

merely this. In 1876 they published a Masonic Register, containing a list of organized bodies in Craft, Capitular, Cryptic, Chivalric, Scottish Rite, and other Masonry, appended to which was a scale of fees, but containing *no* mention of the Ancient and Primitive, the Mizraim, or the Memphis Rites, for the very good reason that they were not then in possession of these three last named Rites. In 1878 they published another Masonic Register which did embrace, together with many others, the three Rites of the A. & P., Mizraim and Memphis; and omitted the A. & A. S. Rite, which was given up in 1877 on account of what was considered by them to be unfair and discourteous usage by some members of Supreme Council. This register of 1878 did *not* contain any scale of fees, and in fact no scale of fees for the three Rites last obtained—that is the A. & P., Mizraim and Memphis—*has ever been made public*. Hence the assumption upon which the charge of “prostituting masonry” was based, had not the least foundation in fact. In May 1878, one of the Maitland brethren published an article in the CANADIAN CRAFTSMAN, entitled the Ancient and Primitive Rite” by 33°-90°-96°, in which a rather particular description was given of the degrees of this Rite, and it also stated that it was permitted to bodies of this Rite to receive as visitors, Masons of good standing in other Rites, who had received corresponding degrees in their own Rite. For instance, Royal Arch Masons might be admitted to witness the working of the degrees of Discreet Master, Sublime Master, and Sacred Arch; Royal and Select Masters to the Secret Vault; Knights Templar to the Rose Croix and Kadosh; and Knights Templar Priests to the Knight of the Royal Mystery. Members of the A. & S. Rite had also pointed out to them the names and numbers of the degrees with which their own corresponded, and to witness which they might be admitted if they so desired. Now, we

ask any unprejudiced Mason, what incitement can there be in the above arrangement to induce any brother to break his obligation? If a Royal Arch Mason, or a Knight Templar, or a Sublime Prince of the Royal Secret, should wish to visit one of our bodies, while working upon a corresponding degree, he would, if known, be at once admitted; if not known, he would be examined privately by lawful members *only* of his own Rite and degrees, (for we have amongst us members of nearly all Rites and Orders,) and if he passed the examination, he would be admitted, and that without ever being called upon to reveal any of his secrets to any person that was not equally entitled, with himself, to receive them. In what way, we ask, under this arrangement, could any Mason be possibly induced to violate the obligation of secrecy that he owes to his Rite or his Order, and so perjure himself? He reveals nothing, except to a brother of his own Rite and Degree, who is fully entitled to his confidence; he sees a degree worked, corresponding to his own, but differing in many details; he adds to his Masonic knowledge; he pays nothing; he is a gainer, not a loser, and he participates in that friendly and fraternal intercourse that is so pleasing to every true Mason. In our relations with other Rites we seek peace and not war; we endeavor to cultivate the spirit of true brotherly love, and we try to put far from us hatred, malice, and all uncharitableness, and for so doing, is it right that we, and those who think with us, should be branded as perjurers by those who, equally with ourselves, are under solemn obligation to speak no evil of a brother? We say that it is not right, and this verdict we are sure will be concurred in by the fraternity at large.

Respecting the accusation of being “traffickers in degrees,” we pronounce the charge a calumny that has not a shadow of foundation to rest upon. We defy any man to say, truthfully,