

THE  
ANCIENT AND ACCEPTED  
SCOTTISH RITE,  
IN THIRTY-THREE DEGREES.

KNOWN HITHERTO UNDER THE NAMES OF  
THE "RITE OF PERFECTION"—THE "RITE OF HEREDOM"—THE "ANCIENT  
SCOTTISH RITE"—THE "RITE OF KILWINNING"—AND LAST, AS  
THE "SCOTTISH RITE, ANCIENT AND ACCEPTED."

A FULL AND COMPLETE HISTORY,  
WITH AN APPENDIX,

CONTAINING NUMEROUS AUTHENTIC DOCUMENTS, RELATING TO THE ORIGIN, PRO-  
GRESS AND ESTABLISHMENT OF THE RITE—EDICTS, CIRCULARS, PATENTS,  
REGISTERS, AND THE OPINIONS OF NUMEROUS AUTHORS—  
ILLUSTRATED WITH "TABLETS,"

BY  
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EX-SECRETARY GENERAL, &c.

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TO THE  
**Tatonia Society**  
OF  
**ATLANTIC LODGE**  
**No. 178.**  
**FREE AND ACCEPTED MASONS,**  
NEW YORK CITY.

THE unwavering and long continued kindness received at the hands of Bro. G. W. Steinbrenner, your worthy President—the encouragement from members in preparing the work for publication—and the many tokens of fraternal feeling which have been bestowed by the Society, induce me to dedicate to you, the first fruit of my labors as an Author.

No pains have been spared in collecting together the materials of which the work is composed. Doubtless there will be found in it many imperfections, yet it has been my earnest desire to make the history perfect and complete. Fully sensible that it is open to criticism in many particulars, and unable from the scarcity of authentic and reliable documents, to alter it in any way for the better; I send it forth in the hope, that the value to the fraternity of the information which it contains, will cover most of its defects.

Respectfully and Fraternally,

ROBERT B. FOLGER, M. D.

NEW YORK—1862.

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**SCOTTISH RITE  
ANCIENT AND ACCEPTED.**

# SCOTTISH RITE, ANCIENT AND ACCEPTED.

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## CHAPTER FIRST.

INTRODUCTION.—EXPLANATION OF THE NATURE OF THE HISTORY.—PLAN  
OF THE WORK.—AUTHORS REFERRED TO.—REMARKS.

THE Author, in presenting the following History, to the Masonic fraternity, proposes to give a succinct account of what is known among them as the "*High Degrees*," so far as that history may be connected with their introduction into this country, and their progress, up to the present time.

His connection with the Supreme Council has been a long one, and during the time in which he was called upon to officiate as Secretary General of the body, the request was made, that he should prepare a history of the same. In accordance with that request, the work was commenced in 1853, and was carried on through a period of two or more years, during which time, all the printed documents and manuscripts accompanying the history, were collected from the hands of scattered members, together with translations from French and German Authors who had written upon the subject. The collation of the same was commenced at a time when Party Spirit ran high among the fraternity, and in the report which was then written, and delivered to the Council, much matter found its way, which, at the present time would be deemed objectionable, and entirely out of place.

Having been subsequently called upon by the Latomia So-

ciety of Atlantic Lodge, of which he is a member, to read the Report before them, he undertook to remove from it all objectionable features, and place it in the form of a series of Lectures, which were delivered before the Society during the winter of 1860. The favor with which the Lectures were received, and the expressed wish of the Society that they should be published, have led him to re-write the Lectures in the form of a History, in which shape it now appears. And it is hoped, that while it will throw some light upon many parts of the subject which have been hitherto dark, it will also answer another very important object to the Fraternity, viz., it will bring to light many documents which have been generally unknown, will place in their hands many others which are not to be found at the present time, being out of print, and preserve the whole in the form of a "*hand book*" for future reference.

In collecting materials for the History of the Sublime degrees, he has sought to avail himself of every source of authentic, and valuable information, applicable to his design of making the work both interesting and useful. How far these endeavors may have been successful, must be submitted to the deliberate consideration of the reader. In justice to himself he can truly say, that he has avoided no reasonable labor to make the publication worthy the approbation of the Fraternity, although he has fallen far short of satisfying himself, or of accomplishing all that he had anticipated at its commencement. His principal aim has been throughout, to present a brief, yet correct account of such matters in relation to the Sublime degrees, as he conceived best worthy of preserving, and most likely to prove a repository of valuable historical and statistical information. He is however constrained to acknowledge that, had he, in the commencement, been able to realize in any considerable degree, the labor he was about to assume, and the obstacles he encountered in his progress, he would have been almost deterred from the undertaking. The peculiar condition and deficiency of many records, and the difficulty in obtaining those in possession of other persons, are two of the obstacles among those to which he alludes

It would be proper here to state, that the degrees, to which this history relates, have no connection whatever with what is known as "*Ancient Craft Masonry*," whether derived from York, in England, or Kilwinning, in Scotland. That system consists of the three first degrees of Masonry, known as the Entered Apprentice, the Fellow Craft, and the Master Mason, with the appendage of what is now termed "*the Royal Arch*." These degrees form a system within themselves, complete in all its parts, are of great antiquity, having become hoary with age many centuries before the High degrees came into being. This simple system is, in fact, the basis of all other Masonic degrees, by whatever name they may be called.

This is the system which has been received and practiced upon in this country, from the year 1730 up to 1800, at which time it took to itself a new form. Hitherto the Royal Arch degree was conferred in Blue Lodges, under the appellation of a "*Chapter*," and the Mark degree was conferred in "*Mark Lodges*," which were distinct bodies. But when the work of the three first degrees had at that time become systematized, and placed in the form of "*Lectures*," the same set of men were requested to revise degrees for the Chapter, and place them also in form. They accordingly met, took the *Mark degree* for the commencement, added the *Past Master* as the fifth, displaced a portion of the Royal Arch, and called it the "*Most Excellent Master*," and finished with the *Royal Arch*. These four degrees then became a system, and, with the first three degrees added, form *Seven*, as the received system in this country, styled, "*Ancient Craft Masonry*." The degrees of Royal and Select Master, are still kept separate, although, strictly speaking, the system without them is incomplete.

Subsequently, in 1811, the Orders of Knighthood were systematized and introduced. There had been, as early as 1790 to 1795, Encampments of Knights Templar, but the bodies of that name conferred but one degree. Nor was it necessary for a man to be a Mason, in order to be entitled to it. The degree, then, had nothing to do with Masonry. But about this time the system was organized by a body of the Ancient and Accepted Scottish Rite. They made the "*Knight*

of the *Red Cross*," which is synonymous with "*Knight of the East*" and "*Prince of Jerusalem*," the first; the "*Knight Templar*," which is synonymous with the "*Rose Croix*" and "*Kadosh*," the second; the "*Knight of Malta*" or "*St. John of Jerusalem*" (a detached degree), the third; the "*Knight of the Christian Mark*," the fourth; and "*Knight of the Holy Sepulchre*," the fifth and last. These were embodied as Encampment degrees, and were conferred at that time according to the ritual of the Ancient and Accepted Scottish Rite, from which the principal degrees were derived. The lecturers, however, soon took them in hand, shaped them according to their views, adopted a system of Lectures, and by the year 1816 they were adopted, and placed where they now stand; a General Grand Encampment was formed, and they virtually became part and parcel of Ancient Craft Masonry. This is the system adopted in this Country as legitimate Ancient Craft Masonry, and, as a natural consequence, no other system is sought after.

It is not, however, known or practiced in England, Scotland, or Ireland. In all those countries they practice the first three degrees like ourselves, follow them with the Royal Arch, as of old, while the Templars' degree is altogether a separate matter. The Past Master's degree remains in the Blue Lodge, where it belongs; and the Mark degree is conferred as a side degree pertaining to the Fellow Craft.

Europe differs from us altogether, many portions of it, as well as South America and the islands, adopting the Ancient and Accepted Scottish Rite. Like us, they begin with the first three degrees, after which comes in thirty degrees, beginning with the Fourth, or Secret Master, and terminating with the Thirty-third. While they leave out the Chapter and Encampment degrees (as known in the system which we now practice), they give the same degrees in another form and name, and with many additions and extensions. Thus the *Royal Arch* degree is synonymous with the Thirteenth and Fourteenth, the "*Red Cross*" with the Fifteenth and Sixteenth, the "*Templar*" with the Eighteenth and Thirtieth, while the remaining degrees are all of them disconnected. In France they have condensed



the first eighteen degrees into seven, the *Rose Croix* being the Seventh, and it is now known all over the world as the "*Modern French Rite*."

Perhaps this short sketch will show to the American Mason, the reason why so many foreign Masons are turned from the door of the Lodge when they apply for admission, on the ground that they are "*Modern*," or "*Spurious*." They have all received the same thing, and in a manner quite as legitimate, but they have received them in a form differing somewhat from our own.

This system, then, viz., the Ancient and Accepted Scottish Rite, is the one of which this book purports to be a short history. It has been known under various names, as the "*Ineffable*," the "*Sublime*," the "*Exalted or High degrees*," the "*Philosophical*," the "*Scottish System*," the "*Rite of Perfection*," the "*Right of Heredom, of Kilwinning*," and the "*Ancient and Accepted Scottish Rite*," now comprising thirty degrees in number, beginning with the Fourth, or Secret Master, and terminating with the Thirty-third, or Sovereign Grand Inspector General,—the members of the last named degree constituting a Supreme Grand Council, which is the absolute ruler or governing power of the Rite.

This system has made its way to this Country, and is now firmly established among us. Until of late, its progress has been varied—sometimes being in a thriving condition, in certain locations, and sometimes being almost extinct. But within a few years it has lifted up its head. It is established in South Carolina, Louisiana, New York, Massachusetts, Connecticut, New Jersey, Ohio and Illinois, and bids fair to be practised in every State in the Union. It is to be regretted that, from its very commencement, its progress in this Country, as well as in other lands, has been marked with bitter contentions and constant quarrels, for the simple reason that, hitherto, one system has been antagonistic to the other, by which both have become mixed and confused.

In all these difficulties Masons of every degree have taken an active part. And it is lamentable, now, to look back and witness the many serious mistakes which have been made from

a mere want of knowledge concerning the history and events connected with the Rite. It is that which has led the author to a very close and careful examination of the subject, producing in the end this history, which he offers for your encouragement. Every Master Mason needs the information which it contains; and it is intended for such, as well as for members of the High degrees.

While the bodies working in Ancient Craft Masonry have the simple appellation of Lodges, those under this rite claim a greater antiquity, a purer ritual, and, above all, a controlling power—styling their bodies Chapters, Colleges, Areopagi, Consistories and Councils. They have made strong and long continued efforts to remove the ancient landmarks, that they might, if possible, supersede the old system, and replace it with the new.

One party has claimed that the whole system is a “*continuation*” of Ancient Craft Masonry, as so many links in a chain, reaching from the bottom to the top of the edifice, one link of which being wanting, the whole would be useless and come to nothing—by such assertions deceiving the members of Ancient Craft Masonry into the belief that, their initiation into the High degrees was a *necessity*, if they desired to complete their Masonic education.

Another party has been equally earnest in contending for the precedence of the Ancient and Accepted Scottish Rite over the York Rite, and have endeavored to establish and constitute Symbolic Lodges of their own, with what they call a “*purserite*,” thus superseding, or conflicting with the York bodies and the Grand Lodges from which they derive.

While another party, which includes a large portion of the Fraternity, have discarded the Rite altogether. They have been educated in, and have lived under, the Ancient York Rite. They are satisfied with its teachings, usages, government, &c., and are quite unwilling to relinquish a system so generally received and practiced, for another of such questionable authority, and of which they know nothing.

These controversies have been a source of annoyance and trouble, from the very commencement of the organization.

They have been produced, in a great measure, by designing men, who have been so industrious and energetic, that they have succeeded, in numerous instances, in deceiving well-meaning brethren, who would not take the pains to inform themselves upon the subject. The exhibition of documents perfectly authentic, the respectability of members, the acknowledgement and correspondence of foreign and distant Councils, the testimonials of ancient and younger members, and the records of the past, all seem to have lost their weight and influence ; and they have appeared in most instances to be ready to place implicit confidence in the statement and assertions of men, no matter how monstrous their pretension, rather than examine the evidence which has been at all times open to their inspection, and allow the simple truth to have its proper weight.

It is for the purpose of imparting information, having a bearing upon these points, that this history is written, accompanied with all the documents that could be obtained. Its plan will be very simple and easily understood, because it will be a relation of facts as they occurred. It will take up the degrees at their commencement in Europe, show the power as given to STEHEN MORIN, the first Inspector for "*foreign parts*" initiated and appointed under this system, follow him from Paris to St. Domingo, and trace and designate his successors to the United States. It will give the particulars concerning the founding of the Supreme Council at Charleston, follow the emissary of that Council to Paris again, where a similar body is formed by him as a rival to the Grand Orient of France. Returning to St. Domingo, it will follow JOSEPH CERNEAU, a successor of Morin, from thence to New York, and give the particulars connected with the founding of a Sovereign Grand Consistory of the Ancient Constitutional Scottish Rite of Heredom—having a Supreme Council in its bosom—trace its progress from the commencement to its becoming the United Supreme Council for the Western Hemisphere (Ancient and Accepted Rite) ; and last, the Supreme Council of 1846 and 1848, up to the present day.

In completing the European portions of the history, very

copious and full extracts have been given from the following French authors, viz. :

*Thory*.—Acta Latamorum.

*Ragon*.—Orthodox Maçonique.

*Clavel*.—Hist. Pitt. de la Franc Maç.

*Kaufman and Cherpin*.—Hist. Philos. de la Franc **Maç**.

*Rebold*.—Hist. Gen. de la Franc Maç.

*Besuchet*.—Précis Hist. de la Franc Maç.

*Levique*.—Aperçu Général, &c.

*Vassal*.—Essai, &c.

*Vidal Fezendie*.—Essai Hist. sur la Franc Maç.

*Chemin Dupontes*.—Cours Pratique de Franc Maç.

*Boubée*.—Etudés sur la Franc Maç.

*Bobrik des Etanges*, and others. Also—

Recueil des Actes du Sup. Conseil de France.

Report of *Leblanc de Marconnay* ; translated by Ladebat.

And last, not least, a work written by Messrs. *Lamarre* and *Ladebat*, of New Orleans. The authors of which have shown a depth of research, and a patience of labor, which is worthy of all praise. And, although the author cannot agree with them in many of their inferences, and would not attempt to examine into, or decide upon, the merits of the case which they attempt to plead, yet he is constrained to offer to them his thanks for the important facts which the production of their work has brought to light.

That portion of the history connected with our own country, is derived from the records of the Sovereign Grand Consistory; from the Hon. JOHN W. MULLIGAN, First Grand Commander of the Order, succeeding Joseph Cerneau ; from the register and papers of the late D. L. M. PEIXOTTO ; from documents in possession of R. M. SPOFFORD, M. D., Newburyport, Mass. ; from SETH DRIGGS, Esq. ; from the late FRANCIS DUBUAR, late LEWIS TIMOLAT, JAMES HERRING, Esq., and others. Some of the brethren above mentioned have died since the history was commenced. To those who are living, the author would return his thanks for the many acts of kindness he has received at their hands, while engaged in this work.

The author will have occasion to say something in the

history concerning that sect of people denominated *Israelites* or *Jews*, partly in the way of quotations from different authors, and partly on his own responsibility. As far as it regards the quotations, he can only say that, he feels himself obliged to give the words of others precisely as they are written, if he gives them at all, and, of course, is not accountable for the sentiments which they entertain. But as far as he is individually concerned, he would say that, he does not make use of the term "*Jew*" in derision, as some no doubt will suppose, but simply as a matter of justice to the degrees denominated the "*Exalted* or *Sublime*," numbering from the Seventeenth to the Thirty-third, inclusive.

These degrees, or at least some of them, are founded upon, and promulgate the peculiar doctrines of Christianity, more especially the Divinity, Death, Resurrection and Ascension of the Messiah, our common Lord. The right of possession to all the degrees of Masonry, up to the Sixteenth of the Ancient and Accepted Rite, is claimed by all sects of people alike, because they are not based upon, and have no direct allusion to these doctrines. But the *Statutes of the Order*, as well as the moral sense of the members of the institution, require that a Jew should go no further in these mysteries, because he is not a believer in the doctrines which they assume to teach. It is most true, that the degrees spoken of, have been altered, interpolated, remodelled, and reconstructed in such a way as to accommodate themselves to the feelings of all concerned. It is true that, the opposers of these doctrines have put out of the way, the plainest and most impressive emblems, and, at the same time, have so covered up and mystified with science and philosophy, falsely so called, those symbols and emblems which they have suffered to remain, that it would now puzzle a wise man to find out, by careful study and deep investigation, what, if any, meaning attached to them. But with these degrees, so remodelled, we have nothing to do. The Sovereign Grand Consistory rejected them altogether,—taking its stand on the original or ancient ground (if any such ground there be), and issued the following edict, under date of November 14th, 1823 :

"The Sovereign Grand Consistory having heard read a communication from our Representative for the State of South Carolina (Charleston), respecting the pretended Grand Council in the said State, and, having seriously deliberated on the same, has felt it a duty, thus promptly and expressly to caution all Councils and Chapters deriving their authority from under this Sovereign Grand Consistory, against having any connection, or holding correspondence with any Councils or Chapters, or with any person or persons professing to be member or members of any Council or Chapter, located in the United States of America or elsewhere, particularly with certain 'SOCIETIES' under the assumed title of 'KADOSH,' whose members are unworthy of possessing the Sublime degrees of Philosophic Masonry, *which are founded on the Christian Religion*, to which they are enemies in principles, and not recognized by this Sovereign Grand Consistory; all and every such Chapter being *Spurious and Irregular*, and their members 'IMPOSTERS,' " &c.

There is connected with this history a statistic account of the Sovereign Grand Consistory and Supreme Grand Council, from its commencement up to the present time. This account is an abstract from the records of the Consistory, from the documents issued, from the documents in possession of many of the old members of the body, and from such other sources as have been presented to him by those surviving members of the old Council,—all of which are authentic and indisputable. He has endeavored to produce the simple facts as they stand recorded, and it is hoped they will be fairly examined. He has also given the documents in full, which have been issued by the opposers of the old Council in all its stages, in order, not only to avoid the imputation of partial dealing, but also to give a fair opportunity to all concerned, that they may form correct opinions, as it regards the much abused Sovereign Grand Consistory and Supreme Council established by the "*Peddling Jeweller, Joseph Cerneau*." If the history herewith submitted shall have the effect of enlightening those who are in darkness, concerning the regularity of the Council, or of removing the prejudices of those who have, hitherto, conscientiously believed that the "*Cerneau Council*" was in the wrong, the desire of the writer will be gained. He is perfectly willing to leave the matter there.

## CHAPTER SECOND.

### ORIGIN AND PROGRESS OF THE RITE OF PERFECTION.

The doctrine of "DERIVATION" advocated as the basis of all "*legal Masonic bodies*"—Formation of the *Grand Lodge of France*—Introduction of new degrees into the system of Masonry—Council of the Emperors of the East and West—"Lacorne Grand Lodge"—Rite of Perfection—The Council in which it is practiced, unites with the Grand Lodge of France—Union of the Grand Lodge of France with the Grand Orient—Grand Chapter General of France unites with the Grand Orient—Nature of the Grand Orient of France—"Tablet," showing the progress of the Rite—1761—STEPHEN MORIN—His Patent, or Power—Controversy between the Grand Orient and the Supreme Council of France concerning the rights of the Grand Orient—St. Domingo—Stephen Morin's Patent annulled in 1766—Establishment of the Supreme Council of Charleston, May 31st, 1801—They adopt a "*new rite*," and issue a Circular in 1802.

IN order to arrive at a proper understanding, and to form just conclusions upon the subjects which are intended to be set forth in this history, it is highly necessary to know from whence these degrees are derived, as well as the manner in which they have come to us.

All known Masonic bodies which are, in reality, regularly constituted, derive their power for the performance of Masonic work, the conferring of degrees, &c., from a regular head. In the case of Symbolic Lodges, the power in the present day is derived from a Grand Lodge. The same rule is observed in the case of Royal Arch Chapters and Encampments of Knights Templar. Although the bodies working under the Ancient and Accepted Rite are looked upon in this country as irregular, yet they are not so esteemed in many other parts of the globe. The same care and caution which is manifested here concerning the Lodges, Chapters and Encampments under the English or York Rite, are manifested abroad in regard to the correctness and purity of the subordinate bodies under the Ancient and Accepted Rite. They have a regularly organized and acknowledged head, from which they derive their power and are con-

stantly under inspection, quite as rigid as is to be found here. And it is proper to remark that, while the York Rite and the York formula are only *exclusive*, or the acknowledged and established system of Great Britain and the United States, the Ancient and Accepted Rite is acknowledged, and prevails in France, Switzerland, and many other States on the Continent, as well as the Islands and South America. And while we can easily and correctly trace the origin and the head of the York Rite to Great Britain, from whence all true Masonic power in that rite is, directly or indirectly, derived, so can we, with equal ease and certainty, trace to France, and to France alone, the origin of the so-named Ancient and Accepted Rite, and prove her to be the sole and true depository for power, &c., at the present day. And this is the first point which will be attempted in this history.

I shall commence by giving an extract from a report made to the Chamber of Council and Appeals of the Grand Orient, by its Orator, in 1853, which embraces this point fully. It is there stated as follows :

“In the year 1700 of the Christian Era, Masonry, in any of its rites or degrees, was neither known or practiced in France. The first Lodge known there was constituted in 1725, *by the Grand Lodge of England, in the York Rite*. There was subsequently a Grand Lodge formed there, and which bore the title of the ‘*ENGLISH GRAND LODGE OF FRANCE*,’ until the year 1756 ; but in the course of this year, it took the title of ‘*GRAND LOGE DU ROYAUME*,’ or Grand Lodge of the Kingdom. Up to this period of time, Masonry practiced but three degrees, viz., the Apprentice, the Companion, and the Master, and were called Symbolic.”

*Thory, Acta Lat.*, page 88, says :

“The Count of Clermont was elected Grand Master of the Grand Lodge of France when it was the *English Grand Lodge*, holding and working under a charter from the *Grand Lodge of ENGLAND*. It was exclusively a Symbolic Grand Lodge. Under that charter, and by that name, it worked from 1743 to 1756. Then it declared itself independent, as the Grand Lodge of France.”

“It was about this time that the Ineffable degrees were introduced into Masonry. They were not practiced by the Grand Lodge, but by an authority named the Sovereign or Supreme Council of the Emperors of the East and West, and had no more than twenty-five degrees, counting from the First, or Apprentice’s degree ; and the Twenty-fifth, or last, was termed ‘*Sublime Prince of the Royal Secret*.’” [See Nomenclature, Appendix, Doc. 1.]



"This ancient Council had its chamber in the old Grand Lodge of France, and both the Grand Lodge and the Council were under the direction of the same Grand Master, Count de Clermont, Prince of the Royal Blood, and also of the same representative or Substitute of the Grand Master, *Challon de Joinville*. This Council of the Emperors of the East and West was formed in 1754, by the Chevalier de Bonville, from the ruins of the 'Chapter of Clermont.'"

This position, however, is denied by some of the authors who have written upon the subject. *Besuchet*, *Précis Historique de la Franc Maç.*, vol 1, page 33, says :

"In 1744 the Count of Clermont left the Lodges to take care of themselves, and appointed, first, Baure, a banker, and afterwards Lacorne, a dancing master, his special deputy, thus putting the whole Order in his hands. Disorders of every kind invaded Masonry: charters became merchandize; new degrees swarmed like flies; restaurateurs bought masterships for life, and everybody sold degrees. The followers of Charles Edward Stuart, the son of the Pretender, opened Lodges without authority, and he himself chartered a Chapter of Rose Croix at Arras, in 1747. The Charter is given in full in *le Globe*, vol. 4, page 84; and by Ragon, page 121; Clavel, page 167, who says that this was the first Chapter, or centre of administration of the high degrees, in France, and that the second was established by a travelling Scotchman, at Marseilles, in 1751. In 1761 Lacorne, the dancing master, special deputy of the Grand Master, and as such, real head of the Order, enraged because the Grand Lodge refused to recognize him, and its members to sit with him, *established a new Grand Lodge*. Both Grand Lodges granted charters, and the Council of the Emperors of the East and West constituted at Paris, and throughout France, Lodges and Chapters. The old Grand Lodge denounced the '*faction Lacorne*,' which, nevertheless, continued to thrive."—*Leveque, Thory, Klos*, and others. [See Appendage to Document 1.]

By these authors it would appear that the Council of Emperors of the East and West, instead of having its *Chamber* in the old Grand Lodge, had constituted a Grand Lodge of its own, which was a rival body to the old or genuine Grand Lodge. But be this as it may, it will not alter the fact of the existence of the Council at that date, governed by the Count of Clermont, according to its documents. But we proceed with the report :

"In 1766, the Council of the Emperors of the East and West had branched itself off, in order to form a Council of '*Knights of the East*.' These two authorities soon after became extinct, with the exception of such part of them as united with the M. W. Grand Lodge of France. In 1772, the Council of

the Emperors of the East and West, united itself with the Grand Lodge of France (in which body it had always before its chamber), and they became one body,—controlling the Rite of Perfection from the First to the Twenty-fifth degree. [Document No. 2, Appendix.]

“By a perusal of these documents, it will be clearly seen that all legislative power and authority over all the Masonic degrees then known and practiced in France, and the fulness of all Masonic knowledge, centred in the Grand Lodge of France; and that there was no other head or central point, known or acknowledged, from which power could be derived, viz., 1772.

“This Grand Lodge of France, in its turn, united with the Grand Orient of France by treaty, in 1786, and also renewed in 1799, relinquishing all its power to that body. And from the broken remains of the ancient Council of the Emperors of the East and West, and of the Council of Knights of the East, there arose in 1784, with the assistance of many brethren of those high degrees and officers of the Grand Lodge of France, a ‘*Grand Chapter General*’ of France, which, in its turn, became united with the Grand Orient of France by treaty of 27th February, 1786.” [Appendix, Doc. No. 3.]

By the author just quoted, it will be seen that the *Council of the Emperors of the East and West* was formed in 1754, by the Chevalier de Bonneville, from the ruins of the *Chapter of Clermont*. How long that Chapter had its existence previous to the year 1754, the record does not state, nor is it a matter of much consequence, as the object is, to trace the progress of the Exalted degrees to this country, and the peculiar circumstances attending them. But it is very evident that the Chapter of Clermont could not have been in existence before 1745, and perhaps not so early as that by five years, inasmuch as the *Royal Arch degree* made its first appearance in the world about that time, and the one is a perfect counterpart of the other—\* altered, of course, to suit the occasion. Moreover, we have the direct assertion from the Grand Lodge herself, based upon her records—“That Masonry was altogether unknown in France, in any of its degrees or rites, in the year 1700; that the first Lodge was formed in 1725, and, up to 1756, practiced but three degrees, which were called Symbolic, and that it was about this time that the Ineffable degrees were introduced into Masonry.”

There are those who believe that Kilwinning, in Scotland,

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\* Counting the Thirteenth and Fourteenth degrees, Rite of Perfection.

was the original source from whence these degrees came ; but if we are to believe the records of history, it would appear that, in the Eighteenth Century, as late as 1740, it is expressly stated by Masonic authors, that nothing was acknowledged for genuine Masonry, either in Scotland or England, but the three degrees. "That some years after this (between 1750 and 1760), when the new degrees were imported from France, no man could pretend that he understood the true meaning of their origin, history, &c., and that all saw that the interpretation of their hieroglyphics and the rituals of these new degrees were quite gratuitous." That on the arrival of deputations in London, whose object it was to inquire there concerning these new degrees, they received the reply, that they knew nothing about them. Disappointed and chagrined, they turned their faces toward Scotland, and at Aberdeen they found the Free Masons quite as ignorant as those in London, and were referred back to London for further information.

But in 1802 this point was settled by an official communication made by the Grand Lodge of Scotland, and entered on her minutes as follows :

"1802.—This year a circular letter was received from a body styling itself '*the Supreme Grand Council of America.*' The spirit of the Illuminati which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the CONTEMPT of Scottish Masons, whose honor it is to have preserved Masonry for many centuries in its original and simple form, and whose pride it shall ever be, to transmit to the latest posterity, the principles and ceremonies of their Order unpolluted and unimpaired." See *Lawrie's History of Free Masonry*: Dublin edition, 1808.

The allusion made here by the Grand Lodge of Scotland to a *circular letter*, is the celebrated document published by the Supreme Council of Charleston, South Carolina, which will be produced in its proper place. It was largely circulated, and has served the various bodies as authority for many of the monstrous doctrines which prevail. [Doc. No. 7.]

Perhaps a word here in explanation, concerning the Grand Orient of France, may be acceptable, as there may be some who do not rightly understand how the body is constituted. They suppose it to be a working body in the way of conferring degrees, &c.—the highest body in Masonry known in France,

and a body within itself, exclusive of any other. The reverse, however, in some respects, is the case.

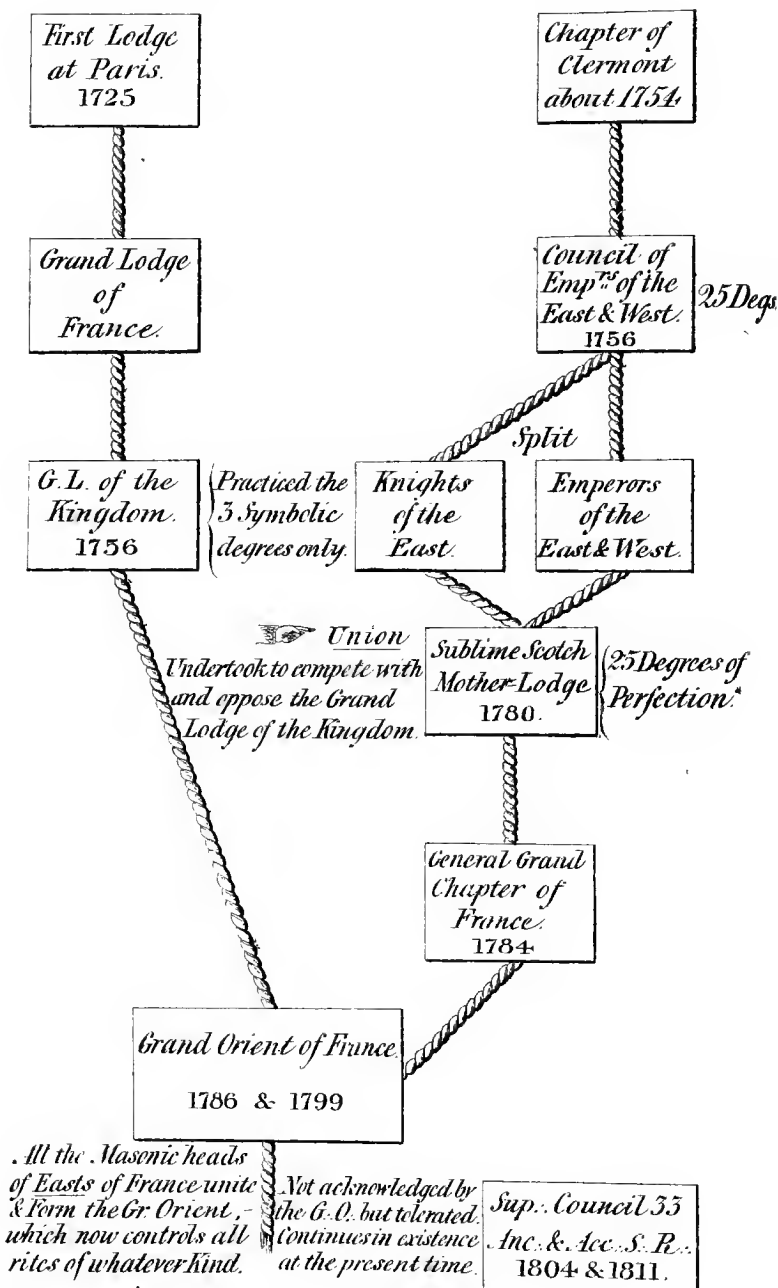
The meaning of the word *Orient* is East, and in Masonry simply denotes, the place of power. Thus, a Grand Lodge is called a Grand East of all subordinate Lodges within a State. The same remark will apply to Grand Chapters and Encampments; they are Grand Orients or Easts for their several subordinate bodies. But the Grand Orient of France is somewhat different, inasmuch as it is the centre of all Masonic power, of whatever kind, because it is formed by Lodges of all rites, by Chapters, by Colleges, &c., and, in fact, has gathered together and embraces within itself all the Masonic rites of France. This point, of course, is disputed by her opposers, but we shall have occasion to refer to it again in its proper place.

With the exception of having a Supreme Council of the Thirty-third degree within itself, it is not a body conferring degrees; but in the same sense that the Grand Lodge is the controlling and governing power of all subordinate Lodges under her jurisdiction, so precisely is the Grand Orient or East of France the controlling and governing power of all subordinate Masonic bodies, of whatever kind, in France. Hence she has her "*Chamber of Rites*," to which all applications for warrants are referred, whether York, Scottish, Philosophic, French or Modern; her Chamber of Council and Appeal, Legislative Chamber, Chamber of Reception, Finance, Officers of State, &c., &c., and is in fact "*the Government*." Neither the Grand Lodge of France, or the Council of the Emperors, or other Masonic governments, grant any more charters in their respective names, but all are derived from the Grand Orient—they stand in her name and are under her control. There is, however, at this time, and has been from the year 1804, a Supreme Council of the Thirty-third, Ancient and Accepted Scottish Rite, in Paris, which is also an East, and is tolerated by the Grand Orient. They move on in harmony together. This Supreme Council, together with the outlines of its controversy with the Grand Orient, will be noticed in its proper place.

And now to resume the history. The record goes on to state :



A.D. 1700. Masonry totally unknown in France.



“In consequence of these acts, the Grand Orient of France has thus gathered in its hands all the powers of these several authorities. It has thus become the sole legitimate possessor, and the mediate successor to the founders of the *Rite of Perfection*, of the *Consistory of the Princes of the Royal Secret*, and of all the *Scottish System, Ancient and Accepted*, which was practiced, not only in the Councils of the Emperors of the East and West, but also in the *Scottish Consistories of Bordeaux*, known under the title of *Sublime Scotch Mother Lodge*. Added to these, the Grand Orient controls the *Ancient and Accepted Scottish Rite*. This position she claims to occupy at the present day.”

*Ragon, Orthodox Maç.,* says :

“1786—February 27th.—The Grand Chapter General of France united with the Grand Orient of France by treaty, by which it will be perceived that the Grand Orient has thus gathered in its hands, all the powers of these several authorities, and has thus become the sole possessor, and the mediate successor, to the founders of the *Rite of Perfection*, of the *Consistory of Princes of the Royal Secret*, and of all the *Scottish System, Ancient and Accepted*, which was practiced, not only in the Council of the Emperors of the East and West, but also in the *Scotch Consistory of Bordeaux*, known under the title of *Sublime Scotch Mother Lodge*.”

Accompanying this statement, the author has prepared a tablet, which will give at a glance the commencement and progress of this rite in France, up to the year 1800, and without which the mind would naturally become confused, as the subject is somewhat intricate at first sight. As a reason for being thus particular here, he would state that, he wishes to show the commencement and the regular succession of Masonic power in France—that, what the Grand Lodge of France was in 1761, containing the Council of the Emperors of the East and West in her bosom, and thus was the Grand East of all rites, so is the Grand Orient now, having gathered together and consolidated all those rites in herself, and so continues to be the sole East at the present day. [See Plate.]

We will now proceed with the report :

“The *Ancient and Accepted Rite* is nothing else than a modification of the ‘*Rite of Perfection*, which was practiced in the ancient Councils of the Emperors of the East and West, in the bosom of the Grand Lodge of France. It had then but twenty-five degrees, and was given to the Jew, Stephen Morin, previous to his leaving France for St. Domingo, in 1761. We attach herewith, a full and perfect copy of the Patent and power given to him, together with a correct list of the degrees. And it will be found that the title of ‘*Grand*

*Inspector*’ is given to him in his Patent ; but it should be remembered, that this title is not a ‘*Masonic degree*’ (as has been vainly supposed by many), but a *function* or *title* alone, and is still bestowed at this day on brethren commissioned to examine the work of Lodges, in order to report upon their regularity and propriety.” [See Appendix, Doc. No. 4.]

There is also given a copy from *Ragon*. As some have felt inclined to dispute about the wording of the Patents, they are given, that the reader may judge for himself. The substance and signatures are the same in all.

The opponents of the Grand Orient, reason about Morin’s Patent in the following manner. They say :

“The *Count of Clermont* was elected Grand Master of the Grand Lodge of France when it was the English Grand Lodge, holding and working from a charter under the Grand Lodge of England. It was exclusively a Symbolic Grand Lodge. Under that charter, and by that name, it worked from 1743 to 1756. Then it declared itself independent, as the Grand Lodge of France. When it first received its charter from England, it adopted regulations which denounced and disowned all the Scottish degrees. It did not change the regulations when it became independent. *When the Grand Lodge of Lacorne was united with it, it seems for a time to have admitted the superiority of the Scottish degrees, and administered or worked them ; but in 1766, on the 2d of October, it refused to establish chambers of those degrees within itself.*”—*Thory*, 1 Acta Lat., page 88.

They continue :

“The simple truth is, that it was always a Symbolic Grand Lodge ; and the Count of Clermont was Grand Master of the regular Blue Lodges and Symbolic Masons of France only. He may also have been at the head of the Council of the Emperors of the East and West, or the Grand Council ; but that was certainly only a nominal dignity, and, at any rate, it was not a part of his prerogative as Grand Master.”

The Grand Orient claims all that is denied in the above, viz.—The union of the Council of the Emperors with herself ; then the Grand Lodge ; the administration and working of the degrees, and the authority of the Count of Clermont’s power, in precisely the same way as Prince Murat is now the head of *all Masonry* in France.

They continue :

“All the different powers that granted letters of Constitution for bodies to work in the Scottish degrees, were perfectly independent of the Grand Lodge. In 1766, it undertook to suppress them, but did not succeed.—*Thory*, Acta Lat.,



p. 87. The Count of Clermont could only be Grand Master to such degrees as he had regularly received. The Grand Lodge was composed of Representatives of Blue Lodges. Some of them had the high degrees and more had not. Of course the body, as a body, had no jurisdiction over them or concern with them. We do not know that the Count of Clermont had ever received any of the Scottish degrees. There is not the least reason to suppose that if he had, he had ever gone beyond those of the Rite of Perfection. Probably not one man in France had received all, or even half of the degrees which everybody was then manufacturing, and of course no one body could have jurisdiction over all, nor any one Grand Master be at the head of them all.

"The Patent of Stephen Morin emanated, therefore, from the Council of the Emperors of the East and West. Two questions, however, will naturally arise. *First.* How could that Council be under the protection of the Grand Lodge of France, when we know that the latter recognized and worked the three Blue degrees *only*, and that the Council of the Emperors was acting in competition with, and encroaching upon the rights of the Grand Lodge—*Thory*, 1 Acta Lat., p. 78. *Second.* How could the name and seal of the Grand Master and Grand Lodge of the Symbolic degrees be used in a Patent, the object of which was to authorize Morin to propagate the Rite of Perfection,—a rite not recognized by the Grand Lodge?

"Our answer to these questions would be—That Lacorne, the private deputy of the Grand Master—who cared but very little, if any, for Masonic affairs—took upon himself, and without any authority whatever, to use the name and seal of the Count of Clermont and of a Grand Lodge that was in opposition to the genuine Grand Lodge. A proof, however, that in 1761 the Council of the Emperors was not united with the two Grand Lodges, or either of them, is, that it was merged eleven years afterwards, viz., 1772, into the Grand Orient by a concordat."—1 *Precis Hist.*, p. 41; and Report of Leblanc de Marconnay, p. 12: English Translation.

The Grand Orient and the Supreme Council have been at variance about this matter for long years. Perhaps the matter will clear up itself to the reader as we progress.

With this power in his possession, in 1761, Stephen Morin set sail for St. Domingo, where he remained for some years, during which time he commenced the propagation of his Masonic work in the *Rite of Perfection*—consisting of Twenty five degrees. But in his career there he gave so much dissatisfaction, and propagated such strange and monstrous doctrines, coupled with bad faith and unmasonic conduct, that the Grand Lodge of France annulled his Patent, took from him the power, and appointed another Inspector in his place. [See Docu-

ments Nos. 5 and 6 ; also, Ragon's view of the rite in its progress.]

The document annulling the patent of Morin, and superseding him by the appointment of another inspector—Martin, has been disputed. Some have gone so far as to say, that it was a false document, because none of the names affixed to it in 1766 are found in 1761. But Ragon makes mention of the "*fact*," and the author of the Report from which it is copied, assumes to have copied it from the Archives of the body, in Paris. It is given as a part of the history, without attaching any special importance to the document itself.

Let us now examine the powers conferred upon Stephen Morin.

He is empowered to form and establish a *Lodge*, for the purpose of receiving and multiplying the Royal Order in all the Perfect and Sublime Degrees. What those degrees are, how many, &c., will be found inscribed on the Patent. They are Twenty-five in number, and are called the "*Rite of Perfection*."

He is to take due care that the General and Particular Statutes and Regulations of the Grand and Sovereign Lodge be kept and observed. These Statutes, both General and Particular, have been known from the commencement, and have been, at different times, published far and wide. They are not *Secret*, and the Grand Orient declares, that there are not now known, nor has there ever at any time been known, any such Statutes as Secret Constitutions. They are the same which govern all regularly constituted bodies of this kind. A compliance with them *regularizes* the body with the parent body, and with all other bodies of the like kind, on the habitable globe. A departure from them, makes the trespassing body irregular, and illegal, wherever it may be located. The crime of treating these Statutes with contempt, and of inventing other Statutes of the most absurd kind, together with the so-called "*Secret Constitutions*," was laid to the charge of Stephen Morin and his associates.

He is to govern properly the Lodge which he creates, under the title of "*Lodge of St. John*," and by surname "*Perfect Harmony*."

He is to select such officers for the Lodge as he sees fit, or thinks proper.

He is to be recognized by all Masters of regular Lodges wherever he may go, as "*Worshipful Master of Perfect Harmony Lodge.*"

He is authorized as Grand Inspector, to enforce the observance of the Laws of the Order, and thus establish Perfect and Sublime Masonry in every part of the world.

He is authorized to make Inspectors wherever the Sublime Degrees have not been established, (doubtless for the purpose of forming a Lodge like his own, and establishing the Degrees in regular form.)

These are the powers conferred. We do not find in the Patent, anything concerning the following powers he assumes, and for which, it has been said, he was recalled.

He was not appointed Grand Inspector for life. If this had been the case they could not have taken his power from him.

He was not empowered to make any other person an *Inspector for life*. No mention is made of either of these things in the Patent, and the Grand Orient explicitly states that it is perfectly foolish to suppose, or assert, that either the General, or Particular Statutes governing the Order, gave this power.

He was not empowered to confer any Degrees, except those contained in the Rite of Perfection. These, as has been stated, are Twenty-five in number, and continued so until 1804, in France. But he *did* pretend to confer a great number of other Degrees, and by so doing brought himself into contempt.

Further—it must be perfectly plain, that (if the document of his recall and the annulling of his Patent be true, and there is *no reason* to doubt its authenticity), all the powers which Stephen Morin possessed by the Patent, (and they are fully defined) lasted until 1766, and were legal. Subsequent to that date, he had no power whatever. Yet he not only assumed those powers, but took to himself many others, the results of which the sequel will show. The document already quoted thus speaks :

"When Stephen Morin imported the Rite of Perfection, or his so termed 'Ancient and Accepted Scottish Rite,' he somewhat attempted to *disguise* its origin, and to give it more importance than it really had. He consequently fathered the merits of the modification upon an absolute monarch, and extemporized the law, which he arranged altogether to suit his own purposes. This bad use of the power given to Stephen Morin, caused the Grand Lodge of France to recall him in 1766." [Document No. 3.]

*Ragon*, Orthodox Maç., page 297, thus speaks :

"Stephen Morin, on his arrival in St. Domingo, commenced the propagation of his Masonic work in the *Rite of Perfection*, consisting of twenty-five degrees. He also created Inspectors, *which titles did not designate the arbitrary powers and prerogatives that some silly writers have supposed, but merely the powers of constituting Lodges*. He also, notwithstanding the annulling of his Patents, and his recall in 1766, went on constituting Chapters and Councils in different parts of America. Between 1776 and 1782, the revolution progressed in the island, and the Rite of Perfection slumbered. But in 1783 it awakes with more degrees."

Ragon is evidently in error concerning the year. It was not until 1801, that the Ancient and Accepted Scottish Rite was officially made known, as possessing thirty-three degrees.

Aside from allusions like the above concerning Stephen Morin, history is silent. We nowhere find any details concerning his travels, nor is it known positively, at what time he was in America, or whether he was here at any time. In fact, between the time of his leaving France in 1761 to the year 1802, we have but one definite allusion to his being in any other place than St. Domingo. That allusion is found in Ragon, who states, that in 1769 Morin was in Kingston, Jamaica, where he had established a Lodge, or rather the Rite of Perfection. He then changed the name of the Kadosh degree, to that of the Knight of the Black and White Eagle. Therefore we are left to conjecture in this matter, and inasmuch as Ragon has before said, that "between the years 1776 and 1782 the revolution progressed in the Island, and the Rite of Perfection slumbered; but awakes again in 1783 in a new dress there," we may justly conclude, that Morin was chiefly in St. Domingo and the parts adjacent. This conclusion will be the more rational when we remember the troublous times in our land from 1773 to '81, when communication

with distant parts by sea was precarious, on account of cruisers, the war of our own revolution being then in progress, and the small probability there was, that the attention of men would be directed greatly to Masonic matters. While at the same time, after 1781, the probability is that the intercourse was more frequent, and unaccompanied with danger, and numerous facilities were enjoyed for carrying out such plans as Morin entertained.

From the testimony of *Nicholas G. Boss*, given under oath before the Committee appointed by the Legislature of Rhode Island, to examine Masons, &c., we learn the following :

“ In 1761, the Grand Consistory convened at Paris, when authority was given to Stephen Morin, to found and establish the higher degrees in the New World. HE RESIDED IN THE WEST INDIES.

“ In 1763, *Moses Michael Hays* arrived in this country, with authority from Morin to establish them,—he being appointed Deputy Grand Inspector General.

“ About 1780, Mr. Hays visited or resided in Newport, Rhode Island, and conferred the degrees on several persons who, at that time, were Master Masons. Among others on Peleg Clark and *Moses Seixas*, in 1781. His power, as Deputy Inspector General, was, to confer all the degrees after Master Mason, unless in a place where previously established.

“ In 1793, Peleg Clark, Moses Seixas, Thomas W. Moore and Mr. Stearnes, being Royal Arch Masons, met at Providence, to assist the Royal Arch Masons there to found a Chapter, which they did, under the name of ‘*the Providence Chapter of Royal Arch Masons*,’ having a dispensation from the nearest Chapter, ‘*Washington Chapter*,’ New York, dated 3d September, 1793.”

“ The Grand Chapter of Rhode Island was formed in 1798, and by 1802 had granted warrants to two Chapters in Rhode Island.”—Report of Rhode Island Committee, 1832, page 132.

Be this as it may, we can only arrive at any certainty from authors on the following points, viz. : That when Stephen Morin left France, he took with him the Rite of Perfection, consisting of twenty-five degrees and no more, that he arrived at St. Domingo intending to travel over the vast continent of America, that in St. Domingo he practiced the Rite of Perfection according to the power given him, and also vended to passing travellers and adventurers, the degrees which he received. He also made Inspectors. Ragon states distinctly,

"The Council of the Emperors never imagined for a moment that such an audacious Jew and Juggler as he was, would take possession of the rite to make a profit out of it, they never dreamed that he would make it an article of traffic, and not only so, but that he would re-model the degrees, make new ones, &c." That up to 1766, a period of five years he enjoyed this power uninterruptedly, manufacturing many new degrees out of the raw material, uttered many strange doctrines, and performed many curious things, at the end of which time his conduct had become so infamous, Masonically, in the eyes of those who gave him the power, that they recalled him and put another in his place. Nothing daunted by this reverse, he still goes on with his work. Three years afterward we hear of him at Kingston, Jamaica, as much interested as ever, that shortly after this the Revolution broke out in St. Domingo, and went on for nine years, during which the rite slept, but awoke again at the end of that time in an entire new form, and with a new dress, after which it turns up at Charleston, South Carolina, say the next year in a Lodge of Perfection, and subsequently in 1801, as a Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Scottish Rite.

History is silent upon what follows in Morin's course until 1802, when a document was issued by a Supreme Council in Charleston, South Carolina, in that year assuming to descend from, and to succeed Stephen Morin, and to have organized itself May 31st, 1801. This document takes up the thread in Morin's history, which appeared to be lost, accounting for the manner in which the Exalted degrees found their way into this country. It has also become the foundation for Masonic writers, and a hand-book for all Supreme Councils of the present day, as it regards history, doctrines, traditions, &c.

It is one of the most remarkable papers to be met with, on account of the bare face impositions and falsehoods which it contains and the doctrines which it inculcates. By its perusal we first get a history of Masonry from the *primitive ages* and a perfect epitome of the events which occurred before history was written by the *hands of men*. By it we learn the pretended fact, that the Ineffable degrees of their body, irrespective of

Revelation, have been the depository of the Sacred name, lost to all other Societies of men. By it we are told that a Master of a Blue Lodge is not capable of presiding over his own body without an accurate knowledge of, and an acquaintance with, the Jewish Talmud, and the Hebrew language. In this notable paper is mentioned for the first time in all masonic history, as connected with these degrees, the name of Frederick of Prussia, as well as other notables connected with the Ineffable degrees, and the "*Masonic Congress*," of 1786, having its East at Paris and "*Berlin*." And we here first learn the nature of the powers given to all Inspectors, as "*Sovereigns in Masonry*." And to sum up in a few words, by it we learn of the institution of an entire new rite in 1801, displacing and superseding all known rites which have preceded it, and denouncing as Spurious all who presume to gainsay any thing they utter.

It would be proper to state here in direct terms, that no Masonic author has ever made mention of those things set forth in this document, *anterior* to the year 1802. And subsequent to that date, many, among the number of whom may be mentioned Dr. Oliver, have quoted this paper as authority. As a general thing, however, the majority of Masonic authors now openly contradict most of its pretensions. Even the records of the Council at Charleston, made during the years 1796, 1797 and 1798, by De Grasse and de la Hogue set forth clearly, many of its fabrications.

The authorship, as far as writing is concerned, has been attributed to Dr. Dalcho, and there is little doubt that when he wrote it and put it forth to the world, he candidly believed much that it contained. But it is pleasing to be able to state, that at a later period of his life, he became another man in feeling, and publicly renounced the whole matter, taking every proper occasion to undo, if possible, the act which had misled so many, and was productive of so much evil.

The document is given in full in the Appendix, to which the reader is especially referred, before commencing the next chapter. [See Appendix, Doc. No. 7.]

## CHAPTER THIRD.

### THE "RITE OF PERFECTION" RECEIVES A NEW NAME, VIZ., "ANCIENT AND ACCEPTED."

Progress of Morin.—Appointments made by him and his successors—JOHN MITCHELL and FREDERICK DALCHO.—The Thirty-third degree—how manufactured.—New degrees added on—Commencement of the "ANCIENT AND ACCEPTED SCOTTISH RITE."—Review of the Charleston document of 1802.—A schedule of *all the Rites known*, with the dates of their origin, &c.—"Tablet" exhibiting their origin, progress, and termination.—Opinions of Authors concerning the Ancient and Accepted Rite.—Its false pretensions to antiquity exposed.—Its blasphemy noticed—Frederick of Prussia—The "VERA INSTITUTA SECRETA," or the Secret Constitutions.—Recapitulation of the claims set up by this document, and their falsity exposed.

WE have seen how Morin came by his Patent from the Council of the Emperors of the East and West, the number of degrees which that Patent gave him power to confer, together with the name by which they should be called, viz: the Rite of Perfection, or of Heredom. We have followed him in his travels to St. Domingo, and we further learn from the authors that Morin did not pretend to propagate any other Masonry than that of Perfection in twenty-five degrees, that in 1769 Morin was at Kingston, Jamaica, where he changed the name of the degree of Kadosh, to that of the Knight of the White and Black Eagle, having before established the Rite of Perfection there. Also up to the year 1801, no trace is to be found in America, including the West Indies, of any higher degree than the Twenty-fifth, that being "Sublime Prince of the Royal Secret," and its Inspectors denominated "*Deputy Inspectors General*." This is all the information we can glean from history until we alight upon this piece of paper, or as the French Mason would style it "*this piece of Architecture*," for such it most truly may be called. It assumes to take up the history where authors have left off, and says—



"Immediately on his arrival in St. Domingo, Morin appointed a 'Deputy Inspector General' for North America. This high honor was conferred on M. M. Hays (a Jew), 'with power of appointing others where necessary.'"

Now this is contradicted by the Register of Aveilhe, which was made out in 1797, and that of De la Hogue in 1798 and 1799, now deposited in the archives of the Supreme Council at Charleston. The Register of De la Hogue contains as its first entry, the filiation of the powers of the Bro. Morin as Inspector General. It states that he gave the *degree* of Grand Deputy Inspector to BRO. FRANKIN at *Jamaica*, he, to Bro. M. M. Hays, at Boston, Mass., he, to Bro. Spitzer, at Charleston, South Carolina, all the Deputies Grand Inspectors (meaning themselves) in Sublime Council at Philadelphia to Bro. Moses Cohen, he to Bro. Hyman Isaac Long, and he at Charleston to Bro. De la Hogue, de Grasse, Magnan, St. Paul, Robin, Petit and Marie, to whom, on the 12th Nov. 1796 *he* gave a Charter of Constitution establishing a Sublime Grand Council of Princes of the Royal Secret at Charleston, South Carolina.

The Register of Aveilhe, as well as other documents, confirm the above. The document goes on to state :

"Brother Morin also appointed Brother Frankin (a Jew) Deputy Inspector General for Jamaica and the British Leward Islands, and Brother Colonel Provost for the Windward Islands and the British Army. Brother Hays appointed Isaac Da Costa (a Jew) Deputy Inspector General for the State of South Carolina, who, in the year 1783, established the Sublime Grand Lodge of Perfection in Charleston. After Brother Da Costa's death, Brother Joseph Myers (a Jew) was appointed Deputy Inspector General for South Carolina by Brother Hays ; who, also, had previously appointed Brother Solomon Bush (a Jew) Deputy Inspector General for the State of Pennsylvania, and Brother Barend M. Spitzer (a Jew) for the same rank in Georgia ; which was confirmed by a Convention of Inspectors (of course meaning themselves) in 1781, in Philadelphia.

"On the 1st of May, 1786, the Grand Constitution of the Thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by His Majesty the King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Council of nine brethren in each nation, who possess all the Masonic prerogatives in their own district that His Majesty individually possessed, and are '*Sovereigns in Masonry*.'"

"On the 20th February, 1788, the Grand Council of Princes of Jerusalem

was opened in this city, at which were present Brother I. Myers, Deputy Inspector General for South Carolina; Brother Barend M. Spitzer, Deputy Inspector General for Georgia; and Brother A. Forst (a Jew, also), Deputy Inspector General for Virginia.

"On the 2d of August, 1795, Brother Colonel John Mitchell, late Quartermaster General in the Army of the United States of America, was made a Deputy Inspector General for this State by Brother Spitzer, who acted in consequence of Brother Myers' removal out of the country. Brother Mitchell was restricted from acting until after Brother Spitzer's death, which took place in the succeeding year. As many brethren of the eminent degrees had arrived from foreign parts, Consistories of Princes of the Royal Secret were occasionally held for initiation and other purposes.

"On the 31st May, 1801, the Supreme Council of the Thirty-third degree, for the United States of America, was opened with the high honors of Masonry by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General; and, in the course of the present year, the whole number of Grand Inspectors General was completed agreeable to the Grand Constitutions."

The examination of these points in the history will be the subject of this chapter, but before proceeding with it, we can learn what some of the proceedings of Stephen Morin and his coadjutors were. It would appear that he commenced after his arrival at St. Domingo, the appointment of Deputy Inspectors General, and when the list was completed, as we find by this important document, there were ten professed Jews out of thirteen who were elevated to these high honors. These three exceptions were Colonel John Mitchell, Col. Provost, and Dr. Frederick Dalcho. Emanuel de la Motta, Abraham Alexander, and Isaac Auld will make three more Jews which will count up thirteen out of sixteen. No reason is given for this peculiar choice. But if history speaks correctly on this subject, we have every reason to conclude, that Morin and his coadjutors in those days found the manufacturing of Masonic degrees and the sale of Masonic dignities, a very profitable and lucrative undertaking. They pursued it diligently, making all the money they could from the traffic. Acting upon this principle, Morin did not remain in one location on the islands for a long period of time, but knowing that the whole range of islands, as well as the vast continent of America, were wholly unprovided with these almost "priceless gems," which he alone possessed, he passes from place to place, disposing of them wher-

ever he could find a customer, and obtain a fair consideration, until he had spread the whole broadcast over the soil which he came to cultivate. And his Jewish brethern in our own land, being better adapted than others for the sale of these commodities, entered into the scheme with equal zeal. The result shows for itself; in all the Inspectors constituted by these travelling pedlers, the most of them are of the Jewish faith.

The opening and constituting this Supreme Council does not appear to have been honored with the presence of any properly authorized Inspector General to perform that work, nor with any *written instrument or power*, from any known body in the world. It is stated to have been opened by John Mitchell and Frederick Dalcho, both of whom were initiated and appointed under these Jews who had received their powers from Stephen Morin. Now it would not be out of place to inquire here, where John Mitchell or Frederick Dalcho obtained the seven additional degrees and the last, making the Thirty three, and where the Jews—their initiators obtained them. For it has before been most clearly demonstrated and is generally conceded to be true, by all authors, that Stephen Morin had only Twenty-five degrees, or the Rite of Perfection, that this rite continued as such on the islands until 1802, that all the Inspectors whom he initiated were only possessed of what he was possessed of, viz: the Rite of Perfection, and that nothing was known in this country, of any degree of Masonry beyond the Twenty-fifth or Sublime Prince of the Royal Secret up to the opening of this Council in 1801. There is no one point, in all the controversies which have been had, upon the subject of the Ancient and Accepted Rite, which has been more earnestly argued and maintained than this, by the disciples of that rite. Mr. Lamarre, in his very able pamphlet published in New Orleans, says :

“ After the Brother Morin came to America (meaning, of course, the Inspector appointed by him,) he did not pretend to propagate any other Masonry than that of Perfection, in twenty-five degrees. Up to the year 1801, we find no trace in America, including the West Indies, of any higher degree than

the Twenty-fifth, or Sublime Prince of the Royal Secret. We have several rituals of that degree as the Twenty-fifth, made out about that time. It is true that the rank of Deputy Grand Inspector General had gradually grown to be regarded and given as a degree; but Grand Consistories, or Councils of Sublime Princes of the Royal Secret, were the highest and governing bodies of the rite.

"The register of Brother Aveilhe was made out in 1797, and that of Brother de la Hogue in 1798 and 1799, and in neither is there any hint of any higher power in Masonry than a Sublime Grand Council of Sublime Princes of the Royal Secret.

"The register of de la Hogue states the confirmation of this. And in the register of Moses Holbrook, in the archives of the Supreme Council at Charleston, is the copy of a Patent given by Barend M. Spitzer, Prince of Masons and Deputy Grand Inspector General, reciting his own creation as such at Philadelphia, on the 25th June, 1781, by a Convention of Inspectors, and certifying that John Mitchell, of Charleston, had been raised to the degree of *Kadosh*, and further, *to the highest degree in Masonry*, and creating him Deputy Inspector General. This bears date April 2d, 1795. Then follows a Patent granted to Frederick Dalcho, on the 24th May, 1801, by John Mitchell, *Kadosh*, P. of the R. S., certifying him to be K. H., and P. of the R. S., and creating him Deputy Inspector General.

"The register of de la Hogue contains a copy of the Patents granted on the 12th November, 1796, by Hyman Isaac Long, to Brothers de la Hogue, de Grasse, Magnan, St. Paul, Robin, Petit and Marie, creating each Patriarch Noachite and Sovereign Knight of the Sun and of *Kadosh*, Deputy Grand Inspector General, &c.

"There is, also, in the same register, a copy of the Charter of Constitutions granted on the 12th November, 1796, by the Brother Long, to the same brethren, to establish a Lodge of *Kadosh* at Charleston, on the continent of South America. In it the Brother Long thus describes himself—'We, Hyman Isaac Long, Grand Elect, Perfect and Sublime Mason, Knight of the East, Prince of Jerusalem, &c., Patriarch Noachite, Knight of the Sun, and *Kadosh* and Deputy Grand Inspector General over all the Lodges, Chapters, Councils and Grand Councils of the superior degrees of Free Masonry, Ancient and Modern, spread over the surface of the two hemispheres.' To this is annexed a certificate, showing that, under the Patent, 'a Grand Sublime Council of Princes of the Royal Secret' was established and installed at Charleston, South Carolina, on the 15th January, 1797, and that it was recognized and approved and confirmed by the Grand Council of Princes of the Royal Secret, at Kingston, Jamaica, on the 10th of August, 1798.

"On the 26th May, 1797, the Grand and Thrice Puissant Council of the Valiant Princes and Sublime Masons of the Royal Secret, at Charleston, granted to Brother Jean Baptiste Aveilhe a Patent as Knight of the Sun and *Kadosh*, Deputy Grand Inspector General.

"It thus appears in the most perfectly conclusive manner that, up to the year 1800 at least, the Rite of Perfection, ending with the Twenty-fifth degree, and having as its highest governing bodies Grand Councils of Princes of the Royal Secret, was the only Scottish Masonry worked in America. We find as yet no Thirty-third degree, and no Sovereign Grand Inspectors General.

"The Inspectors, it is true, had assumed importance, and probably usurped powers. Originally they were subordinate provincial officers of the Sovereign Grand Council. In the provinces of France *they could not constitute subordinate bodies*, but only receive applications and report upon them. But in foreign countries they had the power of creating and constituting. They were required to report, it is true, but that was naturally very irregularly done, and they as naturally regarded themselves as superior even to the highest bodies which they created."

Now the question naturally arises, viz : If these things be true, where did all these persons who constituted and opened the Supreme Grand Council get or obtain their degrees viz., : the seven additional with, especially, the Thirty-third? Neither Morin nor his coadjutors knew anything about them in the year 1800. What other conclusion can we arrive at than a very simple one, viz : *they manufactured them*. Perhaps they may refer to the Constitution of 1786, but we shall speak more particularly upon that point directly. Meantime, let us see how Mr. Lamarre accounts for it.

Page 24—"It is true that, prior to 1801, these officials (Inspectors) had assumed, perhaps, a higher rank, and certainly a greater degree of independence than they were entitled to, and looked upon, and treated to some extent, the rank of Deputy Grand Inspector General as a *degree*; and it was no doubt in consequence of this gradual assumption of power and prerogative, that they finally embodied themselves into Supreme Councils, and increased the number of degrees to thirty-two, besides the presiding degree, *in order to set on foot a new rite*, and enable them, by prescription and the assent of the fraternity of Scottish Masons, to consolidate and legalize their power."

Here, then, is a direct confession of the manner in which they formed themselves into a Supreme Grand Council by their own power.

Ragon, in speaking of this Council, says :

"In 1783, Morin and his coadjutors, notwithstanding the annulling of his Patent, and his recall in 1766, go on constituting Chapters and Councils in different places. In that year they erect in Charleston, South Carolina, the Grand Lodge of Perfection; but the Prince Masons of Charleston, who were

**all Jews**, not satisfied with the Rite of Perfection, consisting of twenty-five degrees, in 1801 erect eight degrees more, making in all, thirty-three degrees; **and, on their own authority, without any legal Masonic right whatever**, constitute themselves the Supreme Scottish Council of America and the French possessions. John Mitchell, Frederick Dalcho and Emanuel de la Motta, Abraham Alexander and Isaac Auld, are the five persons who create a Supreme Council of the Thirty-third degree in Charleston. Three of the above are Jews; the other two had been inveigled into the concern.

"On the 4th of December, this Supreme Council issues a circular, signed and purporting to come from the five beforementioned persons, defining the degrees which they practiced—in number thirty-three—and additional ones, making in all the enormous number of FIFTY-THREE DEGREES, but never once intimating in the whole of that *monstrous and amazing* document, the origin of their authority as a Supreme Council. This document received a large circulation among Masonic bodies over the two hemispheres, and the venerable Grand Lodge of Scotland, on receiving the same, refused to notice it or to recognize the body, with much severe remark upon their gross conduct.

"The brethren who were thus constituted, were illegal in every respect, and could not lawfully establish the Rite of Perfection, or make substitutes in any place."

Here then is the commencement of the new rite under the title of "*Ancient and Accepted Scottish Rite.*" Before the announcement of this Council in 1802, all authors agree in saying, that no other Rite than that of Perfection, having Twenty-five degrees and no more, and ending with the Sublime Prince of the Royal Secret, was practiced or known by Morin and his coadjutors, nor was the title "*Ancient and Accepted Scottish Rite*" ever applied to any system of degrees, or practiced by any set of Masons. And this is the head and front of their claim to power in that rite because they are the founders and establishers of the same in 1802.

It is certain, that, as a general thing, this prominent and peculiar claim has not heretofore been allowed, or even well understood by Masons. On this account, as well as for proof that they do actually make such a claim, we quote from their own defenders, perhaps largely, but still, with profit to the reader.

*Lamarre*, page 3, says :

"A rite is a regularly arranged scale or series of degrees, forming a hierarchy, in which each lower degree introduces the neophyte to the one immedi-

ately above it. One rite may differ from another, either in having more or less degrees, leaving out or adding degrees, or working the same degrees differently.

"The Rite known at this day as the Ancient and Accepted Scottish Rite, consists of thirty-three degrees. Of the origin of many of these degrees we know nothing whatever. Undoubtedly most of them, as isolated degrees, or parts of other systems, were worked by different Masonic bodies in Europe established near the middle of the Eighteenth Century.

"We admit that, if one were to take a rite consisting of a large number of degrees, and add or take away one or two degrees, making no other changes, and give it, with that diminution or addition, a new name, it would not, in good faith, be another or new rite. But, if the change made were substantial, if the existing degrees were re-arranged, and several new ones added, and especially if higher ones were created, and the scale so arranged became consolidated by time, and grew up to be a power in Masonry, regularly established and administered, it would be simply absurd to deny it the name of a rite.

"In 1758, and for many years after, the Rite of Perfection or of Heredom consisted of twenty-five degrees. It began with the three Symbolic degrees,—with the Eighteenth reached the Rose Croix, and with the Twenty-fifth the Prince of the Royal Secret. At some time between 1783 and 1801—(why not say at once in 1801, as he has before proved,)—some one or more persons took the Rite of Perfection and EXPANDED the seven degrees above the Eighteenth to fifteen degrees, leaving the first eighteen untouched, and more than doubling the residue; ending with a degree above the highest of that rite, created a superior governing power, and called the new rite the '*Ancient and Accepted Scottish Rite.*'"

Again, page 6 :

"The word rite has acquired in Masonry a perfectly well settled technical meaning. When out of the mass of perhaps two hundred degrees, with their six hundred variations, somebody has selected twenty-five, arranged them, made them to some extent harmonize, induced bodies of Masons to accept and work them, and under that system to establish Masonic government, administration, offices and dignities—that is a rite. When another takes those same twenty-five degrees, retains the first eighteen, adds to the last seven, eight others—selected out of the eight hundred degrees and variations, or *invented for the occasion*—arranges and harmonizes the thirty-three thus obtained,—provides a governing body, a rank, office and dignity higher than before, induces Masons to accept the new system, or improved system, and so sets it going, and it goes on and works, is administered, and becomes a substantive and existing organization and power in Masonry—that is a rite.

"Among the degrees added to the twenty-five of the Rite of Perfection, to make up the thirty-three of the Ancient and Accepted Scottish Rite now practiced, were the Chief of the Tabernacle, Prince of the Tabernacle, Prince of Mercy or Scotch Trinitarian, Knight of the Brazen Serpent, and the Knight Commander of the Temple

" All these degrees did not exist in France until 1804. There was never any such degree known in France until 1804, as Sovereign Grand Inspector General—superior to the Prince of the Royal Secret. And it is perfectly well-known to all Masons who have at all examined the subject, that no such degrees as Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, and Prince of Mercy, are to be found in the nomenclature of any of the old degrees existing prior to the year 1804."

Here, then, we have the plain declaration of the origin of this new rite.

But the opposers of this new rite speak in a different language. They are willing to allow this style of reasoning about the nature of a rite, to be correct, while at the same time they demur to the statements made, first concerning the Rite of Perfection. They say in substance as follows.

Here, then, we have the whole story, in regard to the originality and newness of the rite which they claim, and after reading the long argument, of which this short abstract forms only a very small part, one would suppose that the originators and founders of this new rite, had labored with untiring diligence, and for a long period of time, in examining the rituals, &c., of the various rites, by whatever names they might be called, and had selected such of the number as were free from objections, the most in accordance with their views, and by re-inditing, pruning, transposing, and manufacturing, they had put together a series entirely new, and one to which they could lay a just and fair claim. This, however, is very far from being the case. It is not TRUE.

But let us examine for a moment this pretension. It is clear that Stephen Morin brought the Rite of Perfection in its pure state, from France to St. Domingo, that it consisted of Twenty-five degrees as before named, that he conferred those degrees upon the inspectors—that they conferred them upon others—and that these degrees, or this rite of Heredom in its purity, was carried back to France from Port au Prince, St. Domingo, in the year 1803, by Germain Hacquet, and by him sold to the Grand Orient of France, which body, in gratitude to him for bringing back the rite unadulterated, made him the President of their chamber of rites; that there was no other rite known



up to 1801, in this country, and to 1803 in the West Indies. All this is true to the letter.

Now the Schedule of the degrees which Morin brought with him, are named in his Patent. And the degrees which Germain Hacquet carried back in 1803, were precisely the same, no alteration in a single letter or number.

The Charleston Jews declare, that they did in the year 1801, establish a new rite in Masonry, under the name of the Ancient and Accepted Scottish Rite in Thirty-three degrees. But what were these degrees? Simply the Rite of Perfection, or the Rite of Heredom, received from Stephen Morin—unaltered in a single letter (until late years), and which will at once be evident by placing the two schedules together. Let any one examine for himself and be satisfied. There he will find the twenty-five degrees without a letter or a symbol altered, notwithstanding the great display of words which are uttered by the defenders of that right. Altered they may be at this day. for it is nearly sixty years since they made this bold pretension, and during that time they have passed through many hands for correction and emendation. So much for that part of the new rite.

[See *Schedule* to Stephen Morin's Patent, Doc. No. 6.]

But there are eight other degrees added, in order to make the thirty-three. And what degrees are these? We shall presently see. We quote again.

"In May, 1797, Louis Claude Henri de Montmain was conferring at Charleston, South Carolina, a detached degree, by name—'The Commander of the Temple Mason.' This degree had been conferred upon de la Hogue and the Count de Grasse."

By a bargain made with Montmain, they purchased the commodity, and crowded it into their system as the Twenty-seventh. They also pick up a number of side degrees, viz.: the Chief of the Tabernacle, Prince of the Tabernacle, Prince of Mercy, and Knight of the Brazen Serpent, making them the Twenty-third, Twenty-fourth, Twenty-fifth and Twenty-sixth, all of which have nothing whatever to do with their system, if there is any system about it; then make the degree of Kadosh Twenty-ninth, and three out of the Prince of the

Royal Secret, viz. : Thirtieth, Thirty-first and Thirty-second, and on the top of the whole they manufactured the Thirty-third out of *new material* altogether. [See the circular of the body, Doc. No. 7.]

They leave out altogether the "Knight Ecossai," or, Knight of St. Andrew, and "Sovereign Judge or Inquisitor Commander," which were not added until nearly twenty years afterward. As it regards the whole of them, except the Commander of the Temple, they assert that they were not known in Europe, or in any Masonic rite until 1801, which is very clear evidence if it be true, that they were manufactured then.

