents, toujours semblables à eux mêmes et jamais équivoques, ne sont point susceptibles d'être changés, tronqués ou dénaturés par le caprice des hommes, par l'audace et l'impéritie des novateurs. Les lumières et les actes de cet ordre étant fondés sur une base vraie entant qu'immuable, il ne résulterait de toute altération en ce genre, qu'erreur, mensonge et néant. C'est vraiment ici que tout charlatanisme est en défaut ; ici se fait l'application juste de la sentence sans appel: a fructibus eorum cognoscetis eos ; puisque ce n'est point par un vain étalage de phrases et de titres, mais par des faits, qu'il faut prouver et sa mission et sa puissance.

Les FF: . Anciens ont également pris en considération, mais sous un aspect moins favorable, ces Régimes exclusifs qui refusent de reconnaître dans leurs rivaux, leurs émules, tout ce qu'eux-mêmes s'arrogent, sans être toutefois mieux fondés dans leurs prétentions; ces Rites qui critiquent avec amertume, la coordination, l'enseignement, le plan fiscal des autres, et qui ne se donnent pas le soin de voir que ces reproches seraient mieux placés vis –à vis d'eux; eux encore qui feignent de rejeter, de proscrire certains prétendus grades, et qui néanmoins, sous les auspices de quelque variante, en font le but principal de leur culte, et le but définitif de leurs travaux.

Enfin, ils ont apprécié ce que valent les Régimes qui, profondément plongés dans leurs formes, leur hiérarchie, leurs costumes, confessant implicitement, et sur tout sans même s'en apercevoir, que leurs M: . ne sont guères puissants, ni en paroles, ni en œuvres.

Quoi qu'il en soit, il est certain que les FF: . Anciens du R.P.n'ont rien négligé pour pénétrer dans le dédale des connaissances dites M: . Mais quelque succès qu'ils aient eu dans leurs recherches, ils auraient savouré avec peu de douceur les fruits qu'ils en ont recueillis, si, pour prix de leurs soins, de leurs travaux, de leurs sacrifices, il n'avaient pas acquis le droit, ou plutôt, contracté le devoir de sauver leurs fils, leurs neveux leurs parents, leurs amis, du danger où ils étaient exposés de parcourir la même route d'une manière tout aussi périlleuse, tout aussi dispendieuse, et peut être sans parvenir jamais aux mêmes résultats. C'est pourquoi les FF : . Anciens n'ont pas dû hésiter à professer d'un franc courage, que l'ordre ou société des Francs-maçons du Rit primitif, avoue et reconnaît pour première base de sa réunion et de sa propagation, l'esprit de sociabilité, exprime par l'adage connu; homo sum; nihil humani a me alienum puto; qui tend à faire de tous les hommes un peuple de frères; et pour seconde base, l'esprit d'humanité et de secours mutuel, qui découle du

même principe, et revendique le même adage pour son expression. D'où il suit que le véhicule du rapprochement des hommes sous les formes M:., a été, généralement parlant, le désir de goûter ensemble le plaisir qui résulte de leur réunion, lorsqu'ils y portent libéralement et mutuellement, l'aménité l'urbanité, les grâces, les manières qui caractérisent des personnes bien nées. La conséquence de ce rapprochement est, en outre des plaisir de société proprement dits, les plus pur de tous sans doute, celui d'exercer d'une, manière plus active, plus fréquente, plus efficace, des actes de bienfaisance envers tous les hommes malheureux, sans distinction ; et plus spécialement encore, envers les FF:. atteints par l'infortune.

Cette notion vraie de l'essence de la M:., transmise par les FF:. Anciens, des uns aux autres, est susceptible de la démonstration la plus rigoureuse; mais, dans cette esquisse, il suffira d'exposer deux passages extraits d'un ouvrage : (The constitutions of etc. 1767), que les M:. Doivent considérer comme classique, et qui est a sa quatrième édition.

P. 194. « Mean while ingenious men of all faculties and stations, being convinced that the cement of the L. was love and friendship, earnestly request to be made Masons, affecting this amiable fraternity more than other societies, then disturbed with warm disputes. Alors, des gens d'esprit de toute sorte d'état et condition, convaincus qu'une familiarité décente et amicale et oit le ciment des LL., demanderont avec empressement d'être faits maçons ; préférant cette confraternité douce et paisible a toutes ces associations qui étaient en ce temps la fréquemment le théâtre de disputes scandaleuses.

Le second passage, encore plus développe, s'exprime ainsi, p. 195 : Now Masonry. Flourished in harmony, reputation and number; many noblemen and gentlemen of the first rank, desired to be admitted into the fraternity; besides other learned men, merchants, clergyman and tradesmen, who found the Lodge to be a safe and pleasant relaxation from intense study, of the hurry of business, without politics or party. La M:. Fleurit en ce moment, et s'accrut en nombre, harmonie et réputation. Bien des personnes de qualité et des gentils hommes du premier rang voulurent être admis au nombre des frères ; de même que beaucoup de gens de lettres, de négocians, d'ecclésiastiques et d'artistes distingués, qui trouvoient tous que dans la L :. Ils se délassoient avec sécurité et agréablement, de leurs études profondes, et du tracassé de leurs diverses occupations, sans aucun mélange de discussions politiques ou d'esprit de faction.

Il doit donc rester pour constant, qu'à cette époque fameuse, où les cotteries les plus bizarres et les plus bruyantes s'étoient donné une vogue qui avoit fixé l'attention et mérité les sarcasmes du célèbre Addison et de ses imitateurs; les personnes de goût, en cédant à la nécessité de payer leur tribut à la mode des cotteries, donnèrent cependant la préférence à celle où elles étoient assurées de rencontrer des mœurs douces et un délassement et agréable ; et réciproquement, le choix de cette composition a dû déterminer l'affluence des prosélytes, et faire survivre enfin cette cotterie à toutes les autres.

