

and interference, has been the main cause of the formation of so many Supreme Councils, the close borough system being repugnant to the feelings, *generally*, of the Masonic Brotherhood, who would wish to see it thrown open to every good brother desirous of obtaining the degrees.

Every Master Mason has a perfect right to judge for himself as to what rites and degrees in Masonry he may choose to join, or reject, and an *equal* right to sever *all* connection with them.

The "*mali ergo*," lies in this *fancied* superiority, interference and infringement of established Masonic rights and usages,—a false and narrow policy, the more ridiculous, when we consider that, as a rule, in civil life, little or no honor is accorded to Masonic dignities, and the less conspicuous they are made, the more will they be appreciated. No rank whatever is acknowledged outside the Masonic world.*

*It will not do to analyze the origin of the High Grade System too closely, or the *nature of all* the degrees, which is well expressed in the sentence:—"Non bene juncturum discordia semina rerum." Paganism, Judaism, and Christianity, the latter in some jurisdictions sadly perverted, by the Universalists forming a Christianity of their own.

In the United States, the A. and A. S. R., 33°, is indebted to the philosophical, and scholarly researches, and undoubted Masonic knowledge of Bro. Albert Pike, the Chief of the Southern Jurisdiction, who mainly brought the rite into notice. Much also is due to the venerable Bro. Dr. Robert Folger, of New York, now in his eighty-first year, whose Christian Trinitarian principles, and advocacy of them in Masonic circles, is well known.

Dr. Folger's history of the rite is one of the most valuable published, although the disputes as to the authority and *legitimacy* of the different Supreme Councils has lately brought him under the ban of the Northern Jurisdiction, which he has fully explained in his published "*Reply*." But these disputes of our neighbors are purely local matters, and had much better be settled amongst themselves without our interference.

When the A. and A. S. Rite, 33°, was introduced into England, from the Northern Jurisdiction of the United States, in 1835,

THE HAUTS GRADES AND TEMPLAR ORDER.

In my capacity of Great Prior, I consider I have a perfect right to act for the benefit of the Templar Order, without any interference or dictation whatever; and no right to drag in any prejudiced feelings from other Masonic bodies against any member of it, who may in my judgment be considered worthy of preferment, and whom I know to be a good and faithful brother, standing up manfully for the Order, therefore deserving of distinction. I cannot help saying there appears a desire amongst a few to ignore Templary, and attempts have been made to prejudice the Craft from joining it, as it is *not* necessary to be a Templar or Royal Arch Mason to gain access to the "High Grades," a separate and distinct branch from the "English Rite" of Freemasonry.*

the arrangement of the system was materially altered, and numerous degrees *not* conferred or even communicated. The Rite, commencing with the 18°, the *Templar Rose Croix*, from it to the 30°, the *Templar Kadosh*—passing *over all* intermediate degrees, considered of no account *whatever*—completing the Rite with the 31st, 32nd, and 33rd degrees, two of the *last* being legislative. On the formation of the Supreme Council for Canada, in 1874, some of the *other* degrees were added.

Our late lamented Bro. Harington, Chief of the Supreme Council, was in possession of nearly *all* the various "Hauts Grades," and was a devoted Templar, whose generous, large and great heart, did *not* admit of any jealousy between the *allied* bodies founded upon Masonry.

I record these remarks, as having the best right to speak plainly, that my views may not be mistaken. The A. and A. S. Rite, with *other* Rites and Degrees, being introduced into Canada by me. I may add that when acting as Deputy Inspector-General, 33°, for England, I initiated the present Ruler of the Supreme Council of Canada into the Rite, who is himself a Templar.

*This antagonism is no new thing, for if we examine the old statutes of the A. & A. S. Rite 33°, in England, it will be found that so averse were the Supreme Council when it was first established and the *Rose Croix* and *Kadoshi* of the Templar Order transferred to it, of holding any connection or alliance, that candidates at the time of being admitted to the Rite were allowed to wear the jewels of any Masonic rank they had obtained excepting that of the Temp-