Now, the question is, Does this make a new rite of it? Will it make a new substance by dividing a piece of cloth twenty-five inches long originally, into several pieces with a knife, and then adding five or six more pieces, and sticking all together closely, so that a body is formed thirty-three inches long instead of twenty-five. If it be a fact, that the simple addition of these degrees, unimportant in themselves, and irrelevant to the subject, makes a new rite, and that ground is maintained, then we have no security in any Masonic rite which we practice and venerate at the present day; on the same ground, why could not a Royal Arch Chapter take up the Royal, Select, and Super Excellent Master degrees, crowd them in between the Most Excellent and Royal Arch degrees, then declare a new rite, with a new name, and at once turn round, and not only denounce a Regular Chapter, and all regular Chapters, but also expel the whole body of the old rite as the Charleston Supreme Council has done, and deny all intercourse with them. If this were a true position, and could be sustained, then all known Masonic Rites could be superceded and denounced in a day.

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This document proclaims a most gross falsehood when it declares that the Masons called Sublime, were in possession of *the Word*, lost by the assassination of our Grand Master, and had preserved it through all succeeding generations, down to the present time. As there are as many different words, as there are degrees, in their system. which have the same mean-

ing, it would have been well to have stated, which one of the words they had particular allusion to. It is not necessary, however, to waste any time in *arguing* this matter, as the whole assertion in its length and breadth, will be controverted by the relation of simple, well authenticated, historical facts, which will prove *how far from the ages of antiquity* the Sublime Masons have transmitted this renowned word, or any other important matters connected with Masonry.

We have seen that Masonry was not known in France in any of its rites whatever in the year 1700 of the Christian Era, that in 1725 the first Symbolic Lodge was formed, and that the Ineffable or Sublime degrees were not known until the year 1730, or there about. Beginning with 1730, the following rites were manufactured and introduced into France, and from thence to other parts of the world. Perhaps it would be proper to mention, that the three first degrees of Ancient Craft Masonry have nothing to do with this Schedule, as they were in practice on the island of Great Britain several centuries before this period. They, however, form the basis of most of the systems.

The rite "*de la Vieille Bru,*" or, *of the Faithful Scotchman*, was established at Toulouse, in France in 1748, and consisted of the three symbolic degrees, and six others, in all, nine.

The *Philosophical Scottish Rite*, instituted in 1776, at Paris, by Brother Boileau, a Physician, and worked until 1826, and in Belgium ever since, consisted of twelve degrees in addition to the three symbolic, in all, fifteen.

The Rite of *Strict Observance* conferred six degrees, beginning with the three Symbolic, in all, six.

The *Regime Reformé*, or *Rectifié* of Dresden, had seven degrees, including the three Symbolic, in all, seven.

The *Scottish Philosophical Rite* of the *Scottish Mother Lodge*, which is to be credited to the body established at Marseilles prior to 1750. It consisted of eighteen degrees, the three first being the Symbolic degrees and the eighteenth the Knight of the Sun, eighteen.

The *Adonhiramite Masonry* of the Baron de Tschoudy consisted of thirteen degrees, ending with the Noachite or Prussian Knight, in all, thirteen.

The *Rite of Elect Cöens*, or of *Martinez Paschalis*, consisted of nine degrees, it, as well as the Adonhiramite, beginning with the three Symbolic degrees, in all, nine.

The *Alchemical Rite of Pernety* consisted of six degrees, beginning with the True Mason, and ending with the Knight of the Golden Fleece, in all, six.

The *Rite of Philalethes*, established in 1773, had the three Symbolic and nine other degrees, in all, twelve.

The *Primitive Scottish Rite, or Philadelphi*, established at Narbonne in 1780, had ten degrees of instruction, a degree there meaning a certain amount of instruction, and some of them including several Masonic degrees, in all, ten. [See Appendix No. 8.]

The *Primitive Scottish Rite*, established at Namur in 1770, consisted of thirty-three degrees, many of which were different from *any* in the Ancient and Accepted Scottish Rite, but are found in the Philosophical Scottish Rite, the Rite of Strict Observance and Adonhiramite Masonry, the Rite of Pernety, &c.

The *Rite of Martinism*, of the Marquis of St. Martin, a disciple of Martinez Paschalis, was at first composed of ten degrees, and afterward, as *the reformed Scotticism of St. Martin* of seven, each beginning with the three Symbolic, in all, ten.

The *Rite of the Grand Lodge of the Three Globes*, at Berlin, has ten degrees. *Moreau* in his *Précis sur la Franc. Maç.* page 17 says, it has seventeen—In all, ten.

The *Rectified Rite*, adopted in 1782 had five degrees, including the three Symbolic, in all, five.

The *Swedish Rite*, had twelve degrees, beginning with the three Symbolic, in all, twelve.

The *Rite of Benedict Chastanier*, had six degrees, in all, six.

The *Rite of Brother Henock* had four degrees, in all, four.

The *Oriental Rite*, or, *Rite of Memphis*, had ninety-two degrees, being a mere modification of the Rite of Misraim, in all, ninety-two.

The *Persian Philosophic Rite* had seven degrees, in all, seven.

The *Clerks of the Relaxed Observance* had ten, the tenth divided into five parts. in all, ten.

The *Architects of Africa* or *African brethren* had eleven, in all, eleven.

The *Rite of Swedenborg* had eight, or according to Clavel, six, in all, eight.

The *Rite of Zinnendorf* in Russia had seven, in all, seven.

The *Rose Croix Rectified of Schroeder*, established in 1766 at Marburg in Hesse Cassell had seven degrees, in all, seven.

The *Rite of Schroeder of Hamburg*, established after 1800, had three Symbolic degrees alone, in all, three.

The *System of Fessler*, created about 1796, had nine degrees, in all, nine.

The *Eclectic Rite*, followed in Germany and Switzerland, settled in 1783, has the three Symbolic degrees only, in all, three.

The *Rite of the Elect of Truth*, created about 1779, had fourteen degrees in three classes, in all, fourteen.

"In 1743, the Count of Clermont was elected Grand Master, and under his Grand Mastership the Grand Lodge of France was completely organized. In that year the Masons of Lyons invented the '*Petit Elu*,' which was afterwards known as the *Kodosh*, and out of which were developed several other of the Eln degrees. 'About the same time PHILOSOPHISM composed several degrees, and among others the *Knight of the Sun*. The Jesuits, Clavel says, *Hist. Pittoresque de la Franc*, Mag. p. 166, composed the *Rose Croix*, which the Philosophers took possession of, and gave its symbols an *astronomical* interpretation. Soon after, the *Kaballa*, Magic, Evocations of Spirits, Divination, Alchemy, Hermeticism, Theosophy, and every sort of empty humbug, were worked up into degrees, and taught in the Lodges. The ineffable stupidity of most of the Ritnals was a perfect antidote to the looseness of their doctrines. Taking the Ritnals in the aggregate, *the history of the human race does not present such a scene of shameless imposition, impudence, and folly on the part of a few Charlatans, and of pitiable stupidity on the part of the many who were gulled.*"

"*Reboid* entitles the Masonry introduced into France by *Dr. Ramsay*, or better known as the Chevalier Ramsay '*the Primitive Scottish Rite*.' It was composed of three Blue degrees and followed by the '*Novice*,' the '*Ecossais*,' and the *Knight of the Temple*,' and a few years afterward was increased one degree, making seven in all, and was adopted by the English Grand Lodge."

"The followers of Charles Edward Stuart, the son of the Pretender, opened Lodges without authority, and he himself chartered a Chapter of *Rose Croix* at *Arras* in 1747 (*Besuchet*). The Charter is given in full in *Ragon*. Clavel says that this was the first chapter or centre of administration of the High degrees in France and that the second was established in *Marseilles* in 1751 by a travelling Scotsman.

"In 1748 the *Rite de Veilla Bru*, or Faithful Scotsman, was established at Toulouse with nine degrees, the first three Symbolic, followed by the Secret Master, four Elu degrees, and the Ninth degree '*Scientific Masonry*.'"

"In 1750 and 1751, a Lodge styled '*St. Jean de Ecossais*' was established at Marseilles, which afterwards assumed the style of '*Scottish Mother Lodge of France*.' Its regime finally consisted of Eighteen degrees, of which the Scottish Mother Lodge of France at Paris afterwards borrowed Eight."

"In 1752 a power of the High degrees was established under the pompous title of '*Sovereign Council, Sublime Scotch Mother Lodge of the Grand French Globe*.' It afterwards called itself '*Sovereign Council, Sublime Mother Lodge of the Excellents of the Grand French Globe*.' The '*Council of the Emperors of the East and West*' assumed that title also on the 22d January, 1780.—*Ragon*."

"In 1754, The Chevalier de Bonneville established a chapter of the High degrees at Paris, styled the '*Chapter of Clermont*.' In it the Templar system was revived, and the Baron de Hund received the High degrees, there and thence derived the principles and doctrines of his '*Order of Strict Observance*'—*Thory and Leveque*—*Ragon* says, The regime of the Chapter of Clermont at first comprised only three degrees, viz., the three Symbolic, followed by the Knight of the Eagle or Master Elect, Illustrious Knight or Templar, and Illustrious Sublime Knight—but that they soon became more numerous."

"In the same year Martinez Pascalis established his rite of '*Elus Cöens*' with nine degrees. He did not carry it to Paris until 1767, where Martinism in ten degrees grew out of it."—*Clavel*.

"In 1757 M. de St. Gelaire introduced at Paris the '*Order of Noachites*.'"

In 1758 *Leveque* says :

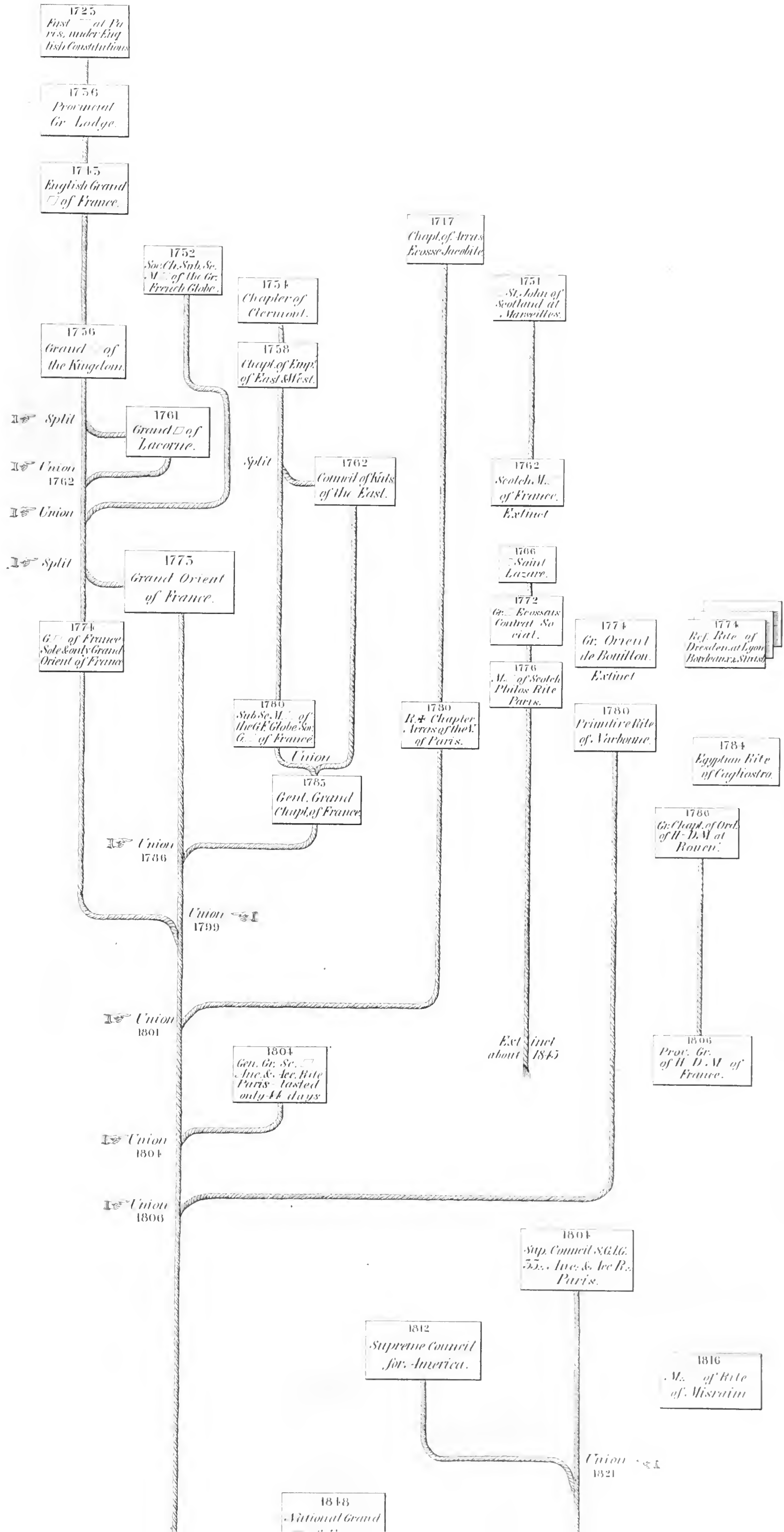
"Certain Masons styled themselves '*Sovereign Princes* and Grand Officers of the Grand and Sovereign Lodge of St. John at Jerusalem' founded at Paris a chapter of the Emperors of the East and West, in which they conferred on such Masons as were fond of many degrees, as many as Twenty-five. *Thory, Vidal, Fezandie, and Ragon*, all confirm this statement."

"In 1759 this Council established a Council of Princes of the Royal Secret at Bordeaux. *Thory and Ragon*.

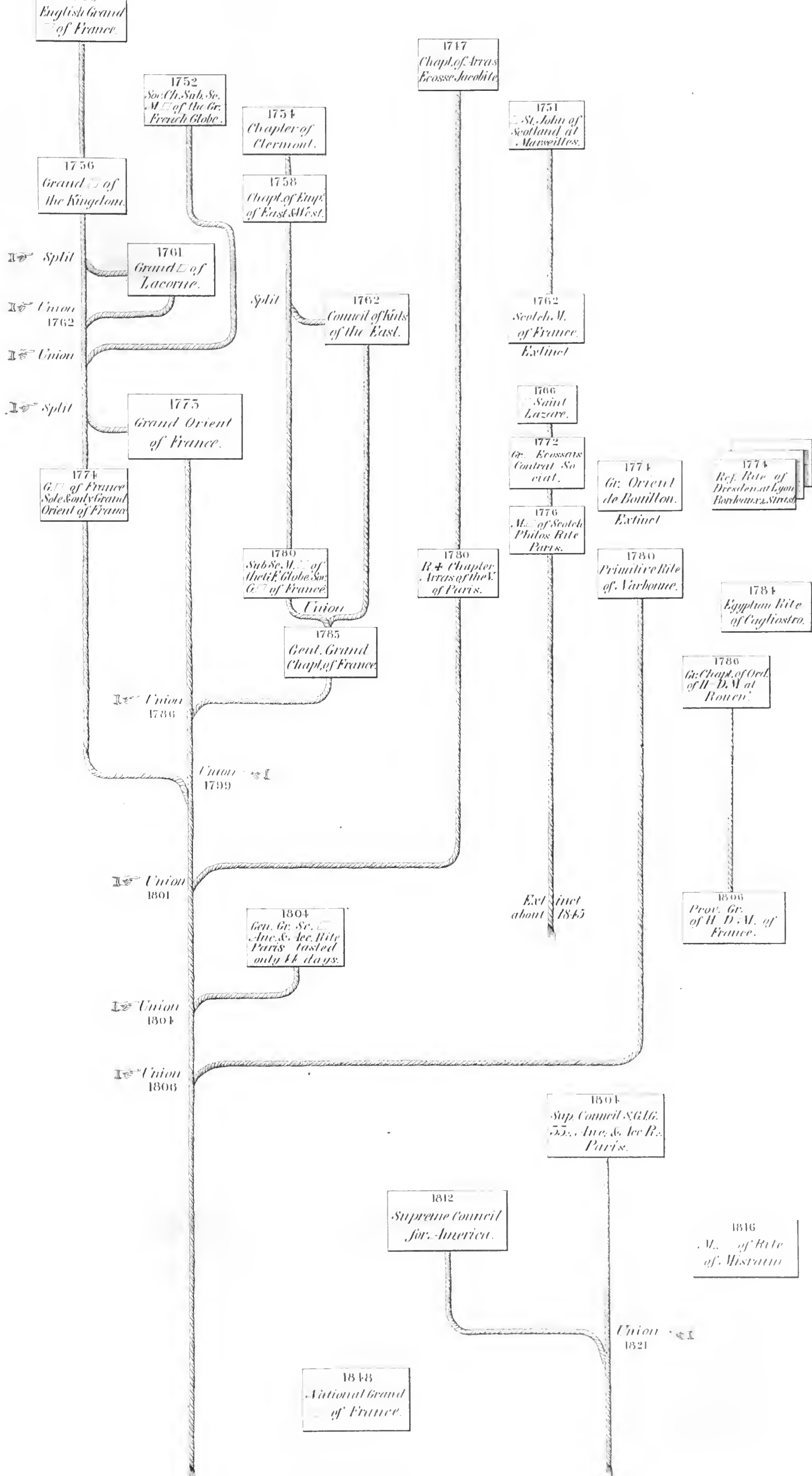
"In 1761, Lacorne, the dancing master, Special deputy of the Grand Master, and as such, real head of the order, enraged because the Grand Lodge refused to recognize him and its members to sit with them, established a new Grand Lodge. Both Grand Lodges, granted Charters and the Council of the Emperors of the East and West constituted at Paris and throughout France Lodges and Chapters. The old Grand Lodge denounced the new Grand Lodge under the cognomen '*Faction Lacorne*,' which nevertheless continued to thrive. In the midst of this confusion, *Stephen Morin* was commissioned."

*Thory*, in his *Acta Lat.*, mentions Eighteen different degrees of Apprentices, Nineteen of Fellow Craft, Sixty-Four of Master Mason, Thirty-Six of the











"*Elus*," Sixty-Eight of the "*Ecossais*," Twelve of the "*Rose Croix*," Twenty-Seven of the Philosophic degrees, and Six of the '*Kadosh*,' these Eight degrees alone furnishing Two hundred and Forty-nine rituals. In all, there have probably been some six or eight hundred degrees, and variations of degrees in practice."

Annexed will be found a chart containing the most of these rites with the date of their commencement, their progress, and final concentration in the Grand Orient of France, and Supreme Council of France, the ruling and governing powers, there; all being consummated by the year 1804 to 1810. This chart is embodied from Kloss and Ragon. The quotations are made from Thory, Rebold, Besuchet, Vassal, Ragon, Clavel, Des Etang, Chemin Dupontes, Bobrik, Leveque, Moreau, Boubée, Kaufmann and Cherpin, with numerous others, and will all be found engrossed in a pamphlet called, "*Lamarres Defence, &c.*"

All these degrees and rites have sprung into being since the year 1740. And it may not be unprofitable to inquire of what kind of materials all these degrees were made up.

*Des Etangs* says of the Rituals :

"They are an incoherent medley of all sorts of practices and ceremonies, taken from the old religions of India, of Egypt, from the Jewish and Christian books, which might perhaps in other times have sufficed to preserve some truths, but which are far from meeting the wants of the age in which we live."

*Chemin Dupontes* Memoir sur l'Eccossisme, page 322, "From the Fourth degree to the Thirtieth, only four or five degrees are *conferred*, all the others being so summarily *communicated* as to be virtually annihilated. We have even heard in solemn meetings of the High degrees the naïf avowal, that they did not dare to use the cahiers with initiates possessed of common sense."

*Vassal*, page 269, says of the Ancient and Accepted Scottish Rite, that the reasons given in the Fifth degree for its institution are "*miserable and immoral*," that those who made the degree knew very little, that the questions and answers are mostly insignificant, and that he did not succeed in finding in them anything instructive."

Page 278, "The Sixth is merely political, and he would have passed it by in silence if he had not promised to examine every one separately. He declares the Seventh useless, and that the reasons assigned for instituting it did not exist when it was created." Page 303.

Page 289, "The Eighth he says is exclusively devoted to Architecture, and one of those which discourage intelligent men, and enable our enemies to

turn us into ridicule, because they find there more ignorance than instruction. The history of most of the degrees is unintelligible, &c."

Page 306, "The Ninth may have been insiduously intercalated to make men abhor initiation ; it is based on cunning dissimulation and revenge ; it is a degree of a sect or party ; does not belong to the primitive initiation ; never ought to have been in Scottish Masonry, and the Chapters ought to be forbidden to confer it—page 313. The history of the Tenth degree is essentially false—324. The Eleventh contains not a single point of morals and no instruction, and so is almost a nullity. The very title of the degree discloses the ignorance of its authors, it ought to disappear from the Scottish Rite - 329 and 330."

Page 336, "The history of the Twelfth is insignificant and improbable. Of the Thirteenth he says, the further we advance in the Capitular degrees, the more our embarrassment increases on account of the confusion and improbability of each degree. A parabolic language and paucity of symbols make these degrees almost unintelligible. There is nothing instructive or useful in it—page 340 and 346."

Page 287, "The Sixteenth is not worth preserving—there is in it neither utility or instruction."

Page 420, "The Nineteenth is an inexhaustible source of Allegories more or less positive, and at the same time more or less erroneous."

Page 321 and 425, "Out of the Twentieth the most fertile imagination and perspicacious penetration could not extract the least instructive notion, nor the least useful consequence. It is really not a degree, for there is nothing in it of what makes a degree."

Page 374, "The Twenty-third and Twenty-fourth represent Sabeism only."

Page 477, 480, "The Twenty-fifth is an extravagant compound of events, facts and science, at once Political, Religious and Scientific, its initiation insignificant."

Page 507, "The Twenty-seventh ought not to be in the scale as a degree. It has neither symbols nor allegories connected with initiation, and is still less a Philosophical degree. It seems to have been stuck in simply to fill a gap and retain the name of a celebrated order. Its instruction is wholly Christian. It expresses the sincere Piety of the Templars. That is all there is of the degree.

Page 520, "The Twenty-ninth he finds of no account, to amount to but little, and says such documents do not pay a studious man, and one anxious to learn who reads with continuous attention a voluminous cahier, to be at the end less enlightened than he was before."

So much for the *quality*, or the intrinsic excellence of the degrees of this rite. All the authors who have been quoted are Masons, and therefore the testimony which they have given is perfectly reliable and should be received. The author in-

dulges the hope that the reader has not become weary in the perusal of this minute account of all the known Rites of Masonry. These extracts were made thus full in order to prove the following facts :

*First.* That there was no such thing known in the world as the Ineffable or Sublime degrees of Masonry, or, in fact, any higher degrees at all than the Third or Master Mason, prior to the year 1730.

*Second.* That the manufacture of these so-called *higher degrees* commenced about that time and was carried on with unheard of zeal, until not only France, but also many of the portions of the Continent, the islands, &c., were filled with them.

*Third.* That among the degrees and rites manufactured, is found in 1758, *the commencement* of the Rite of Perfection, or Heredom, consisting of twenty-five degrees. Those degrees in their primitive form are practiced here.

*Fourth.* That among all the Rites known and practiced, none of them bear the name of "*the Ancient and Accepted Scottish Rite*," from 1736 to 1801, at which time that name is proclaimed as attached to a new rite or system then established. And we here clearly see how they came by the *material* to form their new rite, viz., by taking the Rite of Perfection, manufactured between 1745 and 1758 into twenty-five degrees, and, adding thereto five stray degrees, picked up wherever they could find them, crowding the same in between the degrees of the Rite of Perfection, which they already had possession of through Stephen Morin, and manufacturing a ruling degree, the thirty-third, out of new and raw material. This is their boasted new rite, with a new name, &c.

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### SEE SCHEDULE.

Degrees contained in the Ancient and Accepted Scottish Rite as copied from the Schedule of the Circular, 1802.

- |                        |                                |
|------------------------|--------------------------------|
| 1. Entered Apprentice. | 6. Intimate Secretary.         |
| 2. Fellow Craft.       | 7. Provost and Judge.          |
| 3. Master Mason.       | 8. Intendent of the Buildings. |
| 4. Secret Master.      | 9. Elect of Nine.              |
| 5. Perfect Master.     | 10. Elect of Fifteen.          |

- |   |                                     |
|---|-------------------------------------|
| 11. Sublime Knight Elected.                 | 22. Prince of Libanus.              |
| 12. Grand Master Architect.                 | 23. Chief of the Tabernacle.        |
| 13. Royal Arch.                             | 24. Prince of the Tabernacle.       |
| 14. Perfection.                             | 25. Prince of Mercy.                |
| 15. Knight of the East.                     | 26. Knight of the Brazen Serpent.   |
| 16. Prince of Jerusalem.                    | 27. Commander of the Temple.        |
| 17. Knight of the East and West.            | 28. Knight of the Sun.              |
| 18. Sov. Pr. Rose Croix de H.               | 29. Kadosh.                         |
| 19. Grand Pontiff.                          | 30, 31, and 32. Prince of the Royal |
| 20. Gr. Master of all Symbolic Lodges.      | Secret.                             |
| 21. Patriarch Noachite, or Prussian Knight. | 33. Sov'gn Grand Inspector General. |

NOTE.—Observe—Kadosh is the 29th, the Institutes require it to be the 30th. They have left out entirely, two degrees, which the *Institutes* require to be the 29th and 31st, viz., “the *Grand Knight of St. Andrew*,” and the “*Grand Inquisitor Commander*,” and have made three degrees out of the “*Sublime Prince of the Royal Secret*, viz., the 30th, 31st and 32d.

*Fifth.* The most important reason of all, is to demonstrate, that the huge pretensions made by the founders of this new rite in the year 1802, to this effect, viz.: “that the *Sublime Masons were in possession of the true Master’s Word, which was lost at the assassination of the Grand Master, at the building of the Temple; that it was in their possession before that event, and had been preserved through all succeeding ages by them, and was brought down from thence by them to the present time, &c.*,” that this huge pretension is a most glaring, bare-faced falsehood, and an imposition upon all whom it may concern. Because, not one solitary degree which they confer is much over one hundred years of age, all of them, beginning with the fourth or Secret Master, and ending with the Thirty-third, having been put together and manufactured out of the “*raw material*,” subsequent to the year 1730, and most of them since 1750.

It is vain for them to say that a nobleman from Scotland visited France in 1744 and established a Lodge of Perfection at Bordeaux. It is vain to attempt a deceit here. We have already seen who that nobleman was, viz.: the son of the Pretender, and also that the body, instead of being a Lodge of Perfection, was a chapter of Rose Croix, that degree being then a detached degree, and manufactured by the Jesuits at

least twelve years before the Rite of Perfection was known. The knowledge of the whole stuff is abruptly and officially denied by the Grand Lodge of Scotland, and they openly declare that none but the three degrees of Ancient Masonry were ever known or practiced there. And such was the case until full one third of the present century had passed away.

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Not content with the iteration of such a mass of falsehood, they resort to *Blasphemy* and *Low Vulgarity*, in order to add to the value of secrets which they pretend to hold in their keeping, by saying, "that it is said by Dr. Priestly, that the Jewish writers have said, *that Jesus performed his miracles through means of some ineffable words of God, which he had robbed or stolen from the Temple.*"

This simple expression alone, stamps the character of the document as well as the men who manufactured it. And when it is remembered that it was made with a full knowledge of the rituals, and doctrines of the degrees which they pretended to confer, the real opposition and enmity to the truth, as revealed in the Word of Truth, and in some of the degrees, which are founded upon that revelation, becomes the more fearful and amazing. Leaving all the other degrees out of the question, and taking the Rose Croix as a guide, a degree which is based upon the Crucifixion and the Resurrection of Immanuel, God with us—which recites the story of the Cross in language most affecting, which exhibits to the view the various symbols connected with the event, as well as the lasting memorials which He left behind to call it up to the memory, amid the troubled scenes of life; one is entirely at a loss how to account for the cool impudence and malignity, toward the man of sorrows, which are evinced by this single sentence of the document.

It may be supposed that this portion of the paper has been selected for the purpose of heaping reproach upon the Jews, who in great part composed the Charleston Council. But this is not the case, on the contrary, it becomes a part of the history, from its being there, and has had a great influence toward producing certain effects, which have been partially alluded to, and will be alluded to again. Besides, it would be of

little avail to our benefit, to reproach them, or to hold up their conduct especially to reprehension. For there were others there besides Jews, and the uttering of such a document and such doctrines, is only a fair and distinct exhibition of the human character, and an accurate developement of the human heart. "The opposition of the Jews to Jesus, in the days of his flesh, was but the natural opposition which conscious iniquity generates, to the light and power of excellence. They hated him, not for himself, but his character. Their aversion to this, was the simple result of man's native dislike to purity and holiness. Their obliquity of purpose and cruelty of spirit, did not arise from their being Jews, but from their being *men*."

This body of men assume to be a fountain head of power, issue a document containing partly a history and partly the doctrines which they teach. This is one of those doctrines ; and if it does not declare in so many words that Jesus was a *liar* and a *thief*, it certainly leads directly to the inference that they themselves were of that opinion, and would have such a doctrine promulgated in the bodies which they create. It has gone forth to the world, and its effects we have all witnessed. They have so altered the meaning and interpretation of the Symbols which are used, that one is oftentimes at a loss, what to understand by those beautiful emblems, or *how to believe what he hears*. It was this conduct on their part, which drew forth from the New York Council and Consistory, the circular, which may be found in the Appendix. [See Doc. 24.]

It is in this light that we would comment upon this part of the document. If we have been led, clearly to perceive, and to believe with unshaken confidence, this lowly and despised one was none other than the Word himself, as he openly declares ; who was in the beginning with God and was God, that all things were made by him, and without him there was nothing made that was made ; that although he was the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace ; that, although he was rich, yet for our sakes he became poor, that we through his poverty might be rich ; who, being in the form of God, thought it not robbery



to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross ; if we follow him to the manger for his cradle, the stable for his dwelling, and his company the beasts of the field ; if we accompany him through his weary way, as a man of sorrows and acquainted with grief, to the wedding, where he by a look transformed the water into wine ; or without the city to the bier on which they were transporting the young man—the dead son—to his final resting place, and behold him take him by the hand, bid him to *arise*, and immediately he comes to life ; or to the bed of Dorcas where she lay fast bound in death's embrace, and see her, too, though dead, and prepared for the grave, open her eyes at his word, and rise in health and life ; or to the grave of Lazarus whom he loved, who had been dead four days, and yet, at his word, bursting the bonds of death and walking out of the tomb before the astounded multitude, and at the same time, *listen to his words* while he declares, that *He himself* is the Resurrection and the life, pointing to the miracle which he had wrought in proof of the truth of his words ; we must conclude that this is indeed none other than the hand of the Almighty God, for none but he can do deeds like this. None but God can forgive sins, or give sight to the blind, or call back to life again him that was dead.

And is it true that we are called upon by such men as the authors of this document, to believe, that all this is a SHAM, that the whole of these marvellous miracles were wrought by means of some word which Jesus stole from the temple, and that the word which he stole, and deceived the people with, *they had in their possession*, and as Sublime Masons had brought it through all generations from the primitive age of the world down to the present time, and would for the sum of *Twenty-five dollars*, confer it upon or communicate it to, the Candidate ? Is it true that this doctrine, viz : that he who spake as never man spake, is a LIAR and a DECEIVER ? That he, whose office work on earth was, to comfort the mourner, to bind up the

broken hearted, to preach deliverance to the captive, and the opening the prison to them that are bound, was a THIEF? Well may we repeat, "SHAME, *where is thy blush?*"

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We shall pass to the assertions concerning "*Frederick of Prussia*," and the "*Constitutions of 1786*," on which this paper dwells with considerable confidence.

The document reads as follows :

"In 1761, Lodges and Councils of the Sublime degrees existed all over the continent of Europe. His Majesty, the King of Prussia, who was Grand Commander of the Order of the Royal Secret, was proclaimed as Chief of the Sublime and Ineffable degrees of Masonry for the two hemispheres."

"On the 25th October 1762, the Grand Masonic Constitutions were finally ratified at Berlin, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, and of the Chapters, Councils, Colleges and Consistories of the Royal and Military Order of Free Masonry in the two hemispheres."

"On the 1st of May 1786, the Constitutions of the Thirty-third degree, called the Supreme Council of the Sovereign Grand Inspectors General was finally ratified by his Majesty, the King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the Sovereign Masonic power over the whole Craft."

Before going into an examination of these two points, we would offer a few items worthy of remembrance as we pass along.

*Thory*, says :

"September 21st, Commissioners from the Councils of the Emperors of the East and West of *Paris*, and from the Council of the Princes of the Royal Secret at Bordeaux, settled the Regulations of the Masonry of Perfection in thirty-five articles, &c.

The title of these Constitutions in de la Hogues Register, in the Charleston body, is as follows :

"Constitutions and Regulations drawn up by Nine Commissioners appointed *ad hoc*, by the Sovereign Grand Sublime Council of the Sublime Princes of the Royal Secret." Aveilhes Register agrees perfectly with De la Hogues in title, date and place.

The Second Article declares that the Royal Art, or the association of Free and Accepted Masons is regularly divided into twenty-five degrees, distributed into seven classes, which are there given, beginning with the apprentice and ending

with the Sublime Prince of the Royal Secret, twenty-fifth degrec.

By Article Third, the governing body of the rite is shown to be "The Sovereign Grand Council of the Sublime Princes of the Royal Secret, and it is provided that it shall be composed of the Presidents, of all the particular Councils of Paris and Bordeaux.

By Article Sixth, the Sovereign Grand Council was to elect seventeen officers annually, ten with different titles and seven Inspectors, who were to meet under the orders of the Sovereign Princes, or his Deputy General.

The regulations in several of their provisions, define the powers of the Inspectors whom they gencrally style Grand Inspectors, and of the Deputies whom they were authorized to appoint. They were to represent the Sovereign Grand Council in the provinces and foreign countries ; visit, inspect, and preside in subordinate bodies, and could within their respective jurisdictions in foreign countries, create and constitute Lodges and Councils.

The Thirty-third Article declared the degree of Prince of the Royal Secret, to be the Sublime and last degree of Masonry, and gave stipulations for conferring it.

Here, then, we have a short abstract of the meeting of the Commissioners in 1762, the Thirty-five Articles which they enacted, called the Constitutions and Regulations of the Order, fixing the number of degrees and their names, the office of Inspectors, their powers, &c. These are quotations from numerous French authors as Leveque, Kaufmann and Cherpin and others, and from the Registers of the Charleston body. They all agree in this matter. And on the first of May, 1786, they were confirmed, as we shall presently show, and have already shown in part, by the degrees and laws having continued *unchanged* until 1802.

But let it not be forgotten, that not a single one of the French authors, nor any other heard of, makes mention of the name of *Frederick of Prussia* in connection with these laws or degrees, nor of *BERLIN* ; it was at *Paris and Bordeaux*. And all that ever was known or written concerning *Frederick* of

Prussia, Berlin, the Constitutions as ratified at that East, &c., is to be found first, and only, in the written documents of the Charleston body, and is altogether unsupported by any respectable authority. De la Hogue, de Grass and Aveille, with Solomon Bush, and the documents now in hand, are the only authorities known for that fabrication.

But to proceed :

"On the 27th December, 1773, the National Grand Lodge (the title at that time worn by the Grand Orient,) declared that it would thenceforward work in Symbolic Masonry only, and forbade the Lodges to go beyond the Third degree in their labors. *Thory* says under this date—Suppression of the new National Grand Lodge—Appointment of a Committee to revise the High degrees—Messrs. Bacon de la Chevalerie, the Count de Stroganoff and the Baron de Touissant are appointed the Committee. The Lodges are requested to suspend all labors in the High degrees, as the Grand Orient itself did. It enjoined on the Lodges not to occupy themselves with the High degrees, and to work only in the the first three Symbolic degrees, as, it added, itself was doing. In 1781 and 1782 it created within itself a chamber of the High degrees, which labored at a revision of them, and early in 1786 reported *four*, viz., Elu, Ecossais, Knight of the East, and Rose Croix. These were adopted by the Grand Orient to be worked in addition to the three Symbolic degrees, and it thereupon decreed that no others should be worked in the Lodges and Chapters under its jurisdiction."

Subsequently the union of all the Masonic bodies in France took place, merging themselves into the Grand Orient, as we have before shown see (Tables), and in the May following the great Convention took place, for the purpose of making Statutes and Regulations for the general government of the Order. It is this Convention, its date, and the code then adopted, which has been seized upon by the Charleston Jews, and turned into the celebrated Berlin affair for the production of the Secret Constitutions, manufactured (they say) by Frederick, for the purpose of forming the Ancient and Accepted Scottish Rite.

The Report of the Grand Orator of the Chamber of Rites (Paris) thus speaks of this matter :

"That Supreme Council (Charleston) labors under very serious errors as it regards the *laws* by which it is governed, and the rights which it arrogates to itself. It refers to a decree of May 1st, 1786, fathered upon Frederick II., King of Prussia, and by which, *according to their statement*, the Twenty-five

degrees have been extended to thirty-three, and the rules of the rite established for the future. This rite, in fact, has no other true regulations than those decreed at Bordeaux; and, as it regards the laws of Frederick II., it is most certain that they *never had an existence*. No traces of them have ever yet been discovered, either in Paris or Berlin, before the year 1804, and then they were brought from Charleston to Paris by the Count de Grasse."

Thus we have a very clear and concise account of the Constitution of 1762 and the General Statutes and Regulations of 1786; but no mention is made of *Berlin*, or *Frederick of Prussia*. There is no mention made of any rite but that of Perfection, in twenty-five degrees. Nor is it a possible thing that Frederick could have been declared Grand Commander of the Order of the Royal Secret, or proclaimed Chief of the degrees of the two hemispheres, as those degrees only came into existence as a rite in 1758—and Stephen Morin received his power in 1761, in which his (Frederick's) name is not mentioned; furthermore, the degrees were not carried out of France as a rite at so early a day, except in the case of Morin: certainly not to Prussia, as we shall presently see.

We quote again:

"Frederick II. never received or practiced the Ancient and Accepted Scottish Rite, and never proceeded in Masonry further than the Third degree. He probably was acquainted with Fessler's system—six Higher degrees; or Zinnendorf's—four higher degrees. The rite in Masonry now known as the Ancient and Accepted Scottish Rite, as well as the Rite of Perfection, or the Ineffable degrees, are not now known, nor have they ever been known or practiced in Prussia (1852). It is certain that no other system is followed or known in Prussia but that of Fessler, which has but nine degrees, viz., three Symbolic and six higher degrees; or that of Zinnendorf, composed of seven degrees, viz., three Symbolic and four higher degrees; the one practiced by the Grand Lodge Royal York of Friendship, and the other by the Grand National Lodge of Germany, both sitting in Berlin. It therefore is perfectly well demonstrated, that the Scottish Rite, in thirty-three degrees, or in twenty-five degrees, has always been, and is now (1852), entirely unknown in Prussia, notwithstanding the assertion contained in the famous Charleston document, that Frederick II. was Sovereign Grand Commander in the Scottish Rite, and had willed the establishment of a Supreme Council for each nation.

"The King of Sweden, Duke of Sudermania, &c., was never a deputy of the King of Prussia, was never acknowledged as such by the Craft, neither in whole nor in part, and never possessed the Thirty-third degree regularly,—as the Ancient and Accepted Scottish Rite, as well as the Thirty-third degree, is

entirely unknown to Swedish Masonry. It must, therefore, have been conferred upon him as a matter of courtesy, by the Supreme Council of Charleston, *after the year 1802*, if he has the degree at all.

"*Challon de Joinville* has never been a *deputy of the King of Prussia*, nor has he assumed that quality on the Patent of Sephen Morin. The assertion is—false altogether. He was the substitute or deputy of Louis of Bourbon, Prince of the Blood, Count Clermont, then Grand Master of the Order of France.

"The Grand Constitutions of the Thirty-third degree, called the Supreme Council of the Sovereign Grand Inspectors General, were not ratified or proclaimed by His Majesty the King of Prussia, nor by any other Majesty whatever, either in 1762 or 1786, as the Thirty-third degree was never even known, or heard of, until the year 1804. (In Europe.)

"Now it is well known that this rite, in fact, *has no other true Regulations or Laws* than those decreed at Bordeaux, on the 20th September, 1761, by the Commissaries of the Council of the Emperors of the East and West, of Paris, and of the Council of Princes of the Royal Secret, of Bordeaux. As it regards the laws of Frederick II., *it is clear and certain that they never had any existence*. That assertion concerning that monarch is a complete fabrication. And if they had ever been made, it would be at Berlin, not at Paris, and still less at Charleston, South Carolina, that the traces of their origin should be found. All members of the Scottish Rite must, consequently, now give up the idea of enforcing *the pretended Grand Constitutions of 1786*. Thus the prescription, concerning the number and seat of the several Supreme Councils of the Universe, can no more be admitted or allowed; still less can it be applied to the *equally extravagant disposition* by which a Sovereign Grand Inspector General of the Thirty-third degree had the power of making Masons, of convening them, &c., or of forming a Supreme Council in countries where there was none.

"Supreme Councils must follow the common law. *They must derive their powers from a regular authority of the rite*, and they can establish their seat in such States as have none. This principle has been sanctioned by the Grand Orient of Brazil, which made application to the Grand Orient of France for the powers necessary for the establishment of the Scottish Rite, and to the formation of a Supreme Council in its bosom. Said principle has again been recently resorted to in the Grand Orient and Supreme Council of New Grenada, which for twenty years past has practiced the Scottish Rite in said republic, and had been first formed under *the pretended Constitutions of 1786*. This authority has been regularized by the Grand Orient of France, and has thus become a regular Scottish power in New Grenada.

"The pretended Constitutions of the Thirty-third degree were probably the General Regulations and Statutes of the Order, promulgated at the Union and Convention in Paris, May, 1786. This was a Union of all the Masonic bodies in France into one grand body, denominated the Grand Orient of France" [Appendix, Doc. No. 3.]

Added to this, will be found in the Appendix, No. 9, an official document in answer to some inquiries made in 1833. The document comes from the old Scotch Directory of the "National Grand Lodge of the Three Globes," BERLIN, and is now on record in the archives of the Grand Orient of France.

But again. In the official proceedings of the centennial celebration of the initiation of Frederick the Great, King of Prussia, into the fraternity of Masons, by the Grand National Mother Lodge of the Three Globes, Berlin, 1838, the Orator of the occasion endeavors to correct the assertions advanced in regard to Frederick by several French systems of Masonry, and positively declares that he never actively participated in any work except in that of the real Masonic degrees, and that he was opposed to the High degrees.

*Lenning*, in his Encyclopedia, gives the following information concerning Frederick :

" Frederick II., third King of Prussia, known as Frederick the Great, born in Berlin, January 24th, 1712, died at the Chateaux Sans Souci August 17th, 1786. He was made a Mason at Brunswick, on the evening of August 14th, 1738, by a Masonic deputation from the Lodge '*Absalom*,' at Hamburg, consisting of the Barons Von Oberg, Von Bielfield, Von Lowen, the Count of Lippe Bruckburg, and some others. On the death of his father, in 1740, he ascended the throne of Prussia, and in June of the same year, we find him presiding as Master over a Lodge at Charlottenburg, in which he initiated several eminent persons. In regard to his supposed connection with the Scottish Rite, all well informed persons are aware that, during the last fifteen years of his life, Frederick neither directly or indirectly occupied himself with Masonry. It is far more likely that he always was a declared enemy of the High degrees, because he, like many other respectable brethren of Germany, had learnt to regard them as the root of all corruption in the Masonic fraternity, and as the seed from which sprang the schisms between Lodges and systems."

We would call attention to the Appendix, Document No. 10, where this part of the subject is quite fully examined—(*Dispatch*, August 31.)

We have thus exhibited the claim which these pretenders make to the King of Prussia as the Grand Commander of the Order for both hemispheres, and it is certainly a most strange thing that, if what they say be true, it should not have been known in Prussia at all, even up to the year 1850—that no

mention whatever is made by historians concerning the connection of King Frederick with this Order—that there is not a document of any kind in existence, prior to 1802, *save this one*, which bears testimony to any such connection.

Since that time many disputes have arisen in France, on account of such a strange assertion, especially because it was at Paris, and not at Berlin, that the Convention of Commissioners met, in 1762, for the purpose of framing the Constitutions and Regulations, which should permanently govern the Order, and the name of Frederick, either directly, or by allusion, was never mentioned.

The simple truth is, that the assertion is false—a complete fabrication from the beginning to the end. We have indisputable evidence that King Frederick, Frederick II., or Frederick the Great, was a Master Mason, but for any more than this, we challenge the proof. While on the other hand, there is abundant evidence, and that of the most positive kind, to prove that he had no connection whatever with the High degrees, and was very much opposed to them : so much so, that he denounced them as evil in their tendency and not to be meddled with.

We will now take up the Constitutions which he is said to have ratified, and known as the “*Nova Instituta Secreta*,” &c. [See copy in Appendix of the Secret Constitutions—Document No. 28.]

This document claims that—“On the 1st of May, 1786, the Constitutions of the Thirty-third degree, called the Supreme Council of the Sovereign Grand Inspectors General, was finally ratified by His Majesty, the King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the Sovereign Masonic power over the whole Craft. In the new Constitutions this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that His Majesty possessed, and are *Sovereigns in Masonry*.” It is on these Constitutions that they base all their powers, and we shall examine a little into their authenticity.

*Vassal*, in his *Essai Historique sur l’Institution du Rit Ecosai*, &c. : Paris, 1827, page 19, alluding to the various impositions of de Grasse Tilly and others, says :



"They had recourse to fraud, and in order to impose with more safety, it was declared that these constitutions had been granted by Frederick II., King of Prussia, who in granting them instituted the Thirty-second and Thirty-third degrees on May 1st., 1786, and in order to give color to this *fable*, it was asserted that Frederick was Grand Master of the universality of the Scottish Rite. We will add, that he could not have been Grand Master of the Scottish Rite, because since 1750, only reformed Masonry (rite of Fessler and Zinnendorf) was professed in Prussia. We know that the King of Prussia protected the Order, but he was never Grand Master, and had he been that prior to the 1st of May, 1786, he was afflicted with an apoplexy, which was followed by paralysis, and which deprived him of a portion of his intellectual faculties. This malady continued eleven months without intermission, and he died in the course of this year, from whence it follows, that he could not create the Thirty-second and Thirty-third degrees, and still less sign the pretended Grand Constitutions on May 1st, 1786. The opinion which we express is the more precise, for if we consult Vol. 3d, of the *Hist. de la Monarchie Prussienne*, published by Mirabeau in 1786, we find the following passage: 'It is a pity that Frederick II. did not push his zeal to become Grand Master of all the German lodges, or at least, of all the Prussian lodges; his power would thereby have been considerably increased, and many military enterprises would have resulted differently if he had never embroiled himself with the heads of this association.' [NOTE. A consideration which cannot have escaped even the least observant Masons is, that if the Thirty-second degree had been created by the King of Prussia, this degree would, at least, have retained some analogy with the reformed Masonry which was practiced in Prussia, while, on comparing this degree with the Twenty-fifth degree of Heredom, we find so perfect an identity between the two degrees, that they contain the same doctrines, the same ritual, and the same historical points, whence it results that the Prince of the Royal Secret is nothing but the Twenty-fifth degree of Heredom, which has been transposed to the Thirty-second degree."]

"These documents demonstrate that the King of Prussia was never Grand Master of the Scottish Rite, and that in 1786 he was physically unable to create any degrees or to institute these pretended constitutions, and we regret that the authors of the circular of the Grand Orient of 1819, should have entertained an erroneous principle, by recognizing that Frederick II. had given Grand Constitutions for the Scottish Rite. Notwithstanding this formal assertion, we persist in believing that these Grand Constitutions never existed. The Bro. de Marguerites has gone even further. He asserts in a memoir, published in 1818, that a Scottish Knight had in his possession, the original of these constitutions, signed *manu propria* by the great Frederick, King of Prussia—we may observe that the Knight must have been of high birth to have been so intimately connected with the great Frederick, that this monarch should have confided to his care, the Grand Constitutions signed by his own hand, and that he must have been *well advanced in years*, because he

must have been a Thirty-third in 1786, in order to be entrusted with a document which was inherent to the cahier of this degree."

"We can also affirm, that since 1814, the Grand Consistory of Rites in France has conferred the Thirty-third degree upon many Prussian officers *who were old Masons*, and none of them had any knowledge of the existence of a Supreme Council at Berlin. Therefore if the Thirty-third degree, and the Scottish Rite, are unknown at the place where they were created, how can it be asserted that the great Frederick instituted this degree, and gave a Masonic Charter, which other kingdoms should enjoy and his own be deprived of."

"The genuineness of the Constitutions of 1786 was first attacked in a discourse delivered before the Sov. Scotch Chapter, '*Pere du Famille*, at Angers, in February, 1812, and published in the *Hermes*, Vol. 1, page 296. The author states, that before May 1st, 1786, Frederick had had an attack of apopleptic asphyxia, that his sickness lasted eleven months without intermission, or improvement, and he died in 1786. For this he refers to *L' Historie Secrete de la Cour de Berlin*, 1789, Vol. 1, page 215."

*Chemin Dupontes*, in his *Memoire sur l' Ecociss*, says :

"Frederick the Great protected Masonry, but neither he, nor his Council, amused themselves with making degrees, and if they had done so we should recognize their work. Besides, Frederick died August 17th, 1786, after a painful illness of eleven months. He could not therefore, on the 1st of May of the same year, have made, or approved, any Masonic regulations."

*Clavel*, in his *Hist. Pitt.*, says :

"That from the year 1744 until his death, Frederick in no wise concerned himself about Masonry, that on the 1st of May, 1786, he was dying, and absolutely incapable of attending to any business whatever, that he was the declared enemy of the High degrees, which he considered an injury to Masonry, and that there never was a Council of the Thirty-third degree in Prussia, where, previous to 1786, the Rite of Perfection had been, for the most part, abandoned."

*Schlosser*, in his *History of the Eighteenth Century*, says :

"Frederick II. himself, continued to belong to this Order till after the Silesian war. He ceased to be a member shortly before the commencement of the Seven Years' war, at the very time when these orders began to be abused for every species of deception, and he also commanded such of his Ministers of State as belonged to the Order, to desist from visiting their Lodges."

This is only a part of the testimony which has been given by authors relative to Frederick the Great and the Constitutions of 1786, but it is deemed sufficient to prove fully, the *falsity* and the *folly* of the pretensions made in this memorable document. The most able defenders of the rite may be said

to have abandoned these pretensions, and have now taken quite another stand. They aver that it is a matter of very little consequence, whether Frederick the Great was connected with the Order or not; or whether he made the degrees, or ratified the Constitutions, &c. That the true state of the case is, that these Constitutions were adopted by the persons who formed the Rite, as the fundamental law, and governing power of the Rite. That they have been accepted as such, down to the present time, and therefore they are the fundamental law. Mr. *Lamarre*, in his Defence, page 31, says :

“The first known body of the Ancient and Accepted Scottish Rite was the Supreme Council at Charleston. It adopted the Constitutions of 1786 as the law of the Rite. That law, so adopted, prescribed the number of Supreme Councils, and limited the powers of those who should attain to the Thirty-third degree,” &c.

And it is equally true, that it prescribes the number of degrees to be contained in the rite, the manner in which they shall be placed, &c. The question, then, may be asked with propriety—Why were not the founders of the new rite governed by their Constitution, in making up the schedule of the degrees at the close of their document. Read with attention what that Constitution requires :

“And it is further declared that, all the degrees of all the rites so united, from the First to the Eighteenth inclusive, should be arranged among the degrees of the Rite of Perfection : each in its proper place and order, and as analogy and similitude required, and would compose the eighteen first degrees of the Ancient and Accepted Scottish Rite ; that the Nineteenth and Twenty-third degrees of the rite which is called Primitive shall form the Twentieth of the Order ; the Twentieth and Twenty-third of the Rite of Perfection, or Sixteenth and Twenty-fourth of the Primitive Rite, shall be the Twenty-first and Twenty-eighth of the Order ; the Princes of the Royal Secret shall form the Thirty-second degree under the Sovereign Grand Inspectors General, who constitute the Thirty-third and last degree of the Order ; the Thirty-first shall be the degree of Sov. Judges Commander ; the Sovereign Commanders, Sovereign Knights Elect Kadosh shall constitute the Thirtieth degree ; the Twenty-third, Twenty-ninth, Twenty-fifth, Twenty-sixth, Twenty-seventh and Twenty-ninth degrees shall be formed of the Chief of the Tabernacle, Princes of the Tabernacle, Knights of the Brazen Serpent, Princes of Mercy, Sovereign Grand Commanders of the Temple, and Sovereign Scotch Knights of St. Andrew, (*Nova Instituta Secreta*).”

Here is the formula for the arrangement of the system, and it would appear that no mistake could occur with these laws before them. The schedule on this document ought to have agreed perfectly with this classification; the numbers and the names should have been made exactly to correspond. Although the framers of these Constitutions have forgotten the Nineteenth, thus making thirty-two degrees in all, yet in following it, the founders of the rite would have manifested a disposition to be governed by its laws. But now look at the schedule. (See pages 53-54, also Document No. 7.) Here is a great discrepancy. While the authors of the Constitutions or Institutes have forgotten the Nineteenth and Twenty-fourth, and doubled the Twenty-ninth, the founders of this new rite have left out the Twenty-ninth, or Grand Knights of St. Andrew; the Thirty-first, or Grand Inquisitor and Inspector Commander; they have displaced the Kadosh, and have made three degrees out of Prince of the Royal Secret. Now if it be true, as Dalcho affirms in his orations, "that the degrees of the rite have undergone no change, no alteration whatever, and the founders of the rite meant to give them as they were, and under the same forms which they then had since many centuries before," how does this terrible mistake happen? Surely the wise founders of the rite had reflected well upon the work before them; and in publishing to the Masonic world the number, and style, of the degrees included in their system, and which they proposed to confer, it cannot be supposed, for a moment, that these degrees were *forgotten*, or that any possible mistake could have crept in. But so it appears.

Again. How could the degree of "*Commander of the Temple*" be included in the Institutes as one of the system of 1786, when it appears, by their own statement, that in 1797 it was being conferred in Charleston, by Montmain, as a detached degree. The Rite of Perfection knew nothing of this degree. It **was never** introduced into the Council until purchased from Montmain, and was first announced in 1802. Moreover, it is declared by the defenders of the rite :

"All these degrees did not exist in France prior to 1786, nor until 1804. The Thirty-third did not. There was never any such degree *known there* until

1804 as that of Sovereign Grand Inspector General, superior to Prince of the Royal Secret. And it is perfectly well known to all Masons who have at all examined the subject, that no such degrees as Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, and Prince of Meroy, are to be found in the nomenclature of any of the old degrees existing prior to 1804. Le Tuileur of l'Aulnaye says, as lately as 1840: 'These four degrees—the Twenty-third, Twenty-fourth, Twenty-fifth and Twenty-sixth—are not found in France.' Accordingly the Scottish Masons regard them as the Holy Ark."—*Lamarre*, page 33.

We cannot do better than to give an extract from Historical Inquiry, by *Foulhouze*. He says, page 11 :

"It seems that, with this document in hand, the founders of the pretended Supreme Council at Charleston should have been in no manner embarrassed, and that the list which they gave in their circular of 1802, ought to have been an exact copy of the degrees of the Rite, *under the names*, and according to the order mentioned in that document.

"Their list, it is true, would have numbered no more than thirty-one degrees, for the authors of the Institutes have forgotten the Nineteenth and Twenty-fourth, and doubled the Twenty-ninth; but it would at least have proved that Dalcho and his confreres nnited a little sense with their modest ambition for notoriety and originality.

"By comparing this list of degrees (Charleston document) with that of 1762, (Acts of the Sup. Counc. of France, page 4, *et seq.*) and with the provisions of the pretended Institutes of 1786 (Nova Instituta Secreta), any one will comprehend that, at the time they made it, none of them knew the Constitutions of 1762, nor the Institutes of 1786; that, therefore, those Institutes are of a date *after the year* 1802, and that the above list was hastily set up by men, who, as they had in hand but thirty-one of the rituals brought by Stephen Morin, did not even think of the Grand Knights of St. Andrew and the Grand Inquisitor Commander, and that they took the object for the name of the 'Grand Scotch Knight of the Sacred Vault,' displacing the Kadosh, and left the Grand Pontiff under the number which it had in the list of Stephen Morin.

"And the proof that they did not even suspect the necessity of those Institutes to conceal their design, and that they believed that the first FORGERY (we speak of the Constitutions of 1786) sufficed for their purpose, is, that Dalcho, in his orations, affirms, as we have before stated, that the degrees of the rite have undergone no change—no alteration whatever; and means, therefore, in his circular, *to give them as they were, and under the same forms which they then had since many centuries before*. Thus it may be said that, on the one side, they themselves condemned those Institutes, and that now they are evidently condemned by them.

"What we find both laughable and scandalous, in connection with the signa-

tures of those Institutes, is, the note annexed by the authors of the treaty of alliance between the Supreme Councils of France, Brazil and the Western Hemisphere. In order to account for the absence of names in those places marked with asterisks, they say that these asterisks serve to designate the places of those signatures that have become illegible, or effaced by FRICTION or SEA WATER, to which the original, written on parchment, has been accidentally exposed on several occasions.

"This precious manuscript is now deposited within the archives of ONE of the Confederated Supreme Councils, and its future preservation is, therefore, assured.

"What! The Great Frederick ratifies a Constitution which is written on parchment, and behold, the original—or as the French text says, '*l'ampliation originale*'—thereof travels over land and sea, instead of being kept in the archives of the Supreme Council of Berlin! That important Council (for without it, without the identity of its members being fully substantiated, what becomes of all those who pretend to descend therefrom,) immediately abandons the only proof of its birth and legitimacy, to the accidents of most dangerous voyages. And, notwithstanding the necessity of preserving that document in the very place where it originated and took its full force and vigor, in order that, under all circumstances, it might give faith, credence and authority to the institution which had adopted it for its foundation, and when it was easy to expedite to any person having a right thereto, duly certified copies thereof, behold, it is exposed to accidents from flood and field, from salt water, and frictions of all sorts!

"But is it true that there was but one original—*ampliation originale*—of that document? If so, the signers have averred a scandalous untruth; for they declare, in their certificate to the aforementioned institutes, statutes, constitutions and appendices, that the official copies, or ampliations thereof, are deposited, and have been carefully and faithfully preserved, in all their purity, among the archives of the Order, and (further below) that the copies which they have examined are faithful, and literally conformable to the original text of those documents.

"There is no possibility here to avoid an unhappy and disagreeable dilemma. The French word '*ampliation*' means either a *duplicate* or *supplement*. If it means a duplicate or copy, where was the ORIGINAL, which has not probably been so unfortunate as to be exposed to SEA WATER and FRICTION? We might there find all the signatures it ever had, in a legible condition. If it means a *supplement*, the main text would have received the signatures as well as the supplement to the text. We ask again, where is the original document with its signatures in full?—The salt water and friction dodge is a weak subterfuge, and not likely to carry conviction with it, to the mind of any honest man of ordinary intelligence."

Again :

"The INSTITUTES are under the date of 1286, and consequently were signed

by Frederick II. five hundred years at least before his birth. The APPENDICES have no date at all (which goes far towards destroying their validity). Those documents being three in number, to wit., the Institutes, signed by Frederick alone, and the *Constitutions* and *Appendices* bearing the same signatures at a distance of several pages, the sea water or friction did so manage its work of destruction, as to touch only the same names in both places, leaving all the rest of the text in the most perfect condition."

"Now we say, that neither of those distinguished gentlemen associated upon the commission would have given their approval to such absurdities, if they had taken the trouble of reading and examining those documents, with the note which is attributed to them, as explanatory of the absence of signatures which, it is alleged, were originally affixed to those documents, and more especially so, if it were true, that there are several official *ampliations* and an *original*, because in that case, the miracle operated either by sea water or friction, which through a proceeding of its own, went to destroy the *very same signatures* on each of those *ampliations* and on the original itself. So remarkable an occurrence would have been exceedingly interesting to their scientific men, and carrying with it so liberal a seasoning of the supernatural, the fact well authenticated, would have been of inestimable value to the faithful, &c.

The claims which this extraordinary document set up, are,

*First.* The establishment of an entire, new, exclusive rite, in the year 1801, of thirty-three degrees, named in the Schedule, the Order taking the name of *Ancient and Accepted Scottish Rite*. It has been clearly proved that this boasted new rite was nothing more than the Rite of Perfection, with eight degrees crowded in, to make up the thirty-three.

*Second.* Its great antiquity, pretending to have been founded in the primeval age. This has been clearly proved to be false, by showing that Masonry, in any of its rites, was not known or practiced in France before the year 1725, and then only in three Symbolic degrees; that in 1736 they began to make additions, and in 1756 they had manufactured an immense number of Rites and Degrees; among the number of which was this *Rite of Perfection*; that before this period there was no Ineffable Masonry in Europe, and that the pretence of a Scottish basis, or its transmission from Scotland by a nobleman, was simply, absurd. In this Synopsis all known rites are given, except the "*Rite of Misraim*," which was set up in the nineteenth century.

*Third.* That Stephen Morin was the founder, by appointing

M. M. Hays for America, whereas it appears by their own documents which have been made public, particularly the Register of Avelhe, de la Hogue, and De Grasse, as well as from history, that Morin appointed Frankin first, and Frankin appointed M. M. Hays some years afterwards in Boston, Mass. If the document of Morins recall in 1766, which we have given in the appendix, be authentic, (and there is no reason to doubt it) many of his proceedings were illegal. At the best, Morin was not a Sovereign Grand Inspector General when these appointments were made, nor was he or any of those who were appointed by him, members of that degree at all ; that as it is generally conceded by all authors that the thirty-third degree was not known in the world before the year 1802, and then only in the Supreme Council in Charleston, it is clear that the persons composing that body, manufactured it themselves out of the "*raw material*."

*Fourth.* "That Frederick of Prussia was Grand Commander of the Order of Princes of the Royal Secret in 1762, had an East at Berlin, ratified Constitutions, made laws, &c." The falsehood of the whole of this pretension is clearly demonstrated from the beginning to the end. He was not the Grand Commander of the Rite of Perfection or of Sublime Masons ; was not at the Convention of 1762 or 1786, either in person, or by substitute, or by Deputy ; was not acquainted with the Ancient and Accepted Scottish Rite ; he did not form or establish the thirty-third degree, nor had he any acquaintance whatever with any of the proceedings attributed to him. That Challon de Joinville was not then, nor was he ever, the Deputy, substitute, or representative of "His Majesty the King of Prussia," but was the substitute or deputy of Louis of Bourbon, Count Clermont, Prince of the Blood, the then Grand Master of the Order in France. That Charles, Hereditary Prince of Sweden, Duke of Sudermania, &c., was never a deputy of the King of Prussia, was entirely unacquainted with this rite, and that if he ever was possessed of the thirty-third degree, it must have been after the year 1802, and then conferred upon him as a matter of courtesy by these inventors of degrees.



*Fifth.* That the Constitutions of 1786, purporting to have been ratified, and signed by Frederick II, are a *base forgery*, never having been known before the year 1802, and in all probability, not until some years after that date, being fully demonstrated to be such by the article itself, as well as by history.

The document is lengthy, but it is hoped that the examination of it in some of its parts, has not been unprofitable. Much of it remains unnoticed. We have only taken up those falsehoods which more immediately and directly concern the origin of the degrees, the laws which govern them, the doctrines which they promulgate, and the influence these have had upon those, who have in succeeding years, become acquainted with the Exalted degrees of Masonry. We do not hesitate to say, that this document has been the germ from which has sprung up all the quarrels and dissensions, all the suspicions and doubts, all the bitterness and bad feeling, which have been so manifest, particularly as it regards the Sovereign Grand Consistory of Joseph Cerneau, and the strife in France between the Grand Orient and the Supreme Council there, beginning, as will presently be shown, in 1804, and continuing almost to the present day. It was extensively circulated at the time of its publication, it was silently received by the masses of the Masonic order, because they were ignorant of most of the doctrines which it taught, and it has since become in a great degree, a kind of hand-book for quotations, in matters relating to Supreme Councils, and the Exalted degrees of Masonry.

These we have undertaken to refute and expose, not so much from our own testimony, as from the declarations and writings of others, who have perhaps examined the subject more deeply and are much better acquainted with it than ourselves. How well we have succeeded in the refutation, is, of course, left to the judgement of the reader to decide. It has been before stated, that among other bodies to which this document was forwarded, was the Grand Lodge of Scotland, and the feeling manifested by that body at its reception was so decided, as to call forth a stern rebuke, as appears in the following abstract from their minutes :

Extract, 1802.

"This year a circular letter was received from a body styling itself '*The Supreme Grand Council of America.*' The spirit of the *Illuminati* which it breathed, and the Supernumerary degrees, amounting to over fifty which it authorized, were sufficient reasons for drawing down the CONTEMPT of Scottish Masons, whose honor it is to have preserved Free Masonry for many centuries in its *Original* and *Simple* form, and whose pride it shall ever be, to transmit to the latest posterity, the principles and ceremonies of their order, unpolluted and unimpaired."—*Lawrie.*

And Dr. Frederick Dalcho, one of the signers of this document, became ashamed in after years, of the great mistake he had made, in the advocacy of Masonry itself as an ORDER of great antiquity and in lending his name for such purposes. He published a second edition of his "*Ahimon Rezin,*" with additions and explanatory notes in 1822. He speaks in a very different manner there. In an address delivered to the Fraternity, he says, "The PRINCIPLES of our order are coeval with the creation. Founded upon the laws of nature and the commands of God, nothing had precedence of them in time. The origin of the SOCIETY, however, as an institution, distinct from other associations, is involved in impenetrable obscurity. And notwithstanding the learning and zeal of many industrious Masons, it will, I fear, forever remain unknown. Various indeed have been the speculations on this subject, and great has been the labor expended by many '*good men and true,*' to prove that every man of note from Adam down to the present day, were Free Masons. But such round assertions are beneath the dignity of the Order and would not be urged by men of letters. Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, belonged to the Masonic Order, however congenial their principles may have been. It is unwise to assert more than we can prove, and to argue against probability. Hypothesis in history is absurd. There is no record, Sacred or Profane, to induce us to believe that these holy and distinguished men were Free Masons, and our traditions do not go to their days. To assert that they were Free Masons '*may make the vulgar stare,*' but

will rather excite the contempt than the admiration of the wise. If St. John was a Free Mason, then it was impossible that Solomon should have been one, because his lodges could not have been dedicated to St. John, who was not born until a thousand years after the first Temple was built, therefore there would have been in St. John's day what there was not in Solomon's, which would be contrary to our known principles. And besides, if both these personages were Free Masons, then we have the evidence that Solomon was the greater Mason of the two, and our lodges should be dedicated to him instead of St. John. But if Solomon was a Free Mason, then there could not have been a Free Mason in the world from the day of the Creation down to the building of the Temple, as must be evident to every Master Mason.

The excellence of our institution depends upon its usefulness, and not its antiquity. It is sufficient for us to know, that the origin of the institution is so remote, that the date is lost in the lapse of ages, and can now be only indistinctly traced by occasional records, and the traditions of the Order. When the Hindoos claim for their Shastras an antiquity of more than two millions of years ; when the Chaldeans boast of observations of the stars for more than four hundred and seventy thousand years ; and Manetho Sabennetta, the High Priest of Heliopolis, claims for the Egyptians a national existence of nearly fifty-four thousand years ; who would hesitate to pronounce them all fabulous ? Let Free Masons then give up the vain boastings which *ignorance* has foisted into the Order, and relinquish a fabulous antiquity, rather than sacrifice common sense. Let us trace our PRINCIPLES to Adam, or even to God himself, with reverence be it spoken, but let us not excite the pity of the wise, by calling Adam a Free Mason.

## CHAPTER FOURTH.

### PROGRESS OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

A difficulty with the Grand Lodge of South Carolina averted.—Progress.—Augustus Prevost.—Pierre le Barbriere Plessis.—Wm. Moore Smith.—Moses Seixas.—Moses Cohen.—John Gabriel Tardy.—Abraham Jacobs, his exploits in Savannah, and other parts of Georgia.—J. J. J. Gourgas.—Registers.—Count de Grasse—he goes to France and establishes the Supreme Grand Council Thirty-third degree, Ancient and Accepted Rite, in Paris 1804.—Quarrel thereupon between the Grand Orient and the Supreme Council of De Grasse.—Particulars.—The Claims of both.—The Charleston Council in 1802.—Sublime Lodge and Council of Savannah, Georgia.—How! and by Whom!—Formed.—Charleston Council 1813.

WE will now resume the history. When the document, which we have just finished reviewing, made its appearance, it may well be supposed that it created a sensation among the Brethren of South Carolina. The report from the Grand Orient before quoted from, states,

“The Masons of the York rite, working in South Carolina, under the jurisdiction of a regular Grand Lodge, were astonished at these high degrees claiming a Supremacy over the Order, and through the Grand Lodge of the State, they inquired about their origin, and *from whence they held their powers*. The Supreme Council appointed a commission composed of Brother Frederick Dalcho, K. H. P. of the R. S. Sovereign Grand Inspector General of the Thirty-third degree, Emanuel De la Motta and Isaac Auld, both of the same grade, to make a report on the subject. The brethren reporters asserted, that in 1762, the Constitutions of the Scottish rite were transmitted to the Illustrious Brother Stephen Morin, who, on the 27th of August, 1761, had been acknowledged as General Inspector of all the Lodges, &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris, &c.

This report, it would seem, did not please them, or give the required satisfaction to them, concerning the unheard of powers which they had arrogated to themselves, of controlling, and directing all the York lodges of the Symbolic degrees, by virtue of Stephen Morin's power. They did not inform them

*particularly* where they obtained the name, and how, of Sovereign Grand Inspectors General of the Thirty-third degree, and "*Sovereigns in Masonry*." That Grand Lodge at once took exception to their proceedings, and disputed their authority. A pretty warm contest ensued, but it appeared in the sequel, that some of the officers in this Supreme Council, were also officers or members of the Grand Lodge, and by making concessions concerning the first three, or Symbolic degrees, the right over which they pretended to have "WAIVED" in favor of the Grand Lodge, and through the interest and influence which they carried in that body, all difficulty was removed out of the way, and they went on with their work.

Perhaps it would be as well to mention here, that this was the commencement of a strife among the brethren, which has continued to the present day. These parties, as the successors of Stephen Morin, and Sovereigns in Masonry, claim the right under the "*Nova Instituta Secreta*," to establish Symbolic Lodges of the first three degrees, in the Scottish rite. These Secret Institutes declare as follows :

"Numerous and pressing solicitations have of late and from all parts been addressed to us, which makes us feel the urgent necessity to oppose an efficacious force to the spirit of intolerance, sect, schism, and anarchy, which innovators of a new kind endeavor to propagate among our brethren. Those men are guided by views, more or less restricted, thoughtless, blameable, and presented under specious motives, which change the nature of Free Masonry, and tend to remove it from its object, and to make it fall into contempt and oblivion ; and informed as we are of all that now occurs in the neighboring States, we acknowledge that it is urgent to afford remedy thereto.

"Therefore, and from motives of important interest, we have gathered and united into one body of Free Masonry, all the rites of the Scotch System, the doctrines of which are universally acknowledged as agreeing with the Ancient Institutions, tending to the same end, forming the principal branches of one and the same tree, and differing only as to certain forms already explained by the most part of Free Masons, and easy to conciliate. Those rites are acknowledged under the names of Ancient, Heredom, Kilwinning, St. Andrew, Council of Emperors of the East and West, Princes of the Royal Secret or Perfection, Philosophical and Primitive.

"Taking, therefore, as the basis of our Conservatory reformation, the FIRST of those rites, and the number of the HIERARCHAL degrees of the LAST we declare, that thus united, and agglomerated, those degrees constituted one single order, which professes the dogmas and pure doctrine of Ancient Free Masonry,

and embraces all the Systems of Scotch Masonry united under the name of '*Ancient and Accepted Scotch Rite.*'

"Therefore, the doctrine shall be imparted to Masons in THIRTY-THREE degrees, divided into seven temples, or classes, which each of them shall be bound successively to pass through, before being initiated to the most Sublime and last, and to wait for each degree the delays, and undergo the trials, which the Secret Institutes, and ancient and modern rescripts of the Order of Perfection require.

"The FIRST degree shall be subject to the SECOND, this one to the THIRD, and so on, up to the most Sublime, or Thirty-third, *which SHALL watch over ALL the others and REPREHEND and COMMAND them*, the assemblage, or re-union of all those who are thereto initiated, forming FOR THAT PURPOSE the Grand Supreme Dogmatic Council, CONSERVATOR of the order, which it SHALL GOVERN, and ADMINISTER, in *conformity* with the PRESENT INSTITUTES, under the Constitutions soon to be established. (Nov. Inst. Secre.)"