On doit tenir également pour constant et avéré, que cette simplicité primitive de but et formes ne se maintint pas longtemps. La seconde base fut bientôt accueillie généralement, et devoit l'être :

Mais on alla plus loin. Aiguillonés par divers motifs, des M:. Se sont plus à propager, sous le manteau de la F:. M:., à peu-près toutes les doctrines possibles. Si dans le

nombre on en trouve qui méritent peu de considération, il faut en venir aussi qu'il y en a des très-intéressantes, auxquelles bien des FF: n'auraient peut-être fait aucune attention, si elles n'eussent pas été comme encadrées dans les formes M: ; ce qui a aussi contribué à l'invasion de ces nuées de grades, de dignités, de régimes, sous l'encombrement desquels les deux bases fondamentales de l'institut sont bien souvent méconnaissables.

Les FF: Qui malgré l'entraînement presque irrésistible de l'exemple, auront la constante fermeté de s'en tenir aux deux bases m:, donneront en cela une preuve d'un jugement bien sain et d'un goût délicat. Ils n'auront à cueillir dans les jardins de la fraternité, que des roses dépourvues d'épines.

Ceci toutefois ne doit répandre aucune défaveur sur les FF: a qui l'exercice habituel de l'étude, le désir de connaître tout, d'approfondir tout, et même, disons-le, une curiosité inquiète fera souhaiter de voir par eux-mêmes tout ce que la f:m: recèle dans son sein. D'un autre côté, les FF: Qui voyagent peuvent espérer de trouver quelque agrément dans les LL: Dites de hauts grades de O: N'ils visiteront peut-être aussi est-il bon de les prémunir contre les pièges séduisant et adroitement ménagés que l'on pourrait adroitement ménager que l'on pourrait tendre à leur curiosité. Enfin, il ne faut pas se dissimuler que les sages professeurs de certaines connaissances singulièrement intéressantes, ont jugé à propos de considérer les LL: M: Comme des espèces de conservatoires et de séminaires, où la diversité de formes et d'objets déployés à leurs yeux exerce, l'aptitude d'esprit et le fonds du caractère des FF: Qu'ils destinent à devenir leurs disciples. Les FF: Anciens ont trouvé bon, juste et prudent, de pourvoir à l'utilité, à l'avancement et à l'agrément des FF:.

Pour accomplir l'ensemble de leurs vues, tout en ménageant la pureté des deux bases primitives, ils ont dans ces temps modernes, adopté l'organisation de quatre sections d'association, et de deux échelles d'instruction, avec leurs subdivisions respectives. La première section, qui forme plus spécialement ce que l'on nomme la L: Est composée de FF: Dont les manières polies et l'éducation libérale, les rendent propres à goûter et pratiquer les principes de la première base m: Et dont la fortune leur permet de concourir aux actes de bienfaisance qui constituent la seconde base.

La seconde section, occupée par la L: dite d'adoption, est composée des FF: Membres de la L:, et des épouses, mères, filles, sœurs, nièces ou cousines de ces FF: De cette intéressante réunion, résulte le complément de la première base, et peut-être aussi une activité plus énergique pour l'accomplissement de la seconde base. La délicatesse qu'exige tout ce qui touche cette section invite à répéter ici ce qui est très-expressément porté aux règlements généraux, chap.I. tit. 3. 4.-2., que les M: Isolés ne sauroient être membres d'une L: D'adoption, et que les Dames et Demoiselles qui n'ont pas parent proche, du moins au troisième degré, au nombre des membres de la L:, ne doivent point y être admises.

La troisième section, sous la dénomination de philanthropique, composée de FF: et SS:, s'occupe essentiellement de tout ce qui tend à rendre moins pénible la situation des infortunes, et même plus commode et plus agréable celle de tous les hommes. Quoiqu'il ne soit pas interdit aux autres sections d'exercer des actes de bienfaisance, la troisième est, à proprement parler, le comité bienfaisant de l'ensemble ; et, dans ce sens, il est spécialement consacré au culte de la première base m:.

La quatrième section, dite de l'harmonie, uniquement destinée aux jouissances constitutives de la première base, a pour objet la musique, la poésie, les autres parties des beaux arts, et les fêtes que leur réunion embellit et rend plus complètes.

L'économie de l'instruction et des dépenses des quatre sections est nécessairement confiée à des FF:. Qui, ayant la connaissance et l'habitude de l'ensemble et du rapport réciproque de ces deux objets, sont plus en mesure de diriger le cours et la distribution de l'un et de l'autre. Chaque section a donc un conseil d'économie qui administre spécialement tout ce qui concerne l'enseignement et les frais particuliers de chacune d'elles ; et les quatre conseils se réunissent en conseil général, pour les affaires ou objets quelconques, communs à la totalité de l'établissement.

Il est sans doute à propos d'exposer avec quelque détail le développement du mode d'enseignement M :. Qu'il a fallu adapter au R. P., pour que ses FF :. Fussent en mesure de visiter les ateliers des autres Régimes, lorsqu'on leur fera la faveur de les y admettre. Ce qui sera dir. pour la L :. Des FF :. Est également applicable à la L :. d'adoption, sauf les différences que l'éducation, les moyens physiques et la destination dans la vie civile et profane, doivent mettre dans les grades propres aux FF:. Seuls, ou aux FF:. et SS:. Réunis.

On n'a point perdu de vue que bien des FF:. Auront le tact assez pour s'en tenir aux deux bases fondamentales. Pour ceux-ci, le système d'enseignement est renfermé dans une échelle à trois divisions simples, nommées classes. La première comprend les FF:. Qui apprennent les manières et les formes M:.; la seconde est composée de ceux qui font usage de ce qu'ils ont appris ; et la troisième, de ceux qui, s'étant affermis dans la théorie par la pratique du travail, doivent être en état d'instruire les FF:. de la première classe, et de diriger ceux de la seconde.