Such were the laws under which they pretended to act, and as a matter of course, to establish Lodges and confer the Symbolic degrees under the Scottish ritual. Its beginning dates from the year 1783, when they established a Lodge of Perfection there, but it was opposed from its very commencement, on the ground, that the established Masonry of the land was that of the York rite, and that the establishment of another rite by its side, conferring the same degrees in another form, was an unjustifiable interference, and would cause ceaseless confusion among the Craft. While on their part they assert, that persons initiated in a York lodge cannot know any thing concerning Scottish Masonry, that the three first degrees are as much a part of their system as the three last, the one being incomplete without the other, and that they are bound by the laws under which they act, to *govern and administer* the Symbolic degrees in the Scottish Rite.

But this difficulty appears to have been satisfactorily settled between the two parties at issue before penning the circular, for in that document they give notice to the Craft, that they *wave* the right of conferring the three first, or Blue degrees, to the regularly constituted Grand Lodges, which of right administer them.

Having arranged matters to their satisfaction, these successors of Stephen Morin were not idle, but followed closely in the footsteps of their predecessors. Although there was no

regularly constituted body from which all these high sounding titles emanated, but all the Sovereign Grand Inspectors General of whom we have any account, received their *degrees* and *titles*, the one from the other, yet they kept on, and did not grow weary. Thus, in 1790, Frankin initiated, and appointed Augustus Prevost for the British Leeward islands, and he initiated Pierre le Barbier Plessis for the State of Pennsylvania. Wm. Moore Smith was also appointed for the same State, and resided at Norristown,—M. M. Hays initiated and appointed Moses Seixas, a Jew, Sovereign Grand Inspector General for the State of Rhode Island, and in 1789, he exalted Moses Cohen, a Jew, in Philadelphia, and appointed him Deputy Inspector; Brother Spitzer conferred the degrees on John Mitchell in Charleston in 1795, and made him a Deputy Inspector General for South Carolina. On the 14th day of October, 1807, Brother Pierre le Barbier Plessis conferred the degrees on *John Gabriel Tardy*, and appointed him a Deputy Inspector General for Pennsylvania, and *John Gabriel Tardy* conferred the Kadosh, and Prince of the Royal Secret, upon *Abraham Jacobs*, November, 1810, made him a Deputy Grand Inspector and gave him a Patent dated November 24th, 1810. Jacobs had received the preceding Sublime degrees in Kingston, Jamaica, from the hand of Moses Cohen; *J. J. J. Gourgas*, who was first initiated into Masonry in Lodge La Union Français, June 19th, 1806, and withdrew from the said Lodge on the 16th June, 1808, was initiated into the Sublime degrees in 1808, and made a Deputy Inspector, and finally, in 1813, was made a Sovereign Grand Inspector General Thirty-third, by Emanuel De la Motta, his bosom friend.

The so-called "*Registers*" present a curious spectacle of these operations. The register of De la Hogue contains, as its first entry, the filiation of the powers of Morin, as Inspector General. It states then, that Morin gave the degree of Grand Deputy Inspector General to Frankin, at Kingston, Jamaica; he to Moses M. Hays, at Boston; he to Spitzer, at Charleston; all the Deputies in Sublime Council at Philadelphia, (themselves of course) to Moses Cohen; he to Hyman Isaac Long; and he to de la Hogue, De Grasse, &c., at

Charleston. To whom, viz. ; to De Grasse and de la Hogue, he, (Long,) gave, on the 12th November, 1796, a Charter of Constitution, establishing a Sublime Grand Council of Princes of the Royal Secret at Charleston, South Carolina.

There is also the "*Register*" of Aveilhe, which contains a copy of the Patent granted by Moses Cohen to Hyman Isaac Long, on the 12th of January, 1794.

The "*Register*" of Moses Holbrook is the copy of a Patent given by Barend M. Spitzer to himself, reciting his own creation as Prince Mason and Deputy Inspector General, at Philadelphia, on the 25th June, 1781, also John Mitchell to the like effect. Then follows a Patent granted to Frederick Dalcho, May 24th, 1801, by John Mitchell.

The "*Register*" of de la Hogue contains also a copy of the Patents granted on the 12th November, 1796, by Hyman Isaac Long to de la Hogue, De Grasse, &c. Also a copy of the Charter of Constitutions, granted on the 12th November, 1769, by Long, to the same brethren, to establish a Lodge at Charleston.

Thus it would appear that these gentlemen were not idle at any time, but diligently improved every opportunity that presented itself, by conferring the degrees and titles upon others for a "fair consideration," the effects of which we shall shortly see.

Deeming that all matters connected with the history of the Sublime degrees will be interesting, and more especially to show the effects which immediately followed the establishment of the new rite, we will here take occasion to follow the Count De Grasse Tilly, and thus complete that portion of the narrative.

The document states—"On the 21st of February, 1802, our Illustrious Brother Count Alexander Francis August Tilly, Count de Grasse, Deputy Inspector General, was appointed by the Supreme Council a Grand Inspector General and Grand Commander of the French West Indies, &c." And in their Annuary of 1802 they pretended to give the names of the Officers of the Lodge of Perfection, Consistory, &c., established in St. Domingo by the Count, together with the Sove-



reign Grand Inspectors General and Supreme Council, of that island, in all of which the Count is declared to be the Representative in St. Domingo, of the Charleston body, viz.; Representative of the Council of Princes of Jerusalem, also of the Sublime Council of Princes of the Royal Secret, and also of the Supreme Council of the Thirty-third degree.

(See Appendix. *Document* No. 11, and Patent—*Document* No. 39.)

*Ragon*, as well as the Report, states,

“The Count never established a Council, nor a Supreme Council, in the island of St. Domingo, as has been asserted, but came direct from South Carolina to France.”

Again,

“Previous to the Supreme Council established by the Grand Orient of France in the island of Hayti, in the year 1837, there never existed at St. Domingo, any Council of Princes of Jerusalem, any Consistory of Princes of the Royal Secret, nor any Supreme Council of the Thirty-third degree. The Count had in view no doubt, the establishment of those Lodges at St. Domingo, and for that reason it is thus stated in the *Annuary* at Charleston, published at that time. But he did not return to that island, then a prey to the Revolution, but came to Paris direct in the year 1803 or 1804.

Again,

“The Ineffable degrees, or the Rite of Perfection, were practiced in France from 1761 to 1804. At that time (1804) the Count De Grasse Tilly, who had taken the Thirty-third degree in the pretended Charleston Council, brought the additional degrees, with the Thirty-third, to France, as a ‘*Novelty*’ or ‘*Curiosity*,’ not with the title of the ‘*Rite of Perfection*’ or ‘*Ineffable Degrees*,’ by which name or title they had always been known until then; but under an entire new name, viz.; that of the ‘*Scottish Rite, Ancient and Accepted*.’”

*Ragon* says,

“Count de Grasse in 1802, received Patents from the Supreme Council of Charleston, to establish a Supreme Council at Cape Francois, St. Domingo. This pretended Supreme Council figures largely in the *Annuary* of the Charleston Council of that year, and they state that it was the only Supreme Council with which they were in correspondence. The truth is, that the Supreme Council at St. Domingo never had an existence. In 1803, the Count returns to France, representing himself as the Supreme Chief of the Thirty-third degree, and on the 22d December, 1804, the Supreme Council of the Thirty-third degree was erected, and provisionally organized in Paris, but was not published, decreed, and definitively constituted, until January 19th 1811.”

It is generally conceded by all authors, that De Grasse did establish in Paris, in the year 1804, a Supreme Council of the Ancient and Accepted Scottish rite, that the name of the rite was new, and the powers claimed by De Grasse for the Council itself, as well as for its officers, were altogether monstrous. Carrying with him the document of the Charleston body, and being imbued with its doctrines, he at once set up a claim for that body, as a rival to the Grand Orient, which embroiled the whole fraternity in a contest lasting for many years.

Immediately after the establishment of this Council in Paris by the Count De Grasse, the Grand Orient, viewing it as a rival, began to resist the claim, on the ground, that she was in possession of the degrees known as the Scottish rite, and had practiced them since 1762, that the addition of four or five unimportant degrees did not make a new rite of it, and that the claim of the Council was preposterous.

In order that the reader may be able to judge for himself the merits of the case, we shall give an abstract of the claims of both parties, gathered from the many authorities who have espoused either side.

The Grand Orient claims to have received all the known rites of Masonry into her bosom, beginning with the Rite of Perfection, or Scottish System, and consisting of twenty-five degrees, and continuing so to do until she had absorbed the whole, thereby destroying the action of the numerous Masonic bodies in the work of conferring degrees. A Synopsis of the rites has already been given, together with a Tablet, showing not only the different and distinct rites, but also the time at which they merged into the Grand Orient and Supreme Council, and thus gave her complete control over all the Masonic degrees.

[Refer to the Tablet, page 51.]

This change was completed fully by the year 1799, although she had the Rite of Perfection or the Scottish System nearly fifty years before that date, and gave it to Stephen Morin in the year 1761, in which year, the body was known as the "*National Grand Lodge*," with a chamber of the Council within her bosom.

It would appear from a careful examination of the matter, that about the year 1772 there was great discontent among the different Masonic bodies, as it regards the number of the degrees conferred. They thought them too numerous and burdensome, and had become weary. In accordance with these feelings the Grand Lodge appointed a committee to revise the *High Degrees*, and in 1781 or 1782, created a Chamber of the High Degrees, which labored at a revision of them. In 1786 this chamber reported four degrees, viz.: The "*Elu*," "*Ecossai*," "*Knight of the East*," and "*Rose Croix*." These four were adopted to be worked in addition to the three Symbolic degrees. And it therefore decreed that no others should be worked in the Lodges or Chapters, under her jurisdiction. *Thory*, *Levique*, and others. The seven degrees thus arranged, have since been practiced by the Grand Orient, and are known all over the world, as the French or Modern Rite.

In thus doing, the Grand Orient, although in full possession of the Scottish System, so-called, laid it aside, substituting the rite of her own, and thus the rite—which she before had used—became obsolete, or in other words "*it slept*." The rite which the Grand Orient chose, was the embodiment of the Rite of Perfection in its first eighteen degrees, reducing the number down to seven. But because she thus reduced the number of working degrees, she did not part with or destroy anything she before had ; she merely laid it aside. Thus the first lodge in the kingdom in 1725 was a York lodge, and continued to work in that rite for a great number of years, but it was finally laid aside for another form of work. She did not lose possession of the work because she laid it aside, but has it still, and may resume it again if desired.

This, then, viz. : "*The French Modern Rite*," was the work performed by the Grand Orient from 1782 down to 1804, when De Grasse Tilly arrived with his, so-called, *new rite*, and attempted to set it up as a rival to the Grand Orient. Whereupon the Grand Orient claimed that the rite was not a new one, but that she had always been in possession of it since 1758, had given it to Morin in 1761, and that it came back to her by the hands of Germain Hacquet in 1803, in its pure and

unadulterated state. That when she saw the rival body by her side, and heard the claim made, she at once resuscitated those degrees, which had then become obsolete, and established the system for herself. A chamber was appointed in her Consistory of Rites, she took possession of the degrees, and this power she claims to have maintained ever since.

The Supreme Council claims as follows.

That the Ancient and Accepted Scottish Rite is an entire new rite, consisting of thirty-three degrees, was founded in Charleston, South Carolina, in 1802, and carried from thence to France by the Count De Grasse Tilly, a Sovereign Grand Inspector General Thirty-third degree, of the rite, in the year 1804, and there established by him, as a distinct rite, with *all its powers*.

*Mr. Lamarre* says, page 38 ;

"The time of the establishment of the Supreme Council in France, is as perfectly well known as any other fact in history. It was established by the Brother Count De Grasse Tilly, who had been made Sovereign Grand Inspector General, at Charleston, and was appointed by the Supreme Council at that place, Sovereign Commander for the leeward and windward French islands of America, and its Representative there, on the 21st February, 1802, by a Patent, an authentic copy whereof is in the archives at Charleston, and by which, also, he was made Deputy Inspector of that Supreme Council for the two Hemispheres."

[See Appendix. Doc. No. 39.]

Immediately after its formation, quarrels between the two bodies commenced, on account of the Supreme Council, which attempted to establish a Grand Lodge in its own rite, or rather for acting itself in that capacity, by attempting to confer the Symbolic degrees. A partizan warfare was carried on for some time, when propositions were made, and acceded to, for a treaty of amity, or a Concordat. "The worthy, prudent and wise brethren felt the necessity of nipping in the bud, a germ of division in the Masonic order of France. They communicated their views to the Deputies of the Grand Orient, by whom they were readily adopted. Immediately the Grand Orient appointed a committee, which met with an equal number of Deputies of the Ancient and Accepted Rite. The

result was, the Concordat, or Act of Union, signed and sworn to on the 5th December, 1804, the "*Scottish Grand Lodge*" repairing for that purpose to the Hall of the Grand Orient.

The Concordat defines the composition, and names and enumerates the Officers of the Grand Orient, and their and its own powers and attributes. It recognises the Supreme Council as an existing body, and assumes its continuance as a distinct body, as being a matter of course, with varied and important powers, and all its inherent, undefined functions besides. Every Lodge and Chapter in France was to have a representative, and those represented constituted the Masonic Diet, called "*the Grand Orient*," but there were also seven first Grand Dignitaries for life, and one hundred and forty-eight other officers, *en exercice*, who after serving nine years, became Honorary Officers.

The Government was composed of a Symbolic General Grand Lodge, and a General Grand Chapter, each composed of eighty-one members, serving for different periods, of from three to nine years. There was also a Grand Council of appellate powers. There was also a Grand Lodge of General Administration, composed of twenty-one members.

The General Grand Chapter issued Letters Capitular, and Briefs for the High Degrees. An appeal lay from its decision to the Grand Council of Twenty-seven, or to the Sublime Council of the Thirty-third degree.

The particular provisions as to the thirty-second and thirty-third degrees, were these ;

The Grand Orient of France possesses in the General Grand Chapter, the Grand Council of the Thirty-second Degree ; and the Sublime or Supreme Grand Council, the Thirty-third Degree.

The prerogatives of the Thirty-third degree, besides those that appertain to its functions, are, *To decide all questions involving the point of honor, it can remove from office a Grand Officer of the Grand Orient of France, upon complaint and accusation, which it alone can entertain, from that one of the bodies, viz. ; the Symbolic Grand Lodge, the General Grand Chapter,*

*and the Grand Lodge of Administration, to which the officer belongs, in the Masonic form."*

The Supreme Council of the Thirty-third can alone correct or revoke its own decisions.

The fourteen first degrees only could be conferred in Subordinate Chapters, the fifteenth to the eighteenth inclusive, only in the General Grand Chapter, the Thirty-third Degree belongs exclusively to the Sublime Grand Council of that degree, which alone can confer it.

Here, then, is painted, in full and glowing colors, the first trap laid by the intriguing Count de Grasse, to catch the Grand Orient. It will be remembered that this Supreme Grand Council of Sovereigns in Masonry, was a self constituted affair, with the Count De Grasse at its head for life, not yet a year old, while the Grand Orient had been in existence as a Grand Lodge, General Grand Chapter, or Grand Orient for fifty years, was the ruling and governing body for Masonry in France, and was composed of many of the first men in the kingdom. And how it could be possible that the Grand Orient should have been wheedled into the signing of such a Concordat, got up by a few adventurers, who assumed to themselves the high sounding title of "*Sovereigns*" in Masonry does not appear, but it is true that the Concordat was signed.

This Concordat makes the Supreme Council an appellate tribunal higher than the General Grand Chapter, and to which an appeal lies to that body, while it secures to the Supreme Council *alone*, the power to confer the Thirty-third Degree, and the exclusive title to it. It gives the chapters no power over any degree above the fourteenth, and even its General Grand Chapter, no power over any above the eighteenth, while it gives no power to any body, or officer, to revise or correct the decisions of the Supreme Council, but declares that it, the Supreme Council, alone can do so. It secures to the Grand Council of the thirty-second the control over the degrees from the eighteenth to the thirty-second, and continues all the *inherent* powers of the Superior Council. *But it adds no members to it, makes no change in it, leaves it permanent, its members to hold for life, and in no way provides how*

*it, or the Grand Council of the thirty-second shall be composed, or vacancies in either filled, or what, or who, its officers shall be, or how elected, or appointed.* Here is the very counterpart of the declarations made in the notable Charleston document, which the Count de Grasse and his coadjutors, were anxious to have carried out in France, and the developement of a scheme, which, if it had been successful, would have so completely robbed the Grand Orient of the powers to which it was justly entitled, which it had been laboring for long years to attain to, which were accorded to her by common consent of the Masonic fraternity in France, that the Grand Orient itself would have become the mere dependant and menial of these adventurers, and placed in their hands the sceptre to govern it altogether according to its pleasure. It would have been virtually, a transfer of the powers of the Grand Orient to the Supreme Grand Council of the thirty-third degree.

All this was done in December, 1804.

But the plan was not successful. The members of the Grand Orient had had time for reflection, and as it would be perfectly natural to suppose, they speedily came to a decision upon the subject. For on the 21st July, 1805, the Grand Orient enacted a "*Decretal*," by which *they professed to carry out the Concordat*. By it they created a "*GRAND DIRECTORY OF RITES*," to govern ALL the united rites, and be composed of as many sections as there were rites, each section to be composed of not less than three, nor more than five members. This Directory was to take cognizance of every thing concerning the dogma of each rite, and to it the correspondence of all subordinate bodies was to be addressed, when relating to dogma.

Boubee, *Etudes sur la Franc Maç.*, p. 114, tells concisely in what the difference consisted, that ended in annulling the Concordat. The Grand Orient claimed,

"That the Union of all the degrees in one simple sphere of Masonic light, of which *it*, the Grand Orient, was the centre, gave *it*, the Grand Orient—alone, the right to rule the Scottish Rite, concurrently with the French Rite, and consequently THE SOLE RIGHT to confer the degrees, and grant Charters of Constitution."

In other words, its claim was, that it could annul the Supreme Council and merge it in itself by depriving it of all its powers and functions, and transfer them to a Directory of Rites.

"As the Grand Orient insisted on regarding the whole Scottish Rite as merged in itself, the members of that rite met, to the number of eighty-one, in general assembly, at the hotel of Marshal Kellerman, on the 6th September 1805, and decreed, that if, by the 15th of that month, the treaty were not restored to its integrity, and completely executed, it would be regarded as null and void. This was notified to the Grand Orient, and conferences ensued, but no good result followed. On the 16th at the last conference, the Grand Orient insisted that the Supreme Council should *not* have jurisdiction to decide questions touching the point of honor, nor the power to remove an Officer of the Grand Orient, on charges preferred and proven, nor should it, or the Council of the Thirty-second, any longer sit in the General Grand Chapter."

Notice Hist. Sur l'Origine du Gr.: O.: de Franc, &c., 1835, page 16.

Consequently, on the 24th September, the Supreme Council, treating the Concordat as annulled, organized a Grand Consistory of Sublime Princes, Thirty-second degree, and on the 1st of October, it made a decree concerning the exercise of its dogmatic power.

*Ragon*, p. 312, says,

"On the 6th of September, the Grand Orient declares the Concordat broken, and on the 16th of the same month, the Commissioners of the Grand Orient, and those of the Grand Scottish Lodge, signed a Convention, declaring the act of Union annulled, in fact and in law."

Thory, Rebold, and Clavel, all confirm.

*Clavel*, Hist. Pitt., p. 245, gives a detailed account of the causes that led to the rupture of the Concordat,

"That the majority of the Grand Orient, foreseeing that the pretensions of the Scottish Masons would be an eternal source of discord, were willing to let them retire, if they could so arrange with them, that the Masonic peace should not be disturbed. To this end conferences were had, and on the 16th September, it was by common consent decreed, that the Supreme Council of the Thirty-third degree, should thereafter have an independent existence, with the power of granting Chapters and Diplomas for the degrees above the eighteenth, and that the Scottish bodies, working the degrees below the nineteenth, should remain under the jurisdiction of the Grand Orient. The Philosophical Scottish Rite—the Rite of Heredom, and in general, all the Masonic bodies, that had



by virtue of the Concordat, been united to the Grand Orient, equally resumed their independence.—Only, in order that the Masonic Unity, broken by the new order of things, might as far as possible, be re-established, the Prince Cambaceres officially informed the authorities which thus separated from the Grand Orient, that he was disposed to accept the functions of Grand Master over each of them. Most of them agreed to this agreement, and the Prince thus became the chief of almost all the systems practiced in France. The Count de Grasse resigned in his favor, his Office of Grand Commander of the Ancient and Accepted Rite on the 10th of July 1806, and established by the side of the Supreme Council of France, the skeleton of a Council for the French possessions in America, in expectation of at some time, transporting his Council to those possessions.

“Peace reigned in French Masonry from the latter part of the year 1805, until the downfall of the Great Emperor. The compact made in 1805 was observed, both by the Grand Orient and the Supreme Council. But with the fall of Napoleon, every thing was changed. The grand Orient on the 24th of June 1814, at the Feast of St. John, knelt to the *rising* Sun, and the orators in their addresses, enlarged ‘on the joy which the whole Masonic community felt, at seeing at length their *legitimate* king, surrounded by his august family’

“With indecent haste, it declared the Grand Mastership, held by Joseph Bonapart for life, to be vacant. In Paris the Lodges fraternized enthusiastically with the English, Russians, Wurtembergers, Saxons, Prussians, Austrians &c., initiated many of them; and at Marseilles the first public procession of Free Masons that ever appeared in France, carried about the bust of Louis XVIII., and inaugurated it in their temple. And now, when the great men who had protected the Scottish Rite; and the dignity and rights of the Supreme Council, were dead, or in exile, the Grand Orient decreed, that, by virtue of the Concordats made in 1773 with the Chapter of Clermont—in 1787 with the General Grand Chapter, and in 1804 with the Scottish Grand Lodge, it re-took, or rather continued, but in a more special manner, the exercise of the powers that appertained to it, over ALL the rites. The Supreme Council resisted this usurpation, and an angry polemic, and constant quarrel was kept up, until on the 6th day of November 1841; on the report and recommendation of the Brother de Sanlis, the Grand Orient formally recognized, all the bodies of every degree, from the first to the 32d; created by the Supreme Council as legal bodies, and authorized Masons under its own jurisdiction, to visit them, and to open their temples to all brethren under the jurisdiction of the Supreme Council.—The war was never again revived.”

It will be perceived that the above statements, much colored, are given by a Bonapartist and a defender of the Ancient and Accepted Rite, yet much of the truth is to be gathered from what he has written. Nevertheless the Grand Orient does now, and always has claimed, the whole Scottish

system as its own, by right, defending the claim always, but at the same time, tolerating the Supreme Council, and acknowledging its acts in that system. In its circular of the 31st July, 1819, it did insist, that in 1804, some Masons who had returned from America, or fled from our colonies, brought back to Paris the degrees which the same Orient had sent thither in 1761, by the intervention of Stephen Morin, and that those degrees had not left France, but the Grand Council, established in the bosom of the National Grand Lodge ; after it the General Grand Chapter of France ; and after 1787 the Metropolitan Sovereign Chapter of the Grand Orient of France, always possessed them.

Then, after stating the reduction in 1786, of the number of working degrees to the number of four in the stead of fifteen, it said,

“ It was thus that the hand of time effaced in France, the memory of those degrees which had gone forth from its bosom, and even that of some that were exclusively French, and that they were brought back thither as strangers ; and now claimed title to them.”

It is true that the passage of these degrees from ours to a foreign language, a different classification, new names, and some additions, dexterously metamorphosed these degrees, the aggregate whereof, thus combined, received the supposed title of the Ancient and Accepted Scottish Rite.

Vassal contends that the Grand Lodge of France possessed the Scottish Rite before it was known in the New World, and that the Scottish Rite, brought into France by the Count De Grasse, *arbitrarily and abusively re-modelled*, is the same as that which the Grand Lodge had possessed for forty years. He says,

“ That the Ancient and Accepted Rite is the same as that which the Grand Lodge of France possessed, that the important degrees of the Ancient and Accepted Rite, are the same that were carried to the United States by Stephen Morin, that most of the intercalated degrees are foreign to Scottish Masonry, having been borrowed from other rites.

The claim of the Grand Orient, so long contested, has always been maintained, although the result of the long quarrel of thirty years or more, was the recognition of the



The following Tableau shows a correct detail of the commencement of Masonry in France in three degrees; the additions made thereto in 1736, by the Chev.: Ramsay—the commencement of the “RITE OF PERFECTION” in 25 degrees in 1758—its modification in France in 1786 to seven degrees, known as the “MODERN FRENCH RITE—the transfer of the 25 degrees to America by Stephen Morin and his successors—the erection of a new system in Charleston, South Carolina, in 1801; together with the true System emanating from the Grand Orient of France, and now practiced in the United States.

COMMENCEMENT of MASONRY In France—1725 A. D.	Number of Degrees	RITE OF PERFECTION. Instituted in Paris in 1758, and practiced by the late Councils of Emperors of the East and West.	DEGREES AGREED UPON September 22nd 1762, as being those of the doctrine of the Council of Emperors of East and West, by the Commissioners of said Council, and by those of P. R. S. at Bordeaux, granted to Stephen Morin.	TWENTY-FIVE DEGREES Imported to America by Stephen Morin, ac- cording to the declaration of the Council of Charleston	THIRTY-THREE DEGREES Conferred by the Supreme Council of Charles- ton in 1802.	THIRTY-THREE DEGREES Forming the System of the Grand Orient of France, the Original Authority of the Scot- tish Rite, Ancient and Accepted.	THIRTY-THREE DEGREES Forming the System of the Supreme Grand Council for the United States of America, their Territories and Dependencies —1807.
1st. Entered Apprentice. 2d. Fellow Craft. 3d. Master Mason, with Royal Arch Instructions.		1. Entered Apprentice. 2. Fellow Craft. 3. Master Masoo. 4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Intendant of the Buildings. 8. Provost and Judge. 9. Elect of 9. 10. Elect of 15. 11. Ill. Elect, Chief of the Twelve Tribes. 12. Grand Master Architect. 13. Royal Arch. 14. Grand Elect, Senior Perfect Mason.	Entered Apprentice. Fellow Craft. Master Mason. Secret Master. Perfect Master. Intimate Secretary. Intendant of the Buildings. Provost and Judge. Elect of the 9. Elect of the 15. Illustrious Elect, Chief of the Tribes. Grand Master Architect. Royal Arch. Grand Elect, Senior Perfect Mason.	Entered Apprentice. Fellow Craft. Master Mason. Secret Master. Perfect Master. Intimate Secretary. Intendant of the Buildings. Provost and Judge. Elect of the 9. Knight Elect of the 15. Illustrious Knight of the twelve Tribes. Grand Master Architect. Knight of the Royal Arch. Grand Senior Elect.	Entered Apprentice. Fellow Craft. Master Mason. Secret Master. Perfect Master. Intimate Secretary. Provost and Judge. Intendant of the Buildings. Knight Elect of the 9. Illustrious Elect of the 15. Sublime Knight Elect. Grand Master Architect. Royal Arch. Perfection.	Entered Apprentice. Fellow Craft. Master Mason. Secret Master. Perfect Master. Intimate Secretary. Provost and Judge. Intendant of the Buildings. Master Elect of the 9. Master Elect of the 15. Sublime Knight Elect. Grand Master Architect. Royal Arch. Grand Scottish of the Sacred Vault of James 2d.	Entered Apprentice. } Cut Fellow Craft. } off. Master Mason. Secret Master. Perfect Master. Intimate Secretary. Provost and Judge. Intendant of the Buildings. Master Elect of the 9. Master Elect of the 15. Sublime Knight Elect. Grand Master Architect. Royal Arch. Grand, Elect, Perfect and Sublime Mason.
1736.  4th. Ecossais. 5th. Novice. 6th. Knight of the Temple. } added.		15. Knight of the Sword. 16. Prince of Jerusalem. 17. Knight of the East and West. 18. Knight of Rose Croix. 19. Grand Pontiff. 20. Grand Patriarch. 21. Grand Master of Key of Masonry. 22. Prince of Libanus. 23. Sovereign Prince Adept, Chief of the Grand Consistory. 24. Illustrious Knight Commander of the White and Black Eagle. 25. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret.	Knight of the Sword. Prince of Jerusalem. Knight of the East and West. Knight of Rose Croix. Grand Pontiff, Master <i>ad vitam</i> . Grand Patriarch. Grand Master of the Key of Masonry. Prince of Libanus, Knt. of Royal Axe. Sovereign Prince Adept, Chief of the Grand Consistory. Illustrious Knight Commander of the White and Black Eagle. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret.	Knight of the Sword. Prince of Jerusalem. Knight of the East and West. Knight of Rose Croix. Grand Pontiff, Master <i>ad vitam</i> . Grand Patriarch. Grand Master of the Key. Prince of Libanus, Royal Axe. Prince Adept, Chief of the Grand Consistory. Illustrious Knight Commander of the White and Black Eagle. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret.	Knight of the East. Prince of Jerusalem. Knight of the East and West. Sov. Prince Rose Croix de Heredom. Grand Pontiff. Grand Master of all Symbolic Lodges. Patriarch Noachite, Prussian Knight. Prince of Libanus. Chief of the Tabernacle.	Knight of the East or Sword. Prince of Jerusalem. Knight of the East and West. Sovereign Prince Rose Croix. Grand Pontiff, Sublime Scot. True Grand Master of all Lodges. Noachite, or Prussian Knight. Royal Axe, or Prince of Libanus. Chief of the Tabernacle.	Knight of the East or Sword. Prince of Jerusalem. Knight of the East and West. Sovereign Prince Rose + de Heredom. Grand Pontiff. Grand Master of all Symbolic Lodges. Noachite, or Prussian Knight. Prince of Libanus. Chief of the Tabernacle.
1786.  The Grand Orient modifies this “ <i>Rite of Perfection</i> ” of 1758. It is cut down or condensed into Seven de- grees, as follows: and is now known as the “ <i>Modern French Rite</i> .” 1st. Entered Apprentice. 2d. Fellow Craft. 3d. Master Mason. 4th. Elu. 5th. Ecossais. 6th. Knight of the East. 7th. Sovereign Prince of Rose + de Heredom.		26. 27. 28. 29. 30. 31. 32. 33.			Knight of Brazen Serpent. Commander of the Temple. Knight of the Sun. Kadosch. { Prince of the Royal Secret. { Prince of the Royal Secret. { Prince of the Royal Secret. Sovereign Grand Inspector General.	Prince of Mercy.  Prince of Mercy. Sovereign Commander of the Temple. Knight of the Sun, Prince Adept. Grand Scot, of St. Andrew of Scotland. Grand Elect, Knight of Kadosch. Gr. Inquisitor, Inspector, Commander. Sovereign Prince of the Royal Secret. Sovereign Grand Inspector General.	Prince of Mercy. Sovereign Commander of the Temple. Knight of the Sun. Grand Scot, of St. Andrew of Scotland. Grand Elect, Knight of Kadosch. Gr. Inquisitor, Inspector, Commander. Sovereign Prince of the Royal Secret. Sovereign Grand Inspector General.

Supreme Council by the Grand Orient, so far as having the right to administer her own degrees, but no other degrees concurrently with the Grand Orient. In other words, the Supreme Council was tolerated by the Grand Orient, and allowed to confer the Ancient and Accepted Scottish Rite, provided she did not interfere with the Grand Orient in doing precisely the same thing.

The substance of the history, of which the attempt has been made, to give a very brief abstract, is as follows. Although there had been, before the commencement of the present century, much contention and strife among the Masons of France, yet those commotions had all been subdued, by the establishment of the Grand Orient, which gathered within itself, and under its control, all the then existing rites of Masonry, and from that time until 1804, peace reigned among the brethren throughout the length and breadth of the Empire. But on the arrival of the Count de Grasse from America, with the new rite, as he chose to call it, and the establishment of a Supreme Council, in that rite, with a Scottish Grand Lodge, as a rival to the Grand Orient, the war was renewed with great zeal.

The powers which this Council claimed, the doctrines which it promulgated, and the innovations upon old and established usages and laws, which it attempted to introduce, were quite strange and unheard of. The Grand Orient at once declared herself possessed of all the degrees which the Count de Grasse and his Council pretended to have, and assumed the control over them.<sup>1</sup> The war between the two bodies was severe, especially as De Grasse had turned the whole matter into a political machine, his Supreme Council being composed of Bonapartists, and the Grand Orient of Royalists.

On the downfall of the Empire, and the restoration of Louis XVIII, in 1814, the Bonapartists who composed the Supreme Council, fled from France, and became exiled, while the Grand Orient, or Royal party paid their allegiance to the returning monarch, and became high in favor. To use their own language "*the Supreme Council after this went to sleep,*" and the Orient, taking all power into its own hands, became the reigning body, and continues so down to the present time.

<sup>1</sup> See Plate 2.

But the rise of the Grand Orient did not crush out the Supreme Council. It continued its work, and became again a ruling body in its own rite, but no more. It continued to establish subordinate bodies, but had no connection whatever with the Grand Orient as before, either by authority or by association. The Supreme Council was *tolerated*. Meantime, many volumes had been written by the partizans of both sides upon the subject of the merits of both, an abstract from which has been given. In 1841 the Grand Orient acknowledged all the bodies created by the Supreme Council, and since that time Peace has reigned between them.

For all this trouble and commotion, the Masons of France have to thank the Count De Grasse. He was always known there by the cognomen of "*the intriguing Count*." He carried the degrees with him from Charleston to Paris. As far as they are concerned, all parties, without any exception, admit that the same degrees, to the number of twenty-five which Stephen Morin carried away with him from France, in 1761, were brought back in 1803, in their unadulterated state, by Germain Hacquet, and passed from his hands into those of the Grand Orient. The same degrees were brought to France by the Count De Grasse, in 1804. In reference to the other degrees, five or six in number, which are additional, those (with the exception of the Thirty-third, which was manufactured in Charleston,) were all in the possession of the Grand Orient before, but were termed, like a great many others, "*obsolete*." But whether they were so, or not, is a matter of very little consequence. The Grand Orient in a circular, issued in 1819, thus speaks,

"That in 1773 she suspended working the High degrees, and that the hand of time effaced the remembrance of them in France, that she had not worked them for more than thirty years, when De Grasse established his Supreme Council in Paris."

It would appear by the historian's account, that a committee was appointed by the Grand Orient, to revise and correct all the degrees of the rite. This work they performed, and an account of their opinions concerning the merits of each degree would be highly entertaining. Those opinions, not the

products of partizans but of a regular committee appointed by the Grand Orient, would present a sad picture. They have not publicly pronounced them useless and absurd. But they have cut them off and substituted four degrees in the place of fifteen, which is a plainer expression of their opinions than a long written report.

But the defenders of the new rite declare, that it was for this very reason that they established the *new* rite, and called it by a *new name*. They pretend to say, that it is a Reformation, that all the degrees have been remodelled, and a complete system made out of all the rites, centering in this *one*. Now, if this be true, why, or how does it happen that the twenty-five degrees of the Rite of Perfection given to Stephen Morin, in 1761, and carried back by Germain Hacquet in 1802 or 1803, the twenty-five degrees of the Charleston body known before 1801, as the Rite of Perfection, and subsequent to that date all those degrees remaining the same but placed under different numbers—the twenty-five degrees of the Grand Orient of France, as well as the Supreme Council, and the twenty-five degrees of our own Council in New York, are all the same to a letter? There surely has been no reform there. Nothing has been taken from them, nor have any additions been made. The Charleston people have simply made Kadosh the twenty-ninth, the Prince of the Royal Secret has served for three degrees, viz. : thirtieth, thirty-first and thirty-second, so that the number would be twenty-seven instead of the original number twenty-five; then they have crowded in the “Commander of the Temple,” and three other degrees, and manufactured an entire new article, viz. : the Thirty-third, to set off the whole. And although they pretend to say that the whole are different, and the rite a new one, yet of the falsity of this assertion, any candid person can be readily convinced, as there are now at hand in this city many complete copies of the degrees, as they came from the hands of Stephen Morin and coadjutors, at Charleston, all of which, date long anterior to the year 1804, and by comparing the whole of them, they will be found to be alike in every letter.

It is true, however, that the degrees have been *altered* many

times since 1804. Emanuel De la Motta began the work in 1814, by the addition of several new degrees to the Schedule, as will be noticed shortly, and since that time, they have been remodelled twice, the last alterations having taken place between 1850 and 1860, by the hands of Albert Pike, Albert G. Mackey, and others, appointed for that purpose by the Charleston body. And the alterations made by the Grand Orient, are said to have been many, but whether any, or all of these alterations have improved the degrees themselves, is a matter of doubt. So long as the foundation remains as it is, the superstructure cannot be improved by any decorations that can be placed upon it by any human hand.

One more quotation concerning the Supreme Council of France, and its quarrels with the Grand Orient, based upon the right which it claimed, to administer the Symbolic Lodges of the rite, will close, for the present, this part of the subject. Dr. Oliver says :

“In 1804 a *new Grand Lodge*, or a new organization of an Ancient rite, which was attempted by the formation of a Supreme Council of the Rite *Ecosais Ancien et Accepté*, made rapid progress in public opinion, and became so formidable, that the Grand Orient thought it prudent to hold out terms of conciliation. Indeed, the contending Grand Lodges began to be aware, that great mischief to the Society in general might be produced by such an appearance of insubordination : and the two chief parties, the Grand Orient and the Supreme Council (*the former having now adopted all the Thirty-three degrees which had been re-imported from America in the preceding year*), were mutually desirous of some equitable compromise.—Practicing the same Rite, they, at length, consented to a Union, in the enjoyment of equal privileges ; but the details appear to have been inadequately arranged, for disputes arose among the Grand Officers, and in the succeeding year the bond of affinity was broken and the Covenant annulled. So much confusion was created by the measure, that my limits will not suffer me to enter on the subject : but the Grand Orient was desirous of being considered the head of the Thirty-three degrees in France, and authorized its Lodges to collect and practice other additional degrees ; but they excluded from their system the Order of Misraim : while the Supreme Council of the *Rite Ancien* endeavored to extend its influence by the establishment in Paris, of a Grand Consistory of Princes of the Royal Secret, and installed the officers on the 24th of September 1805.

“It appears that in 1827 the breach was not healed ; for, in an investigation of the merits of Free Masonry by a Committee of the Legislature of Massachusetts, United States, it is recorded that a controversy then existed for Masonic



supremacy between the above bodies, both claiming the right of exclusive interchange of diplomatic relations with the Supreme Council of America. (Gourgas.) *A Ballustre or document, engrossed in common, by the Supreme Councils of New York and Charleston*, addressed to the Supreme Council of France, dated May 1st 1827, was deposited at the General Secretary's office at Paris, by Brother Houssement, with the endorsement ' *The Mason who entrusted me with this deposit desires to be unknown.*' The Grand Orient took possession of the document and opened a negociation and correspondence with the Supreme Council of America, claiming to be the only authorized regulator of Masonry in France. The Supreme Council of the Rite Ancien et Accepté, hearing this circumstance, entered a formal protest against the assumption, and complained of the deceitful practices of the Grand Orient, to turn the Supreme Council of France away from a correspondence with them, and engage it in their own. And to substantiate their claim to the highest Masonic authority in France, documents were forwarded to the American Supreme Council<sup>1</sup> which, as it appears, was deemed satisfactory; for we subsequently find that body engaged in a correspondence with the Supreme Council of France, and appointing a Minister to reside near the Masonic power."

Again,

"The Grand Orient and the Supreme Council of the Rite Ancienne, have once more come to an amicable understanding, for in December 1841, a meeting was holden in Paris, attended by more than three hundred brethren, on matters of controversy between the Grand Orient and the Supreme Council: and it was resolved that the Lodges under the jurisdiction of the Grand Orient be authorized to admit to their works, brethren hailing under the Supreme Council: and that members hailing under the Grand Orient be entitled to visit the works of the Supreme Council.—But it appears improbable, that they will ever cordially assimilate, without great and almost organic changes in the Constitutions of both: for the former (the Grand Orient), having a Republican tendency, and the latter being Monarchial and Aristocratical, the chances of a permanent Union between them are not very great."

We will now return to the Supreme Council of Charleston, the assumed parent of the Ancient and Accepted Scottish Rite. They state in their circular, that it was established in May, 1801. And in order to prove the newness of the rite, they have given very full, and complete evidence, by the production of Patents deposited in the Archives, and other documents, that not one of the Inspectors appointed by Morin, or his coadjutors, were higher in Masonry than the Twenty-fifth degree, or Prince of the Royal Secret. The question again comes up, viz.: Who were the persons that formed this Supreme Council of the Thirty-third degree? And where

<sup>1</sup> Cerneau.

did they get that degree, or the power to confer it? The testimony is perfectly clear and indisputable, that neither Morin, nor Frankin, nor Hayes, nor Long, nor Forst, nor any of the others, had it in possession until May, 1801, when the Circular declares that,

"John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General, opened the Supreme Council of the Thirty-third degree for the United States of America in Charleston, and in the course of the year 1802, the number of Inspectors General were completed, agreeably to the Constitutions."

And these parties sign their names as such, to the document of December 4th, 1802. But their Patents have never been produced, nor has any evidence ever yet been given, that they came in possession of the Thirty-third degree in a regular and lawful manner. They then give the degree to Count De Grass Tilly, De la Hogue, and De la Motta, in February, 1802, and appoint the Count, Grand Commander for life, in the French West India Islands, and De la Hogue, his Lieutenant, (See De Grasse's power. Appendix.) They also received Emanuel De la Motta, Abraham Alexander, Thomas B. Bowen, Israel de Leiben, Isaac Auld, Moses C. Levy and James Moultrie, all during the year 1802. And at the close of the year their Circular declares the council to be constituted as follows :

John Mitchell, M. P. Sov.: Gr.: Commander.  
 Frederick Dalcho, Lieut. Gr.: Commander.  
 Emanuel De La Motta, Treasurer General, H.: E.:  
 Abraham Alexander, Secretary General, H.: E.:  
 Thomas B. Bowen, Grand Master of Ceremonies.  
 Israel De Lieben, Sov.: Gr.: Insp.: Gen.  
 Moses C. Levy, Sov.: Gr.: Insp.: Gen.  
 James Moultrie, Sov.: Gr.: Insp.: Gen.

Immediately after the announcement of the completion of the Council, they state, that Constitutive Charters were delivered under the Seal of the Grand Council of Princes of Jerusalem for the establishment of a Lodge of "*Master Mark Masons*" in Charleston. It is well known that this degree does not belong to the rite, and is no part of it, but is strictly a Chapter degree, in the York Rite. It was embodied into that system between the years 1797 and 1800, and became the fourth

degree in that rite. Before that time, it was worked by Blue Lodges, in the same way as the Royal Arch degree, viz. : by the Officers of a Blue Lodge, in a Lodge opened for the purpose, and called by name a "Mark Lodge." They had no power whatever to do this act, and clearly manifested a disposition to interfere with the regularly established system of Masonry of the country, because there were in existence at the time they granted this Charter, and had been for years, regular bodies of the York Rite, to whom application for the power should have been made.

"On the 4th of December, 1802, Constitutive Charters were delivered under the Seal of the Grand Council of Princes of Jerusalem, for the establishment of a Sublime Grand Lodge in Savannah, Georgia."

Further than this no record appears. It is true, the fact of granting a Charter for the purpose of establishing a Sublime Grand Lodge in Savannah is mentioned, but the names of the parties to whom that Charter was granted, do not appear, nor is any mention made of the manner in which the parties became possessed of the degrees. This then becomes a matter of some interest, and the endeavor will be made to clear up the mystery.

The name of Abraham Jacobs has been already mentioned, and will be more particularly dwelt upon in its proper place. It will be sufficient to state here, that we find him in Savannah in May, 1792, to which place he came from Jamaica, West Indies, and was, according to his own statement, a "*Knight of the Sun*." He was a Jew, and had made some noise in Savannah among Masons, concerning his Masonic knowledge and acquirements. In the course of a short time after his arrival, the curiosity of many members of the fraternity became excited, and they applied to him for the degrees which he professed to have a legal power to confer. By referring to his Register and Diary in the Appendix, it will be seen that the application was made to him by Godfrey Zimmerman, of Augusta, Georgia, under the pretext of establishing a Sublime Grand Lodge in that city. Which appears the more strange, because there was already in Charleston a Grand Council of Princes of Jerusa-

lem, which had been established for several years, was well known, and if such were the wishes of the parties, it was most clearly their duty to have applied there, in order, first to receive the degrees, and second to obtain from the Council the proper power to establish a Lodge of those degrees. But Jacobs would, in this case have lost his fees, which were by no means small, and knowing that the applicants had no idea of establishing a Lodge of the kind, based on his own individual authority, he said nothing about it, but under that pretext, went forward with the work. The letter of Mr. Zimmerman is contained in the Diary in full, and gives the full assurance and pledge, *that his demands shall be freely complied with.*

On the 9th of June, it appears he had made all his arrangements with the parties, and was in Augusta to do the work. The brethren there requested to see his Masonic authority and papers, and, as a matter of course, were gratified with an examination of the same. What that authority, and those papers were, will be shown in the proper place. These being satisfactory, the next morning produced sixteen Masons, who were in waiting to receive the Sublime degrees at his hands. Their names are given in full in the Diary.

The conferring of the degrees occupied him and them until July 3d, nearly one month, when having received his pay, and having had all his expenses paid, such as travelling, board, &c., he returned to Savannah, to wait for the next set of customers. His part of the performance was finished, but the rest of the plan was not carried out. He says in his Diary—

January 25th, 1800. I returned to Augusta and found Brother Urquhart in possession of the drafts, and other copies that I left for their use, the 3d of July, 1792, *but no Lodge or Council had been formed or established, &c.*

This Jacobs knew would be the case before he conferred the degrees, and merely used that pretence for an excuse or license, as he well knew that he had no legal right whatever to perform any such work.

It appears again by the Diary that in 1796, in the month of April, he conferred the degrees on John Clarck, in Savannah. In November following, he received an application from four-

teen brethren in Washington, Wilkes County, Georgia, and finding that the petitioners *were all men of responsibility, and that no Lodge was established at Augusta or likely to be*, he complied with their requests, started immediately from Savannah, arrived at Washington on the 23d, and immediately proceeded with his work. It occupied him until December 26th, when having received his "pay" he returned to Savannah. While engaged there, he also conferred the degrees on Wm. Stythe, Deputy Grand Master of the State. In 1797, he returned to Washington, and conferred the degrees, up to the Prince of Jerusalem, on seven of the brethren before mentioned. But this plan, like the former one, failed in being carried into effect, as no Lodge of Perfection, or Council of Princes, was ever formed in that place. But Jacobs got his money, and that was about all the plan he ever had in view.

In December, 1801, he began to confer the degrees upon a new set, taking the persons as they offered themselves, and could pay the fee. The whole number received at that time, down to July 29th, 1802, was twelve. There were some added afterwards. In the month of November following, Emanuel De La Motta visited Savannah in great pomp, and was introduced to the meeting of these brethren as Kadosh, Prince of the Royal Secret, Sovereign Grand Inspector General of the Thirty-third and last degree, Member of the Supreme Council, and Treasurer General of the Holy Empire. (See proceedings in the Diary of this date.) November 9th he was present at the meeting, took the Chair, and conferred several degrees. The brethren subsequently formed themselves into a Convention, and resolved to apply for a Warrant of Constitution to the Supreme Council of Charleston, establishing a Sublime Lodge in Savannah. They named Jacobs for their Sublime Grand Master, and the other brethren were placed in the various offices of the body. They subsequently annulled all former proceedings, and applied for a Grand Council of Princes of Jerusalem. The application was accompanied by a letter from Jacobs, to his bosom friend, De La Motta, which is rather an interesting document. The Warrant was granted as a matter of course, a Brother Placid was sent forward from

Charleston with the documents, he arrived December 30th, 1802, installed the officers and received (\$50) fifty dollars.

This is the Council mentioned in the Document as being chartered in Savannah. Jacobs had got the money in his pocket given to him by these brethren for the degrees, and it is perfectly clear, that if Jacobs had the power, and the right to *confer* the degrees, these brethren, on receiving them, had the same power which he possessed, and could have conferred them upon any one who made the application, as well as Jacobs. There was, therefore, no need of their applying to the Supreme Council at Charleston for a Warrant. This the brethren of Augusta and Washington knew, and therefore never troubled their heads about it, but went on and conferred the degrees whenever an opportunity occurred. But De La Motta, being a shrewd man, and unwilling to let the fee slip, managed matters in such a way as to bring about the application.

We shall have occasion to speak more particularly of De La Motta, as he occupies quite a prominent position in the history of the degrees as will be seen hereafter.

The number of brethren received by Jacobs in Savannah—Augusta and Washington—is forty-five, as recorded in his Diary. How many more he may have received in that section, does not appear, but it may be safely said, that he never let a good opportunity slip, that occupation in connection with the teaching a school for Hebrew children being his principal dependence. Document 15.

The Supreme Council, after the year 1802, did not accomplish much, but seemed to remain in a state of repose. It dwindled down to five members by the year 1813 : Abraham Alexander, Thomas B. Bowen, Israel De Lieben and Moses C. Levy having either died or removed from the jurisdiction. The members of the Council as published in the year 1813 is as follows :

John Mitchell,	Frederick Dalcho,
Emanuel De La Motta,	Isaac Auld,
	James Moultrie,

By referring to Articles 19, 20, 26 and 28 of the Constitution of the Supreme Council of Charleston, published in 1859, it will be seen that the power is still given to Sovereign Grand Inspectors General and Deputy Inspectors, to confer the degrees at any time, upon any one, where there is no Consistory of Sublime Princes of the Royal Secret.

It also takes to itself the control of the Royal and Select Masters degrees, establishes Councils of the same, and places the sum of twenty dollars as the price of a Charter for that Council.

This is another evidence which that body has manifested from the very beginning, of its grasping propensities. By what right do they claim to exercise control over these degrees? At the formation of their body in 1802, they published a *Schedule*, containing a list of the degrees over which they claimed exclusive authority. These degrees are not among the number. But after completing their list of the "*Rite*," they mention quite a number of degrees *in the possession of individual Inspectors* not in the rite, but *isolated*, as the "*Elect of Twenty-Seven*," the "*Royal Arch of Dublin*," six degrees of the "*Masonry of Adoption*," the "*Scottish Fellow Craft*," the "*Scottish Master*," the "*Scottish Grand Master*," &c., which are conferred free of expense. Among these degrees which they there declare "*isolated*," is to be found the "*Select Master*" or Elect of Twenty-seven. (See Document No. 7.) Thus they continued isolated until 1845, when the body was re-established, and these degrees were taken up by them. They have since conferred them, sold Charters for conferring them, and have adopted them into their Constitution.

The argument which they make use of to justify this act—viz., "that the degrees were brought to this country by their Inspectors and conferred by them," is a very weak one. This gives no authority whatever. If it does, why not claim the "degrees of Adoption," and confer them in the Council, and sell charters for them? Why not all the other degrees?

We know that *Henry A. Francken* conferred them at Albany, New York, in 1767, and *Hays* in Boston, Massachusetts, and Providence, Rhode Island, in 1781; also *Abraham Jacobs* in

Savannah, Georgia, in 1790, and in New York city in 1804. We know that all the Inspectors of that school conferred them, and many more degrees besides, for their own pecuniary profit, But none of them ever claimed authority over them, or made them a part of the "*Rite*." They were given as *detached*, or *side degrees*.

The reverse of this was the case with the Sovereign Grand Consistory. From this body came the system of Templars now practiced here, also the Council degrees of Royal and Select Masters. But not with a view of claiming authority over them, or connecting them with the rite. On the contrary, when a sufficient number were initiated, they were required to form an Encampment, and as soon as the requisite number of Encampments were formed, immediately a Grand Encampment for the State was formed by *them*, which then became a *separate* and *distinct power*, governing itself. The same precisely was the case with the Council degrees of Royal and Select Master. Although these two powers have been distinct from all others for more than forty years, yet in the first instance they came from the hands of the much abused Cerneau and his Sovereign Grand Consistory.

A very full account of the organization of the Grand Encampment of the State of New York, in the year 1814, by the Sovereign Grand Consistory, may be found in the published "*Proceedings of the Grand Encampment of the State of New York*." Also an account of the "*Royal and Select Master*," in *Mitchell's History*, Vol. 1, page 706.

As we shall not have occasion to refer again to the *organization* of this body, we may as well finish this part of the subject in this place.

In the year 1822, in consequence of the thriving condition of the Consistory and other bodies, established in Charleston by the Sovereign Grand Consistory of New York, there was quite an excitement created in that city by De La Motta, who had found Mr. Joseph McCosh quite a pliable tool in his hands, and urged him forward as the leader in the opposing party to P. Javain, Deputy Inspector General for South Carolina. The newspapers of the day displayed articles over the signatures



of both parties, the controversy lasting for a long time. A part of this controversy may be seen by referring to Document 21. It brought about quite a revival in that Supreme Council, the number of members increasing to eight, which was, for them, a considerable number. John Mitchell and Isaac Auld were out, leaving three of the old members, with five additional ones—viz., Jacob De La Motta, the son of Emanuel ; Joseph McCosh, Alexander McDonald, Horatio G. Street and Moses Holbrook. So the list stood in 1825. With this addition, and taking advantage of the anti-Masonic excitement in 1828, at which time the Sovereign Grand Consistory at New York had become extinct, they in company with Mr. Gourgas, petitioned to the Grand Orient of France for acknowledgement as the Supreme Council of "AMERICA." And the Grand Orient, believing their statement, gave them the acknowledgement. After this, strange to say, the Council "*fell asleep*," and no more is heard of it until the year 1844, when it appears that Albert G. Mackey had been admitted, and Albert Case. The Council now numbered nine. In 1846, one more, making ten. In 1855, eight—viz., Joseph McCosh, Albert G. Mackey, John H. Honor, Charles M. Furman, William S. Rockwell, John R. McDaniel, John A. Quitman, Achille Le Prince. In 1859, they had elected a large number from various States, and were about to fill the number to thirty-three, when the Council would be full.

On the first of June, 1858, the Supreme Council of Charleston received the acknowledgement of the Grand Orient of France, and is now in active correspondence with the same.

As it may seem to the reader that we have passed lightly over the body styling itself the Supreme Grand Council of the United States of America, now the Charleston Council for the Southern Jurisdiction, we would here say that this has been a "*necessity*," inasmuch as but little is really known concerning it, aside from its published circulars, and the various and frequent dissensions it has caused in the great body of the fraternity through its members.

We know that it established itself in 1801 ; that from it came the Supreme Council of France in 1804, through the

Count De Grasse ; that it continued its sickly existence through a few years, after which it went to sleep ; that in 1821, according to their own account, it began to revive, numbering at that time as many as eight members ; that in 1829 it was acknowledged by the Grand Orient of France, after which it again slumbered until about 1844, when it was again revived, and has continued its existence up to the present time, being properly acknowledged by the Grand Orient of France in 1858. That during this time it has established a Supreme Council in Ireland, and also a Consistory in Louisiana.

That the dissensions began at the very hour when its published existence commenced—first with the Grand Lodge of South Carolina, which, having been adjusted, they commenced in New York, in 1813, since which date every opportunity has been seized upon by them to issue strange and defamatory publications, by means of which more injury has been done to the cause of Masonry than can ever be repaired. In 1822, they renewed their work under the leadership of Joseph McCosh—and in 1848, at which period Mr. Gourgas appeared with his new Supreme Council, they united with that body in the repetition of the same strange work. For the truth of this statement we refer to the Documents in the Appendix, Nos. 17, 18, 19, 21, 31 and 33.

## CHAPTER FIFTH.

### PROGRESS OF THE "RITE OF PERFECTION," OR "ANCIENT SCOTTISH RITE OF HEREDOM."

Establishment of the "SOVEREIGN GRAND CONSISTORY" in New York City in 1807 by JOSEPH CERNEAU.—Acknowledgement by the Supreme Council of France, 1813.—Also by the Grand Orient of France, 1816.—Title of the Consistory, and the name of the "*Rite*" practiced.—"JOSEPH CERNEAU."—His Character.—A Review of the Charges brought against him.—Narrative of *Jeremy L. Cross*.—"ABRAHAM JACOBS."—His Register and Diary in full.—Particulars of his proceedings.—"EMANUEL DE LA MOTTA" comes from Charleston to New York.—His pretended Consistory of 1806.—His own account of his proceedings.—He erects a Supreme Council in New York in 1813.—He expels "*Joseph Cerneau, his abettors and followers*."—Reply of the Sovereign Grand Consistory.—Rejoinder of De La Motta.—The end of the Supreme Grand Council of De La Motta,

As the "*Cerneau Council*" has been a matter of great controversy, from the very beginning up to the present time, and as there is some intricacy connected with its organization, it is thought to be the most proper course, to state in the *first* place the *leading facts*, assuming them to be true, and embracing a period of nine years—viz., from 1807 to 1816, and then, return again, and *second*, state all the circumstances connected with these facts. By attempting to follow regularly, the events as they occurred, the mind would be apt to become confused, while by pursuing this course, the subject will be more clearly understood. To begin, then, with the leading facts.

On the 27th of October, 1807, *Joseph Cerneau* founded and established the Sovereign Grand Consistory and Supreme Council of the Thirty-third degree, of the Ancient Scottish Rite of Heredom, in the city of New York.

At the time of its foundation, the following names appear as connected with Mr. Cerneau—viz., John W. Mulligan, Dr. Charles Guerin, Joseph Gouin, John P. Schisano, Toussaint Midy, J. B. Subrau, John B. Penzolz, Jonathan and Jacob Schieffelin, and several other persons. In the course of the

following year the offices were filled, and the regular announcement made.

In the records we find the following persons composing the above bodies ;

*The Hon. Dewitt Clinton*, Governor of the State of New York, and Grand Master of the Grand Lodge, as Most Illustrious Deputy Grand Commander of the Sovereign Grand Consistory, and the same office in the Supreme Council of the Thirty-third. Although the Illustrious Brother Cerneau retained the title of Grand Commander during his life, yet he seldom officiated, as especially in the early part of this time he spoke but little English, and therefore was incapable of performing the duty of presiding officer. Subsequently the title was made "*honorary*," and Mr. Cerneau's name attached to the various documents, appears always afterwards as *Honorary Grand Commander, ad vitam*. Mr. Clinton filled the office of Sovereign Grand Commander from 1823 up to the year 1828, in the month of February of which year, he died in the city of Albany. Those periods which were excepted, were filled by Illustrious Brother John W. Mulligan, and Illustrious Brother, the Marquis De Lafayette. In fact, Mr. Cerneau may be said to have retired from the active duties of Commander, immediately after the full organization of the Sovereign Grand Consistory.

Of the character of the Hon. Mr. Clinton, it is quite unnecessary to say one word. His name is a household word, and is engraven upon the memory of every citizen who has witnessed the prosperity of the Empire State. As a Mason, he was esteemed, and left behind him a name which the brethren delight to honor. Those who have attempted to traduce his character, (and there have been many such,) have only brought upon themselves the disgrace and contempt which is always the consequence, and the attendant of base actions.

*The Hon. John W. Mulligan*, Deputy Grand Master of the Grand Lodge of the State of New York, as Illustrious Lieutenant Grand Commander of the Supreme Council, and Illustrious Minister of State in the Sovereign Grand Consistory ; also Representative of the Sovereign Grand Council of Sublime

Princes of the Royal Secret for the State of Pennsylvania, near the Sovereign Grand Consistory sitting in New York.

Mr. Mulligan continued to officiate, both in the Sovereign Grand Consistory and Supreme Council until the year 1828. He served as M. :. P. :. Sov. :. Grand Commander two years, immediately preceding the election of the Hon. Dewitt Clinton to that office. He was also Deputy Grand Commander for many years. In 1844 Mr. Mulligan received the appointment of Consul to Greece, under the Presidency of Mr. Polk, and was absent from this country until 1851, at which time he returned, and soon afterward took his seat in the Supreme Council as Past Grand Commander.

*The Hon. Cadwallader D. Colden*, Mayor of the city of New York, and Senior Grand Warden of the Grand Lodge of the State of New York, as Illustrious Minister of State of the Supreme Council, and second Minister of State in the Sovereign Grand Consistory. Mr. Colden continued to officiate regularly in the Consistory and Council, from the hour of his appointment up to the year 1828.

*The Hon. Martin Hoffman*, subsequently Grand Master of the Grand Lodge of the State of New York, was one of its earliest members and associates. He was second Minister of State in the Sovereign Grand Consistory, and was an active member of both bodies up to the year 1828.

Illustrious Brother Jonathan Schieffelin, Past Master, Grand Keeper of the Seals in the Supreme Grand Council, and first Grand Master of Ceremonies in the Sovereign Grand Consistory. He was also the Representative for the Sovereign Grand Council of Princes of the Royal Secret for the State of South Carolina, near the Sovereign Grand Consistory sitting in New York.

Mr. Schieffelin was one of the earliest members, and officiated in the Council and Sovereign Grand Consistory until 1828. At the re-organization in 1832, under the Count St. Laurent, he became an active member of the same and continued so until 1846.

*Elias Hicks, Esq., R. :. W. :.* Grand Secretary of the Grand Lodge of the State of New York. He subsequently became

Deputy Grand Commander of the Sovereign Grand Consistory, and in 1832, at the re-organization under Count St. Laurent, he became the Sovereign Grand Commander of the United Supreme Council, and continued so up to the year 1846.

*Joseph Bouchaud, Esq.*, one of the oldest French merchants in the city, and was at that time of the firm of *Bouchaud, Thebaud & Co.*

*Francis Dubuar, Esq.*, subsequently Lieutenant Grand Commander. He was one of the founders of the Sovereign Grand Consistory, an active member of the Supreme Council up to 1828, and also in the United Supreme Council under the Count St. Laurent until 1846. Both of these gentlemen were active members until prevented by the infirmities of age.

It is quite unnecessary to particularize the names of *Thomas Lownds*, one of the oldest and most able Masons in the State ; *Oliver M. Lownds*, his son, former Sheriff of the City and County of New York and R. : W. : Grand Secretary of the Grand Lodge ; *Charles Guerin*, Illustrious Treasurer General ; *John P. Schisano*, Grand Secretary General ; *A. Rainetaux*, *James B. Durand*, *Casper W. Eddy* and others, a long list of whom will be found by referring to the statistic account of the Sovereign Grand Consistory and Supreme Council, from the year 1807 to the year 1813, and also to the Annularies published from 1813 up to the year 1828, during the latter part of which time the Annuary appeared in Brother Marsh's General Masonic Annuary. That volume included all the Masonic organizations in the State.

And at the very commencement of the organization, the business affairs of all the bodies—viz., the Sovereign Grand Consistory and the Supreme Council, were administered by a "*Grand Committee of General Administration*" composed as follows :

President, Hon. Dewitt Clinton,  
Vice President, Charles Guerin,

Members,	{	James B. Durand,
		John W. Mulligan,
		Jacob Schieffelin,
		Joseph Gouin,
		A. Rainetaux.

As soon as the organization was completed, and the requisite and constitutional number of brethren were constituted, which occupied the better part of two years, a formal application was made by them, to the Grand Orient of France, and to the Supreme Council of France, for recognition and acknowledgement, as a proper and legally constituted body, on the ground, that they had complied with the Statutes and Regulations of the Order, and were now entitled to the privileges of the same. In this application, they claimed to have received their degrees from, and were constituted by *Joseph Cerneau*, a Regular Inspector, and invested with full powers for this purpose; had been formed into a Sovereign Grand Consistory for the United States of America, her Territories and Dependencies; and swearing allegiance to the Statutes and General Regulations of the Order, they asked from them proper power to proceed in a Constitutional manner with their work, an acknowledgement on their part that they were regularly formed and constituted, and a recognition of future proceedings, as a Supreme and Regular body.

This application, with the proper documents, was forwarded to France, in the autumn of the year 1809, and reached its destination, as is evident by return records, February 10th, 1810. The means of communication, in those days, were not as speedy as at the present time. The deliberations were not hurried, nevertheless, on the 11th of February, 1813, it was consecrated and confirmed in the Supreme Council at Paris, and forwarded to New York, with all the necessary documents. The recognition of the Grand Orient, together with documents, did not reach the United States until the year 1816. It was promulgated in France July 16th, and published in the daily papers at New York, as soon as it came to hand. It was a full acknowledgement of the Sovereign Grand Consistory and Supreme Council for the United States of America, her Territories and Dependencies, authorizing these bodies to take their place among the sister bodies of the two hemispheres, dating the organization from the commencement, as they were authorized to do—viz., October 27th 1807.

(See Documents in the Appendix,) No. 12 and 13.

It is on this recognition and acknowledgement, that the “*regularity*” of these bodies rest. Having it, they are regular, and remain so, as long as the recognition and correspondence is kept up. Without it, they would have been nothing, in the estimation of all true Masons in the Masonic world, and would, doubtless, have immediately ceased their work. Without that recognition they would have been precisely in the situation of the pretended body at Charleston, which body, if it ever had an existence *as such*, was in that condition—viz., alone, unacknowledged, unrecognized, by any Masonic body, except those which she herself had created, and was believed to be self constituted and illegal, up to the year 1828, at which time it was entered in the Annuary of the Grand Orient of France. How this transaction was brought about, the means used to effect it, and the circumstances attending it, will be seen in their proper place.

The Consistory had already established various Councils of Sublime Princes of the Royal Secret in several States, as well as subordinate bodies in New York. The Illustrious Brother Joseph Cerneau was appointed by the Grand Orient of France as her Representative near the Sovereign Grand Consistory in the United States, and the following brethren were Representatives, as follows :

*III. : Bro. : Germain Hacquet*, Representative for Sovereign Grand Consistory of the United States of America, near the Grand Orient of France. Confirmed and received by Grand Orient, July, 1816.

*III. : Bro. : James B. Durand*, for the State of Louisiana, near the Sovereign Grand Consistory.

*III. : Bro. : Thomas Lownds*, for the State of Rhode Island, near the Sovereign Grand Consistory.

*III. : Bro. : John W. Mulligan*, for the State of Pennsylvania, near the Sovereign Grand Consistory.



*Ill. ∴ Bro. ∴ Jacob Schieffelin*, for the State of South Carolina, near the Sovereign Grand Consistory.

*Ill. ∴ Bro. ∴ ( \* )* Sovereign Grand Lodge Astré, St. Petersburg.

The Sovereign Grand Consistory had appointed Deputy Inspectors General in South Carolina, Louisiana, Pennsylvania, Maryland, Virginia, Rhode Island, Massachusetts, Cuba, Puerto Rico, Cumana, Barcelona and La Guayra. They had also subordinate bodies in the City, and throughout the State, working in a regular and constitutional manner, and were waiting the arrival of their documents from abroad, in order to prove to the Masonic world, that their pretensions were not in vain.

They came at last. It was a pleasing event to the Sovereign Grand Consistory. There was now no obstacle in the way of future prosperity. We have seen of what materials the Sovereign Grand Consistory, from its very commencement, was composed. Some of the persons occupied high positions under the State Government—many of them were merchants of no ordinary note—all of them were men of respectability, and for the most part, filling offices in the Grand Lodge of the State. They were men of character and of fixed principles; they entered upon the undertaking by the solicitation of Mr. Cerneau, through representations made to them; and had any of them supposed for a moment, that they were lending their names and influence to an irregular and spurious Masonic body, they would never have continued with them for an hour. But they did continue to the end. The body, thus formed, had difficulties to contend with, which have not been alluded to, and it is for this purpose that we shall now return to the year 1807, and take up the attending circumstances in their proper course.

“October, 1807.” This date is derived from the records of the Sovereign Grand Consistory, and from numerous Charters, Certificates, Patents, &c., given by that body, to Chapters of Rose Croix, Councils of Princes of the Royal Secret, and Patents given to Deputy Inspectors General, all of which declare the body to have been founded and established in the month of October, 1807, and date through the various years in

which the Consistory was in existence. We shall give as an illustration in the Appendix, one—viz., a Warrant for the founding of "*Lafayette Sovereign Chapter of Rose Croix*," which see :

(Appendix, Document No. 14.)

These parchments to which I have alluded, are all signed in full, by the officers in their own proper hand, and sealed by the Grand Keeper of the Seals. And this date is fully corroborated by historians, as Dr. Oliver, Clavel, Ragon, Thory, and others. So that upon this point, there cannot be any reasonable doubt.

And we further learn from these documents, as well as from the records and circulars issued at various times, THE NAME, under which the Rite hailed. At its formation in the city of New York at that period, it does not appear to have used the name of the "*Ancient and Accepted Scottish Rite*," but its definitive title was, "*The Ancient Scottish Rite of Heredom*," "*The Rite of Heredom*," "*The Scottish Rite of Heredom*," &c. It is quite important to our history that this fact should be borne in mind. And the definitive title of the Sovereign Grand Consistory, under this rite was "THE TRINITY."

We have previously given (page 47) an account of the different rites practiced in Europe after the year 1740, at which time, and soon after, they all came into being. Among these rites is the *Ancient Scottish Rite of Heredom* (see Ragon), which was practiced by the Council of the Emperors of the East and West, by them given to Stephen Morin, by him to Joseph Cerneau, and by him brought to the city of New York. This rite was the one established, this the name given, and those were the degrees conferred. The additional eight degrees were in Cerneau's possession ; they were conferred by him, in common with the rest of the degrees, and in their proper order, so that the Prince of the Royal Secret numbered as the Thirty-second degree, and Sovereign Grand Inspector General as the Thirty-third, although made strictly an official degree. The reasons for this will be apparent, they will be given shortly. We know that he was possessed of them, else he could not have conferred them ; and we also know, that all persons of whatever name,

who received the degrees up to, and including the Thirty-third, were acknowledged as correct, and received as such in France and elsewhere. Although we do not include Charleston in this enumeration, we do include the Supreme Council of France, and all other known Supreme Councils or Consistories.

In this rite, the "*Sovereign Grand Consistory*" is vested with the sole power of administration and legislation, including that of granting Constitutions, in all the degrees which appertain to Exalted Masonry. The establishment of a Sovereign Grand Consistory absolutely supersedes the individual authority of the Sovereign Grand Inspectors General, in the regulation and government of the Order. As to the degree of Sovereign Grand Inspector General, in rank the Thirty-third, the laws and regulations direct the manner in which the members, on whom it is conferred, shall be selected. It is a "*dignity*" granted as the *reward of merit* and experience. *Those who are invested with it do not possess the arbitrary and irresponsible power, which some, who pretend to act under* SECRET CONSTITUTIONS, *imagine they are authorized to exercise.*

The Sovereign Grand Consistory was composed of members of the Thirty-second and Thirty-third degrees. And it will be seen in all the official documents, whether Patents, Warrants, Letters, Annularies, &c., that the governing and ruling body of the Order was the Sovereign Grand Consistory, and this name and form of government, continued up to the year 1828.

It is evident that this is correct, by an examination made of the records, containing the petition addressed to the Supreme Council of France, and received by them February 15th, 1810. The body there petitioning for recognition and acknowledgment or correspondence, assumed no other name or pretended to anything else, than the "*Sovereign Grand Consistory.*" And the reply received by the Consistory in New York, from the Supreme Council of France in 1813, confirms it as follows :

"On the 15th day of February, 1810, the Sovereign Grand Consistory of the Thirty-second degree, established for the United States at the Orient of New York, doing homage to the severity of the principles of the Supreme Council, which constantly tend to the purification of Masonry, testified the desire of seeing a reciprocal correspondence established between them. This

correspondence was warmly welcomed and consecrated by the Supreme Council on February 11th, 1813."

And in the recognition and vote of the Grand Orient of France, July 3d, 1816, the same recognition is made known, and published by them, as to the Sovereign Grand Consistory, at the same time publishing the fact officially—that Germain Hacquet, President of the Grand Orient, was received and acknowledged as the representative of the Sovereign Grand Consistory, near the Grand Orient. Nothing, therefore, can be more evident, than that the body commenced with that title in 1807 and continued it until the year 1828.

The person who founded and established the Sovereign Grand Consistory in New York city was *Mr. Joseph Cerneau*.