Au reste, si après avoir reçu le première essai d'initiation M:., sans lequel ils ne sauroient être membres de l'association, ces FF:. Ne dépassent pas ce premier degré, ils ne seront point en contradiction avec leur vocation ; puis qu'il suffit que la première formule les ait séparés du profane vulgaire, pour qu'ils aient le droit, comme tous les autres FF:., de cultiver les deux bases M:.

Si néanmoins, dans des instants d'absolu désœuvrement, ils éprouvent la velléité de porter un regard plus ou moins distrait sur les autres parties de l'enseignement M:., ils y sont admis selon les formules propres à chaque degré; et ensuite les FF:. Qui ont eu l'inclination de mettre plus de soin à ce genre d'études, se font un plaisir de faciliter leurs paisibles travaux, par des extraits ou des analyses de ce qui mérite le plus de leur inspirer quelque intérêt.

Quant aux FF:. Que leur situation profane met en mesure de voyager, ou même quant à ceux que leur sang bouillant et phlogistique, rend avides d'approfondir tout, de dévorer tout, de connaître l'Art jusqu'à ses dernières limites ; une seconde échelle d'investigation, composée de trois grandes divisions, comme la première, mais subdivisées ensemble en dix échelons ou degrés d'études, renferme à peu-pres toutes les notions et les connaissances que divers Maîtres ont pris plaisir d'amalgamer aux formes de simple reconnaissance et de confraternité, que les premiers Francs-maçons lettres et gens du monde, en un mot, de bonne compagnie, ont empruntées des Francs-Maçons mercenaires constructeurs, à chaux et à sable, d'édifices matériels.

Quoique ces connaissances et ces notions ne soient pas tellement propres et inhérentes à la franc-maçonnerie, que l'on ne puisse pas les apprendre ailleurs, il est cependant vrai de dire que plusieurs FF :. Ont pris du goût pour certaines bonnes connaissances, précisément parce qu'on les leur a présentées revêtues des couleurs M:., tandis qu'ils n'y auraient attaché aucun prix ; ou même les ont repoussées cent fois, en les rencontrant dans des livres profanes. Il n'est point douteux en effet, qu'à l'exception de ces espèces de Rites qui ne rendent leur culte qu'aux écorces, c'est-à-dire, aux ameublement, cordons, bijoux, décorations, dénominations emphatiques, et dignités superlatives merveilleusement entassées sur la tête d'un frêle individu, qui n'en est pas moins un infortuné Maçon égare de sa voie, réduit à la chercher à tâtons et dans les ténèbres ; tout les vrais rites M:.. Quelles que soient leur dénomination, leur et subordination; quel que soit le ut apparent offert aux méditations de ceux même qui, dans chaque L :. Croient posséder les plus hautes connaissances, tous, en dernière analyse, ont un seul et même but.

Tous conduisent enfin leurs fidèles disciples avec plus ou moins d'adresse et d'habileté, par des routes plus ou moins directes, attrayantes et fleuries, vers le sanctuaire de la vraie science M :.. Primitive, ou du moins vers les connaissances qui en rapprochent.

Sous ce rapport, les Maîtres qui ont disséminé des notions intéressantes de divers genres précieux et relèves, en les propageant sous le voile d'un ana grammatologie perpétuelle, imitée, tant bien que mal, de l'antique Theurma; en dénaturant ainsi la M:., ont cependant été utiles à bien des FF :.. Dans ce sens, ils ne recevront aucun blâme de la part des FF:.. Du Rite primitif ; et c'est en quelque sorte par ce motif, que les archives contiennent un amas énorme de cahiers ou grades de toutes couleurs, de toute profession, on oserait presque dire de toute religion, dont un certain nombre mérite quelque estime, mais dont la grande majorité, superfétation informe d'un enthousiasme exagéré, ou fruit adultérin de diverses passions, est au moins absolument étrangère à la M:.. Fondamentale et primitive.

Pour faciliter la marche des FF:.. qui auront une curiosité assez active, et une patience assez éprouvée pour vouloir fouiller dans l'immense nuit des prétendus grades des F :.M :., les FF :. Anciens ont classé toutes ces productions sous trois divisions principales, ainsi qu'il a déjà été dit : ensuite ils ont rapproché et mis en un même tas les cahiers qui ont entre eux une analogie évidente, et ne diffèrent que par quelques nuances insignifiantes. Ils ont enfin assigné à chaque subdivision le nom du grade qui paroit donner le ton à ceux de la même espèce, ou bien un nom caractéristique relatif à la nature des matériaux refermés dans les cartons de la subdivision.

Et si on a employé sur le tableau des LL :.. Les dénominations de quelques grades connus, c'est moins pour honorer les FF :.. Dont les noms correspondent aux titres desdits grades, que pour indiquer que ces FF :.. Ont été mis à portée d'apprécier ces mêmes grades et tous ceux qui, n'en étant que des modifications, se trouvent rangés naturellement sous la même bannière.

La première grande division de la seconde échelle est composée de sept échelons ou degrés formes par les principaux grades de la M :.. Dite symbolique, dont le dernier est un Rose Croix, dit d'Heredon, que bien des Maçons révèrent comme le mot de l'énigme de tous les grades symboliques en nombre plus ou moins étendu, dont il a plu à quelques Régimes de la faire précéder ; que quelques uns, entraînés par

l'acception ordinaire et moderne du mot, regardent, sans autrement y penser, comme la commémoration ou le simulacre d'un grand événement religieux, dont il n'appartient point à toutes les bouches de discourir ; que d'autres au contraire, qui ont appris de leurs études profanes ou M :., l'emploi fréquent et distingue les anciens Egyptiens fais oient de la figure de la croix dans leurs embles hiéroglyphiques, plusieurs siècles avant le commencement de l'ère chrétienne, considèrent comme le voile et l'allégorie dogmatique de certains procédés philosophiques, aliment éternel de leurs vaines espérances ; tandis qu'une quatrième classe de Maçons croit savoir le fin mot, en reconnaissant dans les discours qui suit communément ce grade, une transition naturelle entre la maçonnerie appelée symbolique, et les solutions historiques sur lesquelles sont bases certains autres grades, qui, jusqu'à présent, sont un peu moins répandus parmi le vulgaire des Maçons.

L'intérêt bien entendu des FF: . les plus empressés de s'instruire, exige que l'on retrace ici ce passage extrait des Règlement généraux, Chap.IV. Titre I.-6. Le grade d'Apprenti est celui qui convient le mieux à l'homme dans sa situation présente ; c'est celui qu'il doit prendre habituellement pour texte de ses méditations M: . ; c'est enfin celui dont les instructions, les emblèmes et les instructions, les emblèmes et les allégories sont les plus propres à lui rappeler les moyens de sa réintégration. Il serait bien à désirer que les FF :. Ne connussent pendant longtemps que le grade d'Apprenti : ils le méditer oient avec réflexion et sous toutes ses faces ; ils saisiraient ainsi les vérités qu'il cache, et celles qu'il présente sans voiles ; ils deviendraient Maîtres sans s'en apercevoir ; et leur avancement maçonnique serait d'autant plus avantageux pour eux, et d'autant plus solide, qu'ils ne le devraient qu'à leur propre travail.

La seconde division de la seconde échelle ne comprend que deux échelons ou degrés, dont le premier, sous la dénomination de R-C :., de la T.R., réunit la connaissance des grandes notions historiques que les documents du septième échelon semblent montrer du bout du doigt ; qui sont, pour plusieurs Régimes, le complément, la fin, le but, l'origine, en un mot, l'explication incontestable de toutes les formules symboliques de la Maçonnerie ; qui en fin comme il a déjà été dit, et sous l'égide de certaines petites modifications, sont, en dernière analyse, le but de prédilection de ceux la même qui affectent de dire anathème à ce fameux but, lors qu'il paroît sous son nom propre. Le seconde degré de cette division, sous le nom de R.-C: . De la T.d'E, offre aux adeptes qui ont le loisir et le goût de s'en occuper, une collection précieuse de documents philosophiques théoriques et pratiques, dont une étude constante et réfléchie peut seule mettre en mesure d'apprécier tout le mérite.

La troisième grande division, composée d'un seul échelon, le dixième et le complément de tout le système, indique la haute importance de son objet, par le caractère même de son titre. En effets, c'est-la le Modeste Chapitre des Disciples du Grand Rosaire, amateurs de la Vérité, Frères R.+ de la T. du Banquet des Sages, Mages, Théosophes.

On sent que toute définition, toute analyse serait déplacée ; le titre en dit assez.

Qui aures habet audiendi, audiat. Ce serait en vain qu'on en diront davantage aux autres.

Probablement on ne commettra pas la méprise de ne voir dans ce mode `enseignement, que trois classes, ou que dix degrés, pour conclure de-la que

les Régimes ou Rites qui compètent les grades, classes ou degrés par douzaines, ont donc des connaissances fort supérieures a celles de FF:. du Rite Primitif.

Les Maçons instruits et observateurs discernent très bien, que les titres des classes ou degrés ne sont pas des désignations de tel grade, mais qu'ils sont des dénominations de collections qu'il suffirait de dérouler autant qu'elles en sont susceptibles, pour en faire jaillir un nombre presque infini de grades intéressant. Ils ne méconnaîtront point le motif du choix préfixe de dix degrés, puisqu'ils n'ignorent point que le nombre philosophique 10 est le tableau des merveilles de l'univers ; que le premier dénaire générateur enveloppe le germe plastique de tous ses multiples sans exception ; que si, en cohobant tous les zéro dont l'imagination humaine peut concevoir la série, le résultat définitif les réunit tous dans un seul zéro, second membre du dénaire, on peut aussi, par l'acte inverse, en développant et redoublant a l'infini cet unique zéro, le prototype, la matrice et le véhicule de tous les zéro possibles, rétablir dans toute son étendue, et même audela file sans fin de o o o o o o o o o o qui avoir été le sujet de la première opération : et ceci leur sert d'exemple ou d'explication du système successif, et a volonté, de concentration ou de roulement des cahiers maçonniques que le Rite Primitif a joint aux deux bases primordiales de la Franche maçonnerie.

D'ailleurs tous les Maçons remarqueront sans doute, que en outre des six premiers degrés, dont les collections sont très nombreuses, le premier Chapitre de R.-C:. Possède les connaissances qui, dans quelques Régimes, fixent le culte maçonnique, et la vénération d'une foule de respectables Frères. Le second Chapitre de R.-C:. Est dépositaire de documents historiques très curieux par leur espèce, leur rapprochement et leur variété. Le troisième Chapitre de R.-C:. S'occupe de toutes les connaissances maçonniques physiques et philosophiques, dont les produits peuvent influencer sur le bonheur et le bien être matériel et moral de l'homme temporel. Le quatrième et dernier Chapitre des FF:. R.+ du Grand Rosaire, fait son étude assidue des connaissances particulières d'ontologie, de psychologie, de pneumatologie ; en un mot de toutes les parties des sciences que l'on nomme occultes ou secrètes, parce que, au dessus de la porte de la multitude, elles sont même étrangers au vulgaire des gens instruits; leur objet spécial étant la réhabilitation et réintégration de l'homme intellectuel, dans son rang et ses droits primitif. Il n'y a donc pas lieu de douter que les Maçons d'un certain ordre concevront a merveille la fertilité de ce système d'instruction, et que tous les grades M :. Possibles, faits ou a faire, sont censés lui appartenir, puisqu'ils doivent nécessairement et naturellement s'encadrer dans que une de ses subdivisions. En effet, l'échelle dénaire élémentaire d'investigation du Rite Primitif présente dans ses formes un nombre presque indéterminé d'échelons ou degrés d'étude, dont la classification permet de les contracter a volonté, ou de les dérouler presque a l'infini, sans en déranger la série ; et dont la coordination magnifique invite d'en adapter un a chacun des jours de l'année solaire ; d'en réserver de plus marquants pour le jour intercalaire du système de Gelaluddaule Melixca ; quelques autres pour la grande période dionysienne et les autres grands cycles du temps sans perdre jamais de vue, qu'il restera toujours un échelon ineffable a monter en ce jour auguste et solennel, ou la matière ayant fini son temps et l'homme termine son épreuve, les cieux seront ébranlés, le mer franchira ses limites, les planètes se froisseront dans une conjonction désordonnée les éléments brouillés et confondus rentreront pour toujours dans la nuit du chaos, la parole de celui qui est retentira encore une fois dans les voûtes incommensurables de

l'abîme ; et l'univers temporel, consume par un déluge de feu, s'évanouira dans le sein de l'immensité.