This, of itself, would appear to the reader to be no information at all, and he is naturally led, at this point, to ask the question, Who was *Joseph Cerneau*? Where did he come from—what was his occupation—and from where or whom, did he receive his degrees, or the rite which he pretended to establish? We shall endeavor to reply to these questions as well as we can. If, however, a resort should be had to the publications made by his opponents concerning him, we should be forced to the conclusion that he was "*but a sorry fellow after all.*" They state, that he was a jeweller by trade, "a poor peddling jeweller," "a trickster," "a swindler," "an impostor," "a deceiver" and a "*rascal.*" They attempt to prove these grave charges by declaring that he made a large amount of money out of the degrees, by pocketing the funds, by making silver and tin boxes to hold the seals, by selling the degrees to travellers, by publishing Masonic works in the Spanish language, and selling them all through Mexico, South America, &c. Time and patience would fail in the attempt to set forth all the charges particularly, which these brethren have heaped upon him, even up to the day of his death. Nor do they let the matter rest there. It forms the basis of many serious charges, even at the present time. For an exemplification of some of these charges, the reader is referred to the precious productions of Emanuel De La Motta. Appendix, No. 17 and 19.

We will quote a few lines from Ragon, Orthodox Maç., page 328. He says :

“ Joseph Cerneau, having established himself at St. Domingo, where he was initiated into the “*Rite of Perfection*” by the Jew, Stephen Morin, which rite Morin had brought there ; he was forced to quit this island on account of the insurrection of the blacks there. He travelled over the Spanish Antillas, and the United States, and finally fixed his residence in New York city. In 1806 he founded the Supreme Council of the Thirty-third degree, installing himself Grand Commander, Grand Secretary, Grand Treasurer, &c., of the same. He made a multitude of receptions, principally among South Americans, delivered diplomas, sold aprons, ribbons and jewels, to the Masons whom he initiated. He also manufactured tin and silver boxes which enclose the seals. To these diverse branches, he adds the speculation of a librarian, He became the author and editor of a Spanish Masonic manual, with which he inundated Mexico and this country. Subsequently, having re-organized his Supreme Council, he succeeded in establishing a correspondence with the Grand Orient of France.”

Now it forms no part of the author's purpose, in writing this history, to appear before his readers as the champion and defender of Mr. Cerneau. On the contrary, he allows as true, some of the charges, and will attempt to give his views concerning them, in full.

In the first place, Mr. Cerneau was a *jeweller* by profession, a French jeweller, and it is highly probable that, like the rest of that class of men, he was a “*peddling jeweller*,” that is to say, he left his native land, travelled through the West India Islands, and at last came to New York and settled down as a resident. During his travels, it is quite probable that, being an industrious man and a Frenchman, he made all the money that it was in his power to make, by selling jewelry. But, from the best information that can be obtained, Mr. Cerneau, on his arrival in New York, took or hired a store, got his family domiciled, went to work at his trade, as all jewellers generally do, and attended to his legitimate business. We have no evidence whatever that he peddled jewelry after his arrival here, except the assertions of his opponents, and it is quite probable that they judged Mr. Cerneau, in this matter, by themselves.

They pronounce him, a *trickster*, a *swindler*, an *impostor* and

*a rascal.* And in proof of these serious charges they state, "that he made a great deal of money out of the degrees by pocketing the funds." There is no doubt at all, that from the time of his first arrival, 1806, up to the period of the formation of the Sovereign Grand Consistory in 1807, he made many receptions and took the money. It is hardly possible that it should have been otherwise. The rite was entirely new to this country, and there were, doubtless, a great number of persons ready to receive the new light in Masonry, which he professed himself able to impart. He was not alone in this business. His Patent from Stephen Morin gave him full power so to do. And if he had followed the example set him by his teacher, Stephen Morin, and his coadjutors, Messrs. Frankin, Hays, Forst, Long, Spitzer, Cohen, De Lieben, Jacobs and De La Motta, the charge would have been perfectly just and true, for they, by their own showing, followed that business all their lives long. But the records show that he pursued a different course. After he became acquainted with the people among whom he came to reside, and the rules and laws which governed the institution of Masonry in the land, he assembled a Constitutional number of brethren around him, whom he had before initiated, and formed a Sovereign Grand Consistory for the United States of America, which was founded for the government of the Exalted degrees. Having done this, the course of proceeding which they lay to his charge—viz., making frequent receptions, &c., became an impossibility. The powers of Mr. Cerneau then ceased as an Inspector, and the duty of making receptions, and taking money for the same, devolved upon the General Committee of Administration, before noticed, as the records fully prove.

But they continue by saying, that he made a great deal of money by "*manufacturing silver and tin boxes to hold the Seals.*" This part of the story is true. He had it all in his own hands, and it was strictly in the way of his business. But while we willingly allow that he did these things every day of his life, and all his life long if necessary, still it does not go far towards proving the truth of their accusation. There does not appear to be any part of rascality, or deception, or trickery, or impos-

ture, in manufacturing jewelry, silver boxes, tin boxes, &c., and selling them to the best advantage to the brethren for money. Mr. Cerneau made these things and sold them, precisely in the same way in which they are made and sold in this day, the only difference being, that in his day, he was the only one engaged in that particular branch of the Masonic jewelry business, and of course, made all the money, while at the present time, the number of manufacturing Masonic jewellers is not only great, but so great, that one can scarcely miss of them at the various corners of the streets.

Again, They charge that he published Spanish Masonic works, books of instruction, &c., flooded Mexico, South America and France with them, by means of which traffic, he made a large amount of money. This charge is true—and having been somewhat personally acquainted with Cerneau, the author would say, that he is sorry, most truly sorry, that he did not realize a much larger amount than he received, as, in that event, he might have had a fund, out of which he might have drawn a support in his declining years. For, in the latter part of the time—from 1832 onward—he was in poor circumstances, and made application to the Supreme Council for assistance. That body made some considerable purchases of him, which relieved his necessities. He returned to his native land in comparative poverty, and died there, between the years 1840 and 1845, while filling a small public office, under wretched pay.

None of these acts, allowing them all to be true, would entitle him to the name of a swindler, a deceiver, an impostor, or a rascal, nor would they injure his character in the least, as an honest man, or an upright Mason. As an illustration, let us glance at a few facts connected with the *business* of Masonry, which have occurred, and are now occurring in our own land. The narrative of *Jeremy L. Cross*, published in the *Sixteenth* edition of his “Hieroglyphic Monitor” so completely covers all the ground, that we shall quote from it instead of offering our own remarks. He says, page 343 and onward :

“The author has spent over forty years in the service of the Order as a “Lecturer.” During all this time he has labored diligently to preserve care-

fully, every thing connected with the work as he received it. The system, as taught by him, was adopted about the year 1800. After the Grand Lodges of the several States had declared themselves free and independent, and the General Grand Chapter was formed and organized in 1798, it was deemed advisable to adopt a regular and uniform mode of lecturing and work for the whole, and in order to accomplish this great desideratum, the expert workmen from various parts of the country met together. The work was completed and adopted fully by the year 1810. It was at this period he commenced lecturing in the New England States, with all those bright and well informed Masons, who had been so assiduous in selecting and arranging the above system. After spending some years in the New England States, in the year 1815 he visited New York, where he received the Ineffable and Sublime degrees, and was regularly constituted and appointed by the Supreme Council, a Sovereign Grand Inspector General, Thirty-third and last degree, received as a member of said Council, &c. Early in 1816, having been sanctioned as a Grand Lecturer by the Officers of the General Grand Chapter of the United States of America, and receiving all necessary authority and instruction upon that subject from the body, he proceeded on his tour, taking in all the several Lodges and Chapters in New Jersey; from thence to Delaware, lecturing in all the Lodges and Chapters in that State; thence to Baltimore, where he received from Brothers Eckles and Niles, a Warrant to confer the Royal and Select Masters degrees, and to establish Councils in all places where there was a Royal Arch Chapter, if desired. And by this authority he established Councils in most of the places he visited in the Western and Southern States.

"While at Cincinnati, Frankfort and Lexington, he was joined by Thomas Smith Webb and J. Snow, *who were also engaged in Masonic business*. At Cincinnati he was visited by many committees of persons, deputed to obtain for Councils, the Royal and Select Masters degrees, which degrees were universally adopted throughout the country.

"Finishing his travels in the West, he passed on to Natchez and New Orleans, at which latter place he, in the year 1817, was received and acknowledged by the Consistory, was presented with a full and perfect set of all the degrees, their histories, accompanied with the drawings, emblems, seals, &c. From thence he visited the eastern shore of Maryland. In that year he returned to New England, and lectured in Connecticut during most of the time of his stay there. In the autumn he went to Virginia, returned to Connecticut in 1818, where he spent the two following years. In 1819 he first published his Hieroglyphic Monitor or Chart, and in 1820 the Templars Chart.

"He at this time became acquainted with J. Cushman, and instructed and perfected him in all the lectures, including the Orders of Knighthood. After leaving him, Cushman lectured in Maryland, Delaware and Virginia, North and South Carolina and Georgia, and spent several years in the business. About the same time, John Barker also learned from him, and went to South Carolina, Georgia, Mississippi, Alabama and Tennessee. Wadsworth,



Barney, Enos and others, were all schooled by Cross, and sent on their mission.

"During the next ten years he resided in Connecticut, and attended to the publication of his books, but occasionally following lecturing. It was at this time, and while having some leisure, and having, by experience, felt the want of a uniformity of lecturing and work, and of keeping those parts belonging to one degree of Masonry from being mixed up with others, that he commenced arranging the emblems and illustrations, agreeably to his mode of lecturing and work, and of designing many new illustrations, which were first brought out in a small volume, called the '*True Masonic Chart or Hieroglyphic Monitor*,' first published in 1819. The publication of the Masonic Chart was something new in the annals of Masonry, there never having been any thing published in the way of emblems before, more than those which were on what is called the '*Masters Carpet*.'

"The introduction of so many new emblems, and the arrangement of them in a systematic manner, was found to be quite an acquisition to the craft, and the work met with a universal reception. It rapidly passed through several editions. Many of the Grand Lodges adopted it as their text book, and the members of nearly all the subordinate Lodges used it as their guide. In the year 1820 he brought out the '*Templars Chart*,' with similar emblems and illustrations, which work met with equally flattering success.

"In 1824 he received from the Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Scottish Rite, Charleston, South Carolina, by the hands of Brother Barker, letters Patent and a Warrant, constituting him a Sovereign Grand Inspector General, Thirty-third and last degree, and authorizing and empowering him for life, to establish, congregate, superintend and inspect Lodges, Chapters, Colleges, Consistories and Councils, of the Royal and Military Orders of Ancient and Modern Free Masonry, over the surface of the two hemispheres."

This document, verbatim, with the signatures, and other matters connected with it, is given in the Appendix, Document 35, and will be noticed in its proper place.

"In 1834 he removed to the city of New York, and entering into mercantile pursuits, continued in that avocation for several years. In 1845 he published improved editions of his Masonic and Templars Charts, which continued to be the standard works of those degrees of which they treat. In 1851 he brought out his sixteenth edition, and subsequently another edition, when his works passed out of his hands."

We would offer an apology to the reader for the introduction of this history of Mr. Cross, apparently irrelevant to the history of the Exalted or higher degrees. We have a particular object in so doing. Here we have the narrative of a man,

who was a veteran in Masonry. He commenced his career when Masonry, in our land, was in its youthful day. He made himself acquainted with the lectures, and then entered upon the work as a *pursuit of life*—spending the better part of thirty years in this occupation, laboring from one end of the Union to the other, and receiving from each Masonic body a large remuneration. Besides the profit arising from “*lecturing*,” he published his Masonic books, took them with him, selling all he could by the way, and making agents for the sale of the same in every city and town through which he passed. The price which he charged for his works was very high, and he gave but a very limited per centage to agents. He also had manufactured for him, and sold a very large amount of Lodge and Chapter decorations, jewels, furniture, collars, &c., and, added to all the other things, he had purchased from Eckles and Niles, of Baltimore, the power to establish Councils of Royal and Select Masters, for which he received \$100 per Council, besides the remuneration for perfecting the members in the lectures and work. So great was his success in all these branches, that in 1834 he had amassed a very considerable amount of money, and came to the city of New York, where he commenced the business of a wholesale paper dealer. During all the time he was in business, he kept a room devoted to the sale of his books and Masonic jewels, decorations, &c., driving a brisk trade, being looked upon, even at that late day, as the chief and most reliable dealer in Masonic books and merchandise.

But during all this long period of time, no member of the fraternity dared to call Mr. Cross a rascal, a deceiver, an impostor, or a swindler. His character, as a man and a Mason, was unimpeachable, and there was not a single man in the whole land who was more highly esteemed by the brotherhood than Jeremy L. Cross.

Now, we would ask in all plainness, wherein was the difference between Mr. Joseph Cerneau and Mr. Cross? Did Mr. Cerneau establish Masonic bodies, confer degrees, take the money, &c.? So did Mr. Cross. Did the one manufacture silver and tin boxes for holding seals, sell jewels, aprons, deco-

rations, &c. ? So did the other. Did Mr. Cerneau enter into the speculation of a librarian and publish Masonic books, &c. ? So did Mr. Cross. There was no difference between the two whatever. And yet poor Mr. Cerneau, with no other charges laid against him, is pronounced by some, to have been a swindler, a deceiver, an impostor, and a rascal, while those same men are willing to concede, that Mr. Cross was an honest man and an upright Mason.

The same remarks will apply to Thomas Smythe Webb, J. Snow, Gleason, James Cushman, John Barker, Mr. Barney, and others mentioned in the narrative of Mr. Cross, who were mostly prepared by him as lecturers, and spent their lives in the business as an occupation. And what shall we say of the present day. The number of venders of Masonic paraphernalia is great, and the country is covered with lecturers, &c., but among the whole, none are pointed at as deceivers, swindlers or impostors, unless from some other cause than that of making money by lecturing, and publishing, and selling Masonic works.

In all the researches made, we have not yet been able to find any other charges laid against Mr. Cerneau, than those which we have named. Let those who knew Mr. Cerneau best, and had the most to do with him, speak of his character. In a Report of the General Committee of Administration of the Sovereign Grand Consistory, drawn up in the year 1813, and signed in full by Messrs. Mulligan, Schieffelin, Hicks, Bouchaud, Hoffman, Rainetaux and Dubuar, they say, " Yet this is the only reason offered to cover the malignity which has prompted this atrocious libel on a valuable and zealous Mason, an industrious artizan, the father of a family, a meritorious and peaceful citizen, a man of unsuspicious disposition, easily imposed upon by adventurers, and whose main failing is, the want of a proper acquaintance with the English language."

But there is one more point to be touched upon—viz., That Cerneau made a great amount of money by the conferring of degrees. A good part of this accusation may be true. It has been before remarked, that when Cerneau arrived in this country, Masonry was, comparatively speaking, in its infancy. The Blue degrees, it is true, were practiced in the Lodges as they

are now. But the General Grand Chapter had been formed only a few years previous, under which the degrees were classified, and the Chapters regulated, so that but few Chapters were in existence and working order. Aside from these bodies but little was known of other degrees. That little would refer to detached, and side degrees, which are not of sufficient importance to dwell upon here.

Mr. Cerneau arrived, in ignorance of the English language, and the manners and customs of the people. His first step was to seek for Masonic acquaintances, and the first person who became his intimate friend was Mr. John W. Mulligan, through whose assistance the Sovereign Grand Consistory was formed. Finding that Mr. Cerneau was in possession of the requisite and authentic powers to do so, he introduced him to many notable and highly esteemed Masons, and finally, through his influence and exertions, the body was organized and completed.

The first body which Cerneau attempted to establish in New York, was the Rose Croix Chapter, under the title of "*Triple Amitié*," about the year 1806. This continued but a year or two, when the Consistory was formed. In 1807 the work of the Chapter ceased, but it arose again in 1808, with a Charter from the Sovereign Grand Consistory, under the name of "*Triple Alliance*," and continued so up to the year 1828.

Cerneau also conferred the degrees of Knighthood on individuals by virtue of his Patent, and all the Knights Templar, Knights of the Red Cross, and Knights of Malta, in New York at that time, of the present system practiced, were made so by Cerneau. The first Encampment formed, was known afterwards, as the "*Old Encampment*," then came "*Jerusalem Encampment*," and last came "*Columbian Encampment, No. 1*," chartered between 1811 and 1813 by the Sovereign Grand Consistory, all of which came together to receive from the Grand Encampment of the State of New York in 1814 their Warrants, at which time Columbian Encampment received her number as first in the Order. And when the deputation of Royal Arch Masons came from Rhode Island in 1813 to receive the Exalted degrees, and thus form a Consistory in Newport,

they received power from Joseph Cerneau to establish an Encampment there. That Encampment was formed, and continued working under that power, until the State Grand Encampment was formed, at which time they came under that head.

Mr. C. Moore, of Cincinnati, in a communication upon this subject, thus says :

“The Consistory in Rhode Island was established about 1811 and 1813, and was a Cerneau body. The Masons exalted to the Royal Arch degree, by the Newport Chapter, being desirous of having the Higher degrees, and the authority to confer said degrees being lost by the decease of Moses Seixas, they appointed a Committee to proceed to New York and receive them, and obtain authority to establish a Consistory in Newport. *The Consistory, at that time gave the degrees of Knighthood*, there being no Encampment then, but when the Grand Encampment of New England was formed, those who had received the degrees of Knighthood, joined and became subordinate to said body, and received a Dispensation to confer the degrees, according to the terms of the original Dispensation for a Consistory.” And this is confirmed by the letters of John A. Shaw and Stephen Deblois, both of whom were active members of both bodies. (See Appendix, Document No. 19.)

It must be borne in mind that there were Encampments of *Knights Templars* in existence many years before Mr. Cerneau arrived in this country from St. Domingo, as well as *Knights of St. John of Jerusalem*, and of *Malta*. None of these, however, were esteemed as Masonic bodies, or in any way connected with Masonry. Many received these orders of Knighthood who were not Masons. Brother Elias Hicks was initiated a Knight of St. John of Jerusalem one year before he was initiated into Masonry, and all Master Masons were eligible to the Knight of Malta and Mediterranean Pass, as late as the year 1820. It was a very common thing at that period, to confer this Order in Lodges of Master Masons.

“The first Encampments of *Knights Templar*, established in this country, were located in New York city and Stillwater, in the State of New York, but we have not been able to learn, either the date of their establishment, or by what authority they were planted. We know, however, that they were in existence prior to 1797, for in May of that year, an Encampment was established in Philadelphia, and the records of that, shows the previous existence of the two former Encampments. It is known that other Encampments were established in this country by “*Consistories*,” and also by the mere authority of a *Deputy Inspector General*, and therefore, we conclude that the Encamp-

ments of Knights Templar were planted under the authority of the Ineffable or Scotch Rite.

"In 1802, a few Knights met in Providence, Rhode Island, and, *without any authority whatever*, resolved themselves into an Encampment. In 1805, a Convention was held in Providence, composed of delegates from the Encampments in New York city, Stillwater and Albany, New York. Encampments No. 3, 13 and 24, of Maryland, and two Encampments in Massachusetts, one of which, situated in Boston, was an *Encampment of Rose Croix*. This Convention *resolved itself* into a Grand Encampment.

"In 1812, the above named Grand Encampment *resolved itself* into a General Grand Encampment, and made its Constitution to correspond; and in 1816, it again *resolved* itself into a General Grand Encampment of the United States of America, and again remodelled its Constitution, and provided for the establishment of State Grand Encampments, &c." Mitchell's History, Volume 2, page 85.

This is a short sketch of these bodies as they existed before the year 1811. It was about this time that the degree of Knight Templar was remodelled, and placed in a form or system, similar to the Chapter degrees. The system commenced with Knight of the Red Cross, which was followed by Knights Templar; then the Knights of Malta, ending with the "Christian Mark" and "Knight of the Holy Sepulchre," in all five degrees.

To Mr. Cerneau, and the Sovereign Grand Consistory, the Masonic world is indebted for the establishment of this system—the founding of Columbian Encampment, and the establishment of the Grand Encampment of the State of New York. By referring to the list of officers at its foundation, and comparing that list with the officers of the Sovereign Grand Consistory, they will be found nearly alike, and this forms one of the chief grounds of De La Motta's complaint in 1813 concerning the Grand Consistory—viz., "that its pretended officers were also the chief officers in the Grand Encampment of the State, which, in his estimation, was a most dreadful matter." See his Replication. Appendix, Document 19.

As the degrees of the Chapter were arranged and placed in a regular form between the years 1797 and 1800, after which a regular series of lectures and mode of work were affixed to the same, so with the degrees of the Encampment. It was

consummated by the year 1814, and the Encampment degrees then became a part of the *Masonic* system.

The following extract from the "*Proceedings of the Grand Encampment*," published 1860, will be interesting to the reader as confirming the above statement concerning the conferring of the degrees of Knighthood and the formation of the Grand Encampment, State of New York :

"The Grand Encampment of Sir Knights Templars and Appendant Orders, for the State of New York, regularly constituted by the Sovereign Grand Consistory of the Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies, sitting in New York.

"This day, the 18th of the 4th month, A. L., 5814, answering to June, A. D., 1814, &c., agreeably to notice, assembled at the place assigned for their deliberations, this Grand Encampment was opened in due form and becoming solemnity. *Brother Jonathan Schieffelin* officiating as Thrice Illustrious Grand Master ; *James B. Durand* as Senior Warden, and *Toussaint Midy* as Junior Warden.

"The object of the meeting being announced, the Grand Orator took occasion to deliver a discourse, in which he stated the proceedings and ceremonial which took place at the formation of the Grand Encampment by the Sovereign Grand Consistory, in the city of New York, in January, 1814.

"That the numerous Encampments of Knights Templars, now existing within this State, *being self created bodies*, are consequently governed by their own private and individual laws, acknowledging no superior authority, because, in fact, none heretofore existed. A longer continuance of this state of things could be but productive of ill consequences, inasmuch as it was to be apprehended that these sorts of unconstituted Associations, so rapidly increasing in number, would sooner or later have lessened, if not entirely destroyed, that commanding respect due to so dignified a degree as that of Knight Templar, &c.

"Accordingly, the Sovereign Grand Consistory, fully impressed with the necessity and importance of this subject, has, at its session on the 22d of January, A. D., 1814, as aforesaid, *decreed* by a unanimous vote, the establishment of a "*GRAND ENCAMPMENT OF KNIGHTS TEMPLAR AND APPENDANT ORDERS FOR THE STATE OF NEW YORK*," and immediately proceeded to its formation by choosing the Grand Officers thereof, taken (for this time only) from among its own members, as follows :

Dewitt Clinton, Thr.: Illustrious Grand Master,  
 Martin Hoffman, Grand Generalissimo,  
 John W. Mulligan, Grand Captain General,  
 James B. Durand, Senior Grand Warden,  
 Jacob Schieffelin, Junior Grand Warden,  
 Elias Hicks, Grand Orator,

Anthony Rainetaux, Grand Recorder,  
Joseph Gouin, Grand Treasurer,  
Jonathan Schieffelin, Grand Marshal.

"They were accordingly installed into their respective offices, and the establishment of the Grand Encampment of Sir Knights Templars and Appendant Orders for the State of New York was next proclaimed in AMPLE FORM."

This organization continued until 1816, when it came under the supervision of the General Grand Encampment of the United States, formed in that year.

Cerneau also conferred the degrees of Royal and Select Master, and by him the first Council of Royal Masters was formed in the State of New York. Subsequently, the degrees spread far and wide over the State, and many other Councils were formed. Soon after the meeting of the General Grand Chapter in 1816, a State Grand Council of Royal Masters was formed, and all existing Councils came under that body. One fact is here worthy of note. The Masons of that day were divided in opinion concerning the proper place to which these degrees belonged. One party was in favor of connecting them with the ritual, preceding the Royal Arch degree, while the other party preferred that they should be kept separate, and left where they were—a separate system. At the meeting of the General Grand Chapter in 1816, the whole matter there came up for discussion; Mr. Eckles, of Maryland, taking a very prominent part in advocating the union of these two degrees with the services of the Royal Arch Chapter. The discussion became warm, and lasted for the better part of two days, when the motion to unite them with the Chapter degrees was rejected. Whereupon, immediately after adjournment, the State Grand Council of Royal Masters was formed, and the different Councils then came under that governing power, and continued so up to 1828. It was this move of the General Grand Chapter, in refusing a recognition of those degrees, that determined Mr. Cross in his future course.

Mr. Eckles, the Baltimore delegate, then went home; and when Cross, who, at that session of the General Grand Chapter, had been appointed and confirmed as General Grand Lecturer, started on his lecturing tour, he stopped at Baltimore



and purchased and received the privilege from Eckles and Niles, to erect and establish Councils of Royal and Select Masters throughout the Southern and Western States. This privilege he carried out pretty effectually, beginning with New Jersey : and all the Councils in existence, in those States, mentioned in his narrative, were established by himself. Also the Eastern States, excepting Rhode Island. But the particulars of the arrangement between the two parties in the first instance, never were known. This, however, may be said—Mr. Cross acted with exact justice to all concerned, and moreover, made it obligatory upon all the bodies which he founded, that as soon as there should be *three* Councils of Royal Masters in a State, they should at once come together and form a Grand Council, and be governed by the same.

Out of this act of Mr. Cross, in establishing Councils of Royal Masters, grew up a difference of feeling between those bodies, and the Councils established by Mr. Cerneau. None of them were on terms of intercourse, and that difference between the New York and Rhode Island Councils on the one side, and the Cross Councils on the other, was kept up until 1828.

Although the degrees of Royal and Select Master have been matters of great dispute, and a great deal of difficulty has been encountered in fixing their paternity, yet there is no doubt whatever, that the degrees were brought to this country by the successors of Stephen Morin, and by them disseminated through the country. It is true that they, as well as many other degrees, are not contained in the published list, as degrees over which they pretend to have control, but by referring to the Charleston document of 1802, (Document No. 7,) it will there be found that the "*Elect of Twenty-seven*" is mentioned among the isolated degrees which the Inspectors give, free of expense. This is the degree of "*Select Master*" now practiced.

Also by referring to the Diary of Abraham Jacobs, (Document No. 15,) it will be seen that he was in the habit of conferring that degree long before 1801.

And it is also stated, that there is evidence of the existence of these degrees in Albany, New York, as early as 1766.

which, if true, would prove that the same person who founded the Sublime Lodge of Perfection there, (Henry A. Francken,) also conferred these degrees. They were also conferred in Rhode Island by Myers, in 1781, at which time *Seixas* received them from his hands.

But in all these cases, as well as with Mr. Cerneau, they were conferred as distinct, or detached degrees, having nothing to do with the system of Scottish Masonry. Neither the Council of Charleston, or the Sovereign Grand Consistory recognized them in any other light. Subsequently, when the members became numerous, they formed themselves into Councils, and as soon as there were three Councils in a State, they constituted a Grand Council for that State—and thus it is at the present day.

A very good sketch of the origin and progress of these degrees will be found in Mitchell's Masonic History, Volume 1, page 706.

Mr. Cerneau also established a degree called "*Aaron's Band*," which continued to be worked as a detached degree for many years, in a separate body; but eventually, about the year 1825, was stopped by the interference of the Grand Chapter, which body stated that it was an infringement upon the degree of *High Priesthood*. Richard Ellis, the High Priest of Ancient Chapter was the presiding officer of the body in 1824.

Now, from these few facts which have been cited, it is quite probable that Cerneau did make a great deal of money by conferring Masonic degrees, but it is not proved, that in so doing, he interfered with, or infringed upon, any regular body or rite. And, as was the case in every instance, both with Mr. Cross and himself, as soon as a sufficient number could be found, who were qualified, they formed into regular bodies, and took to themselves a proper head.

But whatever may have been the character of Mr. Cerneau in this respect, it is, at the present time, a matter of very little consequence. He might, as his enemies and opposers have always been ready to assert, have been a trickster, a travelling jeweller, and the manufacturer of "*wares*" for the Craft. He might have been a publisher of Masonic works in foreign lan-

guages, with which he flooded a portion of the world. And he might have made a great deal of money by these things, as well as by conferring Masonic degrees. But we are not aware that there is any particular crime or turpitude in this conduct, as it regards the Masonic institution. Nor does his conduct, if rightly stated, prove him to have been any different, from that of a great number of highly respectable Masons in the year 1861, whose standing in the Order is irreproachable, who would think it a strange thing to have their conduct called in question on these accounts, and who are always, and at all times, ready to traffic and deal in Masonic matters, on a much larger scale than Mr. Cerneau ever dreamed of.

It must be very evident that he acted with great and good judgement, as far as it concerns his proceedings, in the forming and establishment of the Sovereign Grand Consistory and Supreme Council. He was aware that the Exalted degrees of Masonry had already, through the trafficking spirit of the travelling Inspectors, and pretended members of the Supreme Grand Council of Charleston, fallen into great disrepute. He saw that they were being made an article of merchandize, and wishing to rescue them from the ruin which threatened them, he sought out reputable and influential men in the community, men who were highly esteemed by the Masonic fraternity and above reproach, and placed the whole matter in their hands, thus forming the bodies upon a sure basis. As soon as this was completed, he retired from its active duties. We find, by a reference to the records, that he officiated but very little as an active officer, except in the French language, but gave up the whole management of affairs to the "Grand Committee of General Administration," a list of which has been given, and which may be referred to at page 108.

Now, one of the principal charges brought against Mr. Cerneau is, that he established the Sovereign Grand Consistory and Supreme Council, for the purpose of pocketing the funds or making money from it. A charge of this kind, brought against the honorable and high-minded men who composed those bodies, would be simply *ridiculous*, and not worthy of the time it would take to write out a refutation. The names of

the brethren mentioned, as composing those bodies, are too well known by the community, and their memories are too warmly cherished by the fraternity, and by the world, to require a refutation here. And if such charges should be made in this day, they would scarcely be credited by the youngest and most uninformed member of the institution.

There was now no obstacle in the way. The Sovereign Grand Consistory of the Ancient Scottish Rite of Heredom had been regularly and constitutionally formed, her officers installed, the Statutes and General Regulations of the Order complied with, and application made to other bodies for recognition and confirmation. The founding and establishment of the body had been published to the world, with a list of the degrees over which the Sovereign Grand Consistory claimed control. But there were difficulties to contend with, which have not yet been alluded to, and which we shall now endeavor to explain. And in order to do so we shall go back a little in the history, preceding what is to come with a short history of *Abraham Jacobs*, a Hebrew schoolmaster, who took up his residence in New York city in the year 1803 or 1804. The facts given are taken from his own Register and Diary, and parts of them published in the Appendix, Document No. 15. The original Diary and Register are in possession of the Supreme Grand Council from which the document in the Appendix is copied. He died in New York about the year 1840. At his decease he willed, that all his Masonic records should be placed in possession of the Supreme Grand Council, at the head of which, at that time, was Henry C. Atwood, for future reference. The reason why this particular disposition of his records was made, will be explained. The facts here given, being written with his own hand, may be deemed reliable and correct.

He states in his Register that he was initiated as an Entered Apprentice, and passed to the degree of Fellow Craft on the 22d day of July, 1782, in St. Andrews Lodge, Boston, Massachusetts. (Here follows a copy of his certificate to that effect, signed by Robert Revere as Worshipful Master; Robert McElroy as Senior Warden; N. Willis as Junior Warden;

Benjamin Coolidge as Secretary ; and the Seal of the Lodge is regularly attached.) He states, that he was subsequently raised to the Sublime degree of a Master Mason in *Lodge No. 1* (no name) at Charleston, South Carolina, which Lodge then held its Warrant under the R. :. W. :. Grand Lodge in Europe, in the Presidency of the Worshipful Grand Master, the Duke of Athol. (As the Grand Lodge of South Carolina was not instituted until 1787, the raising of Jacobs was previous to that date.)

On the first day of May, 1788, he received, as he states, a certificate from the Sublime Lodge established at Charleston, as Grand, Elect, Perfect and Sublime Mason. The certificate purports to be signed by Joseph Da Costa, Sublime Grand Secretary ; also Edward Weyman, M. Gist, John Mitchell, Joseph Bee, T. B. Bowen and Abraham Saportas. (All the certificates given in the Register are in his own hand-writing, and are not at all in the form or wording of the certificates which we now have.)

In the spring of 1790, Jacobs had removed from Charleston to Jamaica, West Indies, and there met with *Moses Cohen* and *Abraham Forst*. They together promoted him to the degree of *Knight of the Sun*, and "gave him a certificate of the same, together with a 'POWER' to promote the interests of the Craft." He sailed in the following November for Savannah, Georgia. His certificate, he says, was signed by Moses Cohen, Jacob Delion and Abraham Bonito (all of them Hebrews) and gave him the power to INITIATE, PASS, RAISE and Exalt to the Sublime degrees, constitute Blue Lodges, &c., &c., dated November 9th, 1790. In March, 1792, the certificate, together with his other credentials, were acknowledged and endorsed by *Israel Delieben*, a member of the Prince Masons of Dublin. In 1799 he officiated as Worshipful Master of Forsyth Lodge, of Augusta, Georgia. In 1802 he opened a Sublime Lodge in Savannah. In 1803 he had removed to New York city, and made it his future residence. In the month of October, 1808, he says, he conferred the Sublime degrees on *nineteen brethren* in New York city, and opened a Sublime Grand Lodge there.

Jacobs aware of his being guilty of a wrong act, thus words his Register :

"October 10th. Brother Jacobs, then residing in New York, North America, *in which city the Sublime degrees were not established*, was petitioned by a number of old Royal Arch and Master Masons of the Blue Lodge, to confer the Sublime degrees on them, *for the purpose of establishing the degrees in this city*.

"Brother Jacobs being ever ready to promote the Royal Art, on making the necessary inquiry of the respectability of the applicants, concluded to communicate the Sublime degrees to them. On the 3d of November following, the number of nineteen brethren (names omitted in his Register, but given in his Diary) were brought up to the degree of Prince of Jerusalem, when they nominated the officers for the Council, and for the Lodge of Perfection, under the founder, *Abraham Jacobs*, until a regular Warrant should be had and obtained from the Grand Council in Charleston. and due notice thereof was given in the public prints the ensuing day, (November 4th, 1808.) On the 16th of November, the brethren met at their Council Chamber, which was opened by the Founder, *Abraham Jacobs*, with all its honors and solemnities. They were then visited by Illustrious Brother *John Gabriel Tardy*, Deputy Inspector General for Pennsylvania; Illustrious Brother *John James Joseph Gourgas* and *Moses Levy Maduro Peizotto*, Kadosh and Princes of the Royal Secret, who, with the consent of the body, they agreed to take them under their protection, and become their head, and accordingly granted them a Warrant and Constitution, and organized the Council and Sublime Lodge at that meeting. On the 17th, Brother Jacobs addressed another letter to the Sublime Council at Charleston, and communicated the foregoing proceedings to them."

These are the statements that appear in his Register; but his Diary, connected with the same, kept in another book, and sealed with his private seal, shows more particularly his proceedings, from the time he landed in Savannah, from Jamaica, up to 1808—ending with this, his last "*recorded*" exploit. There are others, to come after, which are not "*recorded*," are of much later date, which we shall give in their proper place. The "*Diary*" forms Document No. 15, Appendix, to which the reader is referred.

The Diary of "*Minutes and Proceedings*" commences with May 27th, 1792. It will be recollected that he says in his Register, "In 1802, Jacobs, having *initiated eight brethren, opened a Sublime Lodge in Savannah*." Now between 1792 and 1802 is an interval of ten years, and by reading the Diary, we

find the manner in which he occupied himself during this interval.

The first entry in the book purports to be, the copy of a letter received by him from a Mr. Zimmerman, of Augusta, requesting him to come to that city and confer the Sublime degrees upon *ten or twelve brethren*. He accordingly went; arrived there June 9th, and met with sixteen brethren. He conferred the degrees upon the whole batch, which appears to have occupied his time from the above date to July 3d, having held meetings with them every day and evening. The names of the parties, the dates of the meetings, and the degrees conferred, are all written in full, to which the reader is particularly referred. There appears to have been one bad character among them, who had progressed as far as the Tenth degree, when they made the discovery that he had been an inmate of the States Prison. They cut him off, proceeded with the rest, and finished on the above-mentioned date.

After a lapse of eight years, during which time Jacobs had been frequently there, he says, in closing this part of his Diary :

" January 25th, 1800. I returned to Augusta and found Brother Urquhart in possession of the drafts and other copies, that I left for their use on the 3d of July, 1792, *but no Lodge or Council had been established*. He informed me, that two of the copies had been *lost*, and requested I would let him have them, but evaded it in consequence of the death of Brother Zimmerman, &c."

So it appears that Jacobs made a very fair operation out of this transaction, and waited for the next set of customers. They were not long in coming, as will be seen in the next entry—

" Savannah, 17th April, 1796. Found a candidate in *James Clark*, and gave him the degrees."

On the 21st of November, same year, he receives an application from *fourteen brethren* in the town of Washington, County of Wilkes, Georgia, he says :

" Finding no Lodge at Augusta, *nor likely to be*, as well as being twenty-five leagues distance, and '*the applicants all men of responsibility*,' complied with their requests, and commenced November 24th, and finished December 27th."

He was again at the same place in May of the year following, and confers the degrees on three more—making in all *eighteen* more—but as yet there was no Lodge of Perfection or Council of Princes formed, *nor likely to be*. No mention is made in his Register of any of these initiations.

The next entry in his Diary is at Savannah, 12th of December, 1801, when he begins again with a single candidate, and at the conclusion he numbers *eleven* more, carrying him down to July 9th, 1802.

It appears that in the following November, Emanuel De La Motta, from Charleston, a very intimate friend of Jacobs, arrived at Savannah. A meeting of those who had received the degrees from Jacobs was called on Sunday, at which a Committee was appointed to wait upon him, and request his attendance. The following week, November 9th, De La Motta attended, conferred several degrees, and was with them until November 15th. Through his influence the preliminaries for forming a Council of Princes, and Sublime Lodge were entered into, which resulted in the formation of these bodies as before stated, 1802. This fact Jacobs has mentioned in his Register. He mentions only eight brethren, whereas there were eleven, but does not mention a word concerning the *thirty-four* others in Augusta and Washington, making in all *forty-seven* initiations.

His Diary next opens in New York city, September 23d, 1804, wherein he states that he conferred the degree of "*Master Mark Mason*" on Brother Joseph Jacobs. This act is committed in the face of Mark Lodges and Chapters, many of which were in operation, and had been for years. But as his power, (received in the island of Jamaica from Brother Moses Cohen,) authorized him, not only to do this, but also to confer the degrees of Entered Apprentice, Fellow Craft and Master Mason, to establish Lodges, &c., he did not stop at trifles like this, but went right on, as the sequel will show. He then commenced with Jacobs, October 4th, and by July 5th, 1805, he had conferred upon him all the degrees, up to the Prince of Libanus.

January 19th. 1806. He commenced conferring the degrees



on *Thomas Lownds*, and the following July, he conferred on Jacobs the degree of *Knight of the Sun*.

December 31st, 1807. Commenced conferring the degrees on *Sampson Simson* and *Isaac Moses*, and by February 4th, 1808, had carried them up to the *Prince of Jerusalem*. On the 4th of August he commenced again with *Lownds*, and by the 30th, had carried him up to the *Prince of Jerusalem*. On the 1st of September he commenced with *Col. Wm. T. Hunter*, *Jeremiah Shotwell* and *John E. Runkle*, and by October 26th he had completed "*nineteen initiations*," of which the following is a list :

Joseph Jacobs, K. S.,	Samuel Phelps, P. of J.,
Daniel McCormack, P. of J.,	John Clough, P. of J.,
<i>Thomas Lownds</i> , K. H.,	Benjamin Ayerigg, P. of J.,
<i>Sampson Simson</i> , K. H.,	Stephen Scudder, P. of J.,
Isaac Moses, P. of J.,	Joel Hart, P. of J.,
<i>John E. Runkle</i> , K. H.,	<i>Mordecai Myers</i> , K. H.,
<i>Jeremiah Shotwell</i> , K. H.,	<i>Richard Riker</i> , K. H.,
Wm. T. Hunter, P. of J.,	Samuel Riker, P. of J.,
<i>Andrew Sitcher</i> , K. H.,	<i>Daniel Beach</i> , K. H.,
Wm. F. Stewart, P. of J.	

These brethren, being desirous of forming a Sublime Lodge and Council of Princes of Jerusalem, met in Convention, nominated their officers, (see list in the Diary,) and on the 6th of November, met together as a body, having been installed on the 3d by Abraham Jacobs, their "*founder*," when they were "taken under the protection of our Illustrious Brother *John G. Tardy*, K. H., Prince of the Royal Secret and Deputy Inspector General, accompanied with the Illustrious Brethren *John James Joseph Gourgas* and *Moses Levy Maduro Peixotto*, K. S., Prince of the Royal Secret, &c. Brother Tardy having produced his Warrant and other credentials, investigated our proceedings, sanctioned and approved of the same, and promised his protection, and every assistance in his power, whereupon he was pleased to place our Illustrious Brother Richard Riker, Thrice Equitable, in the Chair, delivered him the Constitution, and invested him with all the powers and prerogatives relating to the same, by an instrument under his hand

and seal, which was delivered in the presence of our Illustrious Brother, Moses Levy Maduro Peixotto, John James Joseph Gourgas and John Baptist Desdoity, K. H., and Prince of the Royal Secret."

These proceedings were published in the papers the next day, and a Committee appointed to apply for a Charter to the Supreme Council of Charleston, &c.

When these proceedings became known, the Sovereign Grand Consistory took the matter in hand. They deemed the whole transaction "*unmasonic and unconstitutional*." At a meeting of that body, a Committee was appointed, consisting of Mr. Cerneau and Mr. Mulligan, to request his attendance. They accordingly waited upon him, and tendered him the invitation.

He declined, and makes the following entry in his Diary :

"November 11th, 1808. This day Mr. Mulligan and a French gentleman called on me at the school about 11 o'clock, informed me their visit was a Committee from a Council of Princes of Jerusalem, to desire my attendance on them, as they were then sitting.

"I replied, 'I knew no such body of men but the one I had established, and in order to prevent any other such body from infringing on the Constitution, and the Ancient Landmarks, we had made ourselves public by advertizing in the public prints of this city, and would say nothing further on the subject.' They asked what reply they should return to their Council. I told them 'it was out of my power to wait on them.'"

We have been thus particular in the introduction of this part of the Diary, with the names of the nineteen brethren mentioned in the Register, the dates, &c., because these very men take a conspicuous place in the history, and it is proper that all who are interested should know, from whom and in what manner they derived their Masonic knowledge.

And further, to show that Abraham Jacobs, without any due authority from any regularly constituted body of Masons, and knowing at the same time, that there was already in existence in New York city, and in the full exercise of its Constitutional powers, a regular and proper body, where these said Sublime degrees were conferred, did, contrary to all Masonic law and usage, initiate under his own authority, nineteen brethren, and constitute them in a Lodge of Perfection, and Council of Princes of Jerusalem. The letter to Charleston, which he pre-

tends to give a copy of in his Diary, is a mere sham : there being no regularly organized Council there, but instead thereof, a few of his Jewish brethren, who styled themselves by that name. And the visit of John Gabriel Tardy, and John James Joseph Gourgas, together with Moses Levy Maduro Peixotto, does not mend the matter, inasmuch as Tardy was never—up to that period—a member of any regularly constituted body, but received his degrees and appointment of Deputy Inspector General, from one of the travelling gentry ; and Gourgas received his degrees from the notorious Emanuel De La Motta—all of whom we shall have occasion soon to speak of more particularly. None of these names were ever recorded as regular members in any proper body of Sublime Masons, up to the year 1813, and neither Tardy, Gourgas or Peixotto, ever were members of any Sublime body, except such a body as they have constituted themselves into, the head of which was Emanuel De La Motta, who was Grand Commander, Grand Secretary General, Grand Treasurer General, and all the rest of the offices put together. And all the credentials which J. J. J. Gourgas ever pretended to have, bore the signature of Emanuel De La Motta alone, the body of all the certificates being written by Gourgas himself.

Jacobs, in his Register, thus goes on :

“ In 1807, Pierre La Barbier Plessis, who was initiated in Philadelphia by Augustus Provost, and appointed by him, initiated and made by appointment, John Gabriel Tardy, Deputy Inspector General for the State of Pennsylvania. In November, 1808 (subsequently to the organization of the above mentioned Council of Princes of Jerusalem,) Abraham Jacobs was made a Prince of the Royal Secret by Tardy, and received from him a certificate over his own signature.”

From the above short history, it will be seen that Jacobs received all his degrees (Sublime) and powers, if he had any, from “ *individuals* ”—with one exception, Jews—who had no powers themselves, none of them coming from, or being members of, any regularly constituted body.

Further, that supposing his powers were correct and proper, he had no right whatever to exercise them, in the face of a regularly constituted authority, any more than an individual

Master of a Lodge, or Master Mason has the right of making any man or any set of men, Masons. In any case, a man, if made a Mason, must be so made *in a regular body, and properly constituted as such*. And the same rule applies to the Exalted degrees.

Again, It is evident that this matter must have been a *paying operation*. By the Diary we find that Jacobs conferred the degrees upon no less than sixty-four persons at different times, up to the year 1808. Subsequently, up to the year 1830, the writer knows of one assemblage, consisting of thirty persons, and it is generally known that Jacobs made it his business until a few years before his death, although after the year 1808 he was obliged to do it in secret, no record being made of his transactions.

We would remark here, that De La Motta, in his malignant and virulent attack upon the Sovereign Grand Consistory, made by him in 1813, claims, "*that there was already in existence in 1806, in New York, a Consistory of the Thirtieth, Thirty-first and Thirty-second degree.*" Now if this was true, why was Abraham Jacobs, who, according to his own Diary, had not received the appointment of Deputy Inspector General, permitted to exercise those functions? Why does Jacobs say in his Diary "*that the Sublime degrees were not practiced here?*" And why does he send on to Philadelphia for John Gabriel Tardy to come on to New York in order to constitute them into a Lodge of Perfection, and Council of Princes of Jerusalem? And why does Mr. Gourgas figure in De La Motta's list in 1806 as a Deputy Inspector General, when at that date he was not a Fellow Craft Mason? And John Gabriel Tardy, also, who did not receive his degrees and appointments from Pierre Le Barbier Plessis until over one year afterwards—viz., 1807? And why want a Warrant from Charleston if there was a De La Motta Consistory there?

The author was personally acquainted with Abraham Jacobs from the year 1825 to the day of his death. In 1825 he was in very poor circumstances, and for a year or two had been in the employ of Oliver M. Lownds, who was then Sheriff of the City and County of New York. He was a son of Thomas

Lownds, was Grand Secretary of the Grand Lodge, and a member of the Sovereign Grand Consistory. The father, Thomas Lownds, was also a member of both bodies. Jacobs was perfectly well acquainted with the existence of the Sovereign Grand Consistory, from its very commencement. He stood in fear of it after the trouble of 1809, and it was on the strength of a pledge given by him to the Messrs. Lownds and others, that he would no longer infringe upon the rights of the Sovereign Grand Consistory, that he was aided and assisted by brethren, and taken into the employ of Mr. Lownds. In the numerous instances in which he afterwards conferred those degrees, he made it a rule to go out of the city to do it. He always made it a condition, that the thing must be done at least 60 miles away, and if possible, out of the State of New York. The party of thirty before last mentioned, went to Trenton, New Jersey, to receive the degrees from him.

The history of Jacobs, taken from his own Diary and Register is given, in order to show the commencement and foundation of the difficulties, and the opposition through which the Sovereign Grand Consistory had to pass. The Sublime Council of Princes of Jerusalem was formed in November, 1808, and their Consistory was proclaimed March 7th, 1809. It at once, became a source of annoyance to the Sovereign Grand Consistory, and many spirited communications passed between the two bodies. It struggled for a while to build itself up, but finally went out of existence before the end of the year. Many of the members of that body became convinced of their irregularity, left it, and made application to be received into the bodies under the Sovereign Grand Consistory. Among the number was Thomas Lownds, Col. W. T. Hunter and others. They were received in a regular manner. The remaining brethren, with Richard Riker and one or two others at their head, applied *as a body*, but their request as such could not be complied with. The communications which had passed between the bodies, called into exercise all the bitter feelings, which deceived and disappointed men are apt to exercise on such occasions. They referred all their difficulties to the Charleston body, from which they claimed authority, although

none appears to have been granted, and the sequel will show how that body treated the matter.

We have just alluded to a Consistory, said by De La Motta, to have been in existence here in 1806. He declares in his pamphlet, given in the Appendix, from which we quote :

"In August, 1806, there were resident in New York, the following Illustrious brethren, lawful Sublime Princes of the Royal Secret, and Inspectors Thirty-second degree—viz., *John Gabriel Tardy, John Baptist Desdoity, John James Joseph Gourgas, Pierre Adrienne Dupeyrat, Lewis De Saulles*. They formed and established a Sovereign Grand Consistory of Sublime Princes of the Royal Secret, Thirtieth, Thirty-first and Thirty-second degree. On the 3d of November, 1808, the Grand Council of Princes of Jerusalem was lawfully opened in this city, by and in the presence of the Thrice Puissant and Most Illustrious Brethren, John Gabriel Tardy, John Baptist Desdoity, John James Joseph Gourgas, and Moses Levy Maduru Peixotto (Dupeyrat and De Saulles do not appear,) aided and assisted by nine '*Knights of the Sun*,' and nine '*Princes of Jerusalem*.' (How these Knights of the Sun and Princes of Jerusalem received these honors has been fully set forth.) See Jacobs Diary. On the 6th day of November, 1808, a Warrant of Constitution passed the Seal of the aforesaid Grand Council of Princes of Jerusalem, for the establishment in this city, for a Sublime Grand Lodge of Grand, Elect, Perfect and Sublime Masons, under the specific appellation of '*Aurora Grata*.' "

The reply to this quotation is found in the Report made to the Sovereign Grand Consistory, December 28th, 1813, as follows :

"As to the declaration of a *Sovereign Grand Consistory*, said to have been formed on the 6th of August, 1806, it is only necessary to remark, that those who have any knowledge of our degrees, of De La Motta, and of some of the persons he names, must allow that it is *utterly impossible* that those persons could have been what he (De La Motta) professes them to be. It is well known that that body never pretended to any power, previous to the notice of its formation on the 7th of March, 1809, long after the Sovereign Grand Consistory was established and its formation publicly announced. So well aware were the persons who composed that Consistory, of its defects, and of the regularity of this, that after many efforts to sustain it, and much expense, borne in no equitable proportion, by many who were deluded to enter into it, they suffered it to sink at once into inactivity and oblivion.

"Some individuals who had assisted in its irregular proceedings, convinced of their error, applied for, and received, the degrees depending on this Grand Consistory. Others, tenacious of their pride, but convinced of our correctness, applied for admission collectively, a proposition obviously inadmissible, which was at once rejected, and which could only have proceeded from persons, igno-

rant of our laws and institutions, or disposed to sanction the violation of the obligations they impose."

It is proper to explain here, the expression which states, "that it was *utterly impossible* that the before-named persons could be what De La Motta said they were in 1806." *John Gabriel Tardy*, as has been before stated, received his degrees and was appointed an Inspector, or rather, Deputy Inspector General, October 14th, 1807, by Pierre Le Barbier Plessis, at Philadelphia, where Tardy then resided. He received his degrees and appointment at the same time, which is more than a year subsequent to the date given—viz., August, 1806. So it is most certain that the assertion about Tardy residing in New York, and being then a Deputy Inspector General—viz., August, 1806, is simply a *bare-faced falsehood*. [See Doc. 40.]

From a certified copy of the minutes of Lodge L' Union Français, made for the author some years ago, it appears that *John James Joseph Gourgass* was initiated as an *Entered Apprentice Mason* in that Lodge, June 19th, 1806, passed the degree of Companion or *Fellow Craft* a few months afterwards, and made a Master Mason late in 1807. He withdrew from the Lodge in June, 1808, having been in it as a member (three days short of) two years. And, so far as known, this is all the connection that Gourgass had, at any time of his life, with a Blue Lodge. Now it is hardly possible that Gourgass should have been appointed a Deputy Inspector General, Thirtieth, Thirty-first and Thirty-second degree before he had been passed to the degree of a Fellow Craft. As it was in the former case, so in this, the assertion is simply a *bare-faced falsehood*. [See Doc. 40.] Gourgass having received that honor from De La Motta's own hands, and under his signature, two or three years after 1806.

The others mentioned, all received their degrees in a similar manner long after August, 1806. But to proceed with the history.

The disappearance of this body did not put an end to the trouble, for many now made their appearance as Deputy Inspectors General, who had received the degrees, either from Jacobs, or from the body which he constituted, and they, in their turn, commenced the assumption of power, which called

forth from the Sovereign Grand Consistory the following circular :

(See Document No. 16, *Appendix*.)

This decree was issued May 25th, 1812, and required all Prince Masons within the jurisdiction, to make themselves known to that body, and have their powers acknowledged and recorded, denying all communication with those men who had crept into the degrees by stealth, or who pretended to confer the Sublime degrees in an unlawful manner. A short time afterward, in 1813, the acknowledgement was received from the Supreme Council of France, which was published in the daily papers, an Annuary was also printed, containing the names of all the officers, members, and the different bodies organized under the Sovereign Grand Consistory, &c., which news and documents spread far and wide over the Masonic world. It was this news, and these documents, which reached De La Motta in Charleston, by the hands of his coadjutors here, stirred up all his ire, and brought him on to New York, for what purpose we shall presently see.

*Ragon*, Orthodox Maç., page 328, says :

"The news of the success of Mr. Cerneau reached Charleston, South Carolina, and the Jews there, apparently jealous of the profits he made by his initiations, determined to contend with him for the gains. To this effect they sent to New York, Emanuel De La Motta, a fit instrument for the work, who immediately after his arrival, elevated to the Thirty-third degree, John James Joseph Gourgass, Sampson Simson, Moses Levy Maduro Peixotto and Richard Riker, and went with them to Joseph Cerneau, in order to interrogate him on the origin of his powers. He refused to answer them or give them any satisfaction, and Emanuel says, that it appeared to the Masons who interrogated him, that he was a stranger to the Mysteries. After having made an ample harvest of dollars, and after having constituted on the 5th of August, 1813, a Supreme Council of Sovereign Grand Inspectors General, chiefly Jews of New York city, which had for its first Grand Commander, Daniel D. Tompkins, Vice President of the United States, Emanuel went on his way to propagate, in other parts of the Republic, the great mysteries which he claimed to possess, proclaiming himself to be the '*Illustrious Grand Treasurer General*,' and '*Grand and Sole Hierophant of the Order in the United States*.'"

De La Motta arrived in New York city in the month of May or June, 1813, and what took place on arriving will appear on reading his own record of the events. The pamphlet



is now out of print, and cannot be easily obtained. Extracts will be here given, but the pamphlet in full is added to the Appendix, No. 19.

He says :

“ In the early part of May, 5813, I arrived here, not on any speculation, office-hunting or Masonic errand, but in quest of health. Sometime in July, a certain Pamphlet or Tableau, signed, sealed and stamped, was placed in my hands, entitled, ‘ *List of the Grand Officers, Members, Honorary Members, &c., of the Supreme Council of Grand Inspectors General of the Thirty-third degree, regularly established according to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, held in the city of New York. Also the Grand Consistory of Supreme Chiefs of Exalted Masonry, and the constitutional bodies of its jurisdiction, Anno Lucis, 5813. New York: Printed by Hardcastle and Van Pelt, No. 86 Nassau Street, 1813.*’ On the very front of which I perceived the name of Mr. Joseph Cerneau, in the glaring character of ‘ *Most Potent Sovereign Grand Commander.*’ Convinced that he must either have been egregiously imposed upon, or, that he was imposing on some respectable characters in the community, from a number of names which I understood to be very respectable in the city, many of them dignified with titles which that degree does not recognize, I was led to make some inquiry respecting this Mr. Joseph Cerneau, and his pretensions to certain titles ; when I received the following information from well informed gentlemen :

“ *First*, That this Mr. Cerneau had first made his appearance in Longworth’s Directory for the year 1809, as G. I. G. P. S. G. C., (meaning I suppose) Grand Inspector General, Potent Sovereign Grand Commander (of his) Most Potent Sovereign Council of Sublime Princes of the Royal Secret, Supreme Chief of High Masonry, &c.

“ *Second*, By an advertisement in the newspapers, 5th of September, 1811, his new created body is styled, the Grand Consistory of P. P. of Supreme Chiefs of Exalted Masonry.

“ *Third*, In another advertisement, communicated through the vehicle of a newspaper, 1st of February, 1812, he caused his said Association to appear under the new and improved title of ‘ *Grand Consistory of the United States of America, their Territories and Dependencies, of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom, held at New York.*’ ”

After reciting some of Cerneau’s impostures, under the fourth, fifth and sixth heads, he goes on to say :

“ Maturely considering, and ‘ CALMLY PERPENDING,’ all the facts connected with the procedure of such detestable Masonic infractions, and from the above stated circumstances, and a full conviction that Mr. Cerneau was only a pre-

tender to a degree that he was not in possession of, and was assuming a title to which he had no claim—it became my ABSOLUTE DUTY, as a lawful Sovereign Grand Inspector General of the Thirty-third degree, to detect and denounce any imposition practiced on the Masonic world, by any individual. But being unfurnished with any Masonic documents, I wrote on to the Council in Charleston, inclosing them one of Mr. Cerneau's celebrated Tableaux, requesting they would send me a copy of my Diploma, the original being deposited among papers which my family could not conveniently obtain. Having received their answer and a Diploma, with strong injunctions to prosecute, and expose to view, the unexampled conduct of Mr. Cerneau; on the 14th of September, 1813, I took with me four respectable brethren of the city—two of them native citizens and two foreigners, well versed in the French and English languages, who were witnesses to the conversation which took place between Mr. Joseph Cerneau and myself, to which I beg leave to refer the reader as follows:

“Conversation with Mr. Joseph Cerneau, transcribed from the original—

“Let it be known and remembered, that at the Grand East of New York, on the 19th day of the 6th month, called Elul, A. M., 5573; of the Restoration, 2343; and of the Christian Era, the 14th day of September, 1813.

“I, the undersigned, Emanuel De La Motta, Kadosch, Sublime Prince of the Royal Secret, Sovereign Grand Inspector General of the Thirty-third degree, Illustrious Treasurer General of the Holy Empire in the United States of America, &c., &c., being, at my own request, accompanied by the Thrice Pleasant Brethren Moses Levy Maduro Peixotto, John James Joseph Gourgas, K. H., S. P. R. S., Deputies Inspectors General; Richard Riker and Sampson Simson, S. P. R. S., do hereby declare, that I waited on Mr. Joseph Cerneau at No. 118 William Street, that I inquired of him if he was a Mr. Joseph Cerneau, Past Master, Most Potent Sovereign Grand Commander, designated as such in this Pamphlet or Tableau, entitled, ‘List of the Grand Officers, Members, Honorary Members, &c., of the Supreme Council of Grand Inspectors General of the Thirty-third degree regularly established according to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, held in the city of New York. Also of the Grand Consistory of Supreme Chiefs of Exalted Masoory, and the constituted bodies of its jurisdiction, Anno Lucis, 5813. New York: Printed by Hardcastle and Van Pelt, No. 86 Nassau Street, 1813.’ To which he replied in the ‘affirmative.’ I then announced myself in my *Official Capacity*, showing him, at the same time, my credentials, stating that I called as a friend and as a gentleman, to ascertain whence he derived his powers in establishing a Grand Council of the Thirty-third degree in this city, and from whom he had received that degree, requesting, at the same time, a sight of his Patent and other papers relating thereto.

“His answer was, ‘He could not comply with my request; that I, EMANUEL DE LA MOTTA, must apply to the Grand Council of the Thirty-third degree in this city, of which Mr. Cerneau called himself the head; that he had made a

promise to his aforesaid Grand Council, to answer no questions on that subject, but referred me to that body for an answer, although he had no doubt of Mr. De La Motta being the character whom he represented himself to be, and therefore acknowledged him in his official capacity.' My reply was, 'That I, Emanuel De La Motta, could not acknowledge any body of Masons unless I was satisfied they were legally constituted.'

"Upon his refusing to admit me to a sight of his credentials, applying to him as a gentleman and a friend, *I then demanded them of him in my official capacity, as an object of right*; and that I should not leave the city of New York, until I had made a thorough investigation of the business, which I felt myself compelled to do by his refusal, more especially as I was particularly requested by the Supreme Council of the Thirty-third at Charleston, South Carolina, to investigate his proceedings, and those of what he called his Grand Council of the Thirty-third at *this city of New York*, he still persisting to refer me to his Grand Council. I then informed him I should leave the city on Monday in the ensuing week: that, in the meantime, he might reflect on the subject, and gave him my address and place of residence.

"Given under my hand and Seal, at the GRAND EAST of New York, under the above specified date. Signed on the original,



E. DE LA MOTTA,

K. H., S. P. R. S.,



Sovereign Grand Inspector General of the Thirty-third degree, and Illustrious Treasurer General of the Holy Empire in the United States of America.

Attested by *Richard Riker, Sampson Simson*, K. H., S. P. R. S., and *Moses Levy Maduro Peizotto* and *J. J. J. Gourgas*, K. H., S. P. R. S., Deputy Inspectors General.

*Extract Continued.*

"Be it known and herewith recorded, that when, on the 14th day of September, instant, 1813, I, the undersigned, Emanuel De La Motta, &c., &c., accompanied, at my own request, as before specified, called on Mr. Joseph Cerneau at No. 118 William Street, the two following circumstances took place which I think it highly important to specify particularly, that they may be remembered and serve hereafter, as occasion may require:

"*First*, That in the presence of the aforesaid Most Illustrious and Puissant Brethren, I did ascertain the positive fact, that the said Joseph Cerneau was not of the Thirty-third degree, nor did he even appear to have or possess any knowledge of that degree whatever, or of a certain finger-ring which was shown to him, with which he went to the window and returned without comment or ceremony, but not until he had taken care to examine it with a great deal of attention.

"Second, That during the conversation I had with him respecting what he called his Grand Council of the Thirty-third degree, he, the said Joseph Cernean mentioned positively, that *he had been recognized by France*. In testimony whereof, I, the undersigned, &c., &c., herewith attach my name, at the Grand East of New York, on the 26th day of the 6th month, called Elul, A. M., 5573 ; of the Restoration, 2343 ; and of the Christian Era, the 21st day of September, 1813. Signed on the original,

{ SEAL. }

E. DE LA MOTTA,  
K. H., S. P. R. S.,

{ STAMP. }

Sovereign Grand Inspector General of the Thirty-third degree, and Illustrious Treasurer General of the Holy Empire in the United States of America, &c.

*Attest.* Richard Riker, K. H., S. P. R. S. ; Sampson Simson, K. H., S. P. R. S. ; M. L. M. Peixotto, K. H., S. P. R. S., Deputy Inspector General ; J. J. J. Gourgas, K. H., S. P. R. S., Deputy Inspector General.

The next day—viz., September 15th, 1813, De La Motta waited on the Hon. Dewitt Clinton. The following conversation is transcribed :

"Be it known and remembered, that at the Grand East of New York, on the 20th day of the 6th month, called Elul, A. M., 5573 ; of the Restoration, 2343 ; and of the Christian Era, the 15th day of September, 1813. I, the undersigned, *Emanuel De La Motta*, K. H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-third degree, Illustrious Treasurer General of the Holy Empire in the United States of America, &c., &c., do hereby declare, that having called on Illustrious Brother Sampson Simson, K. H., S. P. R. S., to accompany me to Mr. Dewitt Clinton, we therefore waited on him and communicated, that the respect which I entertained of him as a gentleman and as Grand Master for the State of New York had induced me to deviate from the line of my duty as an Inspector General, at the same time presenting him my credentials, on reading which he appeared to be satisfied as to my official character, and on presenting him with a certain Pamphlet or Tableau entitled, 'List of the Grand Officers, Members, Honorary Members, &c., of the Supreme Council of Grand Inspectors General of the Thirty-third degree, regularly established according to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, held in the city of New York. Also of the Grand Consistory of Supreme Chiefs of Exalted Masonry, and the constituted bodies of its jurisdiction, Anno Lucis, 5813. New York : Printed by Hardcastle and Van Pelt, No. 86 Nassau Street, 1813.' He declared that it was a collusion, and acknowledged he had signed the said Pamphlet, together with others, at the special request of Mr.

Thomas Lownds, who had brought them to him for that special purpose. I asked him if he had seen Mr. Cerneau's Patent, and from whom he had received the Thirty-third degree, and had derived his powers for establishing a Grand Council of the Thirty-third. Mr. Clinton replied that he had never seen any of his Patents or papers relating thereto, but had depended on the gentlemen that called on him—to wit—Messrs. Martin Hoffman and John W. Mulligan, and at their particular request, had some degrees communicated to him by this Mr. Cerneau, and observed, he *conceived it rather a distinction as Grand Master of the State*. On my asking if Mr. Cerneau had conferred the Thirty-third degree on him, Mr. Clinton replied, it was impossible for him to say, as he did not recollect, and had as little knowledge of it as his child: on which I, EMANUEL DE LA MOTTA, informed Mr. Clinton, that I should be compelled to publish Mr. Cerneau as an IMPOSTOR, as I was convinced he had not the powers he had assumed, but through *delicacy* and respect for him, (Mr. Clinton) that I would not take any steps against Joseph Cerneau till he had first seen him on the subject; when Mr. Clinton requested me to suspend any proceedings against the said Cerneau until he had seen some gentlemen on the subject. He then inquired my place of residence, and on being informed, replied, I should hear from him. Given under my hand and Seal, at the Grand East of New York, under the above specified date.



E. DE LA MOTTA,  
K. H., S. P. R. S.,



Signed on the original,

*Witness,*

SAMPSON SIMSON,

K. H., S. P. R. S.

Sovereign Grand Inspector General of  
the Thirty-third degree, and Illustrious  
Treasurer General of the Holy Em-  
pire, in the United States of America,  
&c., &c.

We have here given a statement in the words of De La Motta himself, in order to avoid the imputation of partial dealing. But it must not be supposed that we believe all that De La Motta has set down. On the contrary, we know that much of it is *false*, and shall give the evidence on which that knowledge is based. To begin—

Mr. De La Motta would lead his reader to believe, that he knew nothing about Mr. Cerneau and his Grand Society until he came on to New York in 1813, when he learned the fact by the exhibition of Tableaux, &c. But it is certainly a fact which cannot be disproved, that the Grand Consistory forwarded to the Supreme Council of Charleston, of which De La Motta professed to be a member, on two different occasions, long be-

fore the year 1813, copies of Patents, Warrants, Tableaux, &c., giving them full notice of formation, list of Officers, Members, &c. They received these documents on both occasions, and De La Motta knew it to be so, for he was there at the time named. That body never took any notice of the communications sent. Read a portion of the Report of the Grand Consistory on this point. They say :

“ Having heard that a Council had existed at Charleston, South Carolina, which might yet be in activity, a circular, with copies of the Patent or Warrant, and a list of the members was also transmitted thither, and *delivered to the person* whose name appears as Grand Commander, (John Mitchell) to the act approving De La Motta's denunciation. No answer being received, another was despatched, but with no better success. Your Committee here will just remark, that if the Council at Charleston was a regular body, and deemed us usurpers, it was their duty to take instant and effectual measures to arrest our progress. If we were regular, Masonic courtesy, as well as their obligation, required them to acknowledge us without delay. They have done neither.

“ This profound silence and neglect was, of itself, sufficient to satisfy the Grand Consistory, that the body at Charleston, if it ever had a lawful existence, was extinct.”

Emanuel, in his replication, when noticing this portion of the report, undertakes to give directions as it regards the course of conduct Cerneau should have pursued. He does not directly notice the fact, but at the close, under the simile of a Master Mason doing certain illegal acts, &c, he says, comparing the Master Mason with Cerneau :

“ We must be recognized or acknowledged. It is requisite we send copies of what we shall deem sufficient of our proceedings, &c. The Grand body (Supreme Council of Charleston) under whose jurisdiction he (Cerneau) is placed, discovering the absurdity of their whole business, &c., *for the present, and for good reasons, takes no notice of it.*”

So then, they did receive the copies of the Patent or Warrant, with list of members, &c., “ *but for the present, and for good reasons, take no particular notice of it.*” He goes on to say :

“ This emboldens this worthy Mason and his coadjutors to *progress*: some time after, he and his party declare that very Grand Body, under whose jurisdiction he is situated, as being *extinct*, (meaning the Charleston Council,) and all its further acts as insignificant and invalid. And why? Because he and

his advocates conceive themselves respectable, and sufficiently strong to make such a declaration, and because they were not at the time *honored with an answer.*"

See Replication in the Appendix.

How does this statement of De La Motta agree with the account he gives of his ignorance until he came on to New York in quest of health, &c. The simple truth appears to be that he, De La Motta, was very well informed of the proceedings of the Grand Consistory in New York long before he left Charleston ; that this business was the sole object of his journey ; and that the account which Ragon has given of De La Motta and his movements is correct.

His pretended ignorance of Cerneau—all that he says about Cerneau's name first appearing in "*Longworth's Directory*" in the year 1809 may be true, but this is a very different thing from his "*actual residence*" in this city. There was, at that time, a large number of people residing in the city, whose names were not in Longworth's Directory. Besides, *Abraham Jacobs* did reside in the city at that time, and several years before that time. He was in correspondence with De La Motta constantly, had informed him of his proceedings in establishing a Lodge of Perfection in November, 1808, and the proceedings had by Mr. Mulligan and the "*French gentleman*" (Cerneau) November 11th, 1808. (See Jacobs Diary.) De La Motta knew that Cerneau was a resident of New York city as early as 1806, and had established the Rose Croix Chapter "*Triple Amitié*," which afterwards became "*Triple Alliance*," of which he gives a partial account.

In the conversation had with Cerneau, in the presence of his witnesses, there does not appear to be anything extraordinary, or that would naturally lead to the inference which De La Motta claims. It would seem, from a careful examination of the relation which De La Motta has given, that after a great deal of blustering, De La Motta asked of him, from whom he had received the Thirty-third degree ; also to look at his Patent, and requested information concerning his powers in establishing a Grand Council of the Thirty-third degree in New York City. Cerneau replied, that he could not answer

his questions, inasmuch as he had given a pledge to the Supreme Council, that he would answer no questions on that subject, but referred De La Motta to the Council for an answer, in accordance with said pledge. Whereupon De La Motta becomes the "*bully*," and *demand*s both the documents and the answers from Cerneau, accompanying the same with intimidating threats, &c.

Now, we feel convinced in our own minds, that Cerneau acted justly in this encounter, and precisely as we would have acted if we had occupied the position of Cerneau. The least that can be said of it is, that on De La Motta's part, it was a very impudent and arrogant act, and one, that under ordinary circumstances, would have entitled him to a forcible ejection from the premises. And the polite forbearance on Cerneau's part entitles him to all praise. Yet, because Cerneau thus acted, De La Motta would lead others to suppose that Cerneau had no authority whatever, or any documents to exhibit. The true state of the case, however, when known, appears to be quite the reverse of De La Motta's conclusions. We have just proved, even by his own statements, that he had seen and perused these very documents in Charleston, some years before 1813, in which year he visited New York. Read a portion of the Report of the Committee of the Grand Consistory on this conversation. They say :

"Before your Committee dismiss this disgusting mass of absurdity and wickedness, which certainly discovers no characteristic of the Christian morality of our Order, they beg leave to draw the attention of the Consistory to the insinuation contained in the words "having received no satisfaction, &c.," which leave it to be inferred that our Sovereign Grand Commander was *bound* to give such satisfaction. De La Motta has not pretended to allege that any regular application (which ought to have preceded an accusation for neglect or refusal,) was made to Brother Cerneau. But the multiplied abuses existing in this country, by means of persons falsely pretending to possess the Exalted degrees, early attracted the notice of the Grand Consistory, and, connected with various insidious attempts to take advantage of the deficiency of our Sovereign Grand Commander in the English language, and of the unsuspecting confidence of his character, produced a determination to have all applications referred to the Grand Consistory. Of this De La Motta was apprised. *He was told, if he wished to inspect our documents, he should, by applying to the Grand Consistory, have all the satisfaction he required, provided he*



*proved his right to it.* Had he pursued this course, his conduct would have been conformable to that of a person clothed with lawful powers. This refusal indicates, that he was not willing to examine too closely into our powers, nor to submit his claims to that investigation which the Consistory might deem it their duty to make."

Here the reasons are fully given for insisting upon the pledge given by Cerneau to the Grand Consistory, and when it is known that De La Motta was waited upon, and assured that "if he would apply to the Grand Consistory, he should have all the satisfaction he required, provided he could prove that he was entitled to it"—it will place the whole matter in quite another form than that which De La Motta has given it.

Again, The supplement to the conversation added in the second document, contains two assertions, as follows :

*First*, That he, De La Motta, did ascertain the *positive fact*, that the said Joseph Cerneau was not of the Thirty-third degree, nor did he even appear to possess any knowledge of it whatever, and

*Second*, That he, Cerneau, mentioned positively that the Grand Consistory had been recognized by the Supreme Council of France.

In the first assertion, De La Motta decidedly went too far. Perhaps it would have been more proper for him to have said, that Cerneau did not do or say, any thing which would *prove* to him that he was in possession of the Thirty-third degree. Whether Cerneau chose to make himself known to De La Motta or not, is a matter of very little consequence. It is certain that he did not make himself known. Nor was he bound in any way to act any differently. But when he says that *because* Cerneau did not make himself known, *therefore* he ascertained the positive fact, that he had not the degree, nor did he know any thing about it, he was clearly guilty of a wilful falsehood. This will be proved by making known the standing fact, that all who have been exalted to that degree by Cerneau or his "aiders or abettors," from the year 1807 up to the present time, 1862, have been received and acknowledged as such, whether it be in Europe, the West India Islands, Brazil or South America. The Marquis De Lafayette, Count St. Laurent, Seth Driggs, John W. Mulligan, Joel R.

Poinsett, Joseph Gouin, Leblanc De Marçonnay, and a great number of others, whose names could be mentioned, have all been received fraternally, and honored in that capacity. This, to our minds, is clear and conclusive proof, that Cerneau did really and truly have the Thirty-third degree.

In the second assertion—viz., that the Grand Consistory had been acknowledged by the Supreme Council of France, Cerneau told De La Motta the simple truth. So there is no more to be said about that, except that if the reader will take the trouble to turn to the Appendix, Document No. 12, he will find the acknowledgement recorded in the Acts of the Supreme Council of France.

The conversation with Hon. Dewitt Clinton, after the interview with Cerneau, has been used freely by these gentlemen to prove that Mr. Clinton knew nothing about the degrees; and that after having received them from Cerneau, he *changed his mind*, and would have nothing to do with them. But this is another falsehood. If Mr. Clinton was of the opinion which they state, he had ample opportunity to make it known. It is interesting then for us to know, at this late day, what course Mr. Clinton pursued in the premises. One thing is certain, he did not leave or forsake the Order. On the contrary, he became devotedly attached to it, was a very active member, and continued in its service up to the day of his death, (February, 1828,) a period of fifteen years after this conversation. One of the last acts of his life, was the signing of a Patent of the Thirty-third for a brother, which happened four days before his death.

So much for De La Motta's own version of his visit to New York, and what happened to him there. We will now proceed with the remainder of De La Motta's work. Disappointed and chagrined at his reception by those, whom he expected to trample under his feet—wounded to the "*quick*" because his powers were called in question, he at once, penned an edict over his own signature, as K. H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-third degree, and Illustrious Treasurer General of the Holy Empire in the United States of America, &c., &c., expelling Joseph Cerneau and his

“abettors and followers” from every Masonic asylum on the surface of the two hemispheres. (Appendix, Document 17.)

It is, perhaps, unnecessary to say, that the appearance of this edict excited some surprise, inasmuch as besides Joseph Cerneau, Hon. Dewitt Clinton, John W. Mulligan, Martin Hoffman, Cadwallader D. Colden, Elias Hicks and Elisha W. King, all active Officers of the Grand Lodge of the State of New York, there were a very large number of brethren, active members of the fraternity, among whom were some of the most wealthy and respectable merchants of the city.

This, it will be conceded, was a considerable exploit on the part of De La Motta. When the question was asked, Who is this royal personage? the reply made the surprise amount to astonishment. For it was ascertained that De La Motta, was an Israelite, a native of St. Croix, that in his wanderings about the earth, he had at last settled down in Charleston, where he had met with some of his brethren, who conferred upon him, as the legitimate successors of Stephen Morin, the Sublime degrees, and finally in the month of February, 1802, John Mitchell and Frederick Dalcho together, made him a Sovereign Grand Inspector General of the Thirty-third degree, and Illustrious Treasurer General of the Holy Empire in the United States of America, &c., &c.

This appointment and high sounding title completely turned his brain, and he began then to conceive the idea that he was the Grand Hierophant of all Masonic bodies in the world. Perhaps he was excusable in some degree for these notions which he entertained. The Secret Constitutions, on which the order was based, gave him these powers as a Sovereign Grand Inspector General, and without stopping to examine who made those Constitutions, or from whence they came, he received all the doctrines which they promulgated, and acted in accordance with them.

He did not stop to inquire, who made John Mitchell a Sovereign Grand Inspector General, or where he obtained his powers. Although John Mitchell and Frederick Dalcho had declared the Council an established body, he forgot to inquire whether any other Masonic body in the world, out of South

Carolina, had acknowledged it as such. If he had made this inquiry he would have been the wiser for it. But the honors which had been heaped upon him, made him delirious with joy. In this state of self-contentment he might have continued, had not the arrival of documents from New York disturbed him. He felt that he could never submit, and having made all necessary preparations, he came on at once to that city to "*stop, crush and publish* all such characters."

We again refer to the Report of the Committee, to show the opinion which they entertained of this famous document. They say :

"Had it been only communicated to those who, regularly clothed with the Exalted degrees, were furnished with the means to detect its absurdity, the dignity of the Grand Consistory would have been properly vindicated, in consigning it without notice to merited contempt. But the means which have been used to disseminate it, will not permit the Grand Consistory to be passive, nor to withhold from the Masonic world the proof that it is but a malicious calumny, in every respect anti-Masonic, and published with no other view than the gratification of private malice.

"To this effect your Committee submit their reflections on this extraordinary proceeding, on the degrees and powers arrogated by E. De La Motta, a native of St. Croix, in the West Indies, and on the authority of his two chiefs, pretending to act in the name of a Supreme Council at Charleston.

"From these it will appear to what extent De La Motta has relied on the want of information, and on the credulity of those to whom his missive has been sent.

"It purports to be the act of an individual, in virtue of his own powers; yet affecting to proceed at the special request of a collective body to which he belongs, and must be either his act or theirs. If his own, in virtue of exclusive authority in him, there could be no necessity, or even propriety, in using the name of the body. If its previous sanction were requisite, why is not that act promulgated with the regular attestations in support of its authenticity? Wherever a derivative authority is claimed, it can never be allowed unless accompanied by a constituent act in its perfect form. But an approbatory decree is subjoined—of whom? Of the body? No. Two other representatives, without credentials, start up to approve, in the name of a Council, the proceedings of De La Motta; and so barren is it of members, that it cannot supply a Chancellor or Secretary, or Keeper of the Seals, to attest an important document, directed to all the Masonic bodies of the universe. The reason must be obvious. It appears from the very instruments, no such Council ever made such request. No such Council in fact exists."

(Appendix, Document No. 18.)

This decree of expulsion promulgated in December, 1813, was received by the Grand Consistory, and replied to during the same month, as the Report of the Committee will show, but owing to some delay on De La Motta's part, arising from dissatisfaction among the members of his Council, it was not sent forth officially until February, 1814, at which time it was not sent forth by the Council there, as an official decree, but as an individual affair by De La Motta over his own signature, approved of by the other members. We have before remarked that it was circulated extensively, but met with a very cold reception from every Masonic body in the land. Not a single body gave it even a passing notice, so thorough was the contempt entertained by them all, for De La Motta and the Council which he pretended to represent. In fact, that body, if such it could be called, had dwindled down to five members, and shortly after "fell asleep." It was not roused again until four or five years afterwards, from causes which we shall notice in their proper place.

This "*memorable document*," with the "*Reply by the Grand Consistory*," added to which is "*De La Motta's Replication*" (a rare document, occupying nearly fifty pages,) published about one year afterwards, we have given in full in the Appendix. We have also added such notes as seemed to be required, in order to correct "positive mistakes," and as they are copious, we shall not repeat them here, but refer the reader to them in the Appendix, and recommend a careful perusal. (See Document No. 19.)

There are two or three points in De La Motta's communications which, although they have been mentioned before, we would *repeat* for the benefit of the reader—

*First*, The fact, that the Charleston body, De La Motta being its representative, did not lay any claim up to this time, 1814, to the degrees of "*Knight of St. Andrew*" and "*Grand Inquisitor Judge Commander*," in number the twenty-ninth and thirty-first of the system, and in all places in his communications, where he speaks of the Consistory, he mentions it as the Consistory of the Thirtieth, Thirty-first and Thirty-second degree. By referring to the Schedule of the Charleston Council,

it will there be seen that they have made three degrees out of the Prince of the Royal Secret—viz., the Thirtieth, Thirty-first and Thirty-second, making no mention whatever of the two degrees above referred to. It is therefore clear, that they had no knowledge of them at that time. They also continued the Kadosch as the Twenty-ninth.

The Secret Institutes and Constitution, upon which they claim that their new rite is founded, demands, in so many words, that the Knight of St. Andrew shall be the Twenty-ninth, Kadosch the Thirtieth, and Sovereign Judge Commander the Thirty-first, in the system, and the law regarding them cannot be changed. This will, perhaps, prove to some at least, that the Charleston people did not at this time even, 1814, possess the Secret Constitutions. Or, if they did, they either could not read them, or else they paid but little attention to them.

*Second*, According to their own statements, Cerneau established, first the "*Rite of Perfection*," and so published to the world. Again, in 1809, the published name of the Rite in the New York Directory was "*The Sovereign Grand Council of Sublime Princes of the Royal Secret*." Again, on the 5th of September, 1811, advertized in the daily papers as "*The Sovereign Grand Council for the United States of America, of Supreme Chiefs of Exalted Masonry*." Again, February 1st, 1812. "*The Sovereign Grand Consistory of the United States of America, their Territories and Dependencies, of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom*." And last, in the spring of 1813, after the recognition and other documents had been received from the Supreme Council of France, the Tableau was published by Cerneau, of which De La Motta so loudly complains. In that Tableau the name of "*Supreme Council of Grand Inspectors General, Thirty-third degree*" is first borne. But at the same time, it is declared officially, as has been before stated, that the Grand Consistory is vested with the sole power of administration and legislation, including that of granting Constitutions, &c.; and that the Thirty-third degree is a dignity, conferred as the reward of merit, and is not invested with any arbitrary or irresponsible

power whatever. By an examination of all the documents issued by the Council, whether Tableaux, Decrees, Patents, Warrants, &c., it will be found that the name of "*The Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom*" was continued up to the end of the time—viz., 1827. A large number are given in the Appendix, to which the reader is referred.

*Third*, It is frequently repeated, and reference made to it by De La Motta, that a Grand Consistory of Sublime Princes of the Royal Secret, Thirtieth, Thirty-first and Thirty-second degree, was established by their party in New York city in 1806, at the same time giving the names of those persons whom they claim to have composed it. This assertion has been fully proved to be false, and the reasons given why it should thus be denied.

*Fourth*, They claim to be the only lawful body of the kind in the United States of America, and also, that they were recognized and acknowledged, all over the world. It will be recollected that the rite, as they say, was entirely a new one in 1802. They then assumed the name of "*The Ancient and Accepted Scottish Rite in thirty-three degrees.*" Thus, then, there were no other bodies of the kind in existence. Between 1802 and 1813, a period of eleven years, it would scarcely spread so rapidly as to cover "the whole world." The Supreme Council of France was established by De Grasse in 1804; the Supreme Council at Milan in 1805; and the Supreme Council at Naples in 1809. Besides these bodies, there were no more of the kind—(of course we do not now speak of the Grand Orient of France and her Supreme Council and Dependencies, that is another matter.) As it regards the Supreme Council which they claim at St. Domingo, according to the Report to the Grand Orient, as well as many French authors, that body was a mere myth—it never had an existence, except in the imagination. Therefore, with the exception of the above bodies, there was no organization or system, like it in the whole world. How then could it be recognized over the whole world? It never was recognized, even by the Supreme Council of France, until the month of December, 1813. All other

bodies were antagonistic to it, especially so when the York Rite was the established system ; and even in France, where all systems are tolerated, treated with the most marked neglect. Would it not be well to inquire where all those "*Masonic Asylums*" were situated, or to be found, over the habitable globe, from which De La Motta expelled Cerneau with his abettors and followers ? And in what direction De La Motta would go, in order to carry out his often-repeated threat—viz., that he would pursue poor Cerneau, with his abettors and followers, wherever a Masonic body was established over the earth ? He was not recognized any where, except in South Carolina ; his friends were few, even there, and at any point out of that State, his power of inflicting injury was small, as the result of his defamatory and libellous documents have clearly proved.

We will again proceed with the history. This controversy, which had been commenced by De La Motta, was kept up by him for many years afterwards, as the sequel will show, both in the city of New York, and also in Charleston, South Carolina, by means of circulars, and through the public papers. Failing altogether in consummating the purpose which brought him from Charleston to New York, he, in the month of January, 1815, established a rival Supreme Council in the city of New York, thus dividing the jurisdiction. Hitherto the Charleston body had claimed jurisdiction over the United States—now it was to be a Northern and Southern jurisdiction. The article in the Secret Constitution concerning the jurisdiction of Supreme Councils, declared, that there should be but one Council for each nation. But when this difficulty presented itself, it was necessary to accommodate the Constitution to their acts, and so they altered it. De La Motta formed his new Council as follows :

Daniel D. Tompkins, Vice-President of the United States,  
 Most Potent Sovereign Grand Commander,  
 Sampson Simson, Lieutenant Grand Commander,  
 John Gabriel Tardy,  
 John James Joseph Gourgas,  
 Moses Levy Maduro Peixotto,      Richard Riker.



Other authors have made Richard Riker, Lieutenant Grand Commander instead of Simson, and established the Council on the 5th of August, 1813. They state that De La Motta made these gentlemen Thirty-thirds, that he might take them with him as *witnesses* to the intended conversations with Cerneau. And further, these very men whom he took with him on the 14th day of September, 1813, have testified that Cerneau knew nothing about the Thirty-third degree, &c. Now, how is it possible that they could have testified in this way, if they had not received the degree themselves, thus being made capable judges? Ragon's statement—viz., August 5th, 1813, on this account, appears to be the most reliable. The first statement comes from Brother Pike. Ragon also gives the Council a larger number of members than that of Pike. It is, however, a matter of very little consequence, as the Council existed but a very short time. It died a natural death.

The following were some of the reasons which brought this body to an end. De La Motta, in his Replication, set up the claim that the Supreme Council exercised jurisdiction over the Symbolic degrees, notwithstanding the existence of Grand Lodges, &c. He says :

“Although Sublime Masons have not, in this country, initiated into the Blue or Symbolic degrees, yet their Councils possess the indefensible right of granting Warrants for that purpose. It is common on the continent of Europe, and may be the case here, should circumstances render the exercise of that power necessary. The legality of this “right” is derived from the highest Masonic authority in the world (however ready Mr. Cerneau and his gentlemen have been, to relinquish it at once and in toto, which is another strong corroborative proof of their irregularity, or else they could never lawfully, alienate their rights as Sublime Masons,) as can be perfectly demonstrated to the satisfaction of every Masonic, Judicial or Legislative body.

“Throughout the continent of Europe, England, Ireland and the West Indies, every Sublime Mason is recognized as a *lawful Past Master*. In England, and many of the States of America, the Grand Officers must be Royal Arch Masons. In Dublin the Grand Master must be a Prince of Jerusalem. The Sovereign Grand Inspectors General of the Thirty-third degree have not, as yet, insisted on it in this country, merely because these degrees are here but little known, and less understood. Also, because they wished to have no interference with the Symbolic degrees. But they are at the same time fully convinced, that the Sublime Masors are as lawfully made Past Masters, under as

regular and authentic Warrants and Constitutions, as His Royal Highness, the Prince Regent, who is Grand Master of England,"

This doctrine, proclaimed by the founder of the Council, was being acted upon by this new body, and called forth all the energies of the Grand Lodge of the State of New York to suppress it. The Sovereign Grand Consistory of Cerneau had already renounced their right over the Symbolic or Blue degrees, and the Grand Lodge of the State was in harmony with that body. And the very decided measures which those two bodies made use of, towards the De La Motta Council, completely overturned it, as far as initiations of city members were concerned, although it kept up a nominal existence for a time, by the initiation of strangers. This at last ceased, and the body was brought to an end.

Ragon gives the following account :

"The news of Cerneau's success reached Charleston, South Carolina, and apparently jealous of the profits he made by his initiations, the Jews of the De La Motta Council of Charleston, determined to contend with him for the gains. To this effect, they sent to New York, Emanuel De La Motta, who, *immediately after his arrival*, elevated to the Thirty-third degree, several brothers, and went with them to Joseph Cerneau, in order to interrogate him on the origin of his powers. He refuses to answer them, or give them any satisfaction, and it appeared to the *Masons who interrogated him* (so says Emanuel,) that he was a stranger to the mysteries. After having made an ample harvest of dollars, and after having constituted on the 5th of August, 1813, a Supreme Council of Sovereign Grand Inspectors General, chiefly Jews in New York city, which had for its first Grand Commander, Daniel D. Tompkins, Vice-President of the United States; Emanuel went on his way to propagate in other parts of the republic, the great mysteries which he claimed to possess, proclaiming himself to be the ILLUSTRIOUS GRAND TREASURER, and Grand and Sole Hierophant of the Order in the United States.

"The Jews who had been initiated by De La Motta, for the purpose of founding and establishing a new Supreme Council in New York city, were also traffickers in Masonry, more adroit and less selfish than Mr. Cerneau. Among them were some honorable and honest persons, not Jews, whose names served that body as a recommendation and a *cloak*, and under the shelter of these names, they reserved for their own profit, all the receptions, diplomas, Patents, and other monies received by that body, and the amount was by no means small. And in order to avoid rendering an account of the same, they convoked their Supreme Council but very seldom, only when they could not avoid it, and very irregularly. And at such meetings of their Council—few

and far between—instead of rendering accounts, explanations, &c., they managed always to have receptions, initiations, &c., and designedly prolonged the ceremonies, addresses, &c., that the whole session should be occupied in ceremonies, and no time or opportunity be given for transacting the more important business of the Council, its money matters, &c.

They published, at different times, edicts against Cerneau, accusing him of abusing the confidence of Masons, by conferring a false Scottish Rite. They also charged Cerneau with peculation, while in their own body, they were pocketing the money as fast as it came in, and deceiving the honest and honorable members of their own body, whom they were leading by the nose. The last manifesto which they published was in 1817, which led to a rupture in their own body, and the honest members kicked the Jews out. But the sequel showed, that the Jews who were kicked out, were the main spring, and very support of the Council, that as long as they were in the body, members were made, and its existence was strengthened. The Jews made money by the operation, which alone was quite sufficient to inspire them with great zeal, and when they were kicked out, the Council *died*. That Supreme Council existed no more."

It will thus be seen, that this Council, established in August, 1813, existed about five years, although the operations of the body for the last three years of its existence, was directed to the initiation of strangers and foreigners. The evidence was so strong against its authenticity and regularity, that it may be said with truth, that it never went into operation except to cajole a few strangers, and to take their money. As Mr. Tompkins was never at its meetings, and had but very little to do with its transactions, and as Mr. Riker was alone in the body, the whole proceedings were in the hands of Abraham Jacobs, Gourgas & Co., who made all the money they could.

The decided measures made use of in 1814, by the Grand Lodge of the State of New York, completely paralyzed the pretended Council, but De La Motta never gave up his attempts to carry out his threats made to Cerneau. Although the Charleston body was lacking in numbers, yet De La Motta was strong, in his own opinion, and controlled the few members to suit himself. Under their pretended patronage and approbation, he continued the issue of his scurrilous productions at various intervals, both in New York city and at Charleston until the year 1822, when the whole matter, on his

part, ceased, at least as far as the Grand Consistory in New York was concerned.

Before leaving this part of the subject, we would offer a passing remark upon a part of the "*Replication*," which touches upon the powers and prerogatives of a Sovereign Grand Inspector General, which runs thus :

"In making such advancement, are they uninformed, that a Supreme Council of the Thirty-third, once constitutionally established, while a single member remains, is considered in existence, or that a lawful Sovereign Grand Inspector General of the Thirty-third, once appointed, *is so for life*, unless an improper act, or acts of his, should vitiate his powers, which, in such a case, the withdrawing of his Patents would be the consequence attending his conduct, and the same made known to the fraternity."

This is the doctrine of their rite, and although the number of their members had dwindled down to five, yet *there were* five members. But if none were left but De La Motta, it would have been all the same. His actions while in New York, clearly demonstrated that he considered himself the Council, *de facto*, and he took upon himself the responsibility. Else how can we account for the style in which he headed all his conversations, edicts and communications. They are all worded, "From the '*Grand East*' of New York, &c., &c." He must either have considered himself "*the Grand East*" wherever he might be, as a Sovereign Grand Inspector General of the Thirty-third degree, and Illustrious Treasurer General of the Holy Empire in the United States of America, or else it is proof positive, that he had, by virtue of the powers which he conceived himself to be possessed of, established an East in New York, by elevating certain brethren to the Thirty-third degree, and constituting them a Supreme Council, according to the statement of Ragon and others. We are disposed to believe the statement of Ragon, but it may be wrong, nevertheless.

But further, Although De La Motta's Supreme Council continued but a short time after its establishment, in active operation, the individual members of it (we mean those that were left after it became inactive,) all acted upon this principle. At last there was but one left. He kept up the appearance of a Council, by communications over his own signature as Secre-

tary General, written in his private dwelling, and addressed to Foreign Masonic bodies, from year to year, thus leading them to the belief that the Council was still in active operation, up to the year 1827, in November of which year, the Grand Consistory came to a close, in common with all the Masonic bodies in the land. Taking advantage of this circumstance, this honest man performed an exploit which we shall take occasion to speak of in its proper place.

The opposition which De La Motta had made to the Sovereign Grand Consistory in New York, after it had received the sanction and acknowledgement, of the Supreme Council of France, had the effect of arousing inquiry among Masons. They took up the subject deliberately : they examined into the pretensions of both parties, and the result of their deliberations, as might have been expected, were in favor of the Sovereign Grand Consistory. They saw, on the one hand, De La Motta, an obscure adventurer, full of arrogance and foolish pretensions, without the color or shadow of authority from any regular or well organized body of Masons, laying claim to powers and prerogatives, perfectly absurd and unheard of by the fraternity. They saw his associates whom he had gathered around him, and knew them to be of the same school of pretenders. On the other hand, they saw Joseph Cerneau, a poor man, a jeweller by profession—from which he made his living—professing to be in possession of the Exalted degrees, and vested with power to confer them ; he gathered around him reputable and respectable men, such as had the confidence of the Masonic community ; men who were high in office in the Grand Lodge, Grand Chapter, and other bodies ; also occupying the highest offices in City and State ; and having obtained the required number, he placed in their hands all that he was possessed of, in order that it might be preserved, and be honorably and honestly transmitted to posterity in a regular and lawful way. Not satisfied with having accomplished this, he transmitted an account of his proceedings to the Supreme Council, and Grand Orient of France, requesting their approval and acknowledgement. In 1812 the acknowledgement of the former arrived. The latter in 1816—thus placing the Grand Consistory on a

sure basis. And having done this he gave up all into their hands. They saw the respectability of the bodies established by the Consistory in the various States of the Union, as well as in the city of New York, and they knew that the members of the various bodies were fully acknowledged wherever they sojourned, either in Europe or America. With all this evidence before them, notwithstanding the heavy fire of scurrilous abuse kept up by De La Motta they gave in their adhesion to the Sovereign Grand Consistory, and from a small body, it became, in a very short time, a very large one—very influential—not of pretended Monarchs and Sovereigns, but sensible men and Masons, willing to impart to the worthy what they had received in a lawful manner, and to conduct themselves as upright Masons should, under the circumstances in which they were placed.

On the 30th of November, 1816, the Sovereign Grand Consistory issued the Edict which may be found in the Appendix (No. 20, page 2.)

And in 1818, a complete edition of the list of the Grand Officers, Members, &c., of the Supreme Council and Sovereign Grand Consistory again appeared. It is to be found in the Appendix, No. 20.

## CHAPTER SIXTH.

### FURTHER PROGRESS OF THE ANCIENT CONSTITUTIONAL SCOTTISH RITE OF HEREDOM.

Establishment of a Consistory in Rhode Island, 1813.—Also a Consistory in Louisiana, 1813.—Concordat entered into between the Grand Lodge and Grand Consistory of Louisiana in 1833.—Establishment of a Consistory in the city of Charleston, South Carolina.—JOSEPH McCOSH.—P. Javain.—The Controversy.—Establishment of a Consistory in Pennsylvania.—List of Deputy Inspectors General.—Also a List of Representatives.

LET us now return to the proceedings of the Consistory. As early as the year 1812, a correspondence was commenced with Mr. Cerneau, by some Royal Arch Masons of Rhode Island, (Newport) relative to being initiated into the Exalted degrees, and forming there, a Council of Princes of the Royal Secret, with consistorial powers. Having arranged all the preliminaries, a Committee was appointed by them in 1813, to come on to New York and receive the same. Mr. C. Moore, of Cincinnati, says, page 89, Lamarre :

“The Masons exalted by Newport Chapter to the Royal Arch in 1811, being desirous of having the higher degrees, and the authority to confer said degrees being lost by the decease of Moses Seixas, they appointed a Committee to proceed to New York and receive them, and obtain authority to establish a Consistory in Newport. The Consistory, at that time, gave the degrees of Knighthood, there being no Encampment there ; but when the Grand Encampment of New England was formed, those who had received the degrees of Knighthood, joined, &c.”

It was by this Consistory that an Encampment of Knight Templars was formed in Newport—the first one in that State. There was not a Grand Encampment in any State until long afterward ; but as soon as Grand Encampments were formed, all existing Encampments came under their rule. The first Grand Encampment that was ever formed in the United States grew out of the Sovereign Grand Consistory in New York in 1813. De La Motta, in his Replication, thus speaks of it :

"An advertisement appeared in the newspapers some time last winter (1813) under the sanction of '*Mr. Cerneau's Grand Association*,' respecting the establishment of a Grand Encampment of Knights Templars, Knights of Malta, &c., for the State of New York. It is another proof of their total want of reflection or information, being in the most pointed and positive opposition with the sacred engagements of Kadosch. To perceive names mentioned in their celebrated Tableaux, as possessing the grade of Kadosch, designated as Grand Officers in that Grand Encampment, a thing so incompatible with the degree of Kadosch, that every true and lawful brother arriving at that degree, must shudder at their improper conduct; a circumstance, sufficient in itself, to cause their expulsion from those high degrees. Does not this conduct, among their many others, evidence their total ignorance of the Higher orders of Masonry?

The Consistory in Rhode Island had its commencement in the year 1813. Its work was conducted under the auspices of the Illustrious Brother John A. Shaw, a resident of Newport, who was one of the members of the Committee which came on to New York, and was at that time appointed and regularly constituted a Deputy Inspector General for the State of Rhode Island. It was prosperous, and numbered among its members some of the most respectable citizens of that State. We say this knowingly, having had a long and intimate acquaintance with three of the Ancient or original members, who afterwards became residents of the city of New York—viz., Mr. Noah Cook, and William and David Coggeshall, also with its Representative near the Sovereign Grand Consistory, Mr. Thomas Lownds. It pursued its work regularly, and existed in very prosperous circumstances until the year 1827, a period of sixteen years. It had no rival or opposition, except from De La Motta, who, in the year 1814, served it with a copy of his defamatory publications. The replies given him by John A. Shaw and Stephen Deblois will show the manner in which those communications were received, as well as the opinions they entertained. They are to be found, verbatim, in the latter part of De La Motta's Replication. See Appendix, Document No. 19. De La Motta complained of them as indecent and illiterate. But when one takes into the account the provocation—viz., a threat to publish them, in full, to the world, as Impostors, he will hardly be of the opinion that they are indecent—but on the contrary, the plain, honest, decided opinions of men who believed they were addressing a mounte-



bank. The only wonder is, that they treated the matter with such mildness.

In 1813, the Scottish Masons of Louisiana applied to the Sovereign Grand Consistory for the establishment of a Consistory, Thirty-second degree, or Council of Sublime Princes of the Royal Secret for the State of Louisiana, to be located in New Orleans. The prayer of the petitioners was granted, and the said Consistory was inaugurated and proclaimed in New Orleans on the 19th day of June, 1813, and became a dependency of the Supreme Council and Sovereign Grand Consistory of the United States, sitting in New York. This account agrees perfectly with the records, which further state, that the Most Illustrious Brother John Pinard was appointed Deputy Inspector General for that State, and Illustrious President of the Council; and that James B. Durand, of New York city, was the Representative, accredited near the Sovereign Grand Consistory, sitting in New York. The record also contains a return of the members of the Council, and the officers installed, which list was afterwards published in the *Annuary* of 1816, and again in 1818.

Mr. Foulhouse, in speaking of the Consistory, says :

“ The presumptuous circular of the Charleston people of 1802, had produced no effect in the Masonic world. It was despised in the North of the United States, and the pretensions therein expressed were laughed at in France, whilst in the Southern portion of the United States, it was held as a nullity beneath consideration. The archives of the Grand Consistory, founded in Louisiana in 1813, literally show, that its founders called on the Council presided over in New York by Joseph Cerneau, to obtain the Constitutive Charter, under which they and their successors invariably worked, until the formation of our Supreme Council in 1839, a period of twenty-six years.

“ No one in Louisiana, we presume, will aver, that the wise founders of that Consistory in 1813, were ignorant of the denunciations published by Dalcho and his colleagues against Joseph Cerneau and his Council. They held De La Motta, Mitchell and Dalcho as beings of no Masonic value whatever. They contented themselves with a Consistory, and having Consistorial letters only to ask, it certainly was immaterial to them to obtain them, either of De La Motta or of Joseph Cerneau, and they could have no other object, except that of working under a competent jurisdiction. The question was not with them, one of authority and government, but of mere obedience, and considering that they were all honest men, devoted to their country, connected with the most

respectable families in New Orleans, and fathers of citizens who are still a cause of honor and pride for Louisiana, is it not to be concluded that they acted, as they did in all the rest, as men of probity, as friends of truth, as defenders of justice, and that their verdict in that matter must be sacred to us?

"If we had no other proof of the absolute non-entity of the Charleston Council, except the public act by which those departed fathers placed themselves during their lifetime under the jurisdiction of the Council of Joseph Cerneau, notwithstanding the circulars and orations of Dalcho, and the denunciations and libels of De La Motta and his associates, we would be satisfied therewith, because the worst consequence into which we could then be driven, would be that of doubt—which is not, however, the case—and that therefore we would be bound to believe those ancient and irreproachable witnesses, who had seen, heard, examined and decided all, without passion, and without personal interest, from the beginning."

We learn from the records of the Consistory, that this body continued in active operation and uninterrupted harmony with the parent body up to the year 1828, when the labors of the Sovereign Grand Consistory were interrupted by the Anti-Masonic excitement. But this interruption at the North had no effect upon them. For their own records, as well as the history of Masonry in Louisiana, show that they continued their work, and as there were many Scottish Masons in New Orleans, who were anxious to work the three first degrees after the Scottish manual, that Consistory went on to charter Lodges in the Symbolic degrees. And appended to these Lodges, were Chapters of Rose Croix and Councils of Kadosch. These acts on the part of the Consistory led to a correspondence of some length between the Grand Lodge of that State and itself, which was amicably arranged January 10th, 1833. The following official letters will explain the same in full :

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NEW ORLEANS, January 10th, 1833.

"*The Grand Lodge of the State of Louisiana, To*

"*The Grand Consistory of the Sublime Princes of the Royal Secret, in the State of Louisiana, Sovereign of Sovereigns, Great Prince and Illustrious Commander-in-chief, and ye all Sublime Princes.*

"Motives of the highest kind for the welfare of the Masonic Order have determined the Grand Lodge of this State, to constitute in its bosom, a special chamber for the Symbolic degrees of Scotch Masonry. Consequently, it begs this Grand Consistory to divest itself of the right which it has, to constitute

Scotch Lodges here, to transfer the same to said Chamber, and to give proper information of said transfer, to the Lodges now working under its jurisdiction, directing them to obey henceforth the commands and Statutes of the State Grand Lodge in its said Chamber.

"Please, Illustrious Brethren, to accept the sincere vows which the Grand Lodge makes for the prosperity of your august labors, and for the happiness of each of you in particular.

"With these feelings, the members of the Grand Lodge have the favor to salute you with the numbers which are known to you.

"By order,

DISSARD, Grand Secretary."

*"LUX EX TENEBRIS."*

NEW ORLEANS, January 28th, 1833.

"The Sovereign Grand Consistory of the Princes of the Royal Secret, Thirty-second degree, Scotch Rite, To

"The Most Illustrious Grand Lodge of the State of Louisiana, in its Scotch Symbolic Chamber.

"ILLUSTRIOUS BROTHER :

"I have the favor to inform you, that the Sovereign Grand Consistory has received the communication which has been sent to it by the Most Illustrious Grand Lodge in its Scotch Symbolical Chamber. After having maturely reflected on the beneficial consequences which are to follow for Masonry in general, from measures which tend to unite the various rites of our fraternity, and which will more perfectly answer the spirit of our valuable institution, the Grand Consistory has given to all the Lodges of its jurisdiction, the necessary instructions, in order that such a worthy enterprise, on the part of the Most Illustrious Grand Lodge, should be accomplished as speedily as possible.

"Consequently, and agreeably to the directions sent, as above said, to each of the Scotch Lodges here, we have the favor to inform you that they all submitted with joy, to the orders given to that effect by the Grand Consistory, that they are prepared to receive new Constitutions from the Most Illustrious Chamber over which you preside, and that they have already sent back to the archives of the Grand Consistory, the Charters which they had under its dispensation.

"The Supreme authorities of Scotch Masonry in the State of Louisiana, have not hesitated to yield to a body so respectable as the Most Illustrious Grand Lodge is, the rights which it cannot fail exercising with splendor and justice. And the Grand Consistory ardently wishes that the Grand Lodge find in this cession of a noble and so useful a right, a new proof of the desire which the Princes of the Royal Secret had, to perpetuate between the Scotch Rite and the others, such an alliance as will necessarily be, for the glory and prosperity of Free Masonry, under whatever banner its disciples may decide to walk.

"Please, Illustrious and Dear Brother, to accept for yourself, and for the

illustrious body over which you preside, the fraternal and sincere vows, which the Sovereign Grand Consistory, and all the Sublime Princes who compose it, will never cease to make for your prosperity, and believe, Illustrious brother, in the true devotedness of your respectful brother,

“ By order of the Grand Consistory,

A. W. PICHOT, Secretary, *pro tem.*”

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In this way this unhappy difference was brought to a close, the Consistory being contented to relinquish the right of chartering Lodges in the Symbolic degrees, so long as the Grand Lodge would consent to authorize the same, and the Grand Lodge being content to have a rival removed—a rival to her power—even at the expense of doing herself, the very thing which she would not allow her rival to do. A Chamber for the Scottish Rite was established in the bosom of the Grand Lodge, and, as a matter of course, the Consistory ceased working in any degree below the Fourth, while the Chamber in the Grand Lodge for the Scottish Rite, chartered all the Lodges for which petitions were made. This Chamber continued until the year 1850.

In the year 1816, the Illustrious Brother Peter Javain, had been appointed by the Sovereign Grand Consistory, as Deputy Inspector General for the State of South Carolina, and soon after his appointment, application was made by several brethren there for the establishment of the Exalted degrees of Masonry. A Grand Council of Sublime Princes of the Royal Secret was accordingly established in the city of Charleston, South Carolina, the Most Worshipful Thomas W. Bacot, Grand Master of the Grand Lodge being its first President. He was succeeded by the Most Illustrious Brother John S. Cogdill, Grand Senior Warden of the Grand Lodge. The Illustrious Brother Isaac M. Wilson, Grand Secretary of the Grand Lodge was Senior Grand Warden; and the Most Illustrious Brother Joel R. Poinsett, who subsequently was appointed Minister to Mexico, was one of its most active members. Illustrious Brother Jacob Schieffelin was the duly appointed Representative of that Sublime Council, near the Sovereign Grand Consistory, and P. Javain was Representative for the Sovereign Grand Consistory,

for the State of South Carolina. A full list of the Officers and Members will be found, by referring to the published Annuary of 1818. Appendix, Document No. 20.

The Sublime Council of Princes also established, in the city of Charleston, a Sovereign Chapter of Princes of Rose Croix, under the definitive title of "*Friends of Peace*." Its President was Thomas W. Bacot. He was succeeded by Hon. Joel R. Poinsett. A full list of the Officers will be found in the Annuary before alluded to.

These bodies were established in the city of Charleston, and continued their work in harmony and prosperity until the year 1827, when they ceased. During all this time, Illustrious Brother P. Javain, continued to exercise the functions of Deputy Inspector General for the State of South Carolina, and Representative there, of the Sovereign Grand Consistory of the United States, and these bodies were held under his patronage and inspection.

It would be vain to suppose that the establishment of these bodies, in the State which De La Motta claimed as his own, and which State (Masonically) was subject to his nod, should be quietly passed by. On the contrary, Emanuel left no means untried to break them down. He tampered with the members in secret, using all his influence to persuade them to desist in their undertaking. Finding these means useless, he resorted to public personal abuse through the daily papers there, and enlisted the feelings of one *J. McCosh*, who afterward became a member of his body. It would be needless to give in full the publications which appeared over various signatures, but more particularly McCosh, in the papers of that city. A few in Appendix, Document No. 21, will serve the purpose. By these, all the others can be judged. Brother P. Javain replied to them all fully, and too much praise cannot be bestowed upon him for his moderation, and the manly course of conduct which he pursued throughout the whole controversy, by meeting every point at issue, inviting full examination of all the documents, and exposing the vain and foolish pretensions of De La Motta, in such a manner, as to convince every one who felt any interest in the matter, of the justness of the claims of the

Grand Council of Princes, and her subordinate bodies. But the controversy lasted from the very commencement to the year 1827, when the Council of Princes ceased. And about the same period the Charleston body became again inactive and went to sleep.

The Sovereign Grand Consistory, on application, also established a Grand Council of Sublime Princes of the Royal Secret in the State of Pennsylvania. The Most Illustrious A. J. Blocquerst was appointed Deputy Inspector General for that State, and Representative of the Sovereign Grand Consistory. Illustrious Brother John F. Hurtel was the Illustrious President. For a full list of the Officers and Members, see *Annuary* in the Appendix, Document 20. This Council also established a Sovereign Chapter of Princes of Rose Croix in Philadelphia. The Hon. John W. Mulligan was the Representative for the Grand Council at Philadelphia, near the Sovereign Grand Consistory. Both the Sublime Council and its subordinate body, the Chapter of Rose Croix, continued in active operation until the year 1827.

By referring to the *Annuary*, it will be found that the following persons were regularly enrolled, and proclaimed as Deputy Inspectors General up to the year 1816 :

The Most Illustrious Brethren,

J. Pinard, for the State of Louisiana,

John A. Shaw, for the State of Rhode Island,

A. J. Blocquerst, for the State of Pennsylvania,

Peter Javain, for the State of South Carolina,

Louis Le Loup, for the State of Maryland.

These Deputies were all appointed for special purpose—viz., the establishment of the degrees of Exalted Masonry in their several States. It will be seen that they performed their duties faithfully ; a Grand Council of Sublime Princes of the Royal Secret, and Sovereign Chapters of Rose Croix, having been constituted by them in each of the said States. Not, however, by their own creation, or individual power, as was the case with all the pretended officers of that grade from the Charleston body. On the contrary, they were instructed to

select the Constitutional number of brethren, according to the General Statutes of the Order, and having done so, to engross a petition to the Sovereign Grand Consistory, which they were to sign. Said petition was to be presented in form, acted upon, and power given to the Deputy, in connection with others, whom the Sovereign Grand Consistory might choose or select, to assist the Deputy in conferring the degrees, and constituting the bodies in proper form, after which, all the duties proper of the Deputy ceased, with the exception of "*overseeing the work.*" The body so constituted then became a *governing power* in its own State, taking upon itself to receive petitions, institute subordinate bodies, confer degrees, &c., looking to the Deputy only for instruction, and relying upon him as their Representative to the Sovereign Grand Consistory. All the powers of the Deputy ceased, on the establishment of a legal and proper body. This is fully expressed in every Patent issued by the Sovereign Grand Consistory.

The assumption of power on the part of any officer appointed by the Sovereign Grand Consistory, or Supreme Council, to confer degrees of any kind upon individual brethren, whenever and wherever he please, and under any circumstances, or to "*establish, congregate, superintend and inspect, all Lodges, Chapters, Councils, Colleges and Consistories,*" is deemed by all regular Masonic bodies as highly culpable and out of character. No persons, pretending to be Masons, with whom we have ever been acquainted, pretended to possess these high powers, except the Charleston people and their coadjutors, De La Motta, Gourgas, Jacobs, and a few others who have received their Masonic teachings in that school. These have made a business of it, and a paying one besides. They may have put money in their pockets, but they have, most certainly, created more confusion among the craft, and have done the institution of Masonry more injury, than any men connected with the Order, in their day. And it is melancholy to perceive, that the teaching then received, has not yet lost its power.

With such proceedings the Sovereign Grand Consistory has had no fellowship or sympathy. It published to the world a repudiation of all such doctrines and proceedings, and has

faithfully warned the whole fraternity against these spurious and illegal Masons. To Emanuel De La Motta may be attributed all the blame. From the first hour he became a member of the Charleston body, until the day of his death, he had but little else to do.

It was in consequence of such outrageous proceedings, that the Sovereign Grand Consistory was obliged to repeat her circular under date of November, 1816. She had, during that year, received her acknowledgement from the Grand Orient of France, containing a full and official recognition of the justness and legality of the Consistory for the United States, her Territories and Dependencies, signed in full assembly, and sealed in form. If there had been any doubt before, concerning her regularity, these doubts were now dispelled forever. She not only had the acknowledgement of those two Sovereign bodies, but was also in full correspondence with the Sovereign bodies of Switzerland, Germany, Holland, Prussia, and other portions of the continent.

It was necessary, for the benefit of the craft in this country, that these things should be known, and the acknowledgements spread before the world. New bodies were springing up in every part of the Union under the patronage and auspices of this travelling pedler. The brethren who were persuaded into a connection of this kind, by the tools and dupes of De La Motta, were being deceived into a belief that his powers were authentic, and that they would be recognized wherever they went. And the frequent applications made by these new members and bodies, for reception, at the doors of Sublime Lodges, Councils, Chapters and Consistories, hailing from the Sovereign Grand Consistory, and which invariably met with refusal and consequent disappointment, made it necessary that a step of this kind should be taken for the general good. They therefore, issued the document attached to the *Annuary*, November 30th, 1816.

This document was printed in the form of a circular, signed by each member and officer of the Committee of General Administration, and forwarded to every regular Masonic body in the country, and on the continent. The result was good. It



brought together all the bodies in the various States which were regular, their documents were received, acknowledged, sealed and returned, and the published Annuary of the Consistory, which appeared under the Seal, Stamp and signatures of that body, contained a full list of Officers, Members, Representatives, Locations, Correspondence, &c. In the year 1818, a third and enlarged Annuary was published, a copy of which is attached to the Appendix, No. 20.

By referring to the Annuary, it will be seen that The Most Illustrious Brother Germain Hacquet, First Representative of the Grand Master of the Grand Orient of France, President in the Supreme Council of Rites, Grand Commander of the Sovereign Grand Consistory of France, is Representative for the Sovereign Grand Consistory of the United States of America, near the Grand Orient.

J. J. Itter, Representative near the Supreme Council of Grand Inspectors General of the Thirty-third degree for the Island of Jamaica.

That the Sovereign Grand Consistory was in full correspondence with the Sovereign Grand Lodge, Astrée, of Russia, sitting at St. Petersburg, and that

The Most Illustrious Brother Joseph Cerneau, was the accredited Representative from the Grand Orient of France, Supreme Council of Rites, and Sovereign Grand Consistory, near the Sovereign Grand Consistory of the United States, their Territories and Dependencies.

## CHAPTER SEVENTH.

### FURTHER PROGRESS OF THE ANCIENT CONSTITUTIONAL SCOTTISH RITE OF HEREDOM.

From 1818 to 1828.—Disappearance of the De La Motta-Gourgass Supreme Council.—St. John's Hall.—Henry Marsh.—Edict concerning D'Glock D' Obernay.—Withdrawal of J. Cerneau as Grand Commander, and becomes "HONORARY" in 1821.—Succeeded by Hon. John W. Mulligan as Grand Commander, 1822.—Seth Driggs appointed a Deputy Inspector General for the Island of Trinidad.—Hon. John W. Mulligan resigns in 1823, and is succeeded by Hon. Dewitt Clinton as Grand Commander.—Edict issued denouncing the Supreme Council of Charleston, South Carolina.—List of Consistories.—The Marquis De Lafayette arrives in the United States and is exalted to the Sublime degrees in 1824.—Charter granted by the Sovereign Grand Consistory for a Sovereign Chapter Rose Croix, by title, "LAFAYETTE."—List of Officers.—Richard S. Spofford, M. D., of Newburyport, Massachusetts, exalted to the Thirty-third degree, and appointed Deputy Inspector General for the State of Massachusetts, 1825. In 1826, David Jewett, an Officer in the Brazilian service, appointed Deputy Inspector General for the Empire of Brazil.—1827, Anti-Masonic excitement.—1828, Death of Hon. Dewitt Clinton.—Henry C. Atwood.—Libels on Joseph Cerneau answered.—Differences examined between the "Sovereign Grand Consistory of the '*Ancient Constitutional Scottish Rite of Heredom*,' and the Supreme Council of Charleston of the "*Ancient and Accepted Rite*."

HAVING reached the year 1818, in which it may be said with truth, that the Sovereign Grand Consistory, and Supreme Council of Cerneau, was established upon a firm foundation, by having completely overcome and destroyed all opposing bodies in New York, we will now proceed with the history up to the year 1828, a period of ten years, during which, but little else was done than transacting the regular business of the body. The pretended Council of De La Motta, with Gourgass at its head, had disappeared. Many members in connection with that branch, had united with the Sovereign Grand Consistory, and the remaining ones were scattered. But still, those who were left, managed to find customers for the degrees, who

were mostly persons of foreign birth, and Gourgas and Jacobs together furnished them, as often as the opportunity for so doing occurred. And occasionally, a flaming Edict would be issued by them, which was passed by unnoticed.

It was about this time that St. John's Hall, in Frankfort Street, was fitted up for the purposes of the Consistory, and occupied by that body. It was kept by Brother Henry Marsh, a member of the same, and acting Sentinel for many years. Brother Marsh published the Masonic Almanac and Record, an annual, which was kept up until the year 1828. In each and every one of his Annuals will be found a record of the time, and place of meeting of the Consistory, up to that year. Besides the Consistory, occupying the building, were the two Chapters of Rose Croix—viz., the Triple Alliance and Lafayette, the two Encampments of Knights Templar—viz., Columbian and Morton, and five Royal Arch Chapters, which made this splendid room their permanent place of meeting.

On the 10th of November, 1820, the Consistory issued a Circular, in consequence of the Un-masonic proceedings of an impostor, by the name of Joseph De Glock D'Obernay, who, under the pretence of his quality as a Sovereign Grand Inspector General of the Thirty-third degree, had created members and erected a Grand Consistory, in places under this jurisdiction, where the proper power had been previously conveyed, and also by conferring, of his own mere motion, the three first degrees of Ancient Masonry, and transferred the power of doing so to others, within the jurisdiction of regularly organized Grand Lodges.

(See Appendix, Document No. 22.)

In the year 1821, Mr. Cerneau withdrew from the office of Sovereign Grand Commander, and took the title of "*Honorary Grand Commander, ad vitam.*" He was succeeded by the Hon. John W. Mulligan, the other offices remaining the same. And during this year a most interesting and valuable correspondence was renewed with the Grand Orient of France, through the Representative to that body, Germain Hacquet, resulting in their forwarding to the Sovereign Grand Consistory, a renewal of fraternal greetings, and a copy of the proceedings

of the Grand Orient, a renewed letter of acknowledgement signed in full assembly by the Officers and Members of the Supreme Council of Rites. This correspondence was kept up until the year 1827.

During the year 1822 the officers remained unchanged. In the month of September, Seth Driggs, a member of the Consistory, was appointed Deputy Inspector General for the Island of Trinidad, and carried with him the necessary powers for forming and constituting a Sovereign Grand Council of Princes of the Royal Secret, together with subordinate bodies, and also of constituting a Grand Provisional Committee at Port of Spain, Island of Trinidad. This Council was regularly formed in that island, and Brother Driggs acted in the capacity of Deputy Inspector General there, and Representative of the Sovereign Grand Consistory of the United States of America, near that body.

(See Appendix, Document No. 23.)

During the year 1823, the Hon. John W. Mulligan retired from the office of Sovereign Grand Commander, and the Hon. Dewitt Clinton was elected to fill his place. A full list of the officers for this year will be found by referring to the statistical account of the Sovereign Grand Consistory, which follows the conclusion of the history.

An Edict was issued November 14th, by the Sovereign Grand Consistory, in consequence of the shameful proceedings of Emanuel De La Motta and others, who were connected with the Charleston body already alluded to over the signature of Joseph McCosh.

(See Appendix, Document No. 24.)

By this document it will be seen, that the Consistory had granted Patents for the formation of Grand Councils of Princes of the Royal Secret, Thirty-second degree, and Capitulary Charters for Sovereign Chapters of Rose Croix at the following places—viz. :

New York, State of New York,  
Newport, State of Rhode Island,  
New Orleans, State of Louisiana,  
Charleston, State of South Carolina,

Philadelphia, State of Pennsylvania,  
 Baltimore, State of Maryland,  
 Norfolk, State of Virginia,  
 Havanna, Island of Cuba,  
 Mayaguez, Puerto Rico,  
 Cumana, }  
 Barcelona, } Republic of  
 Lagwayra, } South America,

in all of which States or Islands the Consistory had appointed Representatives, Deputy Inspectors General, residing therein. The perusal of this, in connection with other documents in the Appendix, will show the undying enmity, entertained by the Jew, De La Motta, toward all persons, who were in any way connected with the Sovereign Grand Consistory. The closing passages of the Edict are recommended to the brethren; the assertion being again repeated, concerning their recognition and acknowledgement, with an earnest appeal to the brethren, to abstain from all public controversy upon this subject.

During the year 1824 the officers continued the same. On the 15th of August, the Marquis De Lafayette landed in the city of New York. He was received as the nation's guest, and during this year was exalted by the Consistory to the Thirty-third and last degree of Masonry. And subsequently was made Honorary Grand Commander. On his return to France, he was received, acknowledged and proclaimed by the Grand Orient.

On the 22d of November, the Consistory granted a Capitulary Charter for a Sovereign Chapter of Rose Croix, under the distinctive title of "*Lafayette*," for the valley of New York. The following are the Officers named in the Charter :

Ill.: Bro.: Oliver M. Lownds, President,  
 " " Garritt Morgan, Grand Senior Warden,  
 " " Henry Marsh, Grand Junior Warden.

(See Appendix, Document No. 14.)

This Chapter met in the Consistory room semi-monthly, and has preserved its existence through storm and sunshine up to the present day.

In 1825 there was no change in the list of officers. But an application was made to the Consistory during the month of January, by Richard S. Spofford, M. D., residing at Newburyport, Massachusetts, for exaltation, which request was granted, and at a subsequent meeting of the Consistory, Doctor Spofford was appointed Deputy Inspector General for the State of Massachusetts, and clothed with full power to open and constitute a Sovereign Chapter of Rose Croix, and also to form a Grand Council of Sublime Princes of the Royal Secret for that State. That Brother has acted in his official capacity in that State up to the present day. He is now advanced in life, and is one of the most respectable Masons in the State. For a copy of Patent, see

(Appendix, Document No. 25.)

In the month of November, 1826, Mr. David Jewett, Thirty-third, and member of the Sovereign Grand Consistory, an officer in the Brazilian service, was appointed Deputy Inspector General for the Empire of Brazil, with Consistorial powers. For the particulars of which the reader is referred to Appendix, Document No. 26.

A Representative, and Deputy Inspector General for the State of Virginia was also appointed this year, in the person of the Illustrious Brother John P. Schisano, formerly Secretary General of the Consistory. His residence was Norfolk, Virginia, to which city he had removed.

The offices continued to be filled by the same persons during the year 1826, and no event occurred worthy of note. The work of the Order progressed as usual, a great number of new members were received, and the present year may be considered as the period when the Masonic institution in the United States enjoyed unprecedented popularity.

1827, A memorable year for Masoury throughout the Northern section of the United States. The officers of the body were unchanged. The Anti-Masonic, or Morgan excitement broke out in the early part of this year, carrying desolation in its course. The Sovereign Grand Consistory suffered in common with other Masonic bodies, and it appears by the records, that the labors of the body were brought to a close by com-

mon consent on the 28th day of November of this year. Much of the furniture and properties were removed from the Consistory room to the care of Illustrious Brother Lewis B. Timolat, then residing in Pearl Street, near Broadway. The unpopularity of Masonry was so great, that it became dangerous to hold any stated meetings, and they were therefore secret, and known only to a very few members in the immediate vicinity.

In 1828 the Consistory met with a severe loss in the death of the Hon. Dewitt Clinton, Sovereign Grand Commander for the United States. He died in the month of February, at Albany, his place of residence.

A singular circumstance, in connection with our history, occurred four days before his demise. It was the time of the annual communication of the Grand Chapter of Royal Arch Masons at Albany, and Brother Henry C. Atwood being a delegate from his Chapter that year, and having previously been exalted to the Thirty-third degree, bore his Patent with him, and waited upon Mr. Clinton at his residence, in order to have it confirmed by his signature. Mr. Clinton was much out of health at that time, but being well acquainted with Brother Atwood, received him with great kindness, and cheerfully confirmed his Patent by his signature, remarking as he done so, that he was happy in being able to perform this service for an old friend, and that he might possibly live to see the day when that paper would be of great service to him. Four days afterwards Mr. Clinton was no more, and Mr. Atwood did live to see the day, when that paper proved the truth of the prophecy, uttered as it was among the dying words of that honored and illustrious man.

We have now arrived at a period when it may be said, that the Sovereign Grand Consistory for the United States of America was brought to an end, in common with all other Masonic bodies in the land, having had an unbroken and uninterrupted existence of twenty years. It was established in 1807, acknowledged by the Supreme Council of France in 1813, by the Grand Orient of France in 1816, renewed in 1820, and a continued correspondence kept up through its Representative, Germain Hacquet, until the year 1827, (November)

at which time the works of the Consistory ceased. This is a simple fact—it cannot be disproved, and needs not a single word additional, to contradict the base and false assertions made by De La Motta and “*his successors*.”

We repeat, that this is a matter of history, proved by its own records and documents, and corroborated in full by many living witnesses at the present day, among the number of whom may be mentioned Hon. John W. Mulligan, Joseph Bouchaud, Seth Driggs, Dr. Richard S. Spofford, and many others, whose names it is unnecessary to particularize here. How then do many of the denunciations appear which have been so freely dealt out concerning poor Mr. Cerneau, his abettors and followers? In what light do their statements appear? In Mr. Lamarre’s pamphlet, page 90, we read—

“But if our readers wish to know the acts of that ‘*notorious impostor, Joseph Cerneau*,’ than whom there never was a greater falsifier, except Mr. Foulhouze himself, we refer them to Clavel, Hist. Pit. de la Mac., page 270.”

Again, same page—

“Mr. Foulhouze, in his attempts to prove the genuineness and legitimacy of the self-styled Grand Consistory established June 19th, 1813, in New Orleans, by Joseph Cerneau, will take good care to conceal that the said Joseph Cerneau’s powers *emanated from the Supreme Council of France*, that ALL the Masonic bodies established by him were DEMOLISHED ; ALL his Masonic acts annulled as irregular, and himself denounced and expelled, in 1813-14, as one unworthy of being a Mason, both by the ‘*SUPREME COUNCIL OF CHARLESTON*,’ and by the ‘*GRAND ORIENT OF FRANCE*,’ &c.”

We confess this to be altogether “*new*.” We were not aware before, that all Cerneau’s powers emanated from “*The Supreme Council of France*,” that all or *any* of the bodies established by Cerneau were demolished, or that he was ever denounced or expelled by the “*Grand Orient of France*.” That these acts were perpetrated by the mountebank, De La Motta, on his individual responsibility, we knew before, and if the author of the above is disposed to make him “*The Supreme Council of Charleston*,” we cheerfully accord him the privilege.

M. Samory also says, page 21 :

“On the 21st of September, 1813, V. E., the two Supreme Councils of the United States of America (viz., Charleston and New York,) denounced Cer-



nean, who had the pretension to establish a Supreme Council in New York, and the consequence of this denunciation was, to unmask an impostor trading in Masonry."

*Note by Author.*—The denunciation here spoken of is by De La Motta. If M. Samory is disposed to apply the name of "*two Supreme Councils of the United States*" to this travelling pedler, he is welcome to the privilege. The denunciation of which he speaks, is De La Motta's pamphlet, and may be referred to in the Appendix. How much of a Supreme Council there was in the city of Charleston at this period we have already shown. And as it regards the Supreme Council at New York, the records of the present Charleston Council declare that De La Motta made a Council there in January, 1815, nearly two years later. If M. Samory's assertion be correct about the date, it falsifies the Charleston record, and PROVES that De La Motta did, in the month of August, 1813, elevate Sampson Simson, M. L. M. Peixotto, J. J. J. Gourgas, and Richard Riker to the Thirty-third degree, and form them into a pretended Supreme Council, as Ragon has already said. But further—

"The Supreme Council of Cerneau had but a *short existence*, but his numerous victims have not forgotten HIS IMPOSTURES, even at this day.

"In 1827, another attempt to revive the Supreme Council of Cerneau, was made by Henry C. Atwood. *This did not succeed.* However, this usurpation of the rights of the Supreme Council of the Northern Jurisdiction of the United States of America, was immediately denounced in a protest, under date of August 6th, 1827, and signed by J. J. J. Gourgas as Most Puissant Sovereign Grand Commander.

"The Supreme Council of Atwood, which appointed J. Cross to succeed him, was unable to resist this denunciation, and *ceased its labors.*"

We make no comment upon the first paragraph. The merit of that, the reader can determine for himself. But to the second, we say that the Sovereign Grand Consistory of Cerneau, which contained the Supreme Council within itself, in precisely the same way as the Grand Orient of France contains her Supreme Council, did not cease its labors until the month of November, 1827, therefore there could be no attempt to REVIVE it. Furthermore, Brother Atwood was not a member of the Supreme Council in 1827, nor was Gourgas a Comman-

der, except in his bed-room. So the whole of this statement is "*manufactured.*"

Mr. Cross did not succeed Mr. Atwood until the year 1851, a period of *twenty-four years* after this date—viz., 1827. Mr. Atwood had been Grand Commander for eight or ten years before this period. Gourgass did not become a Grand Commander until 1848, and the denunciation to which M. Samory alludes, was not issued until after Mr. Cross became Grand Commander—viz., 1851. "*The Supreme Council of Atwood,*" as he is pleased to denominate it, is at this present writing—1862—in existence; is in a very healthy and flourishing condition, and has been so from its commencement, as we shall shortly see. So much for the *correctness* of this part of the statement made by M. Samory. But again, same page—

"Another Supreme Council sprung up also in New York, under the Presidency of Elias Hicks: *it had but a nominal existence.* It was likewise *denounced as having no legal authority.*"

We confess ourselves at a loss to understand what the author of the above means by a "*nominal existence.*" The Supreme Council to which he alludes, commenced in 1832, and continued its existence until 1846, a period of fourteen years, as the records show. It was acknowledged by the Supreme Council of France, at which the Representative Lafayette was located, the Supreme Council of Belgium, and the Supreme Council of Brazil with all of which powers the United Supreme Council was united by treaty. See Document 28, part 2d. As it regards the assertion that "*it was denounced, &c.,*" every Mason who is at all acquainted with the subject, knows, that not a single body on the face of the habitable globe "*denounced*" that Council, always excepting the Supreme Grand Council of Charleston, South Carolina, and all well informed Masons have long since determined the standard, by which the denunciations of that body are to be judged.

It would be a needless task to correct all the mis-statements made by different parties from De La Motta down to the present time. For the present we will desist, and go on with the history, but shall refer to them again as the occasion may require.

We have shown, that during the time in which the Sovereign Grand Consistory had an existence, it had established subordinate bodies in many different States, in the Islands, and in South America, which bodies were all acknowledged, and continue to this day to be recognized by the different Masonic powers in various parts of the world.

The Charleston body, on the contrary, stood alone. Up to the year 1829 it had no acknowledgement or correspondence whatever, unless it be mentioned, that in the month of December, 1813, the Supreme Council of France did acknowledge her, through the influence of Count De Grasse, who was afterwards expelled himself. The first recognition of that body by the Grand Orient of France, was in the year 1829 or 1830—after the Sovereign Grand Consistory had ceased its correspondence. And the recognition at this time was obtained by deception, which we shall have occasion to speak of in its proper place. (See Chapter VIII.)

Mr. Lamarre, in his book, page 64, says :

“What is evident is, that since 1829 at least, its relations have been with the Grand Orient, and that it has *never* maintained any with the Supreme Council of France, since its revival in 1821. It (the Charleston Council) *was itself inactive for a long time, maintaining its organization, to be sure, and administering the rite at home, but very indolently, and not keeping up its correspondence with foreign bodies ;* and it never took the trouble to examine into the questions discussed between the Grand Orient and the Supreme Council : and when it did take sides, it did so simply by allying itself with the Grand Orient.”

Here we learn the truth of what we have before stated, viz., that the Charleston body was of very little consequence as a body, during all the time that De La Motta was employed in performing his antics, viz., from 1814 to 1821, at which time, says Lamarre, it was revived. In 1813 it consisted of five members. Between 1802 and 1822 not a single addition was made, and its number had dwindled down to five. In 1822 four members were admitted, one of whom was the Illustrious McCosh. And the revival was doubtless caused by the efforts of McCosh through the instructions of his teacher, De La Motta, but no acknowledgement took place until the Sovereign Grand Consistory had ceased its correspondence, viz., 1829.

We will now devote a short space to the examination of the two bodies, and point out the differences between them. The difference will be evident.

*First*, in the "*name*." Thus, the body at Charleston claims to have established in 1801, an entire new rite, consisting of thirty-three degrees, and has given it the name of the "*Ancient and Accepted Scottish Rite*." They drop all other names, and declare this *one* to be the distinguishing feature of their system. It is quite unnecessary for me again to go over the ground, showing in what way this new rite is composed, and how it has been made up. That we know already. This name has been continued up to the present time.

The body known as the "New York body," the "*Cerneau Council*," the "*Consistory, &c.*," called its rite "*The Ancient Constitutional Scottish Rite of Heredom*." This name, and style was taken up at the commencement in 1807, and continued, without variation, up to 1827, the period of its end, brought about by the anti-masonic excitement, as may be proved from all the published and written documents, emanating from that body, whether Tableaux, Circulars, Warrants, Patents, Records, &c. The rite, like the other, consisted of thirty-three degrees, but were somewhat different in their arrangement, being derived from the Grand Orient of France, and not from the Supreme Council of France. It has before been explained how the Grand Orient came into the possession of them, and how, and by what means the system was completed, and made known in 1805, at the rupture with the Supreme Council of France, at which time the Grand Orient established a Supreme Council of its own. The two degrees known as the "*Knight of St. Andrew*" and "*Grand Inquisitor Commander*" it had and possessed, long before they were known to the Charleston body. They were not mentioned by that body, in its Schedule or "*claim*," or taken up by them until they had manufactured their Secret Constitutions, in which they laid claim to them, and they were publicly inserted in their Schedule by De La Motta, after the year 1814. Up to that time Kadosch was numbered as the Twenty-ninth degree, and the Thirtieth,

Thirty-first and Thirty-second was the Sublime Prince of the Royal Secret. The "*Commander of the Temple*" was in possession of the Grand Orient for years before Montmain conferred it in Charleston as a detached degree.

*Second*, In the government of the bodies. The body at Charleston declares itself to be a *Supreme Grand Council of the Thirty-third and last degree*, composed of Sovereign Grand Inspectors General, nine in number, which Council is the governing body of the whole order, of all Masonic degrees, Ancient and Modern. It claims to be a body of the last resort, and from whose decisions there is no appeal.

The body at New York styled itself the "*Sovereign Grand Consistory*." It was composed of all the Chiefs of Exalted Masonry, Thirty-second and Thirty-third degrees. It was the governing body of the rite which it claimed to work, and did not meddle with any other. In other words, the name of Sovereign Grand Consistory was merely another term for "*Orient or East*," like the Grand Orients of France, Brazil and New Granada. They are Easts which have Supreme Councils in their "*bosom*," as they themselves are pleased to speak. All the subordinate bodies are under their control. The Consistory conferred no degrees whatever, but occupied precisely the same position as Grand Lodges occupy toward their subordinate Lodges. The Grand Consistory was vested with the sole power of administration and legislation, including that of granting Constitutions in all the degrees which appertain to Exalted Masonry.

*Third*, In the powers granted to, and claimed by the Sovereign Grand Inspectors General of the Thirty-third degree, in their individual capacity.

The Charleston body declares, that each and every Sovereign Grand Inspector General of the Thirty-third degree, is made so for life, and is a "SOVEREIGN IN MASONRY" in his individual capacity, wherever he may be. Hence, he has the right to initiate members or to take men who know nothing of Masonry, and initiate them into the first three degrees, and so on, up to the last or Thirty-third (but not into Thirty-third). Also to inspect the work of *all* Lodges, Chapters, Colleges and

Consistories, and to *direct* the same. Also to *constitute* Blue Lodges, Chapters, Encampments, &c., in the face of any, or all other authority, and a variety of other things. They profess to be beyond the reach of accusation, trial or discipline. and are, in fact, the rulers of all Masonic bodies in their individual capacity. The Patents issued by that body contain the following words: "And we hereby authorize, and empower for life, our said Illustrious Brother, to Establish, Congregate. Superintend and Instruct, Lodges, Chapters, Colleges, Consistories and Councils, of the Royal and Military Order of Ancient and Modern Free Masons, over the surface of the two hemispheres, agreeable to the Grand Constitutions." They "*wave*" their right over the first three degrees, but can take it again when they please.

The New York body declares, that the establishment of a Grand Consistory or *East* absolutely supersedes the individual authority of Sovereign Grand Inspectors General, in the regulation and government of the order. As to this degree of Sovereign Grand Inspector General, in rank the Thirty-third, the laws and regulations direct the manner in which the members on whom it is conferred, shall be selected. It is a dignity granted as the reward of merit and experience. Those who are invested with it, do not possess the arbitrary and irresponsible power, which some, who profess to act under Secret Constitutions, imagine they are authorized to exercise. This body never pretended to have any control over the first three degrees.

*Fourth*, The Constitution and Laws which govern them.

The Charleston body is based upon the Constitution and Institutes which have been attributed to Frederick of Prussia, said to have been made in 1786, and pretends to retain all the rights and immunities therein contained. We do not think it necessary to particularize. They are to be found in the Appendix—Document 28 and 29.

The New York body, in common with the Grand Orient of France, repudiates that Constitution, the Institutes, the whole history relating to Frederick of Prussia, and declares itself to be governed by the General Laws and Statutes of Free Mason-

ry. It denies, in toto, the power of *Individual Inspectors* to initiate Masons, confer degrees, establish Lodges, or any other matters connected with Masonry, and holds firmly to the doctrine of "*derivation*," without which, no Masonic body, whatever its name or title may be, can be legal or correct. The doctrines and laws of the Sovereign Grand Consistory were entirely the reverse of those of the Ancient and Accepted Rite. In every act of the Consistory from its very commencement to its end in 1827, in every circular it issued, in every Warrant it gave, in every power vested, the truth of this assertion will be clearly manifest.

Dr. Oliver, in writing upon this subject, says :

"In America, the '*hautes grades*' are protected under the authority of one Supreme Council, which professes to extend its authority over the two hemispheres, as they are technically called, comprising, however, only North and South America, Terra Firma and the Canary Islands. This Supreme Council possesses extensive powers, and *delegates to Consistories and to individuals, the privilege of forming Lodges, Chapters, Councils, Colleges, Consistories and Grand Councils for practicing and admitting candidates to all the degrees of Free Masonry, which are known or acknowledged throughout the whole extent of its territorial jurisdiction*, and under this ample authority, the '*hautes grades*,' to an incredible number, are conferred in the New World, (meaning the United Supreme Council for the Western Hemisphere.)

"It should appear that the Supreme Council of the United States, was connected with the *Rite Ancien* of France (Supreme Council), but New York possessed a Sovereign Grand Consistory connected with the Grand Orient of France, and Brother Joseph Cerneau, a French Mason, held at one and the same time, the office of Honorary Member of the Grand Orient, Sovereign Grand Commander of the Grand Consistory of New York, and Sovereign Grand Commander for life, of the Supreme Council of the United States of America."

Such were the powers claimed *then* by the Charleston body, and such are the powers claimed now, at this present day. And all their actions have been in perfect accordance with these powers. Leaving without repetition the proceedings of Stephen Morin, Frankin, Hayes, Da Costa, Myers, Cohen, Long, Bush, Spitzer, Forst and others, we will again refer to De La Motta, who used these powers quite as often and as boldly as the rest. He initiated all he could find. He exalted Sampson Simson, M. L. M. Peixotto, J. J. J. Gourgaz, Richard

Riker and Daniel D. Tompkins, and afterwards declared them a Supreme Grand Council for the Northern Jurisdiction, besides a host of other appointments which it is needless to mention.

Of the history of Abraham Jacobs, and the manner in which he received the degrees, the reader is already informed. It appears under his own hand, that all the Sublime degrees which he ever received, were conferred upon him by individuals, that he was never received into any regular body, and all the power or authority that he ever had, was this same individual power. From 1804 up to the day of his death, he resided in the city of New York ; and it is a well known fact, that whenever called upon, Jacobs never hesitated to confer the degrees upon all who would pay him well for them, holding himself accountable to no person, or body of Masons, and infringing upon the laws of the Order, as often as he could get a favorable opportunity.

The reader is referred to the Circular of 1812, and to the Patents published in the Appendix, issued by the Sovereign Grand Consistory. Let us examine, for a moment, the Patent of Brother Seth Driggs.

*First*, As a member of the Consistory, he is appointed Deputy Inspector General for the Island of Trinidad, to the end that he may establish in the town "*Port of Spain*," Island of Trinidad, a Grand Provisional Committee of Sublime Princes of the Royal Secret, and will call to his aid all the regular Sublime Princes of the Royal Secret in the island, and send to the Sovereign Grand Consistory a true account of his proceedings, in order to obtain the ratification of the same. The Grand Provisional Committee, thus established and governed by Brother Driggs, shall then solicit from the Sovereign Grand Consistory, a Charter for the establishment of a Sovereign Chapter of Princes of Rose Croix, and a Constitutional Patent for the establishment of a Grand Council of Sublime Princes of the Royal Secret for the said island of Trinidad, and to be careful that the Statutes and General Regulations of Exalted Masonry, and particularly those of the Sovereign Grand Consistory, are carefully observed.

*Second*, That when the Grand Council of Princes of the



Royal Secret shall be so established in the island aforesaid, *full and absolute power shall be concentrated in that body.*

*Third*, Appoints him to the duty of inspecting the regularity of proceedings on all occasions, &c.

But the Patent of Brother Spofford, of Newburyport, Massachusetts, is still more decided and clear—

*First*, His regular membership with the Consistory is declared.

*Second*, He is clothed with the dignity of Deputy Inspector General for the State of Massachusetts.

*Third*, He is clothed with full power and authority to elevate seven Masons (already regularly admitted to the three first degrees), whom he shall deem worthy by their virtues and their zeal for the Royal Art, to all the degrees of Exalted Masonry, from the Fourth degree, or Secret Master, to the Thirty-second degree, or Sublime Princes of the Royal Secret, both inclusive, to the end that he may establish in the said State, a Grand Provisional Committee of Sublime Princes of the Royal Secret, and in doing which he is required to call to his aid, all the Sublime Princes in the vicinity thereof, whom he shall know to be regular, &c.

*Fourth*, That as soon as a Grand Council of Sublime Princes of the Royal Secret, in and for the State of Massachusetts, shall be established, the individual and absolute power hereby abovementioned, vested in our said Brother Spofford, *shall cease and terminate*, and the same authority and power shall be and is hereby declared to be transferred, concentrated and confined to the aforesaid Grand Council for the State of Massachusetts.