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- Appendices XI

The Philaethes

By Karl R. H. Frick

As a continuation of the Elus Coëns, but also as far as the doctrine is concerned of the Illuminés of Avignon, the Philaethes are part of the mystical Freemasonry in France. The Philaethes or Searchers of Thruth was the name of the masonic-hermetic system founded in Paris in 1773. This we will investigate now.

On April 23 1771 a new lodge was constituted with the name 'Des Amis Réunis' (of the United Friends). In 1774 it had 57 members, mainly officers of noble descent and rich citizens, among whom were two Elus Coëns. They were the Viscount de Saulx de Tavannes, Major of the royal infantryregiment, and the Abbé Joseph Baptiste François Rozier (1734-1739?), Honorary Knight of the Church at Lyon, known among his contemporaries as a naturalist. As a doctor of theology he directed from 1765 -1769 the veterinary school at Lyon, and was Master of a lodge. With Pascually he had a personal contact, and was a dedicated supporter of his doctrine. He later studied at Paris botanics and agronomy. He published quite a number of books, among them textbooks on agriculture, physics and veterinary medicin, and published with Pierre-Jaques Willermoz an Agronomic Dictionary. As a Mason he also was one of the founders of the Grand Orient in 1773.

During the session of July 12 1773, when he was the president of the Chamber of the Provinces, he proposed the foundation of Provincial Lodges. After some explanations with Lalande, which are here of no interest, he, Lalande and Joseph Ignace Guillotin (1738-1814), the inventor of the guillotine, proposed a regulation for the French Lodges, which was proposed on October 22 and accepted lateron.

In 1775 he organised as an enthusiastic Elu Coën , together with Saint-Martin a magical session, according to the ritual of the Elus Coëns, in the Palais de Luxembourg, the Duchess of Bourbon being present. Rozier started together with the Master of the Lodge Des Amis Réunis, Savalette de Langes (1725-?), the royal treasurer at Paris and since 1773 Director of Ceremonies of the Chamber of Administration of the Grand Orient (later its secretary, Orator and Junior Warden, since 1777 finally Grand Secretary of the Grand Orient), a number of changes in the lodge. They wished as Searcher of Truth to investigate the expected secret Doctrine of Freemasonry, and to this end they started an academy for the Research of the Occult (Académie occultiste).

So, in 1775 a Commission of degrees and archives was constituted , with the task to reform the system and to install for the research a library and archive, using the

existing material. A plan for the 'Increase of the Knowledge of the absolute Truth' was elaborated and within five years realised in the system of the Philalethes.

The Philalethes reorganised the existing system of high degrees, returning to the original symbolic degrees of Freemasonry: The College of Symbolic Freemasonry consisted of five classes, as a substitute for the degrees. The first class consisted of Apprentices, the second of Fellowcrafts, the third of Masters, the fourth of the Elect, and the fifth of the Ecossais. The first three classes were in conformance with the classical degrees of the Symbolic Freemasonry, whereas the two others were taken from the historical degrees of Scottish Freemasonry, having a close relation with the Hiram legends cherished there. The Chapter of the Knights of the Amis Réunis consisted of the sixth class: Knight of the Orient, the seventh of the Knights Rose Croix, and the eighth of the Knights Templar.

The chapter corresponded with the usual degrees of knights. In the Council of the Amis Réunis there was a ninth class of the Unknown Philosophers, the tenth of the Worshipful Philosophers, the eleventh of the Initiated, and the twelfth class of the Philalethes, Master of all Degrees. In this Council of Amis Réunis were the degrees with alchemist, theosophical-pansophical, theurgical and magical Secret Doctrines, which we trace everywhere in the systems we investigated. As a difference with the masonic lodges of classic character, there were no lectures, no ceremonials nor rituals, no Signs nor Passwords. The doctrinal edifice of the system had to transfer as a secret knowledge its teaching to the Amis Réunis in special study circles.

This lodge was transferred into a Masonic research institute, and wanted to investigate the true origin of Freemasonry according to scientific points of view. It is evident that the members would occupy themselves intensively with the already discussed secret doctrines and the doctrine of the Gnostic school, which gained more influence within the mystical Freemasonry at the end of the 18 century, but even more on the 19 century.

In a report of the Research Committee of March 1780, we read, according to Kloss, History of Freemasonry in France, Vol. I:

This address may be ended by the presentation of the idea, which should be made by all united friends and even all Freemasons, of the system of 12 classes. This is not a reformation, neither old nor new, being accepted by all masters of all degrees (of the highest class of the system).

They want neither criticise nor accept the establishments, which similar to the united friends, mainly since six years invested with much pomp, and announcing their affiliation, aggregation, rectification, or reformation as presented by the Scots of Heredom, of Avignon, of Marseille; once by the Strict Observance in France of the Germans, imported by the Brother Baron von Weiler by the name of Scottish Directories; the other time by the Souverain Council of the Emperors of the Orient, which originated by the new and equally bizarre name of Grand Globe of France, which the Grand Orient believed for long to be extinguished or blown away; then again by peculiar sects, originated in the lap of the Strict Observance, to which Brother von Zinnendorf, as its founder gave it its name; again by those Zinnendorfern differing much from Zinnendorf far older and less known in France, of which the patriarch was the Worshipful Count of Zinnendorf. There are other masonic societies,

in France as well in other countries, showing at least the same external marks of Freemasonry, known by a small number of the Amis Réunis, following their secrets, however, in deepest secrecy consisting only of a small number of members, who do not make their names known. The masters of all degrees are to estimate them highly as a relation, and pray that those, who by intermediary or by another more direct path have knowledge of it, are to be assured well, that they are far away from mixing up with Freemasonry, anything related to them, even in the archives of the 12 class.