*Fifth*, The right of Inspection of Proceedings and Work is given him and made obligatory upon him as a duty.

Added to these two Patents there are others—also we may mention every public circular and manifesto which emanated from the Consistory. These quotations are, however, deemed sufficient to show what powers were conferred upon Deputy Grand Inspectors, how long, and under what conditions they continued, and when they ceased.

The charge so repeatedly brought against Cerneau, viz.,

that he acted as an individual Inspector and conferred the Exalted degrees on persons, and the same charge against the body itself, and against individual Inspectors, is entirely disproved. In all cases where the Sublime degrees were conferred, the applications were made in the proper and constitutional form, the same were brought before the General Committee of Administration, passed upon, and referred to the proper bodies for completion. Where the applicants were residents, they were invariably obliged to pass through the subordinate bodies in regular succession, as in York Masonry, and then receive the remaining degrees as prescribed by the General Statutes. Where the applicant was a foreigner, or a resident abroad, the application passed through the same course, and arrangements were completed for the assembling of the Consistory on his arrival. But the work itself was always done by the subordinate bodies in a Constitutional manner, and the Diplomas, Patents, Powers, &c., were always passed upon, at the meeting of the Sovereign Grand Consistory, and confirmed.

The records are full of applications of this kind, together with the votes upon the same. In the list of members of the United Supreme Council subsequently established, published in 1832, will be found many of the names which appear on the minutes. Those names were copied from the records of the Consistory. And we have in our possession the correspondence of two of the Deputy Inspectors General, residing in foreign lands, together with the replies made to their Petitions by the Consistory, through their Grand Secretary, Elias Hicks, in which he notifies them that their applications had been regularly brought before the body, acted upon, confirmed, and requesting to know from them the certain date on which they would be present, in order that the Consistory should be full, and the members residing at a distance be notified to attend. So careful was the Consistory in this matter, that in one or two cases which occurred in 1825, the applicants were disappointed, and were obliged to remain in the city one or two weeks, in consequence of the absence of one of the members of the Grand Committee of General Administration.

Whatever, therefore, may have been asserted by others, concerning the proceedings of individual Inspectors, as far as it relates to the conferring of degrees, is entirely false. None of them ever pretended to have any such power themselves, and they, as well as all other members of Exalted Masonry, who are well informed upon the subject, ever believed that any Sovereign Grand Inspector General in his individual capacity did not possess the power to do any such work, always excepting De La Motta and his coadjutors. They took the power and used it, to the disgrace of the Order and themselves.

## CHAPTER EIGHTH.

### FOUNDATION IN NEW YORK OF THE ANCIENT AND ACCEPTED RITE.

1827. Anti-Masonic excitement.—William Morgan.—David C. Miller.—Convention of Seceding Masons.—A Political move.—Union of the two Grand Lodges of the State of New York.—Effects of the Storm.—The exploit of J. J. J. Gourgas, and the body at Charleston in 1828.—The establishment of the “*United Supreme Council for the Western Hemisphere*” in 1832.—Count St. Laurent.—Proceedings of the Sov. : Gr. : Consistory.—Proposition for a Union.—Treaty between the Sov. : Gr. : Consistory and the Supreme Council for Terra Firma, South America, Mexico, &c.—Its Ratification.—Treaty entered into with the Supreme Council for France, Supreme Council for Belgium and Supreme Council for Brazil, with the Constitutions of 1762, and the Secret Institutes of 1786 attached.—Dissensions in the body.—Lafayette Rose Croix Chapter.—Henry Marsh, Henry C. Atwood and William F. Piatt.—List of Officers of the United Supreme Council.—Count St. Laurent returns to France.—Ratification of the Treaty.—Grand Lodge of the State of New York in 1837.—The Atwood difficulty.—Particulars.—Organization of St. John’s Grand Lodge.—Bodies Chartered by that Body.—Henry C. Atwood.—Correspondence of the Supreme Council of Brazil with the United Supreme Council.—Dissolution of a branch of the United Supreme Council in 1846.—The other branch of the Council takes its place and succeeds it.—Supreme Council for Louisiana.—James Foulhouze.—Extract from the Report to the Grand Orient of France.—John Gedge.—Albert G. Mackey.—Grand Lodge of Louisiana.—L. Ladebats address.—Dissensions in the Supreme Council for Louisiana.—New Supreme Council formed there.—The Consistory of J. Gedge.

THE year 1827 was the commencement of a long night in Masonry. It was the year in which the Anti-Masonic excitement broke out, carrying everything before it in its course. It swept through the different Northern, Eastern and North-Western States with great violence and rapidity, and continued for a period of ten years without much abatement, subsiding altogether about the year 1840.

To those Masons who were living, and “*lived through*” these dark and trying times to the Order, a mere mention of the

fact would be sufficient. But as a majority of the Masons now living have become connected with the institution, long after this excitement had passed away, and was, in a measure, forgotten, we have thought proper to give a short sketch or outline of the matter, that those of the Order who are unacquainted with the particulars of the transaction, may understand the reason why that name was given, and the cause from which it had its origin.

William Morgan was a native of the State of Virginia, and a mason by trade. Having by his industry, accumulated a fund sufficient for the purpose, he commenced business as a trader, or merchant, in Richmond, in that State. He here married his wife, and removed from Virginia in the fall of 1821, commencing the business of a brewer, near York, in Upper Canada. The destruction of his establishment by fire, reduced him from a comfortable situation to poverty, and rendered it necessary for him to resume his trade of a mason. With that intention, he removed to Rochester in this State, where he labored at that business for some time. From Rochester he removed to Batavia, in Genesee County, where he worked at his trade until a short time before he was carried away from his home and family.

Some time in the year 1826, rumors were heard that Morgan, in connection with other persons, was preparing and intended to publish, a book which would reveal the secrets of Free Masonry ; and that David C. Miller, a printer in the village of Batavia, was engaged in putting the work to press. This rumor, like all others in which the community at large feel no interest, excited no attention from the respectable part of it, who supposed that the publication, whatever it might be, was intended as a catchpenny production for the supply of pedlers and hawkers. It was at last noticed by some of the citizens, that an excitement of some kind existed among certain persons in the village, in relation to the publication of the book, which, it was said, Morgan was engaged in compiling. And it was at length openly avowed by a number of persons who were members of the fraternity, that the suppression of the work was determined on, at all hazards. A large number of subscribers

to Mr. Miller's paper suddenly withdrew their subscriptions : numerous suits were commenced against him to enforce the payment of small debts, and the collection was prosecuted in the manner most calculated to distress and embarrass him.

On the 9th day of August, 1826, an advertisement was inserted in a paper printed in Canandaigua, warning the community against Wm. Morgan as a swindler and a dangerous man. This notice and caution was immediately copied into all the public papers printed in the Western part of the State. At the same time, both Morgan and Miller were industriously slandered, and abusive epithets heaped upon them, by a number of individuals who alledged no particular crimes against them, and with whom they were not known to have had any recent connections or collisions whatever, that were apparent to the public at large.

Miller now became fearful for his life, and declared to his friends that he was alarmed for his personal safety—that he feared an attack upon his office, and took measures to defend himself against secret or open violence.

On the 25th of July, 1826, Morgan was committed to the custody of the Sheriff of the County of Genesee, and gave bail for jail limits. On the 19th of August, 1826, Morgan was seized with violence and taken at once to the County jail, without allowing him time or opportunity to procure other bail. In the month of September he was seized under feigned process of law, in the day time, in the village of Batavia, and forcibly carried to Canandaigua in another County. Concerning the contemplated publication, it was known, that meetings of delegates from the different Lodges in the Western Counties were held, to devise means for most effectually preventing the publication ; that the matter was a subject of anxious discussion in many and distant Lodges ; that the zealous members of the fraternity were angry, excited and alarmed, and threw out dark and desperate threats.

They took Morgan to Canandaigua—after a mock trial he was discharged, but was immediately arrested and committed to prison on a fictitious demand. The next night, in the absence of the jailor, he was released from prison by the pre-

tended friendship of a Mason. Upon leaving the prison he was again seized in the streets of Canandaigua, and notwithstanding his cries of "*murder*," he was thrust with ruffian violence into a carriage, and was forcibly carried, by relays of horses, through a thickly populated country, in the space of a little more than twenty-four hours, to the distance of one hundred and fifteen miles, and secured a prisoner in the magazine of Fort Niagara. Here all traces of him are lost. He has never been heard from since, except from the confessions of those who have turned "*States evidence*," and they say he was murdered. Such appears to be the general opinion of the public.

This is a simple relation of the facts as they stand recorded, as far as William Morgan is concerned, contained in as few words as can be written. And this forms the basis of the Anti-Masonic excitement.

In the first part of these troubles the public mind was occupied in the search for Morgan, for his abductors, &c. Failing of success, they turned to the Courts of Law, and appealed to the Legislature of the State. A special Council was appointed by the latter body, with full power to investigate ; many persons were arrested and tried, &c., but all efforts to elicit reliable testimony, or to convict, proved fruitless. This part of the business was given up as hopeless labor.

But the matter now began to assume a new complexion. The conviction became general among the people, that the safety of the government and religion, the rights of the citizen, and the impartial administration of justice, required that this institution should be banished from our soil. Under this conviction the people began, publicly and freely, to discuss the matter ; meetings were held throughout the Western Counties of the State ; Conventions called ; the excitement spread like wildfire throughout our own State, Vermont, Massachusetts, New Hampshire, Connecticut, Rhode Island, Maine, and ultimately through Pennsylvania and the Western States.

The first Convention called, was by the "*Saratoga Baptist Association*," and was held at Milton, September 12th, 1827. It was largely attended, and "*reasons*" to the number of fifteen

were passed, or adopted, for "dis-fellowshipping Free Masonry." The effect of this Convention was great. All, of this particular denomination, throughout the States beforementioned, ultimately adopted these "*reasons*," and made it a standing rule in their churches—

*First*, To excommunicate, or "dis-fellowship" every member who was a Free Mason, and would not "*renounce*" the Order.

*Second*, To refuse candidates for admission to the church who were Masons and would not renounce, and

*Third*, To turn out every member who became a Mason.

A General Convention of "SECEDING MASONS" was held at Le Roy, February 19th, 1828, and July 4th, same year. In this Convention there were a very large number of the Baptist denomination, as might have been expected, and the notorious Solomon Southwick was Chairman thereof. Twelve of the Western Counties were represented. Among the names of the Representatives are to be found Millard Fillmore, Henry E. Davies, Bates Cook, Thurlow Weed, Frederick Whittlesey, James K. Livingston, and many others, equally renowned.

The result of the adjourned Convention in July, was the nomination of candidates for the offices of Governor and Lieut. Governor for the State. Thus it will be seen, that in less than two years, all the indignation manifested by the people, on account of Morgan's murder, had been forgotten, and the whole excitement ultimated in a grand political movement on the Anti-Masonic basis—or a party with but one idea. Eventually, all the States before mentioned became partizans in the same political movement, and a candidate was nominated by them for the Presidency, and defeated.

In the Eastern States, particularly Massachusetts, Vermont and Rhode Island, legislative enactments were passed, making the administration of "*extra judicial oaths*" a penal offence. As a natural consequence of such laws, all Masonic meetings in the Eastern States came to an end. In Connecticut that law was not passed, but the effect was the same, one Lodge only continuing its stated meetings, more as a matter of form, than for the purpose of doing work.



In Pennsylvania, Ohio, and others of the Western States, although no legislative enactments were passed, the Anti-Masonic feeling prevailed with great intensity, and as it soon shaped itself into political matters, the party under its banner became powerful, and for a short time, carried all before it. The history of our country does not refer to any period of its existence, when "public frenzy was so high, or infatuation so general."

In the State of New York, the Legislature had been petitioned in 1828, for the passage of a law concerning extra judicial oaths, much the same as that passed by the Eastern States. But the law was not passed. In the mean time, Giddings, into whose custody Morgan was traced, immediately renounced Masonry, and expiated the crime of participation in the abduction, by disclosing *all* he knew of the part acted by others, and as much as he pleased of that acted by himself, but has never disclosed what was the fate of Morgan, after he was left in his custody at the fort.

Meetings were now called, and generally attended, and by this time the excitement had risen to a high pitch. "Demagogues and broken-down politicians now saw the affair was ripe for their use, and they accordingly took it in keeping." The Masonic fraternity were denounced as murderers and traitors to their country, and every Anti-Mason, from Myron Holley down to Thurlow Weed, with William H. Seward (then Weed's young protégé) became regenerated from moral and political transgression, and were stamped as pure patriots.

"Bigots in the church now laid hold of it, to advance their cause and strengthen their power. Masonic members, who had ever walked worthy of their high vocation were excommunicated, unless they would renounce. Ministers, against whom the breath of slander had never been heard, were dismissed, churches divided, and the members scattered. All who felt it their duty to live in peace with all men, to seek the spiritual welfare of mankind, and not to engage in party strifes, were excommunicated; and none but those who could roll forth the thunders and pour out the vials of wrath on their flocks, were allowed to minister at the Altar of Peace.

"Miller, from a poor, degraded, abandoned profligate, by means of the excitement, had become Clerk of the County Court.—Tracy had got a seat in the Legislature; Spencer, Special Council; Thurlow Weed, a standing wit-

ness, and Solomon Southwick the privilege of running for Governor. Northon, another of the leaders, had got a snug seat in Congress, &c. Such success did blue light Federals and worn out politicians have in New York, in riding on the excitement into office, that they now began to use it as an article of export, and it was more or less extensively spread in several of the States. It denounced first the system, and then the men, as unfit for office, and unworthy of any countenance. It not only denounced the men, but also denounced all that would not denounce them. New York set the example, and some disappointed office seekers in Pennsylvania closely followed. At what was termed a 'State Convention' at Harrisburg, in an address to the public, they said, 'It will not be sufficient to withhold public favor from Free Masons alone—all their partizans should receive the same measure of justice. They have even less claims upon public favor than the sworn Fraternity themselves. Timid and time serving neutrality is more degrading to its votaries, and more dangerous to the public, than open and magnanimous error.'

It was not our intention, when we commenced to write a short sketch concerning the Anti-Masonic excitement, to go into any detail, as that would take up too much space, and perhaps be entirely out of place. We shall therefore show "*what effects*" this excitement produced upon the institution of Masonry, in our own State and elsewhere.

The Grand Lodge of the State, a divided body from the year 1823, seeing the storm approaching, settled all their difficulties and united in one body, in the month of June, 1827. Perhaps the Anti-masonic excitement had as much to do in bringing the two bodies together as any other cause. They were drawn together by a desire for mutual protection, against the assaults of heartless bigots and madmen. But still the storm swept with great violence over the State. The Grand Lodge, in her June communication, registered over four hundred working Lodges in the State. But before the end of that year, every Lodge, with the exception of two in the city of New York, had ceased working. These exceptions were Lodge L' Union Français, (French language,) and German Union, (German language.) Most of the Lodges surrendered their properties and Warrants to the Grand Lodge, and became extinct. The Chapters and Encampments followed, and by the end of the year 1827, not a Masonic body was to be found. We regret to be obliged to say, that the bare name of a Free Mason had become dangerous to a man's reputation,

and those who had before borne a high character among the Fraternity, turned their backs upon the Order—were ashamed of its fellowship or acknowledgement, and left it to its fate. Not so with all, for there was left, through all those dark years of the Institution, a Spartan band, who never shrank from danger, but maintained their position and kept on until the cloud was past. In the Western part of the State, the effects of the excitement were terrible in the extreme. Church members were excommunicated, property was destroyed, business ruined, employees discharged and left without the means of subsistence, the peace of families broken up, and worthy members of society driven forth, to find a new resting place among society where the blighting influence of this excitement was not felt. We have already mentioned that the meetings of the Sovereign Grand Consistory came to an end in November of this year, the cause of which is fully set forth in the above relation. Like the rest of the Masonic bodies, the Consistory itself came to an end.

This dark night of Masonry continued until about the year 1837, when the light again began to dawn, and by the year 1840 had risen upon the Institution. There are some interesting circumstances occurring during this period, and connected with the history to which we now shall direct the attention of the reader, and

*First*, The proceedings of *J. J. J. Gourgas*, Grand Secretary General of the De La Motta body. It will be remembered that De La Motta instituted, what he called a Supreme Council in New York, in 1813, and of this Supreme Council Gourgas was Grand Secretary, and its leading spirit. Also, that this body became extinct a very short time after its formation, and its members were scattered abroad, so that by the year 1818, nothing more was heard of it. But Gourgas had not forgotten it. Acting upon the doctrine promulgated by the Charleston body, "that a Supreme Grand Council of the Thirty-third, once constitutionally established, is always considered in existence while a single member of that body remains alive, and that a lawful Sovereign Grand Inspector General of the Thirty-third, once appointed, is so '*for life*,'" he took advantage of this

doctrine, and finding that Masonry in the Northern section of the country was extinct—that there were no Lodges, Chapters, Encampments or Councils in active operation, or likely to be in some years to come, he at once set himself to work and concocted the scheme in his bed chamber, of tricking the Grand Orient of France into an acknowledgement of his so-called Supreme Council, over the Consistory of Cernean, which, in consequence of its overthrow, had ceased its correspondence.

In an extract from Oliver's Landmarks, (Vol. 2, page 70), it appears that in the statement of the document sent to Paris in 1827, to secure the acknowledgement of the Grand Orient, the author has made it to appear, and by it, they were led to believe, that the Charleston Council and the Gourgas Council at New York were but one Council, styling themselves the "SUPREME COUNCIL OF AMERICA," and that the Grand Orient did believe, that they really did constitute the *Supreme Council of America*. This document was sent slyly, and was deposited in the letter box of the Grand Orient, with the remark written on the outside—"deposited by one who does not wish to be known in the transaction." Gourgas well knew that the Masonic bodies of the North were out of existence, and that there was no one to gainsay or contradict the falsehood which he was instrumental in forwarding to France. That there was no one to stand up and declare that the Gourgas body had been extinct for nearly ten years before that document was penned, and that the connecting of the Charleston body with the Gourgas body was a naked falsehood, because there was no such body as the latter in existence.

Hence, in 1829, the Gourgas Council appeared in the annuals of the Grand Orient, and the Charleston Council in the year 1830. The letter addressed by Gourgas declared his Council to be in existence, and Supreme. The Grand Orient, supposing it to be a true document, and being altogether ignorant of the circumstances which led to the downfall of the Masonic institution, gave the acknowledgement and opened a correspondence with Gourgas who, like his predecessor, tutor and bosom friend, Emanuel De La Motta, was Grand Commander, Grand Secretary, Grand Treasurer, Grand Keeper of the Seals, together

with all the other small offices contained in the vocabulary, there being no one but himself to fill them all. This correspondence, although a deception, was industriously kept up. Having gained this point it rested there, as nothing whatever was done in Masonry for many years afterward.

Nevertheless, the sequel will presently show that this smart transaction did not fully accomplish their designs. For when the affair came to the knowledge of the Supreme Council of France, it moved them to take the matter up. They averred that they had been tricked out of a correspondence which they judged belonged of right to themselves, whereupon they at once voluntarily entered into a correspondence with the Supreme Grand Council, United States of America, by the hands of the Count St. Laurent, stated the whole matter, and solicited a connection with that body. On the arrival in New York city of the Count, it will be presently seen that the Supreme Grand Council was convened, the despatches which were in his possession were laid before them, the union of the Council for Terra Firma, New Spain, &c., with the Sovereign Grand Consistory was consummated, the United Supreme Council for the Western Hemisphere was proclaimed, and a Treaty of Union and Friendship was entered into by the four bodies, viz., the United Supreme Council for the Western Hemisphere, the Supreme Council of France, the Supreme Council of Belgium, and the Supreme Council of Brazil. The Marquis de Lafayette was immediately appointed, and proclaimed Representative near the Supreme Council of France, and continued so until 1834, when he died, and was succeeded by the Count St. Laurent. See pages 94 and 95, Extract from Dr. Oliver.

*Second,* The establishment of a "*Supreme Council*" of the Ancient and Accepted Scottish Rite, in the year 1832, under the definitive title of the "*United Supreme Council for the Western Hemisphere.*"

The year 1832 was one of the darkest for Masonic undertakings, that can be remembered. The Anti-Masonic excitement was at its height, and the city was depopulated, partly by the fear of the pestilence, and partly by the pestilence itself.

It seemed at that time a strange thing, that any attempt should be made, just then, to gather together the scattered fragments of the ruins of our ancient temple. Ragon says, concerning this attempt :

"In 1832, there arrived in New York city, the man of many names and titles, the Count St. Laurent, who took upon himself the title of Most Puissant Sovereign Grand Commander, *ad vitam*, of the Supreme Grand Council of the Thirty-third degree, Supreme Chief of Ancient and Modern Free Masonry, for Newfoundland, North America, Mexico on both seas, the Canary Islands, &c. He found the old Supreme Council sleeping, in consequence of political and Masonic troubles, and he set himself to work to resuscitate it again. He searched around for the old surviving members, and finally succeeded in organizing the body with the Ill. ∴ Bro. ∴ Elias Hicks as Grand Commander. He fixed the name of the body as the '*United Supreme Council*,' and intended that it should embrace all the Councils in the United States. He called to its aid all the Scottish Masons in America. This new body, composed of all the living members they could find, published and put forth a manifesto, in which it explained in full its motives for the new organization. It contained a Treaty of Union, in sixteen articles, dated April 5th, 1832, and also a profession of its principles, of which the principal dogmas were, the independence of all Masonic rites, and Masonic toleration. This Supreme Council prospered for a while, but owing partly to the tone of public feeling, and partly to some dissatisfaction among themselves, in about two years or a little more its action ceased. At the end of this period the Count St. Laurent went to France."

The whole of this quotation, although very general, is true to the letter.

Dr. Oliver also remarks :

"It should appear that the Supreme Council of the United States was connected with the *Rite Ancien* of France, but New York possessed a Sovereign Grand Consistory, connected with the Grand Orient of France, and Brother Joseph Cerneau, a French Mason, held at one and the same time, the offices of 'Honorary Member of the Grand Orient of France,' 'Sovereign Grand Commander of the Grand Consistory of New York,' and 'Sovereign Grand Commander for Life of the Supreme Council of the United States of America.' This authority was confirmed in 1832 by a solemn treaty between Elias Hicks, Sovereign Grand Commander, Marquis Sant Angelo, Lieut. Grand Commander, and George Smith, Grand Secretary General to the Supreme Council of North America, and the Count St. Laurent, Sovereign Grand Commander for the Supreme Council of South America, Terra Firma and the Canary Islands.

"It was agreed that the style of every document issued by this Supreme Council should be as follows: T. T. G. O. T. S. A. O. T. U. Deus Meumque Jus. Ordo ab Chao. From the East of the World, and of the

Grand and United Supreme Council for the Western Hemisphere, of the Most Powerful Sovereign Grand Inspectors General of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of the Royal and Military Order of Ancient and Modern Free Masonry over the two hemispheres, duly and lawfully established and congregated under the Celestial Canopy, &c. This treaty was ratified in the Golden Book of the Order."

So much for the fact. It will not be forgotten that the Sovereign Grand Consistory, established by Brother Cerneau in the year 1807, set up this name and form of government under the definitive title of "*The Trinity*"—that it existed under it for a period of twenty years—and in 1827, owing to unfortunate circumstances over which it had no control, it ceased. That the laws by which it was governed were entirely different from those of the Ancient and Accepted Rite, and that the powers of the officers of the Consistory were *defined*. The reader will therefore understand, that we consider this the first establishment by that body, of the Ancient and Accepted Rite.

As a proof that this assertion is correct, the following extract from the Report made to the Committee at the Union and Amalgamation of the Supreme Council of Terra Firma, with the Supreme Council of the United States of America is given :

" *Second*, That the proposed Union and Amalgamation would prevent in future any of those fatal schisms of which the Supreme Council of the United States, &c., has of itself involuntarily most deeply sown the seeds by constituting in South America, or by authorizing Mr. Cerneau to constitute in that quarter several Masonic bodies, that could receive no regular Constitution but from the legitimate power, long previously established for those countries ; and that they would not fail to avail themselves of those Constitutions, to resist and oppose any useful inspections and legitimate acts of the M . . P . . Sov . . Gr . . Commander, (*ad vitam*.) his Deputies, or Supreme Council within whose territorial jurisdiction they are established.—Page 5, Report, 1832.

There was no Supreme Council in existence at that time in the Northern section of the country, and when the Count St. Laurent made his appearance fully clothed with power, not to establish a new body, but to raise up the old one in a new dress ; in the language of Ragon, he searched around for the old surviving members, and finally succeeded in organizing the

body, not taking the office of Commander himself, but placing there Elias Hicks as Grand Commander, and making up the body with all the old members, as will readily be seen by referring to the list, (Appendix, Document 27.) A full account is there given, and it may be said with truth, that it contained not a single new member, except himself. It was virtually the old Consistory under a new name.

Let us now examine the facts connected with the resuscitation of the Sovereign Grand Consistory. We have before stated that it had become extinct in 1827, and we meant to be understood by this expression, that in common with all other Masonic bodies, it was swept out of existence by the storm then raging throughout the Northern section of the land.

The death of Hon. *Dewitt Clinton*, Sovereign Grand Commander, took place in 1828, and Brother *Elias Hicks*, then Lieut. Grand Commander succeeded to the vacancy. Circumstances of an important character, which occurred in 1831, drew the members of the body again together. The following extracts from the proceedings will be interesting :

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“ Extract from the Golden Book of the ANCIENT Supreme Council of Grand Inspectors General, Thirty-third degree, for the United States of America, their Territories and Dependencies.

### ***Ordo ab Chao.***

SITTING OF THE 23<sup>d</sup> DAY OF THE 12<sup>th</sup> M. M., A. L., 5831.

(FEBRUARY, 1832.)

“ The Supreme Council of the P. S. G. I. G., Thirty-third and last degree of the Ancient and Accepted Scottish Rite of Heredom, for the United States of America, its Territories and Dependencies, sitting at the vertical point of the Zenith, corresponding to the 40<sup>th</sup> deg., 41 min., North Latitude, and 3 deg., 1 min., 13 sec., East Longitude from Washington City, was extraordinarily assembled on this day, near the B. B. by order and under the Presidency of the M. P. Sov. Gr. Com., (*ad vitam*) the M. Ill. Bro. *Elias Hicks*.

“ The labors commenced with the usual solemnities, the proceedings of the former sitting were read and sanctioned by the Supreme Council, and signed by the M. P. Sov. Gr. Commander ; the M. Ill. Lieut. Gr. Com. and by the Ill. Gr. Sec’y of the H. E.

“ The M. P. Sov. Gr. Com. read to the Supreme Council a despatch addressed to him under date of the 2<sup>d</sup> day of the 3<sup>d</sup> M. Month, A. L., 5830, by



the '*Supreme Council of France*,' by which T. M. Ill. Bro. *Count de St. Laurent* had made an authentic translation, which was therefore annexed; also a file of printed documents relating to the transactions of that body.

"The reading of these documents was listened to with the greatest attention, and the important fact which the said despatch revealed to the Supreme Council of the United States, &c., caused among the members the most serious reflections. (See page 95.)

"The subject was forthwith taken into consideration, and the Supreme Council unanimously decided that a Committee should be appointed by the M. P. S. Gr. Com. for the purpose of collecting information from the Archives, and preparing a reply to the Supreme Council of France, testifying its desire to entertain continually with them the most friendly and regular communications, and also to tender our kind regards for the attentions shown to us in the transmission of those printed works.

"The Supreme Council resolved, that the mentioned despatch and the printed works accompanying it, be deposited in the Archives.

"In conformity with these Resolutions, the M. P. Sov. Gr. Com. named the M. Ill. Bro., the *Marquis de Sant Angelo* to assist him in the said researches, and collating the facts for the reply to the Supreme Council of France.

"T. M. Ill. Bro., the *Marquis de Sant Angelo*, communicated to the Supreme Council a despatch from the P. Sov. Gr. Com., the *Count de St. Laurent*, by which he proposed to the Supreme Council for the United States of America, &c., to unite with them by a Treaty, of which he, at the same time, proposed the basis, and of which the object is the union of the two Powers, and of the Ancient Supreme Council of Mexico, already united to that of Terra Firma, South America, &c., in one self same Dogmatical and Administrative power of the Ancient and Accepted Scottish Rite for every portion of America, composing their respective jurisdictions, and the Canary Islands.

This proposition developed by the M. Ill. Bro., the *Marquis de Sant Angelo*, was unanimously agreed to, and the Supreme Council resolved, that the M. P. Sov. Gr. Com. shall appoint a Committee of three members, to whom the necessary full powers shall be given to treat as Commissioners on behalf of the Supreme Council, with those of the Supreme Council of Terra Firma, &c., whom the M. Ill. and M. P. Bro. *Count de Saint Laurent*, shall designate to stipulate, make and sign the said Treaty.

"According to this resolution, the M. P. Sov. Gr. Com. appointed as members of the said Committee, T. M. Ill. Bro. *Jonathan Schieffelin*, 1st Lieut. Gr. Com.; T. M. Ill. Bro. *O. de A. Marquis de Sant Angelo*, Sov. Gr. Ins. Gen., and the M. Ill. Bro. *George Smith*, Gr. Sec. of the H. E., to whom all due and full powers were given to fulfil their mission.

"Resolved, That a copy of this Resolution be fraternally directed to the M. Ill. Bro., the *Count de St. Laurent*.

"The work of the day being terminated, the present record of the Supreme

Council was inserted in the Golden Book, read, approved, and signed at the same time, and the sitting closed with the usual solemnity.

"Made, signed and sealed this 23d day of the 12th Masonic month, A. L., 5831.

ELIAS HICKS, Sov. Gr. Commander, (*ad vitam*.)

JONATHAN SCHIEFFELIN, 1st Lieut. Gr. Commander,

GEORGE SMITH, Gr. Secretary of the H. E.

## COPY

OF THE

## "Powers of the Commissioners."

### *Ordo ab Chao.*

"FROM the E. of the W. of the Supreme Council of Sov. Gr. Ins. Gen., Thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, sitting under the C. C. at the vertical point of the Zenith, corresponding to the 40th deg., 41 min., North Latitude, and 3 deg., 1 min., 13 sec., East Longitude from Washington City.

### *Deus Meumque Jus.*

"To our M. P. Sov. Gr. Ins. Gen., Thirty-third degree, Most Valiant and Sublime Princes of the Royal Secret, Knights of Kadosch, Illustrious Priuces and Knights, Grand, Elect, Ineffable and Sublime Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres.

*To all those to whom these letters of Credence shall appear, and may concern:*

### UNION,

### HEALTH,

### POWER.

"Know ye, that having received an official proposition, dated the fourteenth day of the present month, from our M. Ill. and P. Bro., *the Count de St. Laurent*, Gr. Com. (*ad vitam*.) of the Supreme Council, Thirty-third degree, for Terra Firma, New Spain, South America, Porto Rico, Canary Islands, &c., &c., tending to unite by a solemn Treaty, that Dogmatical and Administrative body, including all its subordinate sections, with the Supreme Council of the United States of America, its Territories and Dependencies, including all its subordinate sections, and hereby to consolidate and increase the power and prosperity of our Sublime Order, and more particularly the safety and welfare of our brethren throughout the whole world, and especially of our hem-

isphere, and having appointed Commissioners with full and ample powers to arrange and regulate all matters and things touching and concerning the said Treaty :

And whereas, we, the undersigned, M. P. Sov. Gr. Commander, and Sov. Gr. Ins. Gen., Thirty-third degree, duly and lawfully congregated, cheerfully reciprocate in the laudable proposition of our M. Ill. Bro., the M. P. Sov. Gr. Com. (*ad vitam*) of South America, &c., have appointed our M. Ill. Brethren *Jonathan Schieffelin*, Gr. Ins. Gen. ; 1st Lieut. Gr. Com. *O. de A. Marquis de Sant Angelo*, Gr. Ins. Gen., and *George Smith*, Gr. Ins. Gen. and Gr. Sec. of the H. E., to meet in Convention with the Commissioners which our aforesaid M. Ill. and M. P. Brother of South America shall judge proper to appoint, and thereby upon exchanging their powers, to arrange, regulate and establish all such matters and things concerning the said union of the two Sublime bodies with full and ample power to conclude such a connection or treaty, reserving to ourselves the ratification thereof.

"To which letters of credence we have hereunto subscribed our names, and affixed thereto the Grand Seal of our Sublime Order, in open Council, near the B. B., under the C. C., this 23d day of the 12th M. Month, Anno Lucis, 5831 ; (*Vulgo*.) 23d of February, Anno Domini, 1831.

Signed,



ELIAS HICKS, P. Sov. Gr. Com., (*ad vitam*),  
JONATHAN SCHIEFFELIN, 1st Lieut. Gr. Com.,  
O. DE A. MARQUIS DE SANT ANGELO, 33d,  
GEORGE SMITH, Gr. Sec. of the H. E."

"The Committees named as above, after friendly explanations mutually interchanged between them, being fully convinced the two powers being of the same rite, and same degree, having a like doctrine, being equally animated with a desire of attaining the object of their institutions, and both present, both willing to contract, both authorized so to do for the greatest possible interest of the Order, and especially that of our Sublime Rite, as well as for the benefit and security of the faithful brethren who observe its rules ; unanimously acknowledged, agreed and Resolved, that a Treaty may be concluded without violating that principle, which is the great "*Palladium*" of the freedom and independence of all Masonic Rites, viz. : "

"That no Dogmatic power of any Rite, can unite or amalgamate itself, by any means whatever, with any other Administrative or Dogmatic Power of any other Rite, nor even consent to become a part of, or dependent upon it, without violating the letter and spirit of the fundamental laws of the Order, without renouncing the object of its establishment, without forfeiting, *ab ipso*

*facto*, its Supreme character, and ceasing to be a Power, or even a part of any Rite."

Concluded on the 5th day of the 2d month, A. L., 5832, a Treaty of UNION and AMALGAMATION, of which the following is a *verbatim* copy : (See Appendix, Document 28, Part First.)

"*Extract from the Records of the last sitting of the Supreme Council of the United States of America, their Territories and Dependencies, sitting on the 13th day of the second month, Anno Lucis, 5832.*

"By order of the M. P. Sov. Gr. Commander, the Supreme Council was this day extraordinarily and regularly assembled near the B. B., under the vertical point of the Zenith, corresponding to the 40th deg., 41 min., North Latitude, and 3 deg., 1 min., 13 sec., East Longitude, from Washington City.

"The proceedings of the sitting of the 23d day of the 12th M. M., having been inserted in the Golden Book, were read anew, sanctioned and signed.

"T. M. Ill. members of the Committee named in that sitting for the purpose of concluding with the Commissioners named on the part of the M. P. Sov. Gr. Com. of the Supreme Council for Terra Firma, &c., a Treaty of Union and Amalgamation mentioned therein, made a report of the proceedings of the two united Committees, and the result of their conference, &c.

"On the proposition made by the M. P. Sov. Gr. Com., the Supreme Council resolved to ratify this treaty and the thirteen points of our Ancient doctrines which are anew consecrated by it, so soon as they are ratified by the M. P. Sov. Gr. Com. of the Supreme Council of Terra Firma, &c.

"A grand deputation was forthwith named to transmit to him this decision, and to invite him in the name of the Supreme Council to honor the present sitting with his presence.

"The deputation proceeded to the fulfilment of its mission, and after a short absence returned, conducting the M. P. Bro. Count de St. Laurent, G. Com. (*ad vitam*), of the Supreme Council for Terra Firma, South America, Mexico, or New Spain, &c., &c., (from one sea to the other) Porto Rico, the Canary Islands, &c., &c., of the P. Sov. Gr. Ins. Gen. Thirty-third and last degree, of the Ancient and Accepted Scottish Rite, accompanied by several members of his Supreme Council present in this Orient.

"He declared himself ready to ratify the Treaty, and particularly the thirteen special points of our Ancient doctrine which are anew consecrated by it. He signed it, and caused it to be countersigned ; returned it to the M. P. Sov. Gr. Com. (*ad vitam*) of the Supreme Council who, after having declared that the Supreme Council for the United States of America, &c., had sanctioned and ratified the said Treaty, signed it, and caused it to be signed by the Grand Dignitaries, and countersigned and sealed by the Gr. Sec. of the H. E. A simultaneous exchange of the Ratifications, &c., was made by the two Ill. and P. Colleagues.

T. M. P. Sov. Gr. Com. (*ad vitam*) Count de St. Laurent, then said : In

virtue of the extraordinary powers with which I have been invested by the Supreme Council of P. Sov. Gr. Ins. Gen. of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite for Terra Firma, South America, Mexico or New Spain, &c., (from one sea to the other) the Canary Islands, Porto Rico, &c., by their decree of the 26th day of the 3d month named *Sivan*, in the year 5802, and in conformity with the sacred compact we have just ratified, I declare that that Supreme Council has *forever ceased to exist under that Title*, and that it is united forever to the Supreme Council of the Thirty-third degree, for the United States of America, their Territories and Dependencies, under the title which this Treaty confers on them, to work only and be known by that collective title; I now resign the power of Grand Commander that was conferred on me.

"T. M. Ill. Bro. *Elias Hicks*, being from this moment the Grand Commander (*ad vitam*) of the Union, I recognize and proclaim him as such according to the treaty.

"T. M. P. Sov. Gr. Com. (*ad vitam*) *Elias Hicks*, then said: In virtue of the powers on me conferred, and in conformity with the stipulations of the treaty just ratified, I declare and proclaim, That the Supreme Council for the United States of America, their Territories and Dependencies, of the P. Sov. Gr. Ins. Gen., Thirty-third and last degree of the Ancient and Accepted Scottish Rite, has ceased to exist under that title, and that, united forever to the Supreme Council for Terra Firma, South America, New Spain, &c., (from the one sea to the other) the Canary Islands, Porto Rico, &c., it takes from this moment the collective title conferred by the second article of the said Treaty; and that it will work and be known only by that title.

"I recognize and proclaim the M. Ill. Bro., the Count de *St. Laurent*, M. P. Sov. Ass. Gr. Com. (*ad vitam*) of the NEW UNITED SUPREME COUNCIL.

"The Ill. Bro. Gr. Sec'y then read the minutes of the proceedings of that meeting, which is approved, and the M. P. Sov. Gr. Com. said: The labors of the Supreme Council of the United States of America, &c., are forever closed *under that title*.

"The Golden Book was then terminated by this final record of proceedings, being signed and sealed in due form.

"ELIAS HICKS, M. P. Sov. Gr. Com., (*ad vitam*)  
 DE ST. LAURENT, M. P. Sov. Ass. Gr. Com. (*ad vitam*)  
 JONATHAN SCHIEFFELIN, 1st Lieut. Gr. Com.,  
 LORENZO DE ZAVALLA, 33d deg.,  
 JOHN TELFAIR, 33d deg.,  
 O. DE A. MARQUIS DE SANT ANGELO, 33d deg.,  
 LUCAS UGARTE, 33d deg.,  
 J. MELANI SUSSARELLI, 33d deg., Gr. Sec. C. (*ad hoc*)  
 M. VELASQUEZ DE LA CADENA, 33d deg., G. K. of the A.,  
 GEORGE SMITH, 33d deg., G. S. of the S. C.

[L. S.]

"Extract from the Golden Book of the '*United Supreme Council of the Western Hemisphere.*'"

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

***Ordo ab Chao.***

"The United Supreme Council for the Western Hemisphere, was duly and lawfully assembled on the 13th day of the 2d month, Anno Lucis, 5832, at the Orient of the city of New York, in the United States of America.

"The labors of both the beforementioned bodies were declared to be, from this time, forever closed, and the ceremony of Installation of the '*United Supreme Council*' forthwith proceeded in.

(For a full list of Officers then installed, see Document No. 27.)

"The Sov. and Ass. Sov. Gr. Commanders, the Officers installed, and all the Grand Ins. Gen. present, renewed the obligations of their rank, swore fidelity to the United Supreme Council, and submission to its rules and decrees. All absent Sov. Gr. Ins. Gen. and Sublime Princes should be admitted to seats in their respective bodies by taking and subscribing the usual obligations.

"The Golden Book of the United Supreme Council was then regularly opened, paged and numbered by the M. P. Sov. Gr. Com., the Ass. Sov. Gr. Com. and the Ill. Bro. 1st Lieut. Gr. Com.; countersigned by the M. Ill. Bro. Grand Secretary.

\* \* \* \* \*

***Deus Meumque Jus.***

Seal of the  
United Snp. Council.

Seal of the  
Consistory, 32d.

Signed by all Officers,

General  
Seal.

The Treaty of Union and Amalgamation will be found in full in the Appendix, Part First, Document No. 28, and the "*Thirteen Special Points*" in *Part Second* of the same Document, prefacing the Treaty of 1834.

By perusing the foregoing extracts, it will be perceived that the "*old Consistory*" and the Supreme Council of Terra Firma, New Spain, &c., ceased their existence, and by the Treaty of Union and Amalgamation entered into by those bodies, a new

body came into being, under the name of the "*United Supreme Council for the Western Hemisphere.*"

There were two causes which brought about this Union and Resuscitation, viz., the dispersion of the members of the Supreme Council for Terra Firma, South America, Mexico, &c., who took refuge in this country, and this union was the result.

The second cause was the acknowledgement given by the Grand Orient of France to the Charleston body, and J. J. J. Gourgas, by which the Sovereign Grand Consistory of the United States was displaced. The Supreme Council of France, cognizant of this fact, and irritated by the conduct of the Grand Orient towards itself, in seizing upon a correspondence which did not belong to it, at once communicated with the Sovereign Grand Consistory of the United States of America, offering acknowledgement and welcoming a correspondence. See extract from Dr. Oliver, page 95.

All this was doubtless brought about by the Count St. Laurent, who was a member of that Supreme Council, and a very earnest laborer in the Masonic field. He had the satisfaction of seeing all his plans consummated and carried out, which resulted in bringing all the Supreme Councils of the world in close affinity, always excepting the Charleston body, and J. J. J. Gourgas. This affinity continued with the United Supreme Council for the Western Hemisphere until 1846, at which time a branch of that Council was dissolved by mutual consent; and although replaced by the other branch, the correspondence on their part was neglected and finally ceased.

Under the existing state of public feeling, the establishment of the United Supreme Council was a difficult task, but it was accomplished. And immediately after its accomplishment, a Treaty was submitted for ratification, entered into by the Supreme Councils of France and Brazil—a full copy of which will be found in the Appendix (Document 28, Part 2d.) This Treaty declared the rite, (Ancient and Accepted Scottish) INDEPENDENT of all other rites, and governing its own bodies, taking authority over all the degrees, establishing its own Symbolic Lodges and Grand Lodges, and declaring it to be a high offence against the rules of the Order, to allow any admixture

of the rites, or any departure from the Ancient Scottish rituals. While it claimed and declared exclusive control, over all the degrees of its own rite, it also proclaimed TOLERATION to every other rite, and made it obligatory upon the members, never to interfere with the conscience or opinion of other persons who might be connected with, and in bonds to, another rite, allowing to all rites equal and exclusive privilege with themselves.

Furthermore, in Article Third of the Treaty, they *acknowledge* and *proclaim anew*, the Grand Constitutions of the Ancient Accepted Scottish Rite, the Constitutions, Institutes, Statutes and General Regulations, determined upon by the nine Commissioners of the Sublime Princes of the Royal Secret, on the 21st of September, 1762, (see Appendix, Document No. 29), as they are now modified by those dated May 1st, 1786, (see Appendix, Document No. 28, Part Second,) which they also *acknowledge, proclaim*, and promise to *respect, observe* and *defend*, under the positive reservation, to *examine, rectify* and *curtail the alterations and additions* which have been made to the same, and which pervert their original dispositions.

For this purpose, an *authentic* copy of the Grand Constitutions of 1786, certified and signed by all the members of the present Congress, shall be annexed to each original duplicate of the present Treaty.

We would remark, that we have given in full, word for word, this Treaty, together with the certified copy of the Secret Institutes, Constitution, &c., in the Latin language, as it purports to have been written, so that each reader can judge for himself. The English version is taken from the Charleston records by Brother Pike, and does not agree with the Latin copy in many very important particulars. (See Appendix, Document No. 28; Part Second.)

This will undoubtedly appear a very strange thing. While the Grand Orient of France has flatly denied the authenticity of the Grand Constitutions of 1786, and publicly proclaimed the rite to be governed by the General Statutes, Rules and Regulations of Masonry—while she has openly and persistently denied the truth of the story of Frederick, and authors have abundantly proved the whole to be a low, base forgery, and a



most silly one at that ; and while the predecessor of the United Supreme Council, viz., the Sovereign Grand Consistory has followed in the steps of the Grand Orient for twenty years, never ceasing to decry and oppose the *monstrous* instrument from which the notorious De La Motta derived all his powers ; we find, in 1832, a body of men not new in the Order, but precisely the same men who composed the Sovereign Grand Consistory, subscribing their hands, affixing their seals, and swearing obedience to the very instrument which they have for twenty years most bitterly opposed, and placing the order, in that rite, under its control.

One is at a loss to find a reason for this strange procedure. It could not have been from ignorance of the contents of that Treaty, for they were all well informed. It may have been the case, that another motive urged them on. Masonry in the North was extinct, and they might have entertained the opinion that the time was a favorable one to commence and build up their *rite*, in which they would control the Symbolic as well as the Sublime degrees. And if ever York Masonry revived again, it would not be as a controlling power, but occupy a place by its side, as an equal, in common with any other rites which might be introduced. *Independence of the Rites* and *Toleration*, was the language of the Treaty, and this doctrine they attempted to carry out.

But unfortunately, every member of this United Supreme Council was a member of the Grand Lodge of the State, or of subordinate Lodges under its jurisdiction. And the very education which they had received, the obligations which they had entered into, and the predilections which they had formed, were all antagonistic to the consummation of this scheme, if such it may be called, as the sequel will show.

When this Treaty was made known, it caused a great sensation among the gathered members. They were not all prepared to erect a rival body to the Grand Lodge, and a considerable discussion arose among them. Added to this cause of dissatisfaction was another, not less powerful, because old memories were called up, and prejudices revived which long had slept. In their efforts to gather together the fragments of

the old body, some of the Gourgas and Jacobs faction had been brought in, and their reception became a matter of warm dispute. Of this number was Richard Riker, and it was on the presentation of his documents, that the trouble culminated.

During this discussion, many of the old members who had been gathered, refused to enter the Council, or be controled by it, and drew off again, carrying with them the Warrant of Lafayette Chapter of Rose Croix. Henry Marsh had been its presiding officer, and was succeeded by Henry C. Atwood. Dr. Wm. F. Piatt, and numerous other brethren were of the same party, who were known as the Marsh party, and who continued their organization as before, under the name of the old Consistory. Warren Hall, at the corner of Oliver and Henry Street, afterwards called *Union Hall*, was their place of meeting, where they continued several years, but no work was done, nor was any addition to the number of members made. Public feeling was opposed to every thing that had the least bearing upon, or connection with, the Order.

The formation of the body was completed, immediately after which an Annuary was published, bearing date 1832, and containing a list of the Officers of the body, Grand Dignitaries, Active and Honorary Members, Representatives, Subordinate bodies, and a list of Deputies, altogether making a very large number. The Annuary will be found in the Appendix, (Document No. 27.)

Soon after its establishment, the Consistory of Louisiana, which had been in uninterrupted action from the very commencement, (1813) came under its rule. Also several other bodies of the old Consistory came in, and the probability is, that the United Supreme Council would have continued to this day, had it not presumed to interfere with the rights of the Grand Lodges of the various States. . It was at once acknowledged by the Supreme Councils of France, Belgium, Rio Janeiro, New Granada, Consistories at Cuba, Trinidad, Venezuela, and by the Deputy Inspectors General at the different locations where they had been appointed, and were in the exercise of their functions. They sought out the furniture and properties which had been removed from the old Consistory,

had it repaired, made new purchases, fitted up a Reception Hall, and received several applications for members, &c. The Treaty, with its appurtenances, was not yet signed and ratified, but remained unsettled for nearly four years after the formation of the body, viz., 1836.

Perhaps as good, if not the best account, of the commencement and progress of the United Supreme Council, can be obtained from an abstract of the records of the same, which we shall now give. The substance is as follows :

1832. An effort was made during this year, in the midst of the Anti-Masonic excitement, to revive the work of the Sovereign Grand Consistory, by the Most Ill. Bro. De Saint Laurent, Marquis de Santa Rosa, and Count, Past Master, Sovereign Grand Inspector General, Thirty-third degree, Ex-Grand Commander, *ad vitam*, of the Supreme Council of South America, New Spain, &c., who had arrived in New York, and who proposed to gather together the fragments of the former Supreme Council and Consistory, and erect a body under the distinct title of the "*United Supreme Council for the Western Hemisphere.*" The following is a List of the Officers :

The Most Illustrious Brethren,

**ELIAS HICKS**, Esq., P. M., S. G. I. G., 33d deg. ; Ex Grand Commander, *ad vitam*, of the former Supreme Council of the United States of America, and Grand Secretary of the M. W. Grand Lodge. *M. P. Sov. Gr. Commander, ad vitam.*

**DE SAINT LAURENT**, (Marquis de Santa Rosa and Count, P. M., S. G. I. G., 33d deg. ; Ex Grand Commander, *ad vitam*, of the former Supreme Council of South America, New Spain, &c., &c. *M. P. Sov. Ass. Gr. Commander, ad vitam.*

**JONATHAN SCHIEFFELIN**, Esq., P. M., S. G. I. G., 33d deg. *1st Lieut. Gr. Commander.*

**FRANCIS DUBUAR**, Esq., P. M., S. G. I. G., 33d deg. *2d Lieut. Gr. Commander.*

**LORENZO DE ZAVALA**, Ex Gov. of Mexico, and Ex Secretary of the Treasury of the Mexican United States ; P. M., S. G. I. G., 33d deg. *M. Ill. Minister of State.*

GEORGE SMITH, Esq., P. M., S. G. I. G., 33d deg. *1st Grand Secretary for the English language, and Illustrious Chancellor of the H. E.*

MARIANO VELAZQUEZ DE LA CADENA, Professor in Columbia College; P. M., S. G. I. G., 33d deg. *2d Grand Secretary for the Spanish and Foreign languages.*

JOSEPH BOUCHAUD, Merchant; P. M., S. G. I. G., 33d deg. *M. Ill. Grand Treasurer of the H. E.*

JOHN TELFAIR, Esq., P. M., S. G. I. G., 33d deg. *M. Ill. Grand Keeper of the Seals.*

ORAZIO DE ATTELIS, Marquis de Sant Angelo, formerly Superior Officer in the Neapolitan Army: P. M., S. G. I. G., 33d deg. *M. Ill. Grand Expert.*

JUAN MELANI, Chevalier de Sussarelli, Ancient Officer of the Guards of the King of Sardinia; P. M., S. G. I. G., 33d deg. *M. Ill. Grand Captain of the Guards.*

LUCAS UGARTE, formerly Fiscal of the Royal Treasury in the Havanna, &c., P. M., S. G. I. G., 33d deg. *M. Ill. Grand Standard Bearer.*

Vacancies were left for an Assistant Grand Treasurer General, Grand Archivist, Grand Master of Ceremonies, Grand Sword Bearer, Grand Hospitallier and Deputy Grand Master of Ceremonies, which were filled by the brethren present; but in the course of the year these vacancies were filled, in all, making seventeen Officers of the Council, with seventeen effective members, exclusive of the above.

During this year, *Brother Le Blanc de Marconnay* was initiated and elevated to the Thirty-third degree. Shortly afterward he returned to France, where he was acknowledged, and received, by the Grand Orient as such, and became *Orator* of the Chamber of Council and Appeals of that body.

1833. The list of officers continued unchanged. A proposition was made to the Supreme Council, to bring into it some of the members of another body, which had styled itself a "Supreme Grand Council of the Thirty-third degree for the Northern Jurisdiction," sitting in New York. This led to a great deal of dissatisfaction among the members who had belonged to the old Consistory, and a very bad feeling was the consequence. Many members withdrew, and the Council began again to decline. Still, the records show that its regular

meetings were kept up, and some foreign brethren received the degrees.

In the early part of this year, a Committee was appointed to wait upon Brother Timolat, and receive from him the properties of the Sovereign Grand Consistory, which had been removed by him and other brethren, for safe keeping, in the year 1827, with power to pay all expenses which had accrued upon the same. The Committee consisted of Ill. Bros. John Telfair, G. Smith and T. Longworth. The resignation of Ill. Bro. Cabrera was received, and the Grand Secretary General was ordered to receive the archives from him. He returned to Spain during the following year. The correspondence was kept up during the year, with all the bodies connected with it by acknowledgement, or deriving their power from the same.

1834. There was no change in the Council this year. The public opposition to Masonry was still at its height. The dissatisfaction in the Council was on the increase, and many of its most zealous members retired from the meetings of the same. A petition was received from Ill. Bro. *Sylvester de Souza Teller*, asking for regular powers to establish a Sovereign Chapter of Rose Croix in Rio Janeiro, Brazil, which petition was granted by the Council unanimously.

" On the 20th of May, 1834, one of the Representatives of this Supreme Council in the Convention at Paris, the Ill. . . Bro. . . the Marquis de Lafayette, breathed his last, mourned alike by the people and Fraternity of France, and of the United States, by both of whom his memory will ever be cherished for his many Masonic and civil virtues, and his devotion to the cause of Masonry and of civil and religious liberty.

" The official notification of this sad event was communicated by his colleague, Ill. . . Bro. . . the Count St. Laurent, to the Supreme Council for the United States of America, &c., &c., in a circular, still carefully preserved in the Archives, of which the following is a literal translation :

### TO ALL TRUE SCOTTISH MASONS,

" On the 10th of May, 1834, our illustrious and beloved Brother General Lafayette, S. . . G. . . I. . . G. . . and Grand Representative of the United Supreme Council of the Western Hemisphere, near the Supreme Council of France, wrote the following at the bottom of the copy of his Patent in the Golden Book (page 80,) of Brother Count de St. Laurent, one of the principal Dignitaries of the said Supreme Council :

“It is to the extreme indulgence of the Supreme Council of the United States, that being exalted to the Thirty-third degree, notwithstanding the superior knowledge and services of many of my brethren, I am to-day indebted for the eminent favors which the Grand Council of the Western Hemisphere has conferred on me. I accept them with profound gratitude, and will endeavor to merit them by my zeal. May our ancient institution propagate and patronize liberty, equality, philanthropy, and contribute to the great movement of social civilization which must emancipate the two hemispheres.

LAFAYETTE.’

“The 20th of May, 1834, at half-past five o’clock in the forenoon, our beloved Brother General Lafayette passed to immortality. Let us strive to imitate his virtues, and let us cherish his memory.

To the M. ∴ Ill. ∴ Bro. ∴

O. M. LOWNDS, 33d deg.,  
New York.

DE ST. LAURENT, [L. S.]  
S. ∴ G. ∴ I. ∴ G. ∴ 33d deg.

PARIS, 21st of May, 1834.”

1835. Although many new members had been added to the Supreme Council, yet the dissatisfaction continued, and the popular feeling against the institution of Masonry had not decreased. The Grand Lodge of the State was beginning to make a move in the way of holding an annual communication in June. Many of the Officers and Leaders in the Supreme Council were connected with this body. Although there had never before been a time, in the Annals of Masonry, so favorable as that period, for the Supreme Council to assume what she deemed her rights over the first three degrees—there being then, virtually, no Lodges of any rite in existence, and no Grand Lodge to constitute them, yet the feelings of a majority of the members of the Supreme Council were opposed to the exercise of this power. Added to this was the popular feeling, the state of the times, and the fears of the members, who were conscious that the day was not far distant when Masonry would rise again, and resume its place among the benevolent societies of the world. The members of the Grand Lodge saw this, and although they were few in number, with Ill. Bro. James Herring at their head, as Grand Secretary of the Grand Lodge, they managed to get up an annual communication, although but a few were present, perhaps not one hundred people, all told. This proved to be the turning point with the Order. The annual communications were kept up, and by the

year 1840, they had become not only respectable, but were numerously attended.

This revival of the Grand Lodge discouraged most of the members of the Council, and in a short time the United Supreme Council for the Western Hemisphere went to sleep. A little more than four short years numbered the period of its activity. In the early part of the year 1836 it was on its last legs, although the meetings were continued occasionally until the year 1846, which will be noticed in its place.

The regular meetings of Lafayette Chapter of Rose Croix were continued. Bro. H. C. Atwood had been presiding officer for a long time, and was assisted by Bros. Piatt and Marsh, with others who were members of this Chapter, as well as by some of the old members of Triple Alliance, that Chapter having ceased its meetings altogether. A number of new members were received, most of them by affiliation.

1836. This year the ratification of the Treaty took place, being signed in full Council by all its Officers, and was transmitted to the Representative at Paris, Count St. Laurent, thus binding the compact between the four Supreme Councils to carry out the Dogma of the rite, *Supremacy, Independence, Toleration*. The Marquis de Lafayette, who was a member of the Supreme Council of France, had been appointed the Representative of the United Supreme Council, near that body, in 1832, was acknowledged and received by them as such, and acted in that capacity until the day of his death.

The present year was one of unexampled depression in the mercantile world, especially near its close, and very little interest was manifested in Masonic matters. The Council continued to lose its members, and by this time their number had become very small. The regular meetings of the body were, however, continued, and all necessary efforts made to sustain it under its difficulties. The meetings of Lafayette Chapter of Rose Croix were also kept up, and met with encouragement. The brethren became desirous of establishing a new Council of Sublime Princes of the Royal Secret, but it was deemed most expedient, after mature deliberation, to wait until the difficulties of the times were removed out of the way,

when they would be able to go forward with better prospects of success.

*Third,* The difficulties, which at this period occurred in the Grand Lodge of the State of New York, and with which, the members of the Council were connected.

We shall first give a short outline of the difficulty itself, and then show its connection with the Supreme Council, as we think it impossible that the case will be understood as it should be, unless the particulars of the difficulty are set forth.

By the commencement of the year 1837, the Anti-Masonic excitement had spent its force, and was beginning to pass away. Already the members of the Fraternity who had espoused the cause of Masonry through evil and good report, began to feel great encouragement, and several of the city Lodges had made a strong effort to renew their labors. It is true the number of the Lodges, thus laboring, was small, and the number of attendants upon the meetings of those Lodges so small, that the fact would hardly bear being mentioned. Yet meetings they did have, and were encouraged.

Many of the leaders supposed that Masons were kept from appearing at the meetings through bodily fear, or under a sense of shame, as the name of a Free Mason had become disreputable in society, and in the street. Yet they believed that there were still numbers to be found, whose attachments for the Order were strong, if they could be aroused and called into exercise, and sufficiently so to embolden them to shake off their fears, to banish their shame, and to stand forth before the world, amid its present contempt for the Order, as "*members of the mystic tie.*"

It is true that the Grand Lodge, a year or two previous, had passed a law, that there should not be any public demonstrations made by Masons, as such, at any meetings or public assemblages, and that public and funeral Masonic processions were forbidden by that body. This was done on account of the odium that attached to Free Masonry in that particular season of its adversity. But these brethren were of the opinion that the time had come when a public demonstration should



be made, in order, at least to show, that Masonry was not yet *dead*.

They had selected St. John's day, in the month of June, to make that demonstration, and in order to make it as effective as possible, about one month previous to the occurrence of the festival, an advertisement appeared in the daily papers, without any signature, calling a meeting of all Free and Accepted Masons, in good and regular standing, at Warren Hall, corner of Oliver and Henry Street, for a certain evening. No particular object of the meeting was stated in the call. Curiosity and strong sympathy for the Order, led the author to attend the meeting, as such an event had not transpired for the ten years previous.

On arriving at the place appointed, he found the room, which was large, densely crowded with old familiar faces, and the Chairman, on his entrance, was stating the object of the call, viz., the public celebration of the coming St John's festival, by a procession in the street, religious exercises, and a dinner. After the object was stated to the meeting, there appeared to be a great diversity of opinion among the brethren assembled, among the number of whom was R. W. James Van Benschoten, Deputy Grand Master ; and R. W. James Herring, Grand Secretary of the Grand Lodge. The discussion became warm, and in the course of an hour after coming together, the assembly became any thing else than an orderly one. The brethren had dropped off, one by one, until but a very small number was left behind. The meeting was unsatisfactory, produced no good results, and created a great deal of animosity.

It appeared that *York Lodge, No. 367*, had passed a resolution to celebrate the anniversary by an oration, dinner, procession, &c., and had appointed a Committee to wait upon other Lodges, and request their co-operation. Eventually, three Lodges, viz., *Hibernia, Benevolent* and *Silentia*, were found who agreed to unite with them in the celebration. The object of the meeting was to increase the number, and the invitation was there given, to all Masons in good and regular standing, to unite with them on the occasion.

As the Deputy Grand Master and Grand Secretary had

made objections to the affair, and called to the minds of those assembled, the Edict of the Grand Lodge, a sub Committee of Five was deputed to call upon them, and submit the following question, viz. : " Is there any article in the Constitution which prohibits a procession on St. John's day, without a Dispensation from the Grand Master or his Deputy ? "

In performance of this duty, they proceeded to the Grand Secretary's office, and there found both these persons, to whom they put the above interrogatory. They both then decided " that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day in the usual manner, without a permission from the Grand Lodge." The Committee of Inquiry reported accordingly to the Joint Committee then in session, who, thereupon selected a Committee of Arrangements, who performed their duties by engaging a church, orator, music, dinner, &c. Due notice of the contemplated celebration was forthwith published in all the principal newspapers of the city.

Time passed on without any objection being interposed or suggested by any party whatever. On the night previous to the day of celebration, at half-past eleven o'clock, Mr. Atwood received a notice, dated on that day, prohibiting the celebration, signed by R. W. James Van Benschoten, and attested by James Herring, Grand Secretary. It was then too late to stay proceedings.

The following morning, the 24th, and the day of the celebration, at half-past nine o'clock, Bros. Van Benschoten and Herring appeared in person at Union Hall. The R. W. Deputy Grand Master inquired, " What was the meaning of this assembly after the Edict of the previous day ? " Mr. Atwood replied, " That he knew of no Constitutional Rule or Regulation of the Order, which authorized him to issue such an Edict ; and further, if it ever did exist, he had waived it, by informing the Committee, that any Lodge had a right to celebrate this anniversary in the usual manner, without a permission from the Grand Lodge."

The R. W. Deputy Grand Master then read the Edict forbidding the procession.

The Brethren present, over three hundred, voted unanimously to go forward.

The procession was formed, the ceremonies were performed in a very orderly manner, and went off with satisfaction to all concerned.

On the 12th of July following, a special meeting of the Grand Lodge was held, at which charges were preferred against Henry C. Atwood and William F. Piatt, for appearing in the said procession and encouraging the same. The following week they were expelled. And on the receipt of the information, "*St. John's Grand Lodge*" was organized, and as such, continued to practice the Ancient Rites and Ceremonies until 1851, when the happy union was accomplished with the M. W. Grand Lodge of the State of New York.

The dissenting brethren also formed a Royal Arch Chapter, under the name of "*Orient Chapter*," deriving their authority from Ill. Bro. Henry C. Atwood, Sovereign Grand Inspector General, Thirty-third degree, also an Encampment of Knights Templar—both of which bodies continued regular work in those degrees up to the time of the Union in 1851.

The meetings of La Fayette Chapter of Rose Croix were continued, and many new members were added to the same. But as the Grand Lodge of the State had expelled most of the brethren who were members of that Chapter, and thus interdicted them from communication with the bodies under their jurisdiction, as a matter of course, the addition of new members to the Rose Croix Chapter, were mostly from the bodies deriving from St. John's Grand Lodge.

1838. The furniture and fixtures of the Sublime Lodge of Perfection, Council of Princes of Jerusalem, Sovereign Chapter of Rose Croix, and Sublime Princes of the Royal Secret, which were before in use by the United Supreme Council, were this year purchased from Bro. Timolat, and paid for by the Sovereign Chapter of Rose Croix. They were removed to Union Hall. The regular meetings of the United Supreme Council, except annual, had ceased from want of numbers, and want of interest in the cause.

In consequence of the inactivity into which the Council had

fallen, its correspondence with foreign bodies had been neglected. This was especially the case with the Grand Orient and Supreme Council of Brazil, with which body regular communications were had until 1835, after which time the languor of the body was such that there was not found sufficient energy among the members to sustain such a correspondence as the Treaty required. Some four years had elapsed, when in the month of November, 1839, T. . M. . Ill. . Bro. . *Elias Hicks*, M. P. Sov. Gr. Commander received from the Supreme Council for the Empire of Brazil, an official document (see Appendix, Document 28, Appendage,) inviting the United Supreme Council to open with them a continuous correspondence, by means of which they may keep one another mutually informed of the requirements and of the prosperity of the Order to which they belong. The document was written with a pen, and is a beautiful specimen of chirography, the first words, "*En Nome do M. . Santo e Gr. . Arch. . do Un. .*," "*Ordo ab Chao*," being written in *gold*. It is in two columns, the left hand column in Portuguese, the other in French.

From this period to the year 1846, the meetings of the Supreme Council were annual, and the records show that the only attending members were Joseph Bouchaud, Francis Dubuar, and five others, all the rest having become disaffected and dropped off. The Count St. Laurent continued as the Representative of the body, near the Supreme Council of France. On the 27th of October, 1846, there were present, Joseph Bouchaud, President ; John Telfair, George Smith and John S. Mitchell, Assistant Secretary. On motion of Brother Telfair, it was ordered "*that the funds of this Supreme Council, in the hands of the Treasurer, be distributed, pro rata, among the surviving members of the Supreme Council, who composed the body previous to the introduction of new members.*" In accordance with this resolution, Ill. Bro. Bouchaud paid over to Ill. Bro. George Smith, Secretary General of the Supreme Council, to be divided among those brethren, Bro. Bouchaud refusing to receive any part of the same. This date terminated the existence of the body, as then constituted, and it thereby came to an end.

It will thus be seen that by this date, the United Supreme Council in this branch had dwindled down to four members. Ill. Bros. Elias Hicks and Jonathan Schieffelin were dead ; the Count St. Laurent had returned to France, and was Representative near the Supreme Council there ; the Marquis de Sant Angelo, Ill. Bros. Melani, Ugarti, Cabrera, Tellar and Zavala had left the country ; the members had forsaken the body on account of the dissatisfaction before referred to, and the four remaining brethren could not transact the regular business of the body. Under these circumstances they brought it to an end.

But it must not be supposed that these four remaining brethren were the whole Council or that their acts were binding on those members who had withdrawn. By referring to the Annual published (Document 27,) it will be seen that there were many more who were members left behind, all of whom were opposed to any interference with Ancient Masonry, and withdrew on that account. The most of them did not unite with any other body, but some of them claimed membership with the Marsh party and continued their assemblages in the Lafayette Rose Croix Chapter and Consistory formed by them. They were largely in the majority until 1837, when, on account of the expulsion from the Grand Lodge of the Atwood party, they quit altogether, leaving Marsh, Atwood, Piatt, and one or two others to continue the work. This they did until the year 1846, at which time many additions had been made of members hailing under St. John's Grand Lodge, and when the dissolution of the four took place, the Consistory at once succeeded them under the former system—that is, they adopted the former rule, which was “ *non interference with the first three degrees of Masonry, they being governed solely by Grand Lodges.*” This work was harmoniously continued until 1850, when the union of the two Grand Lodges took place, thus removing all difficulties out of the way ; the old members again came in ; the proceedings were confirmed ; the body reorganized, and took the position which it had uninterruptedly occupied, viz., the Supreme Council of the United States of America, their Territories and Dependencies, having only been interrupted

for a short period by a difference of opinion. The list of members contains the names of Ill. Bro. John W. Mulligan, Past Grand Commander ; W. Wright Hawkes, Seth Driggs, John B. Satterthwaite, David Naar, Thomas W. Satterthwaite, with many others who formerly officiated in the United Supreme Council.

We shall leave this part of the subject here, and shortly return to it again.

*Fourth,* The matters connected with the Consistory at New Orleans.

It will be remembered that this body was chartered in the year 1813, went into operation, and continued for twenty years, performing its proper and legitimate duties, viz., up to the year 1833, when the Grand Lodge of Louisiana, thinking her rights invaded as Governor of the Symbolic degrees, solicited of the Consistory the formation of a Scottish chamber in her bosom. The request was complied with, the chamber was formed, and continued to exercise its powers until the year 1850, a period of *seventeen years*. At its commencement, the Consistory relinquished to the chamber, all authority over the Symbolic degrees, and worked from the Fourth degree.

But during this time, the United Supreme Council (the parent body) had ceased its activity, although in full correspondence with most of the other legitimate Supreme Councils of the two hemispheres—and when this fact was made known in New Orleans, the Supreme Council was established there in 1839, took up the correspondence which had been broken, and continued it until 1850. This is important to our history, for by it will be seen that the chain of succession is regularly kept up, and acknowledged by foreign powers from the year 1813 to the year 1850, not by the power of individual inspectors, but by the power of regularly constituted bodies, and acknowledged as such by all legitimate bodies of the kind.

*Mr. Foulhouze*, of the Supreme Council of Louisiana, in speaking upon this subject, says :

“ Although it (the United Supreme Council) had erred, by entering into a Treaty with the Supreme Council of France, the United Supreme Council of the Western Hemisphere had, however, acted according to the true Scotch

principle, and its act of ratification, which fully justified our predecessors, ought to have insured its success.

"But the result was not altogether what it ought to have been. The act which was to cause its triumph, occasioned its momentary ruin. The bigots of the York Rite became indignant at a Treaty which deprived them of tax payers in their Grand Lodges. The Dalcho Council at Charleston, and the Gourgas Council at New York,\* availed themselves of the circumstance, and came out with their doctrine of sublime submission to Yorkism : and truth soon was forced to suffer in a city where its friends were scarce, and unprovided with proper information : and gradually, the United Supreme Council of the Western Hemisphere ceased to give signs of life. Our Ex Grand Consistory vainly wrote to it. The letters fell into the dead letter box at the Post Office, and our predecessors were about to take measures to ascertain the cause of the sudden interruption of correspondence, when the Marquis de Sant Angelo, who, from some time previous, was a member of the Supreme Council, and had been its Lieut. Grand Commander, arrived at New Orleans.

"It was in 1839. There were then, in New Orleans, several Thirty-thirds, and among others, Brother Conte, who had received that degree in the Grand Orient. The Marquis de Sant Angelo informed his colleagues of the slumber into which the United Supreme Council of the Western Hemisphere had fallen ; and concurrently with them proceeded to give force and vigor, under the title of '*Supreme Council of the Thirty-third and last degree, of the Ancient and Accepted Scottish Rite for the United States of America.*'

"That Council once organized, several Princes of the Royal Secret of our Ex Grand Consistory, and among others, our Brother Jean Francois Canonge, were initiated to the Thirty-third degree. Brother Sant Angelo was its first Grand Commander ; after him Brother Conte, who was succeeded by Brother Jean Francois Canonge.

"Our Ex Grand Consistory acknowledged that Supreme Council, from its establishment in 1839, and passed under its jurisdiction. Some time after, its Grand Secretary, Brother Montmain, entered into a correspondence with a Thirty-third in Paris, Brother Juge, to the end of having our Supreme Council recognized by the competent authority in France.

"Brother Juge called at first on the Supreme Council of France, which declined corresponding with us. He informed Brother Montmain of that fact, and suggested the idea of calling on the Supreme Council of the Grand Orient. Our predecessors did so, and on the 14th of April, 1843, that Supreme Council of the Grand Orient, by a resolution to that effect, recognized our Supreme Council under the above given title."

This recognition was continued until 1850.

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\* 1847, this must allude to, because there was no Gourgas Council in existence until that time.

In the Report made to the Grand Orient, by its Orator, the following account is given :

“ In 1839, the Supreme Council of the Thirty-third, Scottish Rite, Ancient and Accepted, succeeded the Scottish Grand Consistory, Thirty-second, and that power, the highest class of this system, inherited the prerogatives of the said Consistory. The Consistory was acknowledged, from its commencement, by the Grand Orient of France, through the Sovereign Grand Consistory, its parent, and the Supreme Council of that State was acknowledged in 1840 by the Grand Orient of France, and was in close and intimate correspondence with it, for more than *twelve years*, as an independent, Sovereign power in its rite. Its regularity is beyond all question.