(The Masters of all degrees) cannot sufficiently repeat, that their classes are no degrees, and besides they can truly assure that of all the archives contain has nothing to do with them, except the special reception forms in the different classes, as well as their consideration on the contents. The system of twelve classes of the Amis Réunis is definitely nothing else, than what its name indicates. It is a proceeding classification in twelve chapters, formed by the masters of all degrees, of all they could collect and still are collecting, ordering according to a small number of principles, belonging to a system, deploying gradually, of which the totality and development is based on more than probable basics, and offering interesting compositions, proved by the composed objects, and their inner connection, proceeding class by class, and unveiled finally in the last one. Therefore we deny any claim for a very old age. Our calculation of time starts with the acceptance of the denomination of commissaries for the degrees and the archives in 1775.

Apart from the terrible translation of this declaration, the embarrassment of the Amis Réunis can be stated easily. Their investigations did not go to the 'true' secret searched for by all. Apparently they did occupy themselves intensely with the contemporary doctrines, within and beyond Freemasonry, as with the Brethren from Böhmen in the 15 century, of a sect striving for the ancient Christianity, which under the the last bishop Johann Amos Comenius (1592-1670) was expelled from Böhmen and Mähren after the battle of the White Mountains (1620).

Its remainder created a 'Unity of Brethren' under Count Nikolaus Ludwig von Zinnendorf (1700-1760), well known as the Herrenhüter Brüdergemeinde. At its seat at Berthelsdorf a new center with a special kind of christian Pietism of the 18 century was based. They have surely nothig to do with Freemasonry in a direct line, but may have influenced it, as did the French Pietism and the theosophy of Böhme certain mystically oriented groups within Freemasonry. (Here too a special investigation should allow for new knowledge, as the person of Comenius was connected by several historians with Rosecrucianism and early types of english Freemasonry.) Especially investigations by the Philalethes were directed to the secret apocryphic societies, which the previously mentioned Irish deist John Toland with his 'Pantheisticon, sive formula celebrandae sodalitatis Socratricae' wanted to create.

Practically the Philalethes had connections with nearly all contemporary secret or open representatives of the societies and groups, occupying themselves with classic doctrines or gnostic-theosophical or pansophical religious doctrines. Their library and archive, instituted since 1775 until 1780 contained precious volumes and manuscripts from all areas of masonic, alchemistic-rosecrucian and mystic-occult richness of thought.

At a very early stage there was a cordial harmony between the Amis Réunis and the Masons at Lyon. Savalette had a very good personal relation with Willermoz and

Saint-Martin. Since 1775, the moment the 12th class of Master of all Degrees existed, the contacts with the 'Inner Order' of the Chevaliers Bienfaisants were so good, that temporarily in January 1781 a 'free relation' of both secret societies was under discussion. But the denying attitude of the Philalethes to the Scottish Directories and their supposed past of Knights Templar made this plan finally fail.

The Philalethes regarded themselves as the direct successors of the 'Elect orthodox Coëns' who lately worked in San Domingo, and proposed their last Commander Sebastian de las Casas to the supporters of Pasqually in November 1780 to join the Philalethes.

The Parisian Lodge of the Amis Réunis comprized in January 1781 91 active members. They were divided over the twelve classes. So the 11th class counted three, the 12th 20 members, among them, next to the leader Savalette, Rozier, J.B. Willermoz, Antoine Court de Gebelin (1725-1784), Salzmann, Dutrouset-d'Héricourt, Baron von Gleichen, Graf Stroganoff, and Tassin l'Etang, apparently also a Landgraf de Hessen-Darmstadt. He is mentioned in the sources as Friedrich Ludwig, but it probably should be Ludwig Karl von Hessen-Darmstadt (1749-1823), who played in the mystical Freemasonry a manifold function.

The system of 'The Divine Order of the Philalethes or Amis Réunis of Truth', as the group was also called, took up contact early 80's with the Marquis de Chefdebien de Saint-Amand, well-known in the mystical Freemasonry. This Major of the Chasseurs [a special type regiment], originated from a Breton noble family; he was a Maltese Knight and honorary Counselor of the Scottish Directory of the Province Septimanie of the Strict Observance, having the name in the order of Eques a Capite Galeato. This name referred to his family name, being in Breton language Penmadou, which can be read as head with a helmet.

When the family moved to the old city of Narbonne in Southern France in the 18 century, the name was frenchized into Chefdebien. During the Convent of the Gaules he represented the chapter of the Knights Templar of Montpellier. With his father, the Viscount de Chefdebien d'Aigrefeuille, he constituted in 1780 a new rite. After having written in 1779 a history of Freemasonry, and having contacts with the masonic rosecrucian centers at Strasbourg, Leipzig and Frankfurt, he also became a member of the Philalethes in that year. As a member of the 12 class and of the 'committee of the Five Brethren', who the occupied themselves with the system of the lodges connected with the Philalethes, he felt obliged to create himself a system of high degrees also. He called it the 'Free and Accepted Masons of the Original Rite of France.