“ The Scottish Symbolic Chamber of the Supreme Council of Louisiana was held in the M. W. Grand Lodge of Louisiana, until 1850, a period of *seventeen years*, without interruption, and was, at that time, cut off. It was in consequence of this event, that the Supreme Grand Council there, by a decision dated September 20th, 1850, *resumed* her authority over all the degrees of the Ancient and Accepted Scottish Rite.”

As we shall not again return to the Supreme Council of Louisiana, and as Masonry in that State, previous to the year 1850, whether of the Ancient or Accepted, or of the York Rite, has been considered, one and the same, it will be as well to finish this part of the subject here, by a very short sketch of the difficulties there, as well as to correct the mis-statements of M. W. John Gedge, concerning the Supreme Council, which have been published and widely circulated among the fraternity. We have no disposition to enter upon a critical examination of the proceedings in the Grand Lodge of Louisiana, under the Grand Mastership of Gedge. Those who wish for information, are referred to the published proceedings of that body, in the years 1850 and 1851.

The Report drawn up by Leblanc de Marconnay, one or two years after the occurrences had taken place, is free from personal animadversion ; it sets the matter before us in a clear light, and in such a way that it can be easily understood by the most common intellect. He says :

“ All the Grand Lodges in the United States of America, thirty-two in number, have been constituted after the York Rite, because they originated from England, Scotland and Ireland, where said rite is practiced since the revival of the Masonic Order, and where it has ever stood unalloyed. The only exception to this general rule took place in Louisiana, which became a State



of the Union in 1812. The population of said State was, at that time, exclusively of French or Spanish origin.

"The first Lodge in Louisiana was founded in 1793, by brethren of various Easts, all united at New Orleans. They applied to the Grand Lodge of South Carolina, and obtained from her, and under the name and title of '*Perfect Union*,' a Constitution, whereby they were authorized to practice the York Rite. The second Lodge was established in 1794, after the Scottish Rite, by the Grand Mother Lodge of Marseilles, in default of the Grand East, which, at the time, was not at work, in consequence of the events of the French revolution. This Lodge took the name of '*Polar Star Lodge*,' which cumulated afterward, the Modern, Scottish and York Rites. Masons from South Carolina, established in 1800, a York Rite Lodge, under the obedience of the Grand Lodge of Pennsylvania, and bearing the name of '*Charity Lodge*.' Several brethren from the northern section of the United States, established in 1806, the '*Louisiana Lodge*,' under the jurisdiction of the Grand Lodge of New York, equally practicing the York Rite. In the same year, the Grand Lodge of Pennsylvania authorized the establishment of a new Lodge after the York Rite, and under the name of '*Harmony*,' and another under the name of '*Desired Reunion*,' composed of Masons from St. Domingo.

"Such was the essence of Masonry in Louisiana previous to the creation of a Special Grand Lodge for that State. *The constituted authorities and the rites in practice were different.* But at that period, Louisiana was but a Masonic territory belonging to a foreign power, and it was then customary for Masons to derive their title from whencesoever they pleased, as long as the majority recognized or established no Masonic authority. All these Lodges lived in perfect harmony, notwithstanding the different communions, and as a matter of course, the rites followed by the Masons of Louisiana, were amalgamated.

"The idea of founding a Grand Lodge, belongs to the first of the constituted Lodges, and all said Lodges concurred in a measure, whereby they were to be governed on an equal footing with the Lodges of other parts of the Union. A General Committee was constituted in Convention on the 18th of April, 1812, under the title of General Masonic Committee for the State of Louisiana, and for the purpose of establishing a Grand Lodge at New Orleans. Said Committee decided that a Grand Masonic Convention, composed of the five first Officers, and of the W. Past Masters of the Lodges represented in its bosom, to be summoned on the 6th of June, 1812. A Constitution was adopted, and the Grand Lodge was inaugurated after the York Rite, on the 11th of July, 1812, under the Presidency of the W. Bro. Dubourg, first Grand Master.

"On the 15th of March, 1813, a Grand Chapter of Royal Arch Masons for the State of Louisiana was also established, independent of the Grand Lodge, in order to regulate the administration of the high degrees of the York Rite.

"Finally, the Scottish Masons of Louisiana applied to the proper authority (the Sovereign Grand Consistory, sitting in New York, and the competent authority of said rite) for the establishment of a Grand Consistory for the

Southern portion of the United States. Said Consistory was inaugurated and proclaimed in New Orleans, on the 19th of June, 1813, and became afterwards a dependency of the Supreme Council now existing in that city. The principal Officers of the Grand Lodge, belonged, in the meantime, to the Grand Chapter of Royal Arch Masons, and to the Scottish Consistory of Louisiana. Many Lodges worked under the York Rite altogether, and many also under the Scottish Rite, or Modern Constitution, without interrupting the general harmony.

"An act of incorporation was granted by the Legislature of Louisiana, to the Grand Lodge, and said act contained *no proviso*, whereby it should be necessary to belong exclusively to the York Rite, in order to enjoy its privileges and benefits. On the contrary, it is therein stipulated that all regular Lodges constituted, under the authority of said Grand Lodge, are hereby declared to be as many corporations, *de facto et de jure*, under whatever name or title they might be known or called in their Constitutions, with powers equal to those granted by the Grand Lodge. And the Brethren Soulie, Dubourg, Moreau de Lilet, Lefebvre, Lemonier, Guibert and Pinta, mentioned as petitioners in preamble of said Act, belonged to the several rites then in practice, and among said rites was the 'Scottish Rite, Ancient and Accepted.'

"It is true there existed some discontent among certain Lodges of the York Rite, claiming the rigorous principles of said rite, and excluding any amalgamation with other systems. But the Grand Lodge was not, at that period, afflicted with that disease, and she spared no exertion in maintaining union among her subordinates.

"Furthermore, the Grand Lodge, by decree, June 8th, 1833, which decree was notified to the Grand Consistory of Princes of the Royal Secret for the State of Louisiana, established in her bosom, a Scottish Symbolic Chamber, and requested the Grand Consistory to *divest itself* of the right of constituting Scottish Lodges, and to transfer the same to the said Chamber. This demand was granted, and all the Scottish Lodges exchanged their Constitutive title, for a Patent, issuing from the Grand Lodge, in her Scottish Symbolic Chamber. *This act proves undeniably, that the Grand Lodge of the York Rite, recognizes the right of the Grand Scottish Consistory, and consequently of the Supreme Council, to establish Lodges of its system in Louisiana.*

"In 1839 the Supreme Council of the Scottish Rite, succeeded the Grand Scottish Consistory, and that power, the highest of the system, had a personal right to inherit the prerogatives of an inferior authority. This Supreme Council has been recognized by the Grand East of France, with which it has held a correspondence for more than ten years, and its regularity at this day is beyond all question.

The Grand Lodge is also in correspondence with the Grand Orient, and from that period, each of those authorities in Louisiana has been separately represented, by distinct sponsors, in the bosom of the French Masonic Senate. Encampments of Knights Templar had been instituted in Louisiana, by the

Grand Encampment of the United States of America, and albeit, this system is considered foreign to Masonry by all the authorities professing the several rites, these bodies worked, nevertheless, under the jurisdiction of, or were attached to the other regular Masonic bodies of the Consistory.

"It is true that the York Rite, in its admirable puritanism, does not recognize, as belonging to the Masonic doctrines, the high degrees of the Scottish Rite, those of Heredom, Modern system, Kilwinning, Scotch Philosophy, nor those of the 'Rectified system of Knights Templar, of Malta, and of the Triple Cross.' But it does not forbid its Adepts to take those degrees, and does not consider that they have forfeited their title to Masons, if their inclination induces them to become initiated in said degrees. It prohibits only, the wearing of their insignia in the Symbolic temples.

"In 1846, the Grand Lodge of the State of Mississippi, contrary to all rules established between the Grand Lodges of the American Union, constituted several Symbolic Lodges after the York Rite, in and for the Territory of the Grand Lodge of the State of Louisiana. The latter justly complained of such unfair conduct, and denounced her to all the Grand Lodges, the majority of which, blamed energetically, such an illegal step. The Grand Lodge of Mississippi rested her right upon a pretended violation of the rules established for the practice of the York Rite, which violation resided, according to her opinion, in the emulation of rites adopted by the Grand Lodge of Louisiana.

"In 1849, the regular Grand Lodge of Louisiana numbered sixty-six Lodges under her jurisdiction, three of which followed the Modern Rite, four the Scottish Rite, one emulated the York, Scottish and Modern Rites, and the remainder practiced the York Rite. These painful debates lasted until 1850, when a Convention of the Symbolic Lodges of Louisiana called all the Masons of the State, for the purpose of adopting a new Constitution. The Scottish Lodges, together with those of other rites, sent Deputies to the Convention; but it may be easily conceived that they were defeated by an immense majority of the followers of the York Rite. The Constitution that was then adopted, decreed, that the Grand Lodge of the State of Louisiana could establish no other than Lodges of Free and Accepted Ancient York Masons. The brethren of the Scottish Rite believed sincerely, that this disposition took in, or received, the Ancient and Accepted Scottish Rite Masons, as well as the Ancient York Rite. But such was not the intention of the leaders of the majority in the Grand Lodge, and soon after, the Scottish Chamber ceased to be admitted in her bosom.

"And in order that there should be no misunderstanding about the new intentions of the Grand Lodge, she informed the Supreme Council by a special communication, dated March 5th, 1850, that henceforth she would neither constitute, nor administer, any other Lodge but those professing exclusively the York Rite. The Scottish Lodges, thus deprived of a proper government, returned their Charters to the Grand Lodge, and united under the jurisdiction

of the Supreme Council, from which they received new Constitutions. It was in consequence of this event, that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient and Accepted Scottish Rite.

"The various changes which I have related would have been but of a common nature, had not the Grand Lodge of Louisiana, by an incomprehensible intolerance, ordered all the Lodges under its jurisdiction, to shut out the Scottish Masons, considering them altogether as spurious and illegal.

"The Grand Lodge of Louisiana sought to justify this strange '*Ostracism*,' by the authority of two pretended Scottish Masonic powers, viz., the body under the control of Albert G. Mackey, of Charleston, South Carolina, and that of J. J. J. Gourgas, of New York city, who pretend to consider the Supreme Council of Louisiana as '*SPURIOUS*,' under the pretence that THEY did not constitute or recognize it, &c."

Here is a plain account of the whole transaction, and the proceedings, condensed in few words, free from all the misrepresentations and special pleadings by Gedge, and is given in full to show the true state of the case. Mr. Foulhouze, in his pamphlet concerning the rite, says :

"Through the notorious J. Gedge, who always dreamed of revolts and scandals, and seemed most happy when fomenting them, the Grand Lodge of Mississippi, established in 1848, a York Grand Lodge in Louisiana, in opposition to the State Grand Lodge which cumulated the rites—that is to say, which administered each of them respectively and separately through corresponding Symbolic Chambers.

"That attempt did not succeed. John Gedge then caused a Masonic Convention to be held at Baton Rouge. The Scotch Masons there present were shamelessly deceived, for when they believed that the decrees of that Convention, which was to effect the union of the two Grand Lodges, had been so worded as to secure their Scotch rights, they learned by the ordinances of the new Grand Lodge, that their Symbolic Chamber was destroyed, and they were placed under the immediate control of York rulers. *Thereupon*, the Scotch Lodges complained before our Supreme Council, which, by its decree of September 20th, 1850, resumed the sole exercise of power over them.

"Gedge knew where the deception lay, and that it was no accident, but the result of artful design. He hated the Scotch Rite, and had attempted all in his power to destroy it. The question, therefore, for him, was to find out how he could carry out his purposes, and as he was unscrupulous about the means to employ, he conceived the idea of becoming a Scotch Mason himself, if it were possible. He succeeded in finding at Charleston a man as unscrupulous as himself. That man was A. G. Mackey. He came out, *at Gedges' request*, to establish a Consistory for the government of the rite in Louisiana, which he constituted under the jurisdiction of the Supreme Power at Charleston, ap-

pointing Gedge as the Commander, and therein conferring the high degrees of what they are pleased to call the Scotch Rite, in such a manner as to create disgust, even to those who now exalt him as their Most Potent Monarch, &c."

It has been authoritatively stated, that the said Consistory, in concordance with a well concocted plan, was formed in a private room, in the evening, at New Orleans, by Mr. Mackey, who, placing his right hand upon the shoulder of each man in the circle, one by one, and audibly declaring them to be Sublime Princes of the Royal Secret, thus constituted them into a ruling body of the Scottish Rite in that State, with John Gedge as their Commander.

The following communication was immediately transmitted by the Grand Lodge of Louisiana to the Supreme Council :

" NEW ORLEANS, March 5th, 1850.

" GRAND LODGE OF THE STATE OF LOUISIANA "

*" To the Supreme Council of Sovereign Grand Inspectors General of Thirty-third and last degree, Ancient Free and Accepted Scottish Masonry."*

" BRETHREN :

" Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the following Resolution was duly passed and adopted by that body, at its extraordinary meeting of the 4th inst.—

" *Resolved*, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspectors General, Thirty-third degree, meeting at New Orleans, that this Grand Lodge renounces, now and forever, to constitute any Symbolic Lodges, other than as Ancient Free and Accepted Masons.

" I remain, with the highest consideration, yours fraternally,

J. J. E. MASSICOT."

This communication sets forth the result of the whole matter. The Convention had been held at Baton Rouge ; the union of the two Grand Lodges had taken place ; the Constitution which was to cut off from membership, all Scottish Masons and Scottish Lodges had been ratified ; the mandate followed ; the Supreme Council again resumed the rights which she had vested in the Grand Lodge in 1833, whereupon the new Consistory was erected by Mackey, with John Gedge as its head. And now two questions present themselves : What influences were used to bring about this result ? And what

opinions were generally entertained by the brethren concerning these proceedings?

In reply to the first question, it would seem that John Gedge was the principal mover in the whole matter. And having consummated all his plans, which resulted in a Convention, &c., he made a speech to the Grand Lodge, filled with many "errors," which speech, unfortunately for him, has been printed and widely circulated, thus becoming a record and a reference. We shall quote only a few lines of this document, believing they will be sufficient. The whole report may be found in the Grand Lodge proceedings, Louisiana, 1850.

"In pursuing this investigation, we find that there are two bodies of this designation : one at New York, and the other at Charleston—the first claiming jurisdiction over the Northern part of the United States, and the other over the Southern. These two bodies date their existence and derive their authority from a source *much more ancient than the one here*, and both aver and declare, that according to the Statutes of their Order, none other can legally exist in the United States. *These protests have been published, and they have never been contradicted.*"

Again :

"I will remark in few words, upon the character of this intrusion upon the jurisdiction of the Grand Lodge. Some excuse might be offered, were it essentially necessary that the body intruding on us should interfere with Symbolic Masonry, for the purpose of its peculiar rite ; but we are informed that such is not the case. Two bodies bearing the same titles, and claiming the same attributes, exist at New York and Charleston, and if there be any advantage and better information derived from antiquity of establishment, they ought to possess them, having existed *for nearly half a century longer than the one here, &c.*"

The investigation pursued by Mr. Gedge must have been arduous indeed. But where, we ask, did he find this knowledge? Surely, if there had been such a body in New York, as he claims to have discovered, or in the city of Charleston, which dated their existence, and derived their authority from a source, much more ancient than the one in New Orleans, or the parent body in New York, from which it derived its authority—so ancient as to have been in existence for half a century before, &c.—this fact would have been known by the Fraternity of either city. As far as New York was concerned

the Fraternity there were well aware of the existence of a body, which, at the date of his address, was very nearly fifty years old, which was founded in 1807, and was acknowledged and known all over the world. They also knew of a body which was established in New York by De La Motta, either in 1813 or 1815, which existed four or five years there, and then expired. Since which, nothing was known or heard of it, until the year 1847, when it appears in a new dress, with Gourgas at its head. As it regards the Charleston body, no claim was ever laid, *even by themselves*, prior to the year 1801. while others than themselves, very well acquainted with the *history* of that body, do not allow them any claim before the year 1829 or 1830, at which time they were acknowledged by the Grand Orient of France. And what Mr. Gedge asserted about the "*protests which had been published, and had never been contradicted,*" he knew to be a barefaced, open falsehood, at the time of uttering the same. The reply to De La Motta's pamphlet, published by the Sovereign Grand Consistory in 1814, the several Edicts published afterwards by that body up to the year 1827, the testimony of French and English historians who have treated the subject at large, and last of all, his own personal knowledge, prove this.

Mr. Gedge also knew, quite as well, that the Louisiana Consistory was established in New Orleans, in 1813, had a Chamber in the Grand Lodge in 1833, and continued, not only in active operation, but in full communion with the very Grand Lodge, in which he was then speaking (1850) it being of "*seventeen years duration,*" and yet, in the face of all this evidence, and of these facts, he declares the body to be spurious and illegitimate ; this assertion, of course, being founded upon what his friend, Mr. Mackey, had communicated to him. One is at a loss to account for such conduct.

If Mr. Gedge had not been sadly blinded by his own interest, and had taken a little more pains towards a fair examination, he would have found that these *two bodies*, as he is pleased to term them, had not the right to decide in the premises, inasmuch as neither of them were in good standing, and their claims to authenticity and regularity had, long since, been set

aside. That they *never were* the compeers of the Sovereign Grand Consistory, or the Consistory of Louisiana, but were denounced by both bodies from the very beginning up to the hour when he delivered his notable address. Not only so, but even the Grand Lodges of all the Northern jurisdiction passed Mr. Gourgass and his "*body*" by with the most perfect contempt, not allowing a place on their records to witness, even the "*reception*" of any of his communications.

It was by means of such statements as these, made by Gedge to the Grand Lodge, that they were led to believe in the spuriousness and illegitimacy of the Louisiana Consistory and Council, and finally shut them out. After the work was consummated, Mackey stood ready to constitute a Consistory in Louisiana, with Gedge at its head—but the body did not live long. The parties interested made the discovery, that they were not respected, but became the laughing stock of the fraternity, and soon gave up their organization. The address or letter to the M. W. Grand Master Gedge will best express the opinions of the Fraternity there.

"A good deal of evil has been done! that is certain, too certain. But who has done it? You are well aware, that in violation of all laws of Masonic intercourse, the Grand Lodge of Mississippi founded Lodges in and for the State of Louisiana, exactly as if this glorious State had not already had a Grand Lodge, provided with all the necessary powers. These Lodges soon after founded a Grand Lodge of the York Rite, in opposition to the true and only Masonic Grand Lodge cumulating—that is, protecting all rites. To those who acted thus, I have a right to say, you either were right in acting as you did, or you were wrong. If you were right, why have you subsequently established a Grand Lodge of no particular rite? If you were wrong, why do you not allow the Grand Lodge to grant Symbolic Chambers? Why, in your new Constitution, do you say, that you shall ascertain and propagate the true ceremonial and instruction in the work of Masonry, and enforce their practice, and by a subsequent resolution, proclaim that the ritual is not essential, is more an article of discipline than faith, and is not a landmark of the Order? This is the origin of the evil: '*Index mali labes.*'

"What right had the Mississippi Grand Lodge to usurp an authority belonging to us exclusively? What right had you to interfere with our form of worship, &c.

"It is painful to state that such an outrage has been suggested and done by a Brother Mason, who either has a Masonry of his own, or ideas of his own, which must be obeyed. Are the people to be trifled with? Have we, or



have we not, the liberty of conscience? And shall the ambitious whims of one Sectarian, set everything on fire? We had a Grand Lodge instituted forty years ago. Under its jurisdiction every Lodge lived in perfect harmony with her sisters, notwithstanding the difference of rites. Weakness, although it would be more Masonic to say: the wish for peace and friendship, caused the real Grand Lodge, numbering sixty-six Lodges under her jurisdiction, to admit this spurious Grand Lodge into her bosom, and, as a matter of course, the author of this outrage was soon appointed Grand Master of the '*Amalgamation*.' One would suppose that his ambition being satisfied, so far as noise in the world and Sectarianism are concerned, he would keep quiet and establish a general harmony. But no, he must pull down the whole edifice, and no matter what the consequence might be, he must, in the name of Peace and Brotherly Love, set the brethren at drawn swords against each other, &c.

"They felt, however, in the *Sanctum Sanctorum*, that this was going a little too fast; that to amend or upset Constitutions, it was necessary to consult the people; that this new step in the way of innovations might endanger the work they were building up. Somewhat confident in the total ignorance and good faith of those whose creed and rite they were about to crush, they held a Convention at Baton Rouge, in June, 1850, that is to say, three months after the autocratic decision by which they had broken their oath! All Lodges were represented in said Convention. But the Report tells you how the Scotch brethren were defeated.

"In presence of such despotic, Anti-Masonic conduct, the Scotch brethren resisted as men, as Masons, and formed an independent corporation under the only Masonic authority existing in Louisiana, *de jure et de facto*. The balance remained with the new Grand Lodge, swore obedience to her, through indifference rather than from conviction. Soon after this, the very same Sectarian, in his restlessness, caused Brother Albert G. Mackey to come from Charleston, in order to establish a Grand Consistory, exactly as if there never had existed a Supreme Council of the Scottish Rite in Louisiana. Our Sectarian, after abolishing the Scottish Rite, wished to re-establish it, in order to be at the head of it. This Consistory has been inaugurated; you know it, M. W., for you were admitted into it *for proper causes*. The manner in which the degrees were conferred in this spurious Consistory is, and will be, an eternal shame to the Brother who has conferred them.

"If Masonry is so often an object of mockery, if it is so often treated as nonsense by men of the world, and even by some Masons, it is certainly owing to the conduct of such men as make a traffic of it, either morally or pecuniarily. The Supreme Council to which I have the honor of belonging, and which, in the Masonic world, is the only real and legitimate Supreme Council for Louisiana, has declared this Consistory '*spurious*.' The good faith of many members of this new fangled Consistory has been abused, and I myself, after having had the satisfaction of proving, to some of them, that our Supreme Council was the only real, authority was commissioned by Brother

Prehu, in his own name, in that of his brother, and of Brother George Arnold Holt, to declare and proclaim to all the brethren, that every thing had been misrepresented to them by the Ex Grand Master of the Grand Lodge, and that they had sent in their resignation ; and you yourself, M. W. Grand Master, you have told me that you had caused this mock Consistory to cease its works, because you had found out its *spuriousness*." [Ladebat's Letter, 1853.]

It appears that, subsequently, a disagreement of some kind took place in the Supreme Council of Louisiana, which resulted in the resignation of Messrs. Foulhouze, Collens, Faget and Massicott, also Lisbony and Lamothe. Brother Foulhouze resigned and withdrew his membership in July, and the remainder in December, 1853. (See Appendix, Document 30, Part First.) That in January, 1855, the "*Mackey-Consistory*" of 1852, before alluded to by Brother Ladebat, in his able letter to Gedge, and the old Consistory of 1813, entered into preliminaries in a Convention held by the two bodies, in which it was agreed, that all their difficulties should be referred to the decision of the "SUPREME COUNCIL OF CHARLESTON" for adjudication. This decision of the bodies was undoubtedly brought about by the resignation and withdrawal of the before mentioned members, leaving the disaffected ones to pursue their own course. No one who is at all acquainted with the history of the Charleston body, will be long in coming to a conclusion what that decision would be. It was, of course, adverse to the Supreme Council of Louisiana, and the old Consistory of 1813. Whereupon, the remaining members of the Supreme Council dissolved *that* body, and the members of the old Consistory of 1813, which Brother Ladebat was a member of, transferred all its "*rights, powers and privileges*" to the spurious Consistory of 1852, which Brother Ladebat had so truthfully described in 1853. This was followed by a "*Concordat*," or Articles of Union, between the Supreme Council sitting at New Orleans (disaffected members, who were left by those who resigned), and the Supreme Council at Charleston, the latter body becoming the ruling power, while the former became Honorary Members of the Charleston body, and Deputies for the State of Louisiana. This was consummated in February, 1855, and the result was, the Consistory of the year

1852 became the ruling body for Louisiana, and continues so, as a dependent of the Charleston body up to the present day. (See Appendix, Document 30, Part First.)

In the meantime, the members who withdrew in 1853, viz., Brothers Foulhouze, Collens, Dufan, Lisbony, Faget and Massicot, united together, and re-established the Supreme Council under James Foulhouze as their 'Grand Commander. In the month of February, 1855, the date of the Charleston Concordat, the meetings of the Supreme Council were suspended, and did not commence again until October, 1856. But they had previously entered a solemn protest against the Concordat, and, at the same time, declared the Supreme Council to be still in existence, and that it continued its works.

At the Special Meeting in October, 1856, present, Brothers James Foulhouze, Pierre Soulé, Thomas Wharton Collens, J. B. Faget, Jean Lamothe, J. J. E. Massicot, Juan Bachino, J. B. Broué, Louis Dufan, Romain Brugiere and Joseph Lisbony ; the request of several Scotch Masonic bodies was presented, viz., that the Supreme Council would take them under their charge, and receive them under its jurisdiction. The request was unanimously acceded to, and Officers to the Supreme Council were immediately elected. J. J. E. Massicot was elected as Grand Commander, succeeded by James Foulhouze in April, 1857, who continues up to the present time.

That Supreme Council has now under its jurisdiction, eighteen Symbolic Lodges, fourteen Rose Croix Chapters, and twelve Councils of Kadosch, and appears to be in a very flourishing condition. Although the Charleston body, under the superintendence and direction of Brother Mackey, have expelled Brother Foulhouze, and have published it far and near, yet it does not seem to have much effect in the Masonic world. Like the edicts of his illustrious predecessor, De La Motta, of notable and happy memory, his "*bull*" seems to be powerless, and his productions, as in many other cases, fall "*still born*." The reply of the Supreme Council will be found in the Appendix, (Document 30, Part Second.) So then, the present state of matters in New Orleans, Louisiana, is, one Supreme Council,

Independent, and one Consistory, Thirty-second degree, De pendant, upon the Charleston body.

Perhaps, in concluding this part of the history, it would be proper for us to state, that the attempt is made in the foregoing, to set forth the simple "*facts*" in the case, but that to all the Fraternity who feel interested in the "*differences*" existing with the New Orleans bodies, we would say, that a full account thereof is given in the book published by Brother Foulhouze, on one side, and by Brothers Lamarre and Ladebat, on the other, to which they can refer at leisure.

## CHAPTER NINTH.

### FURTHER PROGRESS OF THE ANCIENT AND ACCEPTED RITE.

History of the Supreme Council for the United States of America, her Territories and Dependencies resumed.—Henry C. Atwood.—the New Council; how formed; and the reasons.—List of its Officers.—J. J. J. Gourgass.—General Grand Chapter.—C. C. Sebring.—The maiden Edict of the Gourgass Supreme Council.—Convention at Chicago.—Rev. Bro. Walker.—Lodge of Perfection in New York under Gourgass.—Re-organization of the Supreme Council under Jeremy L. Cross.—The Terms and Conditions.—List of its Officers.—The Edict and Appeal.—Reply to a previous Edict and also to the present one by the Gourgass Council.—Masonic publications.—Edict by the Charleston Council denying the authenticity of the Patent of Jeremy L. Cross.—Copy of the Patent with the attestation of one of the signers.—Resignation of Jeremy L. Cross.—Reasons.—Re-organization and Installation by the Ill. Bro. James Foulhouze, Sov. .: Gr. .: Commander for Louisiana.—List of Officers Installed.—Treaty between the Supreme Council for the United States and the Supreme Council for Louisiana.—Leblanc de Marconnay.—General Mosquera.—Resignations.—List of Officers in 1855.—Petition for New Bodies.—Death of Ill. .: Bro. .: Henry C. Atwood.—List of Officers in 1857.—Supreme Council for the State of Connecticut.—Bodies under its Jurisdiction.—Supreme Council for the State of California.—Sov. .: Gr. .: Consistory for the State of New Jersey.—Sov. .: Gr. .: Consistory for the State of Massachusetts.—History of the Gourgass Council established in 1848.—Split.—Raymond Council.—Recapitulation.—Sublime Lodge of Perfection at Albany, New York.—Giles Fonda Yates.—A Review of his Speech.—Facts stated.—Conclusion of the work of the Sublime Lodge.

WE will now return and take up the history of the Supreme Council of the United States of America, and bring it to a close.

It will be remembered that in the year 1837, a split took place in the Supreme Council, or rather, more properly speaking, a division was made by reason of the expulsion of Brother Henry C. Atwood and his coadjutors, from the Grand Lodge

of the State of New York. At this time a second, or new Grand Lodge was formed, under the title of "*St. John's Grand Lodge*," which chartered its own Lodges. It will also be recollected that Mr. Atwood, at this time, was Sovereign Grand Inspector General, Thirty-third degree, and held the power of the same, confirmed and countersigned by Dewitt Clinton, the M. P. Sovereign Grand Commander, which, according to the Laws and Constitutions of the Order, gave him the power for life, to establish, congregate, superintend and instruct Lodges, Chapters, Colleges, Consistories and Councils of the Royal and Military Order of Ancient and Modern Free Masonry, over the surface of the two hemispheres, &c. Taking advantage of his position as a Sovereign Grand Inspector General, he chartered a Chapter of Royal Arch Masons, under the title of Orient Chapter, a Council of Royal and Select Masters, and an Encampment of Knights Templar. Under this organization, in the course of a few years the bodies prospered, and largely increased in numbers. He, at the same time, continued the meetings of Lafayette Rose Croix Chapter, being its presiding officer, and established a Consistory of Sublime Princes of the Royal Secret. In due time he gathered around him the old members of the United Supreme Council, who, with others that had been elevated to the Thirty-third degree he formed a Supreme Council which took the place of the old body which had been dissolved.

This happened in the year 1846, or nine years after the formation of St. John's Grand Lodge. From 1832 to 1837 the Consistory and Rose Croix Chapter moved on in harmony : but when the expulsion of the members of St. John's Grand Lodge took place, many of the old members of the Council withdrew, leaving Brothers Atwood, Marsh, Piatt and others in possession. They continued to work on, and at the time alluded to, viz., 1846, on hearing of the dissolution of the body, composed then of but four members, they at once took their place. Bro. Marsh died early in the year 1846, so that his name does not appear in the new Council. Nor does Bro. Piatt's name appear, so that the Consistory as then constituted, on this account, was made up entirely of new men who had

been initiated under the auspices of, and were members of St. John's Grand Lodge. It consisted of the following persons :

The Ill. Brothers.

HENRY C. ATWOOD,	Sov. . .	Grand Commander,
JOHN W. TOMPSON,	Deputy	" "
JOHN W. SIMONS,	Lieut.	" "
EDMUND B. HAYS,	Minister of State,	
DANIEL SICKLES,	Grand Secretary General of the H. E.,	
GEORGE E. MARSHALL,	Grand Treasurer,	
THOMAS HYATT,	"	Keeper of the Seals,
A. COLO VELONI,	"	Master of Ceremonies,
DAVID COCHRANE,	"	Captain of the Guard.

This organization continued in existence, up to the time of the union of the two Grand Lodges, in the winter of 1850 and 1851. In the month of April of the latter year, the Council was re-organized, the causes which led to it being as follows :

In 1846, as has been before remarked, a portion of the United Supreme Council for the Western Hemisphere, presided over by Elias Hicks, was brought to an end. Mr. Gourgas had lived in perfect obscurity, from the time of the overthrow of his "*body*" in the year 1818, from which time, up to 1848, he was utterly unknown to the Masonic world. During the years 1845 and 1846, a movement was made by some persons, to build up a Supreme Council of the Ancient and Accepted Rite. They found that the United Supreme Council had discontinued its meetings, also that Masonry was on the increase. The matter had been canvassed over at the preceding meeting of the General Grand Chapter, and some efforts were there made to gain adherents. They were successful as it regarded numbers, preparatory to their organizing as a body. They began to canvass among themselves who should be their head, or Grand Commander. Hearing that Ill. Bro. C. C. Sebring, a member of the Supreme Council at Charleston, resided at Tarrytown, New York, they waited upon him, and requested him to become, by virtue of his power, their Grand Commander for the Northern Jurisdiction. On looking over the list of names then presented to him, Mr. Sebring replied to them, that it was true he was a member of the Charleston Council, but that he did not know Mr. Gourgas, as either a member of the

Council or a Mason, that he (Mr. Gourgas) was never a member of the Charleston body ; that he was entirely unacquainted with all the other gentlemen, and declined having any thing to do with them whatever. Failing in this application, they consulted together, and after due deliberation, made up their Council of the following persons, with Gourgas at their head, viz., J. J. J. Gourgas, Giles Fonda Yates, Edward A. Raymond, Killian H. Van Rensselaer, John Christie, Charles W. Moore and Archibald Bull. Having organized themselves, they issued their first, or maiden edict, bearing date of June 1st, 1848. But it is not probable that they were fairly and completely organized *before* 1848, as Brother Mitchell thus speaks of them in his Masonic History, Vol. 2, page 88 :

“ To guard against evil surmises, the author deems it proper to state that, in 1847, the Rev. Bro. Walker, then an Episcopal Minister at Chicago, and Grand Master of the Grand Lodge of Illinois, invited or called a Convention of Royal Arch Masons, from that and the surrounding States. To this Convention Brother Walker exhibited his authority, given him by the ‘ *Grand Council of New York*,’ over which Brother J. J. J. Gourgas presided. The author was invited to deliver a public address to said Convention ; and during his visit, Brother Walker, in the presence of the late Brother Barney, communicated to him all the degrees of the said Scotch Rite. When he received the Thirty-third, and the charges appertaining, *he respectfully, but firmly, denounced the whole*, as inconsistent with, if not opposed to, Free Masonry ; whereupon Brother Walker very properly withheld from him such documents as, otherwise he would have been entitled to. And now he is told by the *Brother who claims to have written and delivered said authority*, that Brother Walker transcended his powers. Be this as it may, the recipient feels no sort of concern, as he has never sought or desired intercourse with the Society, but he confesses that, with the imperfect knowledge of the degrees as communicated, he did seek and desire to know more of their history, &c.”

From which we conclude that the authority given to Brother Walker was the individual power of Gourgas, who, from the mere fact of his being a Sovereign Grand Inspector General, has assumed this power, probably giving other names as officers than those which appear on the document of 1848. We judge thus, because it is not usual, or in order, for any lawful body of men (Masonic) to give such power to any individual member, either to initiate an assemblage of men into the degrees, or to confer the Thirty-third. There could not have been an



organized body at this time under the "*Statutes, Institutes, &c.*," for if there had been, this power could never have been given, unless by a special decree of the full body. It is in direct contravention of the laws. And further, we judge thus, because Brother Walker's name does not appear on the document of 1848, nor on any published proceedings or acts of any of their bodies, not even as a member. It is very evident that he was to have acted an important part in this new body. He had been Grand Chaplain of the Grand Lodge of the State of New York, and was, at the time referred to, the M. W. Grand Master of the Grand Lodge of Illinois, an Episcopal clergyman, and one who was very well known to the Masonic fraternity. But he was left out to make room for others, who, perhaps, were better known and more deserving.

As has been before mentioned, the first public intimation that was had of such a body, was the issue of a published Circular, under date of June 1st, 1848, which was directed to all the Grand Lodges in the United States, and duly forwarded; but from a careful examination of the published proceedings of all of them, in that year and the year following, we do not find that any notice whatever was taken of it, in any of these bodies, with one exception. That body was the Grand Lodge of Connecticut. In the published proceedings of this body, in the year 1849, this document was inserted at the end of the book, as a "*fly-leaf*;" no mention whatever being made of it in the proceedings. This circumstance brought down the "*censure of the Grand Lodge*" upon the Grand Secretary, for allowing it to appear in the book. He pleaded ignorance in mitigation, stating that he found it among the "*Documents*," and supposed it was proper to print it, and was not aware at the time, that the Grand Lodge had voted it *under* the table. The Document will be found in the Appendix, No. 31.

This publication would have passed without notice and have been forgotten, but for the occurrence of a slight circumstance. A dissatisfaction had arisen among one or two of the members of St. John's Grand Lodge, relative to these degrees. They sought out Gourgas in his obscurity, obtained from him the degrees, and subsequently established a Lodge of Perfection in

the city of New York. They were zealous in the cause, had a room very splendidly fitted up, and proceeded with the work under the protection of Gourgas. This brought the new Council into notice, and the members of that Lodge, smarting under the slight which they felt that they had suffered, were ready at all times, on their part, to fan the sparks of discord into a flame. No means were left by them untried, to bring the old Supreme Council, or Atwood Council, as it was then termed, into contempt. It was at this stage of proceedings that the Author entered into the work of attempting to build up the old Council on a better foundation. He had been absent from the city for the two preceding years, and during that time, the union of the two Grand Lodges had taken place. There was nothing to prevent a complete union of the members of the old body, and accordingly, in the year 1851, the work was commenced in earnest.

In order that it should be properly effected, it was deemed necessary to find a Grand Commander, if possible, one of the old members. But most of them, together with the active members, had passed away, or had removed from the city. It happened that Bro. Jeremy L. Cross was then a resident. Knowing that he held a Power or Patent, as Sovereign Grand Inspector General, both from the Sovereign Grand Consistory and from the Supreme Grand Council of Charleston, South Carolina, the former bearing date 1815, and the latter 1825, full and complete, the author waited upon him, and explained to him the necessity of taking a stand in the matter, in order to overcome the strong opposition which was then developing itself against the old Council. Mr. Cross then brought forth his Patent, which had lain dormant from the time of its reception, and stated that he had never used it, because of his attachment to the ritual, and the principles of Ancient York Masonry, as well as on account of the light opinion he had entertained of the so-called "*Ineffable degrees.*" He was an old man. From his young days he had been educated in that system; he had labored earnestly through the years of his life to build it up, and was so firmly fixed in his opinions, that he saw no other Masonry in the world but that par-

ticular form, and that all else under that name must be subservient, and give to it, viz., the York Rite, precedence in all things. But at the same time, he manifested a willingness to take the office, if it was clear that he could benefit the Order of Ancient York Masonry, to which he was so much attached.

The conditions on which Mr. Cross gave his consent to become the Grand Commander of the Council were as follows :

*First*, That it should be a fundamental law of the Council, that none but Royal Arch Masons should be received up to the Sixteenth degree, or Prince of Jerusalem, and

*Second*, The remaining degrees open only to Knights Templar. Although this was virtually closing the doors of the bodies under the jurisdiction of the Council, against a very large number who were desirous of being initiated, yet these conditions were acceded to, at least for the present time, and the reorganization was commenced. Bro. Henry C. Atwood, although holding authority from the old Council, and at that time Grand Commander, consented to take any office that would most conduce to the interest of the body, and accordingly the M. W. Past Grand Master of the Grand Lodge of Connecticut, *Bro. Wm. H. Ellis*, was solicited to take an office in the body. He consented, and was assigned the office of Ill. Minister of State. The M. W. Past Grand Master of the Grand Lodge of New Jersey, Bro. John S. Darcy, M. D., also accepted an office ; also the Rev. Salem Town, W. G. Chaplain of the Grand Lodge of New York. Also Wm. H. Jones, Past Grand Secretary of the Grand Lodge of Connecticut. Brother John W. Simons and the Author, completed the required number. W. Bro. Haswell, of Vermont, declined, and his name was at once erased, according to his request, Bro. Cross named him as an Officer, being entirely unacquainted with his feelings, and presuming upon a long friendship. It was thought at the time this reorganization was completed, that the array of influential names would give a character to the body among the Fraternity, who were well acquainted with them all, and accordingly, as soon as all was in readiness, the following Edict was published, together with a full notification in the daily papers :

(See Appendix, Document 32.)

It is proper to mention here, that to this Document were appended five Seals : the date of four of which were 1815, and the Rose Croix Seal, the year 1795. These Seals were the property of Mr. Cross ; his own Seals, bearing date at the time he was received into the Supreme Council at New York, and constituted a Sovereign Grand Inspector General, with power to confer the degrees, which power he never made any use of, as has been before stated. They were not a counterfeited article, as his opponents have been pleased to assert. He also received at the same time, from the hands of Mr. Cerneau and the hands of Mr. Thomas Lownds, a full set of the rituals of all the degrees. This set was one of the three mentioned in the notes at the end of the Document in the Appendix, and was in his possession at the time he was the presiding officer of the Council. One other set came from the Louisiana Consistory, and the third from the Supreme Council at Charleston. Bro. John Barker and himself both having a copy. The Rose Croix Seal dated 1795 was a copy of the Seal which he had in his possession, being that of the " Triple Union Rose Croix Chapter " of that date.

In the publications and Documents issued by the Supreme Council since that time, these Seals have been copied, thereby leading some persons astray as it regards the date of the origin of the Council, viz., 1807. These remarks are made to correct this error.

As might have been supposed, the announcement which appeared in the daily papers, of the re-organization of the Supreme Council, and the issuing of this Document, stirred up all the ire of the opposite body, as well as the Supreme Council at Charleston, and brought forth from them the replies which will be found in the Appendix, Document No. 33.

The two "*counterfeited*" stamps, mentioned by the New York body, have no allusion whatever to the Document to which the name of Mr. Cross is attached—but to Document 34.

Following close upon these circulars, the Ill. Bro. Charles W. Moore, Editor of the Free Masons Monthly Magazine, of

Boston, and Ill. Bro. Albert G. Mackey, M. D., Editor of a Masonic monthly in Charleston, opened their batteries with all the virulence and bitterness of De La Motta in his palmy days. Having no desire to take up space in the history by a reproduction of any of these memorials of folly, we will proceed.

At the re-organization in 1851, many of the old members of the Council came in. In the month of June, Hon. John W. Mulligan, Past Grand Commander, visited the body, and confirmed the proceedings of the same. The meetings now became regular, and a union of the Grand Lodges having previously taken place, all former causes of difference and dissension were removed. The correspondence with various Supreme Councils was renewed, and Petitions were received for the re-organization of several subordinate bodies.

In 1852, in consequence of the continued ill health of the M. P. Sov. Grand Commander, Bro. Jeremy L. Cross, he was obliged to tender his resignation, and shortly after, removed from the city to Haverhill, New Hampshire, where he remained until his death. Rev. Salem Town also had resigned his office as Grand Keeper of the Seals.

In accordance with the petition of the members of "Jerusalem Chapter, Rose Croix," that body was re-organized and again commenced its labors. "Lafayette Chapter Rose Croix" also re-commenced its work under the old Warrant.

Several communications were received during the year from the Supreme Grand Council of Louisiana, for one of which see Document 36; and in the month of July, The M. Ill. Grand Commander, James Foulhouze, presented himself from that Supreme Council, with proper credentials, and was received in ample form. There were various weighty reasons which, at this time, called for a new organization. Mr. Cross had been prostrated by disease, had resigned, and removed from the city. The office of Grand Commander was vacant. Rev. Salem Town had also resigned. Under the present organization, the officers were so far from the city, and from each other, that it was found almost an impossible thing to get a full meeting of the body for the transaction of the most important business. And further, the "*rules*" laid down by the Grand

Commander concerning the "*reception of candidates*," debarred any new members from coming in.

As Ill. Bro. Foulhouze was then present, and the members being desirous that the list of officers should be full, the following brethren were then installed by Bro. Foulhouze, in his official capacity :

The Most Illustrious Brothers,

HENRY C. ATWOOD,	M. P. Sov. Grand Commander,
EUGENE VATET,	" " Deputy " "
DEZELIUS,	Lieut. " "
F. ROULLIER,	Grand Keeper of the Seals,
DAVID COCHRANE,	" Master of Ceremonies,
WILLIAM WORK,	" Standard Bearer,
EDWARD UNKART,	Ill. Grand Treasurer,
ROBERT B. FOLOER,	" Secretary General.
CHARLES G. WATERBURY,	Gr. Captain of the Guards.

A Treaty of Union was entered into between the two Councils, and the Ill. Bro. Foulhouze sailed for France during the latter part of that month, (July,) bearing with him the united application of both Supreme Councils, to the Grand Orient of France, for recognition, and a renewal of the correspondence which had ceased.

Bro. Foulhouze returned from France in the month of December, and presented to the Supreme Council the Report of Leblanc de Marconnay, Orator of the Chamber of Council and of Appeals, also a very interesting letter from Ill. Bro. Marconnay to the Grand Commander, encouraging the hope, that so soon as a meeting of the body should take place, the probability was, that the recognition and acknowledgement would be confirmed. This hope, however, was not realized.

But for various reasons we would here recapitulate. The testimony has been given concerning the establishment of the Consistory in 1807—its uninterrupted continuance up to the year 1828—its re-establishment as the "United Supreme Council" in 1832—its continuance up to 1846, when it ceased. Also the particulars concerning the "*split*" in 1837—the formation and continuance of the Consistory there up to 1851, when the reorganization took place under the full authority of Jeremy L. Cross—those proceedings confirmed by Hon. John W. Mulli-

gan, Past Grand Commander of the Sovereign Grand Consistory. We now come to the second confirmation, viz., the Supreme Council of New Orleans, which succeeded the United Supreme Council in 1839, was acknowledged by the Grand Orient of France, and in full correspondence with the same. Ill. Bro. James Foulhouze was at that time Grand Commander, and possessed full plenipotential powers for all his acts.

The powers to which the author alludes, were given by the Supreme Council of New Orleans. The Document appointing him was signed by the members of that body, was in possession of the Author, by him presented to the Supreme Council here. The Document was carefully examined, and was known to be true. The Signatures and Seals were correct, and the Document was in proper form. Subsequent letters from the members of the Supreme Council of New Orleans, received by the Author during the absence of Bro. Foulhouze, confirm the authenticity of that Document.

In 1853, the Sovereign Chapter Princes of Rose Croix, under the definitive title of "*La Sincerité*," chartered by the Supreme Council of New Orleans, came under the jurisdiction of the Supreme Council here. On the 8th day of March, a Petition was received from a number of brethren, asking for a Scottish Lodge in the Symbolic degrees, under the definitive title of "*John, the Forerunner*," the ritual to be performed in the English language. Said Petition was acted upon, and the prayer of the petitioners was granted unanimously. Also a Petition from a Constitutional number of brethren, (French,) asking for a Lodge in the Symbolic degrees, under the definitive title of "*La Sincerité*," Ancient and Accepted Rite, the ritual to be performed in the French language. Said Petition was unanimously granted, and the Lodge subsequently constituted in due form. On the 1st day of April, Ill. Bros. Henri Rilliet and Gustav. Coutant, having been proposed as members of the Supreme Council, and accepted, were received in due form—were constituted and proclaimed as Sovereign Grand Inspectors General, Thirty-third degree.

In the early part of the year, the Ill. Bro. Leblanc de Mar-

connay, Orator to the Chamber of Council and of Appeals, was elected an Honorary Member of this Supreme Council, and a Diploma forwarded to him, with other Documents.

On the 4th day of April, the M. P. and Ill. Bro. General T. C. de Mosquera, of New Granada, was received in ample form by the Supreme Council, and the most friendly congratulations were exchanged. In the following October, a reply was received from the Grand Orient and Supreme Council of New Granada, forming an alliance with the Supreme Council of New York, and appointing T. Ill. Bro. Henri Rilliet, Representative for the Grand Orient and Supreme Council of New Granada, near the Supreme Council of New York.

(See Document No. 37, Appendix.)

Owing to some difficulties occurring with the Germau Fraternity, under the jurisdiction of the Grand Lodge of Hamburg, T. Ill. Bro. Edward Unkart, Treasurer General, tendered his resignation to the Supreme Council, which was received and acted upon. A vote of thanks was passed for services rendered, and the vacancy made by his resignation was filled by Ill. Bro. Henri Rilliet, thus preserving the offices complete.

In the early part of the year 1854, the resignation of T. Ill. Bros. Eugene Vatet, Florimond Roullier and Dezelius were received and accepted, after which they withdrew their membership from the Council. Some difficulties and dissensions having arisen in "*Lodge La Sincérité No. 2*," the labors of that Lodge were suspended, and the said Lodge subsequently withdrew from the jurisdiction of the Supreme Council, and placed itself under the Grand Lodge of the State of New York. With the exception of the above named brethren, the Officers of the Council remained the same as before. The withdrawal of "*La Sincérité Lodge*" was altogether owing to influences from opposing brethren.

In 1855 the following Officers were elected :

The Most Illustrious Brothers,

HENRY C. ATWOOD, Grand Commander,

EDMUND B. HAYS, Deputy Grand Commander,

DANIEL SICKLES, Illustrious Minister of State,

HOPKINS THOMPSON, Grand Keeper of the Seals,



The Most Illustrious Brothers,

CHARLES W. WILLETTTS,	Grand Master of Ceremonies,
CHARLES W. ATWOOD,	“ Standard Bearer,
HENRY RILLIET,	“ Treasurer General,
ROBERT B. FOLGER,	“ Secretary General,
DAVID COCHRANE,	“ Captain of the Guards.

At the first meeting in March, a Petition was received from ten brethren, who purposed to take all the degrees, with the view of establishing a Lodge of Perfection, a Council of Princes of Jerusalem, a Sovereign Chapter of Rose Croix, a Council of Kadosch, and a Consistory of Sublime Princes of the Royal Secret. After a proper examination and inquiry had been made, the Petition of the above mentioned brethren was acted upon, and proper instructions given concerning the manner of receiving the degrees, before an answer could be given in full.

In the month of May following, the above brethren having received the degrees, renewed their Petition for a Sublime Lodge of Perfection, which was acted upon favorably, and the said Lodge was duly constituted May 2d, under the distinctive title of “*Atlantic No. 1.*” At a subsequent meeting of the Council, the Petition for the remaining bodies was renewed, and acted upon favorably. And by the latter part of July, same year, Warrants of Constitution were issued for a Council of Princes of Jerusalem, a Sovereign Chapter of Rose Croix, a Council of Kadosch, and a Council of Sublime Princes of the Royal Secret, all of which were duly constituted, the whole being completed by September 1st. The number of members to those bodies increased with rapidity.

During this year, T. Ill. Bro. Seth Driggs, S. G. I. G., and Grand Commander of the Grand Consistory, Island of Trinidad, renewed his membership with the Supreme Council, and deposited his former Commission with the same.—Commission was renewed. Also Ill. Bro. Doctor Richard S. Spofford, Deputy Inspector General for the State of Massachusetts, residing at Newburyport, deposited his Commission, which was renewed.

Applications were also received from the States of Maine and New Hampshire by parties who were desirous of establishing a Consistory in each of those States. The number of the

applicants being constitutional, and their recommendations unexceptionable, the application was placed in the hands of Ill. Bro. Jeremy L. Cross, with the request that proper inquiry should be made, and a report rendered to the Supreme Council as early as it could be done. The state of health in which Bro. Cross then was, prevented a speedy reply. The general affairs of the Supreme Council during this year were in a prosperous condition.

In 1856 the Officers were the same. All the bodies dependent upon the Supreme Council continued their labors in harmony, and the prospect of a continuance of good feeling among the brethren was more than usually flattering, especially as the strong opposition which had hitherto disturbed the peace of the brethren had ceased.

A correspondence had been commenced with the Supreme Council of Belgium during the closing part of the year; which, in April following, produced a very favorable reply, with the acknowledgement of the body, and the appointment of a Representative near the Council at Brussels, viz., T. Ill. Bro. Edward Fischer, Thirty-third.

(See Document No. 38, Appendix.)

During the succeeding four years, until January, 1860, there is not much to record, except the usual routine business pertaining to the body. Ill. Bro. Henry C. Atwood removed from the city to the State of Connecticut, on account of ill health. His infirmities continued to increase upon him after his removal, and in the month of September, 1860, he died. He was, perhaps, while living, one of the most expert workmen in the "Art of Masonry" to be found, and left behind him a name, which will long be remembered with pleasure, by the Fraternity at large. His perception was quick, his memory retentive, his zeal and industry in acquiring Masonic knowledge, unsurpassed. And he was always apt and ready to impart to others, all the knowledge he was himself possessed of, having a faculty for this peculiar calling, which very few persons are found to possess. Naturally headstrong and obstinate, with great independence of thought, he, like all others of this class, made many enemies; but there were traits of kindness

in his character which were strongly marked, the remembrance of which, covers, as with a mantle, his errors and imperfections. and call forth feelings of tenderness and regret, when we realize that he has departed, to return no more.

The changes in the offices, which took place during these four years, were quite few and unimportant. In 1857, Bro. Robert B. Folger tendered his resignation as Secretary General, being unable to attend to the duties of the office on account of intended absence from the city. In 1858, Bro. Daniel Sickles retired ; and in 1859, Bro. Henri Rilliet withdrew on account of ill health. These offices were all filled at once, and the work of the body continued with the usual diligence and unanimity. On the death of Ill. Bro. Atwood, who was then Grand Commander, the following persons were elected to fill the offices of the body :

The Most Illustrious Brothers,

EDMUND B. HAYS, M. P. Sov. Grand Commander,	
HOPKINS THOMPSON, “ “ Lieut. “ “	
GEORGE L. OSBORN, Ill. Secretary General of the H. E.,	
ROBERT E. ROBERTS, “ Treasurer “ “ “	
CHARLES W. ATWOOD, “ Grand Keeper of the Seals and Archives,	
CHARLES W. WILLETTS, “ Minister of State, and Grand Orator,	
WILLIAM WORK, “ Grand Standard Bearer,	
WM. H. JARVIS, “ “ Captain of the Guards.	

During the year 1858, a considerable number of brethren residing in Connecticut, who had received the degrees from the Supreme Council of New York, were anxious to establish a Supreme Council for that State ; and having made arrangements for that purpose, forwarded their request to the body in New York. They were accordingly constituted as follows :

The Most Illustrious Brothers,

EDWARD W. ATWOOD, M. P. Sov. Grand Commander,	
WILLIAM R. HIGBY, Illustrious Lieut. “ “	
MARCUS C. ALLEN, “ Secretary Gen'l of the H. E.,	
DAVID W. THOMPSON, “ Treasurer “ “ “	
JOHN W. CLARK, “ Min. of State, and Grand Orator,	
CHARLES WEBB, Grand Keeper of the Seals and Archives,	
THOMAS HUTCHINGS, “ Master of Ceremonies,	
WARD S. BEEBE, “ Standard Bearer,	
ELI THOMPSON, “ Captain of the Guards.	

This Supreme Council has under its jurisdiction, a Grand Consistory of Sublime Princes of the Royal Secret, Thirty-second degree ; a Council of Kadosch, Thirtieth degree ; a Sovereign Chapter of Princes of Rose Croix, Eighteenth degree ; a Council of Princes of Jerusalem, Sixteenth degree ; and a Lodge of Perfection, Fourteenth degree ; all of which are in a flourishing condition. The Grand East of this Supreme Council is at Bridgeport, Connecticut.

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In 1860, several Illustrious Brethren, members of the Supreme Council here, who had, in past years, emigrated to California, organized themselves as a body, and made application to be constituted a Supreme Grand Council for the State of California, to hold an East in the city of San Francisco. In accordance with their application, they were constituted as follows :

The Most Illustrious Brothers,

JAMES C. L. WADSWORTH,	M. P. Sov. Grand Commander,
LEANDER RANSOM,	Illustrious Lient.        "        "
J. FRANK MILLER,	"        Secretary General of the H. E.,
JOHN W. TUCKER,	"        Treasurer        "        "        "
WILLIAM NORRIS,	"        Minister of State. and Grand Orator,
HIRAM W. LEONARD,	"        Grand Keeper of the Seals,
CLEMENT FERGUSON,	"        Master of Ceremonies,
GEORGE F. HOOPER,	"        Grand Standard Bearer.

The Grand East of the Supreme Grand Council for the State of California is held in the city of San Francisco, and the Order is in a very flourishing condition there. Many new members have been added, and other bodies constituted by it, since its organization.

On the 23d of January, 1862, nineteen Illustrious Brethren, residing in New Jersey, having received their degrees from the Supreme Council of New York, and having made application to be constituted into a Consistory for the State of New Jersey, were so constituted by the Supreme Grand Council of New York ; Ill. Bro. Edmund B. Hays, Sovereign Grand Commander, and are now proceeding with the regular and constitutional work of the body. Its location is at Trenton,

New Jersey. The Most Ill. Bro. John Sheville is appointed Deputy Inspector General for that State.

The following is a list of the Officers installed :

THOMAS J. CARSON, M. D.,	G. S. W. of the G. L., G. H. Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of New Jersey, <i>Commander in Chief,</i>
GEORGE B. EDWARDS,	<i>Deputy Commander in Chief,</i>
JOSEPH H. HOUGH, Grand Secretary	of the Grand Lodge, 1st Lieut. ∴ Commander.
WM. T. WOODRUFF,	2d    "        "
WM. E. STAGO,	Grand Minister of State
REUBEN S. VAN TASSELL,	"    Chancellor.
JOHN WOOLVERTON, M. D., Gr. Sec'y of the Grand Chapter	Grand Secretary,
S. R. TERRILL,	"    Treasurer,
WM. R. CLAPP,	"    Keeper of the Seals,
WM. ARMSTRONG,	"    Engineer,
W. G. NICHOLSON,	"    Hospitaller,
JAMES E. EMERSON,	"    Master of Ceremonies,
CHARLES BECHTEL,	"    Cap. ∴ of the Guards,
JOHN P. NELSON,	"    Standard Bearer,
A. P. HOWELL,	"    Sentinel.

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Ill. Bros. David Naar and Thomas W. Satterthwaite, both members of the United Supreme Council for the Western Hemisphere in 1832, and signers of the ratification of the Treaty in 1836, were present at the installation, and took an active part in the proceedings.

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On the 3d day of May, 1862, in compliance with the petition of a constitutional number of Illustrious Brothers, who had previously received their degrees from the Sovereign Grand Consistory, New York city, the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies, proceeded to Boston, Massachusetts, for the purpose of constituting a Grand Consistory, Thirty-second degree, for that State, and installing the Officers of the same. The ceremonies were of the most interesting character.

The following is a list of the Officers installed :

Illustrious Brothers,

GILBERT J. NOURSE, Cambridge, P. M., P. H. Priest, P. G. G. of the  
Grand Euc't of Mass. and Rhode Island, &c.,  
*Grand Commander in Chief.*

JOHN K. HALL, Somerville, P. M., H. Priest, Dist. Dep'y G. Master, &c.,  
*Deputy Grand Commander.*

RICHARD M. BARKER, Boston, P. M., 1st *Lieut. Grand Commander.*

WM. F. KNOWLES, Cambridgeport, P. M., President of Council of Royal  
and Select Masons, &c.,  
*2d Lieut. Grand Commander.*

RICHARD S. SPOFFORD, JR., Newburyport, P. M.,  
*Ill. ∴ Min. ∴ of State, and G. ∴ O. ∴*

NICHOLAS HATHAWAY, Dorchester, P. M.,  
*Grand Chancellor.*

ELIHU C. BAKER, Medford, P. M., Ex President of the Senate, Mass.,  
*Grand Secretary.*

ALBION K. P. WELCH, Cambridge, P. M.,  
*Grand Treasurer.*

ROBERT LEWIS DAVIS, Watertown, P. M.,  
*Grand Engineer and Introdutor.*

WEARE D. BICKFORD, Brighton, P. M., *Grand Hospitaller.*

JAMES R. GARDNER, Boston, P. M., G. P. S. of Grand Chapter, Mass.,  
*Grand Master of Ceremonies.*

JAMES R. BUGBEE, Somerville, P. M., *Grand Captain of the Guards.*

DANIEL W. LAWRENCE, Medford, P. M., *Grand Sentinel.*

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#### MEMBERS.

BENJAMIN F. NOURSE, P. M., Grand Lecturer for Mass.,

JOHN D. JENNINGS, P. M.,

I. MUDGE, P. M., and W. P. BUTTERFIELD, P. M.

For list of Officers, Active and Honorary Members of the Supreme Grand Council for the United States of America, see Document 41.

We shall now give a few particulars of the Gourgas Council, established in 1848, in the city of New York, styling itself the "Supreme Grand Council for the Northern Jurisdiction."

We have before stated that Mr. Gourgas was Secretary General of the Supreme Council started by De La Motta in 1813, which body became extinct in the year 1818, unless it is

conceded, that according to the version of the Constitutions of Frederick, "*a Supreme Council once founded can never cease its existence, so long as one of the Inspectors remains alive.*" Upon this doctrine they base all their regularity and powers. Upon this ground Mr. Gourgas stands, and has remained, up to the present day. Hence all the wild and silly pretensions he has made during the time that he stood alone, from the year 1818 up to the time of the formation of his new body in the year 1847 or 1848, such as carrying on a correspondence with foreign bodies, conferring degrees, establishing Councils, issuing powers, &c., and hence much of the trouble and controversy under which the Fraternity have suffered for long years. And although, as a general thing, both at home and abroad, they consider the doctrine and the story of Frederick and his Constitutions, a forgery and a fraud, or to use the words of Kloss, "*the big lie of the Order,*" yet that body have it stereotyped, and it makes its appearance regularly in all their published transactions, speeches, &c., up to the very last.

If this doctrine be correct, what position would the Cerneau body occupy by the side of the Gourgas body? Mr. Cerneau founded and established the Sovereign Grand Consistory and Supreme Council in 1807, which is more than six years anterior to the date of their formation, and from the hour of its first foundation up to the year 1862, there has never been a period of time in which there were not more than a dozen regular Inspectors *living*, who were in good standing in every particular. The question of regularity on this basis could be decided without a single moment's hesitation. But it happens that this very doctrine forms the distinguishing feature between the two bodies, to wit., that the Cerneau body, from its very foundation, discarded it altogether, and declared itself to be governed by the Statutes and General Laws and Regulations of the Masonic Order.

We hear nothing of Mr. Gourgas and "*his Council*" during all this period, viz., from 1818 until 1848, except that *he* had established a Supreme Council in England, corresponded with foreign bodies, and conferred the several degrees upon numerous persons. In 1848 his Edict is issued, by which it appears

that he has elevated to the Thirty-third degree several persons, and constituted them into a Supreme Council. The Edict may be found in the Appendix, Document 31. Its object is *to define the position of the body by declaring the boundaries of its jurisdiction and the degrees which it assumes to control*. It does not “renounce,” but merely “waives” its right to control the first three degrees, “*to take it up again whenever circumstances may require.*” This doctrine is still advocated by both the Gourgas and the Charleston bodies. The officers appear in the Document as follows :

J. J. J. GOURGAS,	M. P. Sov. Grand Commander, 33d, <i>ad vitam</i> ,
GILES FONDA YATES,	M. Ill. Insp. Lieut. “ “ “
EDWARD A. RAYMOND,	Illustrious Treasurer General of the H. E.,
KILLIAN H. VAN RENSSELAER,	“ Master of Ceremonies,
JOHN CHRISTIE,	“ Captain of the Life Guards,
CHARLES W. MOORE,	“ Secretary General of the H. E.,
ARCHIBALD BULL,	Sov. Grand Inspector General, 33d.

This body continued its seat in New York city until the year 1851, during which period but little was effected in the way of building itself up. The Edicts issued by the body appear in the Appendix, Document 33, with accompanying one from the Charleston body, both denying the authenticity of the Patent of Ill. ∴ Bro. ∴ Jeremy L. Cross. These Edicts, as we have before stated, were followed by very severe and uncalled for remarks in the Boston Masonic Monthly, edited by Ill. ∴ Bro. ∴ Charles W. Moore; and by the Charleston Monthly, edited by Ill. ∴ Bro. ∴ Albert G. Mackey. A copy of the Patent, word for word, is therefore given in the Appendix, Document No. 35, attested by C. C. Sebring, Sov. ∴ Gr. ∴ Ins. ∴ Gen. ∴, Thirty-third, a member of the Charleston Council at the time it was given, and a signer of the same. It was attested in 1851. At that time most of the signers had passed away. Moses Holbrook died in 1845; Frederick Dalcho in 1837; Horatio G. Street in 1849; and M. Levy is reported as “*deceased, but no date of his death.*” Alexander McDonald, if alive, was residing in England; and Joseph McCosh was supposed to be then residing in the Western part of the State of South Carolina; James Moultrie, M. D., was then living in



Charleston, South Carolina. These were the signers of the Patent. The exhibition of the Patent itself, together with the attestation of Ill. ∴ Bro. ∴ Sebring ought to be satisfactory. Bro. Cross is now dead, but the Document can be seen and examined at any time required. Its authenticity was never called in question by any other parties.

Besides the above mentioned Edicts, there was issued previously one other circular from the Sovereign Grand Consistory and Supreme Council under Henry C. Atwood, to which the Edict of the Gourgas body alludes. See Appendix, Document No. 35.

In the year 1851, Ill. ∴ Bro. ∴ Gourgas resigned his post as Grand Commander, and the seat of the Supreme Council was removed to the city of Boston, Massachusetts. There was no official reason given at the time, why its location was changed. At the stated meeting of the body in September of that year, an address from Ill. ∴ Bro. ∴ J. J. J. Gourgas was read, in which he formally tendered his resignation into the hands of Ill. ∴ Bro. ∴ Giles Fonda Yates. A short examination of its contents will be found in Document No. 40, to which the reader is referred.

After the reading of this letter, Ill. ∴ Bro. ∴ Giles Fonda Yates followed with an address, in which he took occasion to repeat the story of Frederick of Prussia with all its connections. He also made the statement, "that the principal degrees of the rite appeared in an organized form in Prussia, France and Scotland in 1713, and that English brethren were working in '*Lodges of Harodim*' in Paris in 1725." Such statements as these, coming from a person who has hitherto been reputed as well informed upon Masonic subjects, would lead one to the inference that whoever had adopted such an opinion had been greatly mistaken. Those errors, with others contained in the address, are so gross as to need no comment. A portion of the address is reviewed at the end of this chapter. It was closed by his resigning the office of Sovereign Grand Commander into the hands of Ill. ∴ Bro. ∴ Edward A. Raymond. The list then stood :

EDWARD A. RAYMOND,	of Boston,	M. P. Sov. Gr. Commander, <i>ad vitam</i> ,
ROBERT P. DUNLAP,	" Brunswick, Me.,	M. Ill. Lieut. Gr. Com.,
SIMON W. ROBINSON,	" Lexington, Mass.,	" Gr. Tr. Gen. of the H. E.
CHARLES W. MOORE,	" Boston,	" Gr. Sec. Gen. of the H. E.
GILES F. YATES,	" Schenectady, N. Y.,	" Grand Chancellor, H. E.
ARCHIBALD BULL,	" Troy, New York,	" Sov. Gr. Insp. Gen. "
JOSEPH K. STAPLETON,	" Baltimore, Md.,	" " " " " "
NATHAN B. HASWELL,	" Burlington, Vt.,	" 1st Ill. Gr. Cap., L. G.,
AMMI B. YOUNG,	" Boston, Mass.,	" 2d " " " "

There had not yet been formed a Consistory in any of the States of its jurisdiction. It appears by the published proceedings that there were several applications for such bodies then before them, and it was announced that Val. ∴ Bros. ∴ John D. Moriarty, Charles S. Westcott, and Wade B. Worral, accredited officers of the Sublime Grand Lodge of Perfection, and Grand Council of Princes of Jerusalem, *established* in New York city, under the auspices of *J. J. J. Gourgas*, late Sovereign Grand Commander, had arrived for the purpose of receiving the Superior degrees. They were accordingly exalted to the Thirty-second degree. Rev. Bro. Geo. M. Randall, Deputy Grand Master of Massachusetts, and M. W. William Field, Grand Master of Rhode Island, were also exalted to the same dignity.

Applications were received from Val. ∴ Bros. ∴ Jarvis M. Hatch, Wm. E. Lathrop and John L. Lewis, Jr., and their associates, asking for the establishment of a Lodge of Perfection and Grand Council of Princes of Jerusalem in Western New York; and from Achille J. Rousseau, Richard Bloss, Amos K. Hadley, John S. Perry and their associates, for the same bodies in Eastern New York, which were acted upon favorably.

The organization of the Sovereign Grand Consistory was then completed; whereupon the M. W. Rev. *Paul Dean*, P. G. M. of Massachusetts, &c., *Benjamin B. French*, G. M. of G. L. of the District of Columbia, *Philip C. Tucker*, G. M. of the G. L. of Vermont, and *Wm. H. Milnor*, P. G. M. of the G. L. of New York, were proposed and elected in due form to receive the high degrees.

The Rev. Bro. *Albert Case*, Thirty-third, hailing from the

Southern jurisdiction of the United States, but then a resident of Massachusetts, was recognized by affiliation.

This may fairly be considered as the commencement of the organization, and from this period the work of the body progressed harmoniously. Through the succeeding years up to 1860, the strife between the rival bodies had ceased, and by this period the Supreme Council for the Northern Jurisdiction had organized a Sovereign Grand Consistory in the city of Boston as its appendant body, had constituted Grand Consistories in the States of Ohio, New York, Rhode Island, Mass. Pennsylvania, Illinois; in all of which States there were Chapters of Rose Croix, Councils of Princes of Jerusalem, and Lodges of Perfection. The whole number of bodies under their jurisdiction in 1861 was between thirty and forty, and their location was as follows, Boston and Lowell, in Mass.; Portland, Maine; Portsmouth, New Hampshire; Newport, Rhode Island; Stonington and New Haven, Connecticut; New York, Philadelphia and Pittsburg, Pennsylvania; Cambridge and Cincinnati, Ohio; and Chicago, Illinois. During the latter part of the time mentioned, the interest in the Order seems to have ceased, as the returns published, indicate but very little work done in the way of initiations. Still all the bodies continued their organizations, and made their regular returns.

The list of officers seems to have continued the same as in 1851, with a few exceptions. The names of Giles Fonda Yates, Archibald Bull, Joseph H. Stapleton, and Nathan B. Haswell, were withdrawn, and in their places appear the names of the Rev. Albert Case, Wm. B. Hubbard, Charles Gilman and C. R. Starkweather. This was in 1859—Giles Fonda Yates was then Deputy for the State of New York, John Christie for New Hampshire, and Killian H. Van Rensselear for Ohio. They notice the names of the following Sovereign Grand Inspectors General, residing within the jurisdiction, viz.:

Rev. PAUL DEAN, Framingham, Mass.

JOHN J. J. GOURGAS, New York, N. Y.

Hon. ARCHIBALD BULL, Troy, “

FRANCIS TURNER, New Haven, Conn.

ANDRES CASSARD, New York City.

This state of Harmony continued in the body through all this period, up to Aug. 24th 1860, the officers remaining as before. Judging from the published proceedings of the bodies, all was quiet within. But there appears to have been serious dissatisfaction somewhere, and it culminated on the date above mentioned. The Sovereign Grand Commander, Ill. ∴ Bro. ∴ Raymond, abruptly closed the Council in the midst of its proceedings, *sine die*—without any apparent cause. Whereupon the Ill. ∴ Gr. ∴ Commander retired. The brethren, officers of the Supreme Council, who remained, after having taken advice from Ill. ∴ Bro. ∴ Gourgas, met the next morning at 9 o'clock, and declaring that the Sov. ∴ G. ∴ Commander had acted in an unconstitutional manner, placed the Ill. ∴ Deputy Van Rensselaer in the chair, who declared the Council open, for the dispatch of business. An Election then took place for the purpose of filling the vacancies in the Supreme Council, and the following Inspectors were unanimously elected, viz. :

Ill. ∴ KILLIAN VAN RENSSELAER,	P. ∴ Lieut. ∴ Gr. ∴ Commander,
" C. R. STARKWEATHER,	Grand Minister of State,
" JOHN CHRISTIE,	" Master of Ceremonies,
" ARCHIBALD BULL,	" Marshall,
" WM. B. HUBBARD,	" Standard Bearer.

The Council also made the following appointments :

Ill. ∴ C. R. STARKWEATHER of Chicago, Ill. ∴ Deputy for Illinois, Indiana and Wisconsin.

Ill. ∴ C. T. CARSON, of Cincinnati, Ohio, Deputy for Ohio, Pennsylvania and Michigan.

And as there was a disagreement in the body before, concerning the Rev. Albert Case and Peter Lawson, it was resolved, that the Rev. Albert Case was a member of the Supreme Council, in good standing, and the lawful Assistant Grand Secretary General of that body, and that Peter Lawson having been illegally and unconstitutionally elevated to the grade of Sovereign Grand Inspector General, it is hereby declared that this Council do not recognize him in that capacity. They also expelled the Ill. ∴ Bro. ∴ Andres Cassard of New York, and formally requested Ill. ∴ Bro. ∴ Edward A. Raymond Sovereign Grand Commander to resign, on account of his advanced age,

physical infirmities, his extreme opinions, assumption of powers, arbitrary exercise of authority, &c., &c.

The following brethren were proposed for the Thirty-third degree, viz., M. W. Winslow Lewis, M. D. G. M. of the Grand Lodge, Wm. Parkman of Boston and Wm. S. Gardner, of Lowell.