The history of Freemasonry calls this 'very reverend Lodge of Saint John' at Narbonne the 'Lodge of the Philadelphes of Narbonne'. It was constituted on December 27 1779, and April 19 1780 the new rite was introduced. This rite had great similarity with that of the Philalethes. It consisted of 12 classes, in which more or less the same thoughts were expressed, the work being alchemistical. Next to the usual three symbolic Degrees Apprentice, Fellowcraft and Master, combined in class 1, the second class showed the degrees of the Perfect Master, also called Elect or Architect, Worshipful Ecosais, Knight of the Sword, Knight of the East, and Prince of Jerusalem. In the 3 class there finally were three chapters of Rose Croix, and the last chapter of Rose Croix of the Grand Rose Garden. This last name directs to the "great rosarium of

the philosophers" (Magnum Rosarium Philosophorum). This publication, so important to the Alchemists, was attributed to Arnaldus de Villanova. It was first printed in the 16 century. In the last degree the deepest secrets of life and nature were investigated, in which as a matter of fact the secret knowledge of the origin described, was investigated especially.

The instructions for the separate degrees were signed by an imaginary Knight Pen (Chefdebien), who claimed to be one of the 'unknown seniors', and a knight of the Golden Lance. He declared that the knowledge of the old Brethren of the original Rite be of oriental origin, and brought to Europe via Syria and both India's. It was here save guarded by secret societies in Cyprus, Holland and Sweden, and enclosed by mysterious circles at the base of the 'Blue Mountains', being transferred secretly. The doctrine itself showed strong parallels to the Re-integration of Pasqually, and was a mixture of the doctrine of the discussed systems.

Already in 1781 the contact between Chefdebien and Savalette, which never ceased, was even intensified. During the Convent of the Strict Observance at Wilhelmsbad in 1782, which Chefdebien attended as depute of the Grand Priory Septimanie (Montpellier) of the III. Province, he was charged with the representation of the interests of the Philalethes, because they did not appertain to the Strict Observance, so having no observer during the convent. During the following period Savalette and Chefdebien occupied themselves intensely to collect all documents about old and new secret societies and their doctrines.

Numerous documents have been saved. It showed that there were relations with the Baron von Steuben, called Eques a Fortuna Resurgente (who most probably is not the Freemason and future general inspector of the American troupes, Friedrich Wilhelm von Steuben 1730-1794, who went to the States already in 1778), with Lavater and the Prince von Nassau-Saarbrücken-Usingen, called Eques a Pomo Imperiali, having a castle at Bibrich in the neighbourhood of Strasbourg. We know that both princes Ludwig Georg Karl and Friedrich Georg August von Hessen-Darmstadt were members of the Philalethes of the 12 class. Both Brethren made a discovery tour through France and Italy, in order to investigate the the secret societies and the origin of Freemasonry and Rosecrucianism and their doctrines.

They searched in vain, but found the two adventurers Peter Christian Tayssen and the already mentioned Freiherr Gottlieb von Gugomos. Already in 1776, before the appearance of Gugomos at the convent of Wiesbaden (15.8-4.9.1776) both were already members of the system. Tayssen claimed to be a true adept. At the court of the prince Ludwig von Heilbronn, to which he belonged since 1776 as 'economic adviser', he told, that he had worked in Norway during seven years on alchemy, which cost him 3000 Taler. He had been at Venice for eight months, where he searched for the secrets of the Opus Magnum, seeing very much.

The greatest secret he experienced at Dresden. The Rosicrucian Secret Counselor von Gemmingen and the stable master von Bischoffswerder were his friends and zealous pupils. Apparently Tayssen possessed 20 Arcana, made according to alchemical precepts. So he offered an arcanum to the Berlin Rosicrucian and Agronom Wöllner, which should improve all kinds of corn, resulting in a twelvefold or even greater harvest. He should instruct the prince in the Opus Magnum, so performing alchemical experiments. The prince occupied himself as well with the establishment of an

academy of (secret) sciences at Heilbronn, which due to lack of money in an excessive household never was realised. Prince Ludwig belonged also to other secret societies, f.e. the Asiates.

Savalette and Chefdebien tried to make contact with all contemporary occultists, founders of Masonic systems, among them charlatans. Chefdebien informed continuously about Schrepfer, Gugomos, von Rosskampf, Waldenfels, Gassner, Falcke, Zinnendorf, Beyerle, Loewenstierna, Livy, Weiler, Wächter and Tiemann. Their activities within Freemasonry was observed and all documents on the essence of contemporary secret societies assembled in the archive at Paris. Also the Elus Coëns, as the Chevaliers Beinfaisants, their chief Willermoz, and even members of te Philaethes were observed and information collected.

After believing they possessed information about all systems of mystical Freemasonry, the Philaethes came to the foreground, after having worked introvertly in their lodge until now. An announcement of August 24 1784, being sent on September 14 to persons of the most different masonic systems, was succeeded by another one of November 13. The contents of the note was a summon to all Masons of all countries and systems, to give their view and knowlkdge of Freemasonry on the base of ten questions.

The note was sent to 128 well-known Masons, among them 28 Philaethes. The answer to these ten questions should serve as a foundation for a convent to be held on Feruary 15 1785 at Paris. Already on October 26 1784 they agreed that the Grand Orient as an institute should not be invited.

It was an illuminated circle receiving the invitation to the convent. All 'experts' of mystical Masonry and all, whom the Philaethes believed to be illuminated, should convene at this convent. So there were 20 Germans: Duke Ferdinand von Braunschweig, the princes Ludwig and Christian von Hessen-Darmstadt, the Count Brühl from Dresden, von Ditfurth from Wetzlar, Dr. Förster from Halle, von Dalberg from Mannheim, von Rosskampf from Heilbronn, Theden from Berlin, as well as Wöllner, von Wächter from Frankfurt, Starck from Darmstadt, Baron Gleichen from Regensburg, as well as Bode and von Haugwitz; there were 5 Austrians: Prince Dietrichstein, Count Esterhazy and the Rosecrucian Matolay; four Italians: Count Albarey, Dr.Giraud and Diego Naselli, ,members of the Chevaliers Bienfaisants; the Swiss Dr.Lavater; the Polish occultistThouz de Salverte from Warsaw; the Major of the Russian service Tiemann from Petersburg, and the Englishman Bousie, and two Swedes: Count de Toll from Stockholm.