At the Annual Communication in May 1861, the number of active members who composed the Supreme Council, was increased to thirty-three—including therein, the existing members—and the following members were elevated to the Thirty-third degree, viz. Winslow Lewis, M. D. ; William Parkman, William S. Gardner, A. B. Thompson, H. A. Johnson, N. H. Gould, A. E. Stocker, M. D. ; George W. Deering.

And the following Deputies were appointed, viz. :

Ill. ∴ A. E. STOCKER, M. D.,	for Pennsylvania,
“ Gen’l A. B. THOMPSON,	“ Maine,
“ N. H. GOULD,	“ Rhode Island,
“ W. S. GARDNER,	“ Massachusetts.

A series of charges were preferred against Ill. Bro. Edward A. Raymond, Grand Commander, and Protests entered against the legality of the act perpetrated by the Sovereign Grand Commander, in conferring the Thirty-third degree upon Wm. Field of Rhode Island. At the meeting of May 20th 1861, Ill. Bro. Edward A. Raymond was deposed from the office of Sovereign Grand Commander. The Supreme Council then proceeded by election to fill the office, and the Ill. Wm. B. Hubbard of Columbus, Ohio, was declared unanimously elected. Also a Treasurer General of the H. E., which office was declared vacant. Ill. ∴ Wm. Parkman, was unanimously elected in the place of Ill. ∴ Simon Robinson the former Treasurer General. Ill. ∴ Charles W. Moore Grand Secretary General tendered his resignation, and Ill. ∴ Winslow Lewis, M. D., was unanimously elected to that office, and Ill. Bro. Moore accepted the office of Grand Standard bearer, having acted as Secretary General from the time of the organization of the body.

At the Annual Communication in May 1862, the following brethren were exalted to the Thirty-third degree.

Hon. JOSIAH H. DRUMMOND,	}	Maine.
“ WM. P. PREBLE,		
EDWARD P. BURNHAM,		
Hon. NEWELL A. THOMPSON,	}	Mass.
Maj. Gen. WM. SUTTON,		
JOHN McCLELLAN,		
N. B. SHURTLEFF, M. D.,		
CHARLES A. DAVIS, M. D.		
Hon. BENJAMIN DEAN,	}	New York.
FITZGERALD TISDALL,		
JOSEPH D. EVANS,		
Rev. D. B. TRACY,		Michigan.
ROBT. H. FOSS,		Illinois.

It should be stated that Ill. ∴ Andres Cassard was restored at this Communication, to all his former rights and privileges.

Ill. ∴ Bro. ∴ Killian H. Van Rensselaer, was elected Sovereign Grand Commander in the place of Ill. Bro. Edward A. Raymond, expelled.

Ill. ∴ Bro. ∴ Josiah H. Drummond, was elected P. Lieut. Grand Commander.

Ill. ∴ Bro. ∴ Benjamin Dean, of Mass. Grand Captain of the Guards.

*Wm. Field, Peter Lawson, George M. Randall, Charles S. Westcott, and John A. Foster*, were visited with the “*extreme penalty*” of the Grand Consistory, see Document No. 43.

After having filled all the vacancies which had occurred in the body, the proceedings appear to have been harmonious to the end. A Committee was appointed for the purpose of promoting the unity of the A. and A. Rite in the Northern jurisdiction; after which this Supreme Council brought its labors to a close.

For a List of Officers, Active Members, &c., &c., See Document No. 44.

On the withdrawal of the Ill. Bro. Edward A. Raymond, Sovereign Grand Commander, from the Supreme Grand Coun-

cil, the same closed *sine die*; it will be remembered that the Ill. BB. who remained, proceeded with the work of the body as before. Whereupon Ill. Bro. Raymond, assuming that he had full power centering in himself, according to the Constitution of 1786, at once filled the offices of the Council which he considered had been vacated by this movement. The most, if not all the brethren with whom he made up the Council, appear to have been members of that body at the time, at least so far as the Sovereign Grand Consistory was concerned, and those of them who were only possessed of the Thirty-second degree he exalted to the Thirty-third.

They assembled in Annual Session May 21st, 1861, and the proceedings published, give the following names as present at the opening of the body :

M. P. EDWARD A. RAYMOND,	Sov. Gr. Commander,
P. SIMON W. ROBINSON,	Lieut. Gr. Commander and Gr. Treas. Gen.
Ill. PETER LAWSON,	Grand Master of Ceremonies,
" WILLIAM FIELD,	" Cap. of Life Guards,
" REV. GEO. M. RANDALL,	" Minister of State,
" LUCIUS R. PAIGE,	" Marshall.

The office of the Grand Secretary General was declared vacant, and the Sovereign Grand Commander nominated and appointed Ill. Lucius R. Paige, and duly installed him into office. He also removed Killian H. Van Rensselaer from the office of Deputy Inspector General for any portion of the Northern Jurisdiction, and appointed Ill. Peter Lawson as Assistant Grand Secretary of the body.

A document appears to have been issued by the Sovereign Grand Commander, December 20th, 1860, entitled "ORDER No. 2," which declares "that all documents purporting to come from any other source than that emanating from Edward A. Raymond as Grand Commander, are spurious, void, and of no effect; that the Sovereign Grand Commander recalls and revokes the exequator of K. H. Van Ransselaer as Deputy, and gives notice that all dues and revenues must be paid to the Ill. Treasurer General, Simon W. Robinson, of Lexington, Mass., who is the only person authorized to receive them.

A letter of "*Caution*" was also issued by the body, warning all loyal brethren not to visit any Lodge, Council, Chapter, or Consistory, within the jurisdiction, nor to hold Masonic intercourse with any BB. of the Ancient and Accepted rite, who do not acknowledge and yield obedience to this Supreme Grand Council.

After organizing a Sovereign Grand Consistory, the M. P. Sovereign Grand Commander delivered an address before the body containing in full, his views of the proceedings which led to the disturbance and separation, a brief outline of which we shall attempt to give.

He states, after noticing in an appropriate manner the death of Ill. and Rev. Bro. Paul Dean, that in accordance with the unanimous vote of the Council, at an Annual Meeting, the Ill. BB. Wm. Field, of Providence, R. I. ; the Hon. Peter Lawson, of Lowell, Mass. ; Lucius R. Paige, of Cambridge, and Rev. Geo. M. Randall, of Boston, Mass., have been unanimously admitted to the Thirty-third degree, and that those four brethren have been duly appointed to offices in the Council, have been regularly installed in their several stations, and are now active members of the body. And that there are two vacancies yet to be filled.

After alluding to the disorderly proceedings, he claims that the Supreme Council, since its location in Boston, has had no regular book of proceedings kept, and that the Grand Secretary General, for the last two years past, has withheld from him all official documents addressed to the body, or to himself as Secretary General, which has involved him in a seeming neglect of duty. Also the proceedings published after his closing the Council, which were clandestinely circulated in distant parts of the jurisdiction for weeks and months before they were circulated in Boston ; and, finally, that on the 20th December, several months after publication, he received a copy forwarded to him from a brother in a Western State.

He complains of the statements therein contained as unfair, and calculated to mislead ; and that the meetings of the body after he had closed it, were altogether in open violation of the Constitution—a foul conspiracy, and productive of evil



results. He attempts to enter into particulars by stating that,

“Previous to the Annual Meeting in 1860, the Ill. Bro., R. P. Dunlap, died. That his body was hardly cold in the grave ere he received an application from K. H. Van Rensselaer soliciting the appointment of Lieut. Grand Commander in the place of Ill. Bro. Dunlap. The indecent haste of the application disgusted him and he refused. This refusal mortified and chagrined Van Rensselaer, he sought to overthrow the Council and erect another upon its ruins.”

At the Annual Meeting in May, the plot developed itself, but the business of the Annual Session having been finished, the Council was closed without further embarrassment. The following August a Special Meeting was called. Charges preferred against Ill. Bro. Andres Cassard, were fully sustained, and he was expelled. The day following, an attempt was made by Van Rensselaer to re-instate him by “*simple resolution*.” The Sovereign Grand Commander refused to entertain the motion. A communication from Cassard was then presented by the Secretary General. The Sovereign Grand Commander would not allow it to be read. The business being finished, the Commander declared the Council closed until the next morning at 10 o'clock. Van Rensselaer (then not a member), openly announced that there would be a meeting of the body at 4 o'clock in the afternoon. This meeting was held. The next morning the Council met at 10 o'clock as adjourned ; and after finishing the business, the Commander closed the Council *sine die*, stating that there were strong and unmistakeable evidences of insubordination, &c. Again, Van Rensselaer gave notice that a meeting would be held in the afternoon of the same day, and requested his friends to be present.

They met, as per appointment, for several days, during which time they organized a Supreme Council, sent out their circulars, &c.

Ill. Bro. Raymond, attempts to justify his proceedings by the Constitutions of 1786, and declares that the Commander is Sovereign and Supreme ; that he does not receive his office by

*election*, but is placed there by his predecessor, without a *vote* or *confirmation*, by virtue of his legitimate position. He is *Commander, ad vitam*. Here follows a review of the Constitution of Frederick—a relation of the manner in which the body deposed and expelled him—the manner of constituting the Supreme Council—and closing by issuing a letter of caution, warning all brethren, &c.

The proceedings are closed with a list of the officers of the body as follows :

- M. P. EDWARD A. RAYMOND, Boston, (P.G.M.), Sov. Gr. Com. *ad vitam*,  
 P. SIMON W. ROBINSON, Lexington, (P.G.M.), Lieut. Gr. Commander,  
 III. PETER LAWSON, Lowell, (P.D.D.G.M.), Gr. Treas. Gen. H. E.  
 “ LUCIUS R. PAIGE, Cambridge’t, (P.D.G.M.), Gr. Sec. Gen. H. E.  
 “ GEO. M. RANDALL, D.D., Boston, (P.G.M.), Gr. Min. of State,  
 “ CHAS. T. MCCLENACHAN, New York, Gr. Mas. of Ceremouies,  
 “ WM. FIELD, Providence, R. I., (P. G. M.), Gr. Cap. of Life Guards,  
 “ WM. B. HUBBARD, Columbus, Ohio, (P. G.M.), Sov. Gr. Ins. Gen. 33d  
 “ J. J. J. GOURGAS, N. Y., (P. Sov. Gr. Com.), *emeritus*, S. G. I. G.  
 III. AARON P. HUGHES, Nashua, N. H., (G.M.), S. G. I. G., 33d degree,  
 “ Deputy for New Hampshire,  
 “ CHAS. S. WESTCOTT, New York, “ “ New York,  
 “ JOHN A. FOSTER, “ “ “ New Jersey,  
 “ E. T. CARSON, Cincinnati, Ohio, Sov. Gr. Ins. Gen., 33d degree

And in the month of January, 1862, the Council issued an Edict of *EXPULSION*, declaring Charles W. Moore and Killian H. Van Rensselaer to be no longer members of the Supreme Council or of the rite, and prohibiting all loyal Scottish Masons from holding Masonic intercourse with the parties. See Doc. No. 42 and 43. The Edicts of both Councils, each expelling the members of the other, are placed side by side.

“ Behold how good and how pleasant it is, &c.”

It is believed that this is a plain statement of the facts given, which led to the disorderly proceedings and the separation, from which the reader can form his own conclusions. As both the Van Rensselaer and the Raymond bodies profess to be loyal to, and to be governed by, the Constitutions of 1786, they will be obliged to settle the difficulty between themselves, as other bodies professing the same rite, and acknowledged

from the very commencement as regular, have long since discarded all such instruments as unworthy of notice, and are, therefore, disqualified from giving a judgement in the premises. One thing, however, is certain, viz., that there are now two Supreme Councils in Boston and one Sovereign Grand Consistory, hailing from the Supreme Council of New York (Cerneau), all rivals to each other, and each having their subordinate bodies throughout the Western hemisphere. How long this state of things may continue it is not possible to foresee; but the contempt and bitter reproaches which such proceedings bring upon the Order, cannot be too greatly magnified or too severely condemned.



## *RECAPITULATION.*

The following Supreme Grand Councils of the Thirty-third degree, Ancient and Accepted Rite, now exist in the United States :

“SUPREME GRAND COUNCIL OF THE UNITED STATES OF AMERICA, HER TERRITORIES, AND DEPENDENCIES.” New York.

*Renounces* all rule over the first Three degrees.

“SUPREME GRAND COUNCIL OF THE NORTHERN JURISDICTION, U. S. A.” Boston, Mass.

“*Waive*” all right over the first three degrees. (VAN RENNELAER, Grand Com.)

“SUPREME GRAND COUNCIL OF THE NORTHERN JURISDICTION, U. S. A.” Boston, Mass.

“*Waive*” all right over the first three degrees. (EDW. A. RAYMOND, Grand Com.)

“SUPREME GRAND COUNCIL OF THE SOUTHERN JURISDICTION U. S. A.” Charleston, S. C.

“*Waive*” all right over the first three degrees.

“SUPREME GRAND COUNCIL OF LOUISIANA.”

Located at New Orleans, controls the first three degrees, and has over Twenty Blue Lodges under it.

“SUPREME GRAND COUNCIL OF CALIFORNIA.”

Located at San Francisco, *renounces* all right over the first Three degrees.

“SUPREME GRAND COUNCIL OF CONNECTICUT.”

Located at Bridgeport, *renounces* all right over the first Three degrees.

Besides the above Councils, there are CONSISTORIES in the following States :

NEW YORK CITY—Established by the Gourgas body—  
A Rival to the Supreme Council.

NEW YORK CITY—Established by the Raymond body—  
A Rival to both.

BOSTON, MASS.—A Rival to both Supreme Councils there.

NEW ORLEANS, LA.—Established by Charleston Council  
—A Rival to Supreme Council there.

TRENTON, NEW JERSEY—A Consistory by Supreme  
Council of New York, (Cerneau).

## Sublime Lodge of Perfection.

AND

COUNCIL OF PRINCES OF JERUSALEM,

AT ALBANY, N. Y.

HAVING omitted in the history a particular notice of these bodies, and as there are many curiosities brought to light in the examination of this part of the subject, we feel it to be an act of duty to place what information we may be possessed of before the Fraternity, in order that it may not be said that we have neglected altogether to make mention of them.

It is pretended that the Lodge of Perfection at Albany was founded there by Ill.°. BRO.°. HENRY A. FRANCKEN, one of the Deputies of Stephen Morin, 1767. The seal of this Lodge bears this date upon it.

We have reason to doubt the authenticity of the date

Francken was the first Deputy appointed by Morin after his arrival in St. Domingo. It is barely *possible* that Francken himself was made a Deputy before this date, and more than *probable* that the seal is his private one, containing the date of his commission from Morin, viz., 1767. As it was the invariable custom of Deputies to place their own seal upon all documents issuing under their hands, which seal always bore the date of their individual commission, we conclude this to be one of that kind; and that the Lodge in Albany was not founded so early as 1767 by several years. Again, *Francken* appointed *Moses Michael Hays* in the city of Boston, Mass., and we have nothing of the doings of Hays until 1780, although he had resided in Boston several years before that date.

It is said that Morin himself established at Kingston, Jamaica, a Lodge of Perfection in 1769, which proves clearly that Morin resided in the islands at that time. But it is also said in the Register of *Abraham Jacobs* :

"That in 1774 Bro.: Henry A. Francken *established* the Royal Orders in Jamaica, and continued at their head for several years, which afterwards fell and laid dormant."

Here is a flat contradiction—but both statements go far to show that both Morin and Francken were residents of the West Indies, and that Francken did not reach this country so early as the date named on the seal. Moreover, Hays had been appointed by him for this country, and was a resident here. This point, however, is not a very material one. The Lodge was established in Albany, by Francken, at sometime between 1767 and 1781.

How long it continued operations there does not appear. After a while it went to *sleep*, and its very existence appears to have passed out of the memory of the "*oldest Inhabitant*."

In the meantime, Bro.: Giles Fonda Yates appears upon the stage of action—becomes a zealous workman in Sublime Masonry; and, finally, M.: P.: Sovereign, Grand Commander of the Gourgas Supreme Council. At a meeting of that body in the city of Boston, Mass., in September, 1851, he delivered an address, from which the following extract is made :

"I turned my attention to the history of the Sublime degrees very soon after my initiation as a Mason. My intercourse, in 1822, with several old Masons in the city of Albany, led to the discovery that an Ineffable Lodge of Perfection had been established in that ancient city on the 20th December 1767. I also discovered, that not only the Ineffable, but the Superior degrees of our rite, had been conferred at the same time on a chosen few, by the founder of the Lodge, Henry A. Francken, one of the Deputies of Stephen Morin of illustrious memory. It was not long, moreover, before I found the original warrant of this Lodge, its book of Minutes, the Patents of Ill. Bros. Samuel Stringer, M. D., Jeremiah Van Rensselaer, and Peter W. Yates, Esquires, Deputy Inspectors General under the old system; also the Regulations and Constitutions of the nine Commissioners, &c., 1761\*—and other documents that had been left by Bro. Francken with the Albany brethren—when he founded their Lodge. With the concurrence of the surviving members of said Lodge in Albany, Dr. Jonathan Eights, and the Hon. and R. W. Stephen Van Rensselaer, P. G. M., of the Grand Lodge of New York, I aided in effecting its revival. The necessary proceedings were thereupon instituted to place the same under the superintendence of a Grand Council of Princes of Jerusalem, as required by the old Constitutions; and such Grand Council was subsequently opened in due form in said city.

"Having been made aware of the '*new Constitution of the Thirty-third degree*,' ratified on the 1st of May, 1786, conferring the Supreme power over our rite, on 'Councils of nine brethren,' I hastened to place myself in correspondence with Moses Holbrook, M. D., at the time Sovereign Grand Commander of the Supreme Council at Charleston, and with my esteemed friends, Joseph McCosh, Illustrious Grand Secretary General of the last-named Council, and Bro. Gourgas, at that time Illustrious Grand Secretary General of the H. E. for this Northern Jurisdiction. Lodges of Perfection in the Counties of Montgomery, Onondaga, Saratoga, and Monroe, in the State of New York, were successively organized and placed agreeably to the Constitutions, under the superintendence of the Grand Council before named. The establishment of this last-named body was confirmed, and all our proceedings in Sublime Free Masoury were legalized and sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils.

"On the 16th day of November, 1824, I received a Patent, appointing me S. of S. of a Consistory of S. P. of the R. S., established in the city of Albany. I would here also state, that on the 13th day of February, 1825, Charters were granted to Illustrious Bro. Edward A. Raymond, of Boston, Mass., and eight associates, constituting them a Grand Council of Princes of Jerusalem. A Charter was also granted them for a Consistory of S. P. R. S., both bodies to be holden in the city of Boston. All the several bodies named, as well as the

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\* A mistake—as they were not put together and passed upon by the Convention until Sept. 22d 1762, and did not reach the United States, until long after that time.

Albany Grand Council and Consistory have, since their establishment, paid due faith and allegiance to our Northern Supreme Council.

"In 1825 I took my vows as a 'Sovereign Grand Inspector General' between the hands of our said Brother, *Joseph McCosh*, he having been specially deputized for that purpose. I was shortly after constituted, and accredited the Representative of the Southern Supreme Grand Council, near this Northern Supreme Grand Council, of which last I was made, and have ever since been, a member.

"The proofs are undeniable, that the learning contained in the 'Sublime degrees' was taught *long previous to the last century*—our M. P. Bro., Dalcho, thinks shortly after the first Crusade. In Russia, France, and Scotland, the principal degrees of our rite *appeared in an organized form in 1713*. The unfortunate Lord Derwentwater, and his associate English brethren, were working in Lodges of Harodim, in 1725, at Paris when the Grand Lodge of England transmitted to France the Ancient York Constitutions. Many Scotch brethren (adherents of Charles Edward Stuart), being in France about this time, also cultivated some of the high degrees of our rite. Some of the important mysteries celebrated in the Superior degrees, were instituted by the successors of Jaques de Molay, and others derive their origin from the renowned Robert Bruce. The former gave the Military, the latter the Christian character, to the degrees and Orders of our rite; and from what has been alluded to, relative to the connection of our Scotch brethren, with our degrees and Orders, I think we may readily account for the term (Ecossais), Scotch, as applied to them."

Herein is given an account of the resuscitation of this Lodge, which, according to the figures of Ill. Bro. Yates, had enjoyed a "*Rip Van Winkle sleep*" of over fifty years. And the manner in which the thing was accomplished is rather mysterious. In the address, which is somewhat lengthy, not one word is said concerning the manner in which Ill. Bro. Yates came into possession of the degrees—or whether he ever received them by initiation—or that he was a Sublime Mason before he made the *discovery*; these points being studiously avoided. But he says, "He turned his attention to the sublime degrees, &c," made certain "*discoveries*," and, finally, resuscitated the Lodge, chartered other Lodges, &c.

The absence of evidence in relation to the manner in which he received his degrees, both Ineffable and Sublime, has led many of the brethren, who were his most intimate friends and admirers, to assert that he never received them at any time in a regular way. In their relations concerning this

matter, there appears to be connected with it a *closet*, which had been locked up and unnoticed—a *Trunk* of Manuscripts, Rituals, Decorations, Jewels, &c. And immediately after this important discovery, Bro.: Yates had jumped from the Third degree to the Thirty-second, and became “*Illustrious*” to the surprise of all his brethren.

Immediately after this “*discovery*,” he learned that there were Constitutions to govern the rite, and that some of the members of the Lodge were then living. As a general thing in these days, Masons who are initiated generally “learn who are Masons, and intend to perform the initiatory service upon them before they consent to become members,” but it was different with this Ill.: Bro.:—he made himself *Illustrious* first, and then became acquainted with the other things. He found that the Constitutions required the Lodge to be placed under the jurisdiction of a Council of Princes of Jerusalem, and, accordingly, (although he knew not of any such body before), “such Council was subsequently opened in *due form*” by himself in said city. They then go on to establish Lodges of Perfection throughout the State of New York.

These proceedings came to the knowledge of Mr. Gourgas, then a resident of New York city, whereupon he notified Mr. Yates of his illegal proceedings, besides which, he at once wrote on to his bosom friend, De La Motta, at Charleston, relating these transactions and requesting his advice in the premises—(another proof that there was no Supreme Council in existence at that time in New York, else they would have taken the matter into their own hands, not needing advice). The reply of De La Motta was in character. After recounting the troubles and disappointments he had had, and suffered, with the Cerneau body, he advised a reconciliation with the offending parties, in order to make them friends and avoid further disturbance. Mr. Gourgas acted in accordance with this advice. The result was as stated in the address :

“The establishment of our Grand Council of Princes of Jerusalem was confirmed, and all our proceedings in Sublime Masonry were legalized and sanctioned, &c.”



And in 1824 he received a Patent appointing him S. :. of S. :. of a Consistory of Sublime Princes of the Royal Secret, established in the city of Albany. In 1825, in the month of February, Charters were granted by them to the Ill. :. and Puissant Brother, Edward A. Raymond, of Boston, Mass., and eight associates constituting them a Grand Council of Princes of Jerusalem, also a Charter for a Consistory of Sublime Princes of the Royal Secret, both bodies to be holden in the city of Boston. (This would be equally strange with all the rest of the proceedings if Gourgas had a Supreme Council then in existence in New York city).

The only definite relation concerning himself, contained in the document is :

“That in 1825 I took my vows as a Sovereign Grand Inspector General between the hands of our said Ill. :. Bro. :. Joseph McCosh (of happy memory), he having been specially deputed for that purpose. I was shortly after constituted and accredited the Representative of the Southern Supreme Council, near the Northern Supreme Council, of which last I was made, and have ever since been a member.”

(Is it not rather strange that Mr. Gourgas, who was then pretending to be “the Supreme Council for the Northern Jurisdiction,” should not be consulted about making Ill. :. Bro. :. Yates a Sovereign Grand Inspector General, it being *his* jurisdiction, and that the Illustrious McCosh should be sent on from Charleston to do it in the face of the proper authority? This does not look very well when one reads the claims which the Ill. :. Gourgas pretends to in 1825).

But the Ill. :. Bro. :. Yates became a very zealous workman in the new rite, and attained the name and reputation of a well informed Mason. We are, therefore, somewhat surprised, when we witness so many gross errors published over his name. Thus he states :

“That in 1713, the principal degrees of the Rite appeared in an organized form in Scotland, France, and Russia.”

Any person at all conversant with Masonic history knows this to be utterly untrue, as no Masonry at all was known or practiced in France until 1725, at which time the first Masonic Lodge was opened in the Blue degrees, having been Chartered

by the Grand Lodge of England. (See Tablet No. 1, and history contained in Report to the Grand Orient of France, Ragon, Clavel, and others). Scotland declares as late as 1802, that no Masonry was then, or ever had been known there, up to that time, but the three Blue degrees, and that it would be her pleasure and her pride to keep them pure and unsullied. Prussia has never known the Sublime degrees until after they were manufactured in France, beginning with Ramsay's system of three new degrees in 1730. Even at this time, 1862, she rejects in toto the system of the Ancient and Accepted Rite, and disclaims any connection with it whatever. But, again :

"The unfortunate Lord Derwentwater and his associate English brethren were working in '*Lodges of Harodim*,' in 1725, at Paris, &c.

Thory, Ragon, Clavel, and others, all state ;

"The first Masonic Lodge known in France was instituted at Paris in 1725 by Lord Derwentwater, Marklyn, D'Heguetty, and some other English brethren. It was chartered by the Grand Lodge of England, and worked in Three degrees *only*."

The same authors state :

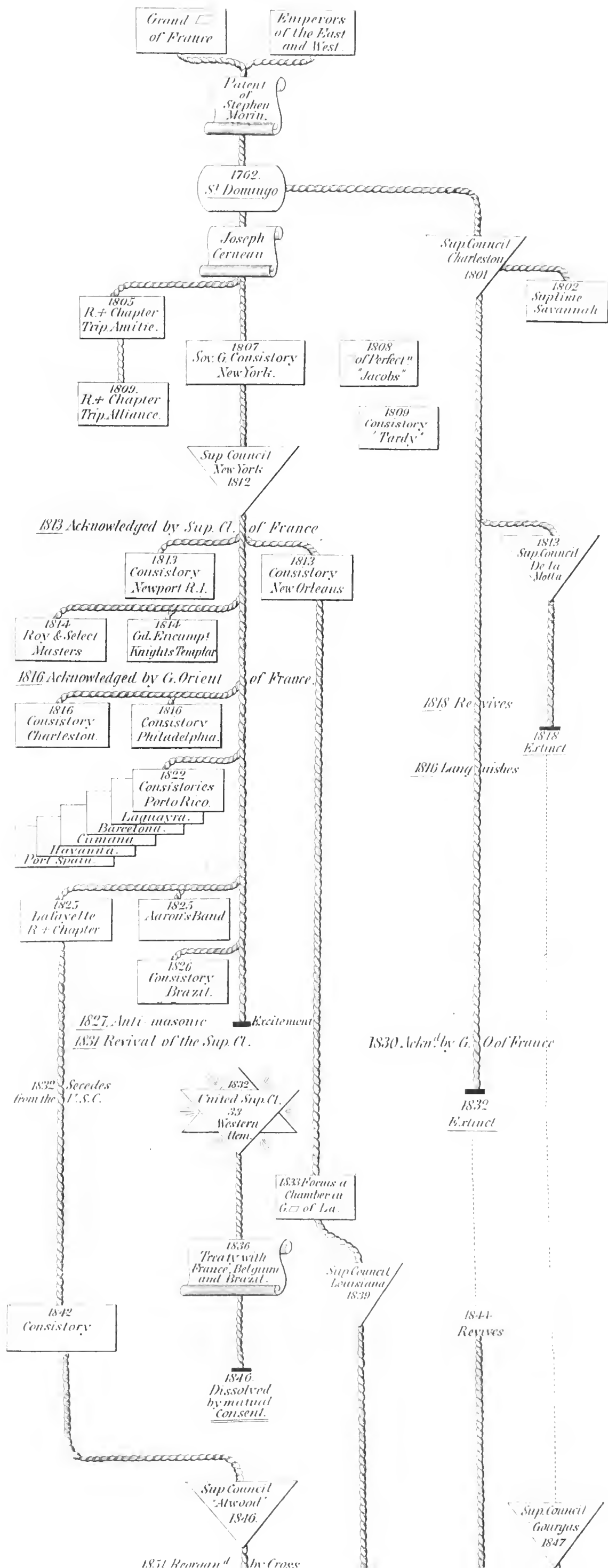
"In 1736, the Grand Lodge of France took to itself the rite of Chevalier Ramsay, which was three additional degrees.

"In 1744, Charles Edward Stuart, the son of the Pretender and his followers, opened Lodges without authority. And on the 15th April, 1747, Charles Edward Stuart founded the *primordial Chapter of Arras* under the distinctive title of '*Ecossais Jacobites*.' *This was the first Chapter or Centre of High degrees in France.*"

The remainder of the address is equally at variance with the truth, being taken up with a repetition of the Charleston document of 1802, which has been fully reviewed in the history, and needs no comment here.

The Lodge of Perfection at Albany, resuscitated by Bro. :. Yates, in 1822, kept on with its labors until the year 1827, at which time it suffered in common with the rest of the Masonic bodies in this part of the world. It remained dormant until after the year 1845, when it was again resuscitated, and is still in existence in Albany, but whether in a thriving condition or not, does not appear.





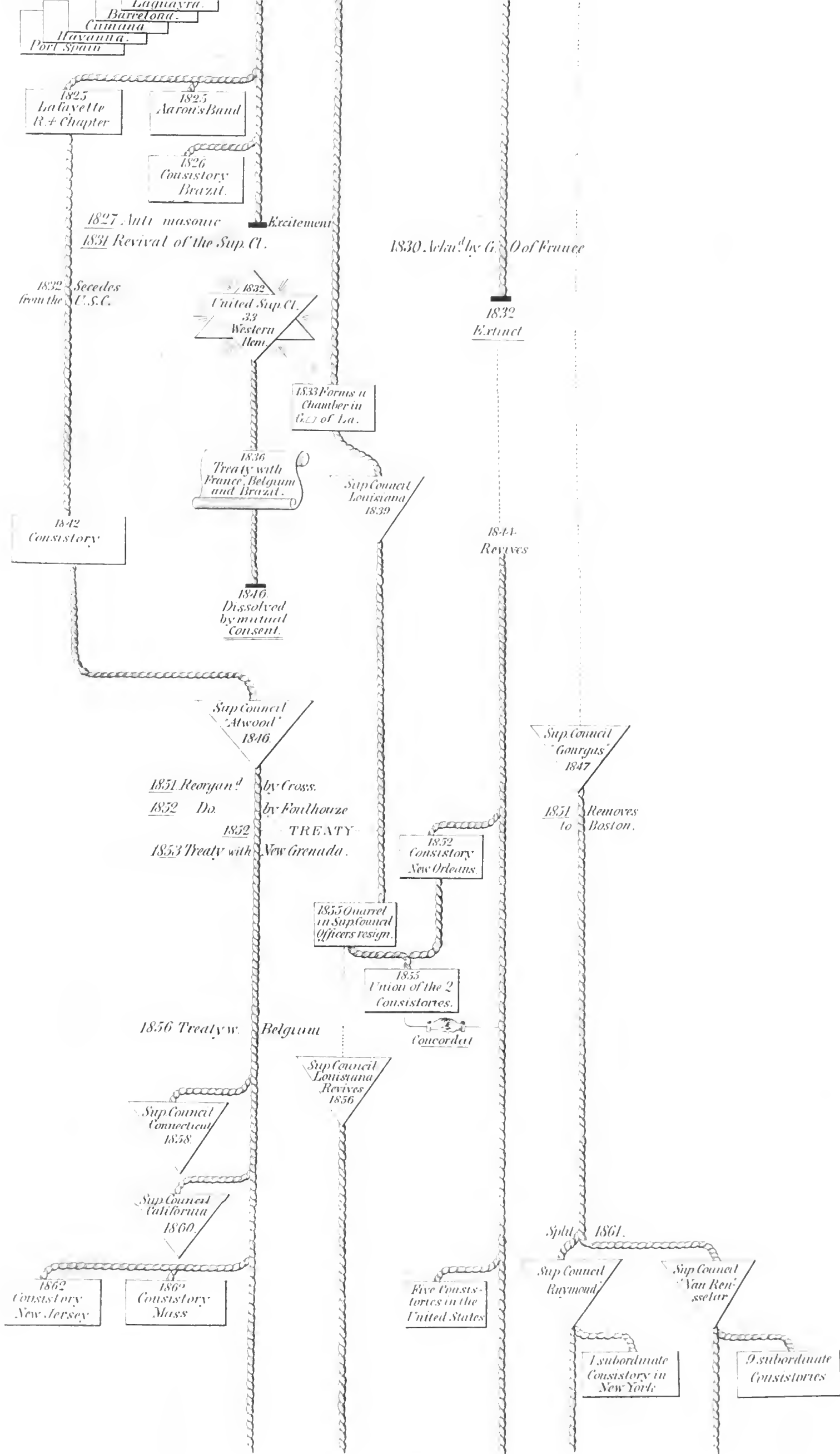


Plate 4.



## EXPLANATION OF PLATE IV.

As this plate is somewhat extended and intricate, embracing a period of one hundred years, it is deemed necessary that the explanation of it should be full, in order that it may be properly understood. We shall, therefore, first give a *general* explanation, and then enter into the particulars.

The Tableau naturally divides itself into three sections, as follows :

That on the left, and apparently the main section, serves to show the origin and progress of the Sovereign Grand Consistory and Supreme Council of Cerneau down to the present time, with the various bodies which have emanated from it.

The middle section shows the origin of the Consistory for the State of Louisiana ; the erection of the Supreme Council in 1839, under the Marquis de Sant Angelo, with others who were Sovereign Grand Inspectors General Thirty-third ; the split in 1855 ; and the renewal of the original Supreme Council, which continues there at the present day.

The third, or right hand section, shows the origin of the Supreme Council of Charleston, South Carolina, and its progress, together with the Supreme Council of De La Motta, established in New York, in 1813, by him, as a rival to the Cerncau body, follows it to the time when it becomes extinct ; shows the commencement of the Gourgas Supreme Council in 1847 ; bringing the whole number of the bodies down to the year 1862, with all the branches growing out of the same.

Keeping these things in view, as the reader examines the plate placed before him, he will find no difficulty in understanding the entire progress of all these bodies, and will be prepared for the following *particular* explanation.

On the top of the Tableau is seen represented the '*Grand Lodge of France*' and the '*Council of the Emperors of the East and West*,' these two bodies being in treaty with each other. From these bodies, Stephen Morin received his Commission or Powers in 1761, arrived in St. Domingo about 1762. Here Morin appointed Henry A. Francken, Francken appointed Hays, and Hays others, all of whom were known as the successors of Stephen Morin.

The successors were scattered over the United States. In 1783 they established a Lodge of Perfection in Charleston, South Carolina ; and in 1801, John Mitchell and Frederick Dalcho established a new rite in Thirty-three degrees, and opened a Supreme Council in that rite (Ancient and Accepted), in the city of Charleston.

The first body which came under the jurisdiction of this Supreme Council was the Lodge of Perfection and Council of Princes of Jerusalem, all the members of the same having been initiated in Savannah by *Abraham Jacobs*.

(See Diary Document No. 15, appendix). This body is represented at the right of the Supreme Council emerging from the same in 1802. Following the course of this Council downward until we arrive at 1813, we find a body issuing from the same denominated the "*Supreme Council of De La Motta.*" This body was established in New York city in 1813, by De La Motta in his "*individual capacity,*" as a rival to the Sovereign Grand Consistory and Supreme Council of Joseph Cerneau, then in existence there. De La Motta's body continued in active exercise until 1818, at which time it became extinct as delineated on the drawing.

In 1816, the Charleston Council *languishes*, but revivés again in 1822, and continues its functions until 1830, when it is acknowledged by the Grand Orient of France, and appears for the first time in the published Annuary of that body. But in 1832 the Council, as a body, becomes extinct.

In 1844 it again makes its appearance, and at this time Dr. Albert G. Mackey becomes Secretary General of the same. Continuing its course down to the year 1852, it charts a Consistory in the city of New Orleans, for the State of Louisiana. This Consistory floats down to the year 1855, at which time it forms a union with the old Consistory of Cerneau, established in 1813 in that city, immediately after which the "*united body*" enters into a Concordat with the Supreme Council of Charleston, and becomes its dependant for the State of Louisiana. The Charleston Council continues its course down to the present day, and is now the authority for the Southern Masonic Jurisdiction of the United States.

We will now return to the top of the Tableau, (Joseph Cerneau).

Mr. Cerneau was a legitimate successor of Stephen Morin, having received from him his degrees and "*Power*" in St. Domingo. He arrived in New York city in 1806, and soon after established a *Rose Croix Chapter*, by title "*Triple Amitie,*" which is represented on the left. This Chapter continued in existence but a short time. In 1807 he established the "*Sovereign Grand Consistory for the United States of America, their Territories, and Dependencies,*" which body, in 1809, granted a Charter to Rose Croix Chapter, by Title "*Triple Alliance.*" It was the Chapter "*Triple Amitie*" revived. In 1812 he established the "*Supreme Council of Sovereign Grand Inspectors General, Thirty-third degree,*" which was acknowledged by the *Supreme Council of France* in 1813.

In the month of January, 1813, the body established a Grand Consistory for the State of Rhode Island; also, in the month of June, a Consistory for the State of Louisiana, located in the city of New Orleans. This Consistory for the State of Louisiana, continued in the active exercise of its powers, and had several Blue Lodges under its control, when in the year 1833, the Grand Lodge of that State, fearing that difficulties would arise, entered into negotiations with the Consistory. This resulted in the formation of a "*Scottish Chamber*" in the Grand Lodge, whereupon the Consistory ceased its work in



the first three degrees, transferring all those powers to the Chamber in the Grand Lodge.

In 1839, a Supreme Council of the Thirty-third was erected in New Orleans by the Count St. Angelo and others, in consequence of the United Supreme Council for the Western Hemisphere having ceased its activity. It assumed to be the successor of that body, was acknowledged by the Grand Orient of France in 1843, and the Consistory came under its charge. This Supreme Council continued in active operation until 1850, when a disturbance took place between the Grand Lodge of Louisiana and itself. The Grand Lodge at that time dissolved the Scottish Chamber, which had been allied with it for seventeen years in harmony, and prohibited all connection with Scottish Masons and the Scottish rite. Whereupon the Supreme Council immediately resumed its control over the first three degrees, chartered and established Lodges, and has now over twenty under her jurisdiction in that State. As soon as the Grand Lodge dissolved the Scottish Chamber, Dr. Mackey, of Charleston established the Consistory of 1852 as represented in the drawing, and has already been alluded to. It was intended as a rival to the Supreme Council.

In 1855 a quarrel takes place between the officers of the Supreme Council (by design), the principal officers resign their offices, leaving behind a party who were in favor of the Charleston Council. Whereupon that party declares the Supreme Grand Council for Louisiana *EXTINCT*, and at once revive the Consistory of 1813, which Consistory unites with the Consistory of Mackey, created by him in 1852; and the united body enters into a Concordat with the Charleston Council and becomes its dependent. It is now in existence as the Grand Consistory for the State of Louisiana. But those members who resigned and withdrew, at once erected the Supreme Council, renewed active operations, and now have Twenty Lodges, and nearly as many Rose Croix Chapters and Councils of Kadosch under their control.

We will now return to the Sovereign Grand Consistory of 1807, nearly opposite to which, on the right, will be seen a representation of a Lodge of Perfection 1808, and a Consistory 1809.

The Lodge of Perfection consists of Masons initiated by *Abraham Jacobs* on his own responsibility, and whom he formed into a Lodge of Perfection during that year (Nov. 1808). John G. Tardy took the Lodge under his protection as Deputy Inspector General. The Consistory was formed in March 1809 by Tardy and others, but the Lodge of Perfection and Council of Princes, together with the Consistory, went out of existence before the end of the year 1809, most of the members uniting with the Sovereign Grand Consistory of Cerneau.

In 1813 appears the Supreme Council of De La Motta. This Council has been before described, but not in connection with the Consistory and Council of Cerneau. This is the body which was erected by De La Motta to supersede the Council of Cerneau. Mr. Gourgas was Secretary General of this body,

and from it issued the documents published by De La Motta. It expired in 1818, but assumes to continue on, Mr. Gourgas being its head.

In 1814 the Sovereign Grand Consistory established the body known as the Council of Royal and Select Masters. It also constituted and established the *Grand Encampment of Knights Templar* for the State of New York.

In 1816 the Sovereign Grand Consistory was acknowledged by the Grand Orient of France, *Germain Hacquet*, Representative in that Orient for the Sovereign Grand Consistory, and *Joseph Cerneau*, Representative for the Grand Orient of France, near the Grand Consistory—New York.

In 1822 the Sovereign Grand Consistory established Consistories at Porto Rico, Laguayra, Barcelona, Cumana, Havana, and Port of Spain, Trinidad. In 1825 it constituted a degree known as "*Aaron's Band*," which, soon after, became extinct. It also Chartered "*Lafayette Rose Croix Chapter*," which has existed up to the present day. In 1826 it issued a Power to David Jewett to establish a Consistory in the Empire of Brazil. In 1827 the Anti-Masonic excitement destroyed all Masonic bodies, and the Sovereign Grand Consistory then ceased its existence in common with the rest.

In 1831 the Count St. Laurent, Sovereign Grand Commander of the Supreme Grand Council for Terra Firma, New Spain, the Canary Islands, &c., and Honorary member of the Supreme Council of France, arrived in the United States, being the bearer of despatches from that body to the Sovereign Grand Consistory. These despatches contained the intelligence of the displacement of the Sovereign Grand Consistory from the Grand Orient, and the acknowledgment of the Charleston Council and Gourgas by that body, together with the offer of the Supreme Council of France, of acknowledgment, whereupon the Consistory and Council were summoned to an extraordinary Convocation. A Union was effected with the Supreme Council of Terra Firma, and the *United Supreme Council for the Western Hemisphere*, in 1832, was the result. Owing to great dissatisfaction among the members with regard to the terms of Union, in connection with other matters, many members withdrew and took refuge in the Rose Croix Chapter Lafayette. Other members withdrew altogether. The remnant went on for two or three years, when the Council declined. In 1836, the Tripartite Treaty with the Supreme Councils of France, Belgium, and Brazil, was ratified, which made the Council still more unpopular. In 1837 the difficulty occurred in the Grand Lodge, out of which originated "*St. John's Grand Lodge*," that body retaining the Charter and control of Lafayette Rose Croix Chapter. In 1846 the United Supreme Council for the Western Hemisphere was dissolved by mutual consent.

But in 1842 the members of Lafayette Rose Croix Chapter, with Henry C. Atwood at their head, had formed a Consistory, which, in 1846, took the place of the United Supreme Council, and re-formed a Supreme Grand Council for the United States of America, their Territories, and Dependencies. In 1851, after the Union of the two Grand Lodges, that Supreme Council was re-organized under Jeremy L. Cross. It was just previous to this time (1848),

that Mr. Gourgass made his appearance with a new Supreme Council (which see under this date), and pretending to be the Council of 1813. This Council continued its seat at New York until 1851. It then removed to Boston, Mass. In 1861 a difficulty occurred in the body resulting in a split, whereupon a new Supreme Council was there formed, thus making two Supreme Councils in Boston, known as "*the Van Rensselaer*" and "*the Raymond Council*," the former having nine Consistories under its jurisdiction in the several States, and the latter having one in the city of New York, with several subordinate bodies in Brooklyn, Williamsburg, Syracuse, and Hoboken, N. J.

In 1852 the Supreme Council of Atwood was re-organized by M. P. Sovereign Grand Commander of the Supreme Council of New Orleans, James Foulhouze, and at the same time entered into a treaty with that Council. In 1853 it entered into a treaty with the Supreme Council of New Granada; also, in 1856, with the Supreme Council of Belgium. In 1858 it constituted the Supreme Council for the State of Connecticut. In 1860 it constituted the Supreme Council for the State of California. In 1862 it constituted a Sovereign Grand Consistory at Trenton, for the State of New Jersey, and one at Boston, for the State of Massachusetts.

The Plate exhibits the position which this branch of Masonry occupies at the present day in the United States, viz. :

#### ONE SUPREME COUNCIL IN THE CITY OF NEW YORK.

"*Title.*"—The Sovereign Grand Consistory, and Supreme Grand Council for the United States of America, their Territories and Dependencies.

#### ONE SUPREME COUNCIL IN NEW ORLEANS.

"*Title.*"—Supreme Grand Council for the State of Louisiana.

#### ONE SUPREME COUNCIL IN CHARLESTON, S. C.

"*Title.*"—Supreme Grand Council for the Southern Masonic Jurisdiction, United States of America.

#### TWO SUPREME COUNCILS IN CITY OF BOSTON.

"*Title.*"—Supreme Grand Council for the Northern Masonic Jurisdiction, United States of America.

Van Rensselaer body and

Raymond body.

#### ONE SUPREME COUNCIL IN BRIDGEPORT, CONN.

"*Title.*"—Supreme Grand Council for the State of Conn.

#### ONE SUPREME COUNCIL IN SAN FRANCISCO.

"*Title.*"—Supreme Grand Council for the State of California.

The above Plate is intended as a representation of facts, the events occurring as there delineated. At the same time it must be remembered that if the doctrine based upon the Institutes and Secret Constitutions of 1786 be accepted viz. : "That a Supreme Council of the Thirty-third, once constitutionally established, *whilst a single member remains, is considered in existence*; and that a Sovereign Grand Inspector General of the Thirty-third, once appointed, is so

for life," then the *chain of succession* is unbroken, and perfect, not only with the Cerneau Council, but also with all the others, as there were many regular Thirty-thirds living, active members of the Councils, and officers of the same, from 1801 to 1862, so that all the bodies are alike in this respect. But neither the Author, or the Council from which he hailed, or the Grand Orient of France, from which that Council derived, ever believed in, or promulgated such a doctrine. On the contrary; so long as a Council is in the active exercise of its functions; is performing its work under a regular organization; and is acknowledged by, and in correspondence with its peers; so long it is considered a "Council, or body, or power." When these cease, when its organization is discontinued, its meetings brought to an end, and correspondence broken up, it is then no longer a body or power—it is extinct. On this basis the above diagram was formed.

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NOTE.—Having received information since the above chapter was put to press, (Oct. 1st. 1862.) that the "*Sup. Grand Council for the United States of America, their Territories and Dependencies*," familiarly known as the "*Cerneau Council*," of which Edmund B. Hays is Sov. Grand Commander, has been acknowledged fully by the Grand Orient of France, also by the "*Supreme Council of France*," and that an exchange of Representatives has taken place—and also of the negotiations which are pending between that Supreme Grand Council and the Sup. Grand Councils of England, and Scotland, it is thought proper to insert this note of the fact, and to refer the reader to Appendix Documents No. 47 and 48 for further particulars.

## CHAPTER TENTH.

### STATISTIC ACCOUNT,

DENOTING THE FORMATION AND PROGRESS OF THE M.: P.:  
SOVEREIGN GRAND CONSISTORY OF THE

### Supreme Chiefs of Exalted Masonry,

AND OF THE

SUPREME GRAND COUNCIL OF THE 33.<sup>D</sup> DEGREE.

Æ. II.

1807. THE Sovereign Grand Consistory of the Supreme Chiefs of Exalted Masonry of the Ancient Constitutional Rite of Heredom, for the United States of America, her Territories, and Dependencies, was founded in the month of October of this year, by Joseph Cerneau, Sovereign Grand Inspector General of the Thirty-third degree, and Constituted in due form.

The parties whose names appear in the records are Joseph Cerneau, John W. Mulligan, Charles Guerin, Jacob Schieffelin, Jonathan Schieffelin, John Telfair, J. B. Subrau, John Bleecker, John B. Ponzolz, John C. Ludlow, Aaron H. Palmer, Joseph Colbert.

The announcement was made in the daily papers, and by printed circulars, addressed to all the Masonic bodies in the United States.

1808. In the early part of this year, the arrangements were complete for the full formation of the Sovereign Grand Consistory of the United States of America, her Territories, and Dependencies, as the GRAND EAST for the Ancient Constitutional Scottish Rite of Heredom, in the city of New York; and in the month of September the following list of Officers was announced as Constituting the said *Grand East* for said Rite :

The Most Illustrious Brothers,

JOSEPH CERNEAU, Past Master, M. P., Sovereign Grand Commander,				
JOHN W. MULLIGAN,	"	Deputy	"	"
CHARLES GUERIN,	"	First Lieut.	"	"
ANTHONY RAINETAUX,	"	Second "	"	"
JACOB SCHIEFFELIN,	"	First Minister of State,		

The Most Illustrious Brothers,		
AARON H. PALMER, Past Master,		Second Minister of State,
JOSEPH BOUCHAUD,	"	Ill. Grand Chancellor,
JOSEPH GOVIN,	"	Grand Keeper of the Seals,
TOUSSANT MIDY,	"	" Expert Introducutor,
FRANCIS DUBUAR,	"	" Treasurer,
JAMES P. DURAND,	"	" Secretary.

*The following is a list of Members :*

Jonathan Schieffelin, John Telfair, Joseph Colbert, J. B. Subrau, John Bleecker, John B. Ponzolz, John C. Ludlow.

They claimed the definitive title of "*The Trinity*" and an announcement of the above claims, together with the degrees which they control, was again made in the papers of the day.

In the month of November information was received by announcement in the papers, of the establishment of a Council of Princes of Jerusalem, by a Jew named Abraham Jacobs, who had removed from the South to New York city, in or about the year 1802, and who professed to be in possession of the degrees. It appeared, in the course of the examination, that Jacobs had been at work for some months, had communicated the degrees to Nineteen brethren, and then Constituted them into a Lodge of Perfection and Council of Princes of Jerusalem.

He was waited upon immediately by a Committee from the Sovereign Grand Consistory, consisting of Messrs. Cerneau and Mulligan, who tendered to him an invitation to be present at a Council of Princes of Jerusalem, then in session, which invitation he refused. After forbidding his proceeding, they left him. Jacobs then called in the assistance of John G. Tardy, who took the Council under his protection.

1809. In the early part of this year, a petition was presented for the organization of the Sovereign Chapter of Rose Croix, under the title of "*Triple Alliance*." It was the oldest Chapter in the United States of that grade. The above petition was received and acted upon, the body re-organized, and established in due form.

Also, during the year, the organization and establishment of a Grand Council of Sublime Princes of the Royal Secret for the State of New York was completed, and announced in due form.

During this year the Consistory and Council of Princes of Jerusalem, formed by Jacobs, went down. The brethren composing those bodies, finding they were illegitimate, forsook them. Many came over to the Sovereign Grand Consistory, and united with that body, while others remained in seclusion. Those bodies were never revived.

1810. The officers were the same. An application to the Supreme Grand

Council of France signed by the Officers and Members, and asking for recognition, was forwarded during the year.

The controversy between the remaining members of the Jacobs party and the Sovereign Grand Consistory, was continued. It had the effect of exposing the whole concern as a money-making transaction on the part of Jacobs, as well as a breach of his obligations, and most effectually put a stop to his progress.

1811. During this year the following brethren were received, viz.: Hon. DeWitt Clinton, Gov. State of New York, M. W., Grand Master of the G. L., &c.; Martin Hoffman, Cadwallader, D. Colden, Mayor of the city of New York; and several other members and Officers of the Grand Lodge. Hon. DeWitt Clinton was appointed Deputy Grand Commander, and Messrs. Colden, Hoffman, Schisano, and others, to appropriate offices both in the Consistory and Council. The list of Officers will be found in Appendix, Document No. 20.
1812. A petition was received from a Constitutional number of brethren, in the city of Newport, Rhode Island, in December, asking for the Constitution of a Grand Council of Sublime Princes of the Royal Secret for that State, which petition was granted. The requisite number of the brethren at Newport were deputed to proceed to New York, in all eight, and receive the degrees which was effected in January following, after which they were Constituted as Officers of the body, and carried with them all the proper documents.

*The following is a list of the names of the Brethren with the Offices to which they were appointed to fill:*

The M. . Ill. . Brother, JOHN A. SHAW Sov. Gr. Ins. Gen. 33d, Deputy Inspector General for the State of Rhode Island, and Representative for Sovereign Grand Consistory.

The Most Ill. . Bro. .	ISAAC STALL,	Illustrious President,
" " " "	JOHN BROWN,	Grand Senior Warden,
" " " "	RICH'D MERRILL,	" Junior Warden,
" " " "	WM. COGGESHALL,	" Secretary,
" " " "	STEPHEN DEBLOIS,	" Treasurer,
" " " "	JAMES PERRY,	" Master of Ceremonies,
" " " "	EDWARD EASTON,	" Keeper of the Seals,
" " " "	ELISHA CHASE,	" Captain of the Guards.

*The following is a list of Members:*

Wm. Douglass, Elisha Bliss, Pratt, D. M. Coggeshall, Wm. Davis, and the Most Illustrious Brother Thomas Lounds, was appointed their Representative near the Sovereign Grand Consistory at New York.

In the early part of this year, a reply was received from the Supreme Grand Council of France, and with the reply, a full and complete acknowledgment by that body. The Supreme Grand Council of the Thirty-third degree was, therefore, publicly proclaimed by the daily papers, and the publication of a Tableau, containing a full list of the Officers of the Supreme Council Thirty-third, and also the Officers of the Sovereign Grand Consistory, with bodies deriving from the same. (See copy in the Appendix, Document No. 20).

From this date may be reckoned the permanent foundation of this Grand East, although the Supreme Council was founded at the same time with the Sovereign Grand Consistory, viz., in 1807. The increase of confidence among the Fraternity, derived from this recognition and acknowledgment, caused a rapid increase of members both in this and other States.

- 1813.** A Petition was received from a number of brethren in Louisiana (New Orleans), for the establishment of a Council of Princes of the Royal Secret for that State, Thirty-second degree. The Petition was granted, and the Council was established there on the 19th day of June. It became a dependency of the Sovereign Grand Consistory.

The Most Illustrious Brother *J. Pinard*, was appointed Deputy Inspector General for that State, and Representative for the Sovereign Grand Consistory at New Orleans; and the Most Illustrious Brother *James B. Durand*, Representative for the Consistory of Louisiana near the Sovereign Grand Consistory—New York. (For a full list of the Officers, &c., see Appendix, Document No. 20).

It was during the early part of this year, that the news of the recognition and acknowledgment by the Supreme Council of France, reached the city of Charleston, South Carolina; and Emanuel De La Motta was deputized by the Supreme Council of that place to visit the city of New York, and call to a strict account all who were concerned in this unlawful proceeding. The result of his mission was not at all satisfactory, whereupon he pretended to constitute a Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Rite, the particulars of which are given in the accompanying history. The Consistory at Newport, Rhode Island, was duly constituted January 23d of this year.

- 1814.** A Petition was received from a Constitutional number of brethren residing in Charleston, South Carolina, asking for the establishment of a Grand Council of Sublime Princes of the Royal Secret Thirty-second degree, for said State, which request was granted, and said Council was formed.

The Most Illustrious Brother *Peter Javain*, was appointed Deputy Inspector General for that State, and Representative for the Sovereign



Grand Consistory near that body ; and the Most Illustrious Brother *Jacob Schieffelin*, was Constituted for that body a Representative near the Sovereign Grand Consistory. Illustrious Brother *Thomas W Bacot*, Grand Master of the Grand Lodge of that State, was its first Presiding Officer—was succeeded by *John S. Cogdell*, Grand Senior Warden of the Grand Lodge ; and *Hon. Joel R. Poinsett*, of that State, was one of its most active members. Immediately after the founding of the Council, that body, at once formed and Constituted a Sovereign Chapter of Rose Croix there, under the title of "*Friends of Peace*." (For full list, see Appendix, Document No. 20.)

A Petition was also received from several brethren in Philadelphia, asking for the Constitution of a Grand Council of Princes of the Royal Secret for that State (Pennsylvania). The Petition was granted. The Most Illustrious Brother *A. J. Blocquerst*, was appointed Deputy Inspector General for Pennsylvania, and appointed as Representative for the Sovereign Grand Consistory near that body ; and the Most Illustrious Brother *John W. Mulligan*, was appointed Representative for that body near the Sovereign Grand Consistory at New York. (See list in Appendix, Document No. 20.)

The expulsion of Joseph Cerneau, DeWitt Clinton, John W. Mulligan, and others, all of whom were declared to be "IMPOSTORS," was published. It was the act of Emanuel De La Motta. It brought forth a reply from the Sovereign Grand Consistory, which appeared to be conclusive, judging by its effects. In the latter part of the year, a replication, full of arrogance and abuse, was published by De La Motta, but was not noticed. (They will be found word for word, in the Appendix, Documents 17, 18, and 19.)

In consequence of the opposition manifested by the Supreme Council of Charleston, the Sovereign Grand Consistory renewed the publication of the Circular and Edict of 1812. As it was renewed from year to year until 1816, a copy of it will be found by referring to the Appendix, Document No. 20.

1816. In the early part of this year, a reply was received from the Grand Orient of France. A difficulty had occurred in the Supreme Council of France, in December 1812, arising from mis-representations made to that body. They dissolved the connection with the Sovereign Grand Consistory, whereupon application was made to the Grand Orient. The reply contained a full recognition and acknowledgment by that body. The Sovereign Grand Consistory named the Most Illustrious Brother *Germain Hacquet*, President of the Supreme Council of Rites and Sovereign Grand Commander of the Sovereign Grand Consistory of the Grand Orient, as its Representative near that body. He was accepted, and proclaimed as such. And the Grand Orient of France named the Most Illustrious Brother *Joseph Cerneau*, Represen-

tative for the Grand Orient of France, Supreme Council of Rites and Sovereign Grand Consistory, near the Sovereign Grand Consistory at New York. These Representatives were continued by both bodies, and the regular correspondence of the same passed through their hands up to the year 1827. As soon as the acknowledgment was received, notice was given in the public prints, and circulars were addressed to all Masonic bodies in the two hemispheres, publishing the fact.

1817. The Circular which was addressed to the various Masonic bodies throughout the United States during the past year, brought under the Inspection and Approval of the Sovereign Grand Consistory, the following bodies, viz. .

Sov. Chap. P. R. Croix, "Triple Alliance,"	New York city,
" " " " "Friends of Peace,"	Charleston, S. C.,
Grand Council S. P. R. S.,	State of New York, New York city,
" " " " "	Louisiana, New Orleans,
" " " " "	Rhode Island, Newport,
" " " " "	Pennsylvania, Philadelphia,
" " " " "	Charleston, South Carolina.

*The following Deputies Inspectors General were confirmed for the several States :*

The M. : Ill. : Bro. : J. PINARD,	State of Louisiana,
" " " " JOHN A. SHAW,	" Rhode Island,
" " " " A. J. BLOCQUERST,	" Pennsylvania,
" " " " PETER JAVAIN,	" South Carolina,
" " " " LOUIS LE LOUP,	" Maryland.

The Most Illustrious Brother J. J. ITER, Representative near the Supreme Grand Council of Grand Inspectors General Thirty-third degree, Island of Jamaica.

1818. The Sovereign Grand Consistory issued its Annuary again, with an official list of bodies recognized by them. The title was as follows :

"List of the Grand Officers, Members, Honorary Members, &c., of the Supreme Council of Grand Inspectors General of the Thirty-third degree, and of the Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry of the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, held in the city of New York ; also of the Constituted bodies of its Jurisdiction, and of the Grand Bodies Correspondent, Anno Lucius, 5818, 24 pages ; signed with a pen by each member of

the General Committee of Administration, and stamped by the Grand Keeper of the Seals."

Accompanying the same, was the Edict published the preceding year. (See Appendix, Document 20.)

1819. The list of Officers of the Sovereign Grand Consistory was slightly changed this year. The Most Illustrious Brother Aaron H. Palmer, was elected Grand Chancellor in the place of A. Rainetaux; Joseph Bouchaud, Grand Secretary; Harman Westervelt, 2d Assistant Grand Secretary; Elias Hicks, Grand Keeper of the Seals; and Abraham Lott, W. M., of Holland Lodge, Grand Hospitaller. In all other respects, the offices were filled as before.

General harmony prevailed in the various subordinate bodies under the Sovereign Grand Consistory, and those who had long and strenuously opposed that body were now silenced,—inasmuch as all Masonic bodies acknowledged its regularity both at home and abroad.

1820. In consequence of the Unmasonic proceedings of an Impostor by the name of "*Joseph De Glock de Obernay*," alias "*D'Obernay De Glock*," who, under the pretence of his quality as a Sovereign Grand Inspector General of the Thirty-third degree, had created members and erected a Grand Consistory in places under this jurisdiction, where the proper power had been previously conveyed, and also by conferring of his own mere motion, the first three degrees of Ancient Masonry, and transferred the power of doing so to others within the jurisdiction of regularly organized Grand Lodges, and in the vicinity of regularly organized Lodges, the Sovereign Grand Consistory in its official capacity, and under the Grand Seal of the body, issued an Edict denouncing the above personage to all the Grand and Subordinate bodies in the world as an Impostor. (See Appendix, Document 22.)

1821. This year the Most Illustrious Brother Joseph Cerneau, withdrew from the Office of Sovereign Grand Commander, and the Hon. John W. Mulligan succeeded him. Mr. Cerneau then took the title of "*Honorary Sovereign Grand Commander, ad vitam*."

A most interesting and valuable correspondence was renewed with the Grand Orient of France, through her Representative the Most Illustrious Brother Germain Hacquet, near the Grand Orient, resulting in the forwarding to this Supreme Council and Sovereign Grand Consistory a renewal of fraternal greetings, a copy of the proceedings of the Grand Orient of France, with a renewed letter of acknowledgment, signed by the Officers and Members of Supreme Council of Rites.

1822. In the month of September the Most Illustrious Brother Seth Driggs, was appointed by the Sovereign Grand Consistory a Deputy Inspector

General for the Island of Trinidad, and carried with him the necessary powers for forming and constituting a Sovereign Grand Council of Sublime Princes of the Royal Secret, together with subordinate bodies, and also for the constituting a Grand Provisional Committee at Port Spain, Island of Trinidad. (See Document No. 23, Appendix.)

This Council was regularly formed in that island, and Brother Driggs acted in the capacity of Deputy Inspector General there, and Representative of the Sovereign Grand Consistory in the United States, near that body.

The Sovereign Grand Consistory also granted Patents for the formation of Grand Councils of Sublime Princes of the Royal Secret Thirty-second, and Capitulary Charters for Chapters of Rose Croix at the following places, viz. :

BALTIMORE,	State of Maryland,
HAVANNA,	Island of Cuba,
MAYAGUEZ,	Island of Porto Rico,
CUMANA,	} Republic of Colombia.
BARCELONA,	
LA GUAYRA,	

Appointing Deputy Inspectors General, residing in the above places, as Representatives. (See Document No. 24, Appendix.)

- 1823.** The Sovereign Grand Consistory completed this year the fitting up of the Hall intended for its regular semi-monthly meetings. It was situated in St. John's Hall, Frankfort street, and was finished in a style which, in those days, was magnificent, and required a very considerable expenditure.

During the preceding year, a very considerable excitement among members of the Order, was created by the notorious Emanuel De La Motta, through a man by the name of Joseph McCosh, whom he afterwards made a member of the Supreme Council there. The opposition was arrayed against *Peter Javain*, Deputy Inspector General for the State of South Carolina. It at last, found a place in the daily papers there. The Sovereign Grand Consistory issued an Edict relative to the matter, which will be found in the (Appendix, Document No. 24, and also Document No. 21.)

- 1824.** On the 15th of August, the Marquis de Lafayette landed in New York city, was received as the Nation's Guest, and during this year was exalted by the Supreme Grand Council to the Thirty-third and last degree of Masonry.

On the 22d of November the Sovereign Grand Consistory granted a Capitulary Charter for a Sovereign Chapter of Princes of Rose Croix, under the distinctive title of "*Lafayette*," for the valley of New York. (Document No. 14.)

1825. An application was made during the month of January to the Sovereign Grand Consistory, by Richard S. Spofford, M. D., residing at Newburyport, Mass., for exaltation, which request was granted. And at a subsequent meeting of the Consistory, the Most Illustrious Brother Richard S. Spofford was appointed Deputy Inspector General for the State of Massachusetts, and clothed with full power to open and constitute a Sovereign Chapter of Prince of Rose Croix, and also to form a Grand Council of Sublime Princes of the Royal Secret for that State. (See Document No. 25.)

A Representative, and Deputy Inspector General for the State of Virginia, was appointed this year. The Most Illustrious Brother John P. Schisano, formerly Secretary General, removed to Norfolk, Virginia, and filled the above appointment.

1826. There was nothing of importance which occurred during this year. The work of the Order progressed as usual, many new members were received ; and the present year may be considered as the period when the Masonic Institution in the United States enjoyed unprecedented popularity.
1827. The Anti-Masonic, or Morgan excitement, broke out in the early part of this year, carrying desolation in its course ; and by the end of the year had swept everything before it throughout the States of New York, Vermont, New Hampshire, Connecticut, Massachusetts, Maine, Pennsylvania, and some of the other States. All bodies which bore the name of "*Masonry*" were dissolved. Lodges, Chapters, Councils, Encampments, &c., ceased to hold their meetings. Most of them surrendered their Charters and Properties, and in some of the States the meeting of a Masonic body for working purposes was made a serious offence against the laws, and punished with heavy penalties. The Sovereign Grand Consistory suffered in common with other Masonic bodies ; and it appears by the records, that its labors were brought to a close, by common consent, on the 28th day of November of this year. Much of the furniture and properties were removed from the Consistory Room to the care of Illustrious Brother Lewis B. Timolat and Henry Marsh, who, with a few of the brethren, kept up the constitutional meetings of the bodies for a considerable time after their formal dissolution.
1828. The Sovereign Grand Consistory met with a most severe and heavy loss in the death of the Hon. Dewitt Clinton, Sovereign Grand Commander for the United States. He died in the month of February, at Albany, the place of his residence.
- 1829, 1830, 1831.—Are blank years in all Masonic undertakings.

**1832.** An effort was made this year, in the midst of the Anti-Masonic excitement, to revive the work of the Sovereign Grand Consistory, by the Most Illustrious Brother de St. Laurent. Marquis de Santa Rosa and Count, Past Master, Sovereign Grand Inspector General Thirty-third, Ex-Grand Commander *ad vitam* of the former Supreme Council of South America, New Spain, &c., &c., who had arrived in New York, and who proposed to gather together the fragments of the former body, and erect a Supreme Council of the Thirty-third and last degree, under the distinct title of the "*United Supreme Council for the Western Hemisphere.*" The Most Illustrious Brother *Elias Hicks*, Ex-Grand Commander of the former Supreme Council of the United States of America, *ad vitam*, was constituted Sovereign Grand Commander; and the offices were filled, as far as possible, by the members of the old body. A full list of which, together with all the active and honorary members, foreign members, dependent and corresponding bodies, will be found in the Appendix (Document No. 27). It was called "*United,*" because it entered into a Treaty of Alliance and Friendship with the Supreme Grand Council of Terra Firma, New Spain, &c. For a full account of this Union, see history, page 203, and Treaty in Appendix, Document No. 27 and 28. During this year, Brother Leblanc de Marconnay, was received.

**1833.** A proposition was made to the body to bring into it some of the members of another body, which had styled itself a Supreme Grand Council of the Thirty-third degree in New York city. This led to a great deal of dissatisfaction among the members who had belonged to the former body, and a very bad feeling was the consequence. Many members withdrew, and the Council again began to decline.

The Patent for Leblanc de Marconnay, who was constituted a Sovereign Grand Inspector General Thirty-third degree, December 20, 1832, was issued in January.

Although some members were added, the public feeling against the institution of Masonry did not decrease. And the efforts of members to build up the Council were not attended with any great success. The correspondence was kept up.

**1834.** On the 23d of February the Treaty of Alliance and Friendship was drawn up and signed in Paris by the Representatives of the Councils there assembled in a Masonic Congress, for that purpose. (See Appendix, Document No. 28.) The Marquis de Lafayette was the Representative to the Supreme Council of France from the United Supreme Council of the Western Hemisphere.

The news of the death of the Most Illustrious and P. . Brother, the Marquis de Lafayette, a former member of the Sovereign Grand Consistory, and from the year 1832 the Representative of the United

Supreme Council near the Supreme Council of France, was received, and a Committee appointed, in accordance with the following resolution :

“The Sovereign Grand Commander stated, that since the last sitting of the United Supreme Council the melancholy intelligence of the death of our Illustrious Brother and our Representative in the Supreme Council of France, the Marquis General de Lafayette, had been received through the medium of the public press. He accordingly, availed himself of the present occasion, to call the attention of the United Supreme Council to the subject, that such order might be taken thereon, as would evince the deep and sincere sorrow felt by them, under this severe and lamentable dispensation. Whereupon it was ordered.

“That the Illustrious Brothers Velasquez, Longworth, and Bouchaud, be a Committee to prepare and report proper resolutions expressive of the grief felt by the United Supreme Council, on hearing that the Most Potent and Illustrious Brother Lafayette, was no more, in order that the same may be entered upon the minutes of its proceedings, and a copy sent, with a suitable letter of condolence, to the family of the deceased Illustrious Brother.

“The Illustrious Brother Count St. Laurent, who had returned to France in 1833, then became the Representative, and filled the place made vacant by the death of Lafayette.”

The dissatisfaction of the members was on the increase. The resignation of Miguel Cabrera de Nevarez, Assistant Grand Secretary for Foreign Languages, was received and accepted, he being obliged to return to Spain during the year.

- 1835.** A Committee was appointed to wait upon Brother Timolat, and receive from him the properties of the Sovereign Grand Consistory, which had been removed by him and other brethren for safe keeping, in the year 1827, with power to pay all expenses which had accrued upon the same. The Committee consisted of Illustrious Brothers John Telfair, George Smith, and Thomas Longworth.

The meetings of Lafayette Chapter of Rose Croix were continued under the Presidency of Illustrious Brother Henry C. Atwood, assisted by Brothers Wm. F. Piatt, Henry Marsh, and others, and a considerable number of new members from other bodies came in.

- 1836.** On the 6th day of December the treaty of Alliance and Friendship was ratified and signed in full Council, thus uniting the Supreme Council of France with the Supreme Council of Belgium, the Supreme Council of Brazil, and the United Supreme Council of the Western Hemisphere. The spirit of this treaty was a Declaration of Independence of the Rite, forbidding intermixture with any other rite what-

ever and toleration. This was deemed antagonistic to Ancient York Masonry ; and as that system was about being revived, the United Supreme Council declined.

1837. A year of unexampled misfortune. The mercantile world was in a complete confusion, and Masonry was less thought of than at any previous time.

A difficulty occurred this year between the Grand Lodge of the State of New York and a large number of brethren, who were desirous of celebrating the 25th of June or St. John's Festival, by a public procession. The consequent proceedings which grew out of this matter, separated some of the members who owed allegiance to the Supreme Council in Lafayette Rose Croix Chapter. Its meetings were continued, and out of it came a second Supreme Council and Consistory, which continued until the Union in 1850.

1838. The furniture and fixtures of the Sublime Lodge of Perfection, Council of Princes of Jerusalem, Sovereign Chapter of Rose Croix, and Sublime Princes of the Royal Secret, were purchased from Illustrious Brother Timolat, and paid for by Lafayette Chapter of Rose Croix. They were removed to Union Hall. The regular meetings of the United Supreme Council had ceased from want of numbers and want of interest.

1839. The popular feeling against Masonry began to subside, and some of the Lodges throughout the State of New York resumed their labors. There was but one meeting of the Supreme Council during the year. Present, Illustrious Brothers Joseph Bouchaud, Francis Dubuar, and five other brethren, most of the other members having dropped off.

1840. There was but one formal meeting of the Supreme Council during this year. The meetings of the Lafayette Chapter of Rose Croix were continued.

- 1841 to 1846. The Minutes of the United Supreme Council show, that the stated or constitutional meetings of the same were continued (annual), up to 1846. Owing to various causes, the Council had dwindled down to a very small number. On the 27th day of October, 1846, the final meeting of the body was held, and the following Illustrious Brothers were present, viz. : Joseph Bouchaud, President ; John Telfair, George Smith, John S. Mitchell, Assistant Secretary.

On motion of Brother Telfair, it was ordered that the funds of the Supreme Council, in the hands of the Treasurer, be distributed *pro rata* among the surviving members of the United Supreme Council, who composed the body previous to the introduction of new members.

In accordance with this resolution, Illustrious Brother Bouchaud, Treasurer General, then paid over \$120 to Illustrious