The following Chevaliers Bieenfaisants were invited: J.B.Willermoz, Bernard and Jean de Turkheim, Millanois, Grainville, Virieu, Joseph de Maistre. The following Elus Coëns orthodox, the so-called schismatics: Abbé Rozier, the brethren Mallet and Moet from Versailles, Saint-Martin, de Pointcarré, 1. President of the parliament at Rouen, de Frémicourt, de Champollon and the Viscount de Tavannes. The Illuminates of Avignon were represented by Count Grabianka, Dr.Chastanier, Count de Corberon and Marquis de Thomé. It goes without saying that the following were also present: Cagliostro, Saint-Germain, Mesmer, Chevalier de Barberin, the occultist Touzay-Duchanteau, 'professor of theosophy' 'professor of algebra' and 'good magic' Eteila (anagram of Alliette, a former whigmaker).

The following questions were sent to each attendant:

- 1 Which is the essential base of the Masonic science and its discerning character?
- 2 Which period and which origin can intelligently be ascribed to it?
- 3 Which societies or corporations or individuals may have possessed it in the past, or through which corporations did it pass, in order to proceed through all times?
4. Of which societies, corporations or individuals can be supposed, that they are really in their possession?
5. Is the tradition, it possessed, in writing or by word?
6. Does Freemasonry have a relation with secret or well-known sciences, covered by their names?
7. With which of these sciences is it connected most, and which are those connections?
8. Which kind of advantages can be expected from Masonic Art?
9. Which of the contemporary types of doctrines is most advisable, not to be regarded as the general standard, but in order to have zealous and industrious young people make quick and useful progress in the real Freemasonry?
10. Why do Freemasons give unanimously the name Lodge to their meetings, to the places, where they are held? Which is the origin and the true definition of the word lodge; the word Temple, by which also is indicated the place of meeting; of the expression: to open or to close the work; of the word Scottish for the high degrees; the name of Worshipful and Master of the lodge, by which the French, respectively the Germans call the master?

In their invitation the Philalethes pretend to possess the most important Masonic, hermetic and theosophic documents. The invited have to agree in principle, that there is but one God, that they believe in the immortality of the soul, as well as the punishment or recompense after death; finally that there is a primeval science or knowledge, which in its tradition is promoted by separate individuals through the whole history of Man.

The Mother Lodge of the Rite philosophique, which is to some extent a direct competitor of the Philalethes, forbid on January 25 1785 its members, the Marquis de la Rochfoucauld-Bayer, Grand Master of the Mother Lodge of the Scottish-philosophic Rite, and Doctor Lafisse to participate in the convent, pretending that 'it does not allow some Brethren to inform about their doctrines, and that such information can only be procured by the head office of the system, if it shows to be proper to give such inside information'. A further three invited persons denied in writing their participation. They were the Duke Ferdinand of Braunschweig, Saint-Martin, who averted in the meantime practically from Freemasonry,

devoting himself completely to theosophy and his own circle, the Martinists, and the famous magnetizer Mesmer, who by his doctrine of animal magnetism and his large support was fully occupied.

The convent was opened on February 15 1785 by Savalette. It lasted until May 26. In 30 sessions discussions were held among participants from France, Germany, Switzerland and some other countries about the presented questions about the origin and essence of Freemasonry. The also invited Cagliostro had his participation depend on his conditions being accepted. So he wished that the archive of the Philaethes had to be burned. In turn he promised the audience to have, with the aid of his secret knowledge, the essence of true Freemasonry presented by his spirits. These spirits were according to his claim, using the magical tradition of evocational magic of the Middle Ages, the intermediaries between Man and his Creator, and could be made useful to mankind.

However, all experiments failed, and it also failed to make an arrangement with Cagliostro, who just reached the summit of his fame. Besides, they could only agree in general terms, that there be a Masonic science. The majority of the attendants was of the opinion, that the hermetic sciences and at this time also the Christian theosophy were the primeval source of the search. Magic should also be regarded as part of the hermetic sciences, as do all other classic secret sciences.

An interim committee maintained the contacts by correspondence with the foreign participants. As a third note they received information about the intentions of the convent. A printed resume of the minutes of the first convent and an index to some copied addresses were added. Finally it was decided to have a second convent.

Tassin d'Estang went in charge of the Paris Philaethes to Lausanne, in order to have the directing committee summon for the convent, which was rejected on July 16 1786. Only after some problems it became possible to have a second convent in the next year, at a far smaller rate. It was held from March 8 until May 26 1787. The ultimate proof should now be given that theosophy, alchemy, kabbala and magic have to be regarded as serious sciences. The symbols and ritual acts of Freemasonry are to be regarded as means, in order to disclose 'to the youth the most hidden Knowledge of the last things of the true Royal Art'. With the invitation to this convent, which for economy reasons was held in the private rooms of Savalette, 13 new proposals were sent as themes, which should produce the proof of the above assumptions. This convent too could not bring the elucidation nor the consentment.

The Freemason and enemy of the Jesuites Johann Christoph Bode (1730-1793) wanted to participate. He believed that the mystical high degrees of Freemasonry were influenced by the Jesuites, and had already tried to prove this in a publication 'Essay on the origin of Freemasonry'. He entered the convent too late, and could no more influence it. The Landgraf Christian von Hessen-Darmstadt (1763- 1830) sent a plan to reform Freemasonry, which had no response. England, was reconsidered. It was suggested to investigate in the archives there to find the origin of Freemasonry, and inquire about the truth of the book with questions of Henry VI. But also the tendency to occult doctrines was still strong among the members of the convent, so that maintaining a continuous committee was decided to. It assembled on June 8, but ended then its activity.

The French Revolution caused a violent end. The archive and library, manuscripts and correspondence, as well as parts of the alchemical laboratory were dispersed to all sides. Part of them could be recovered after the Revolution and became the property of the Mother Lodge of the Rite Philosophique, which as will be described still existed in the 19 century. There is no special literature about the Philaethes. There are information's in various German and French Masonic encyclopaedia, periodicals and magazines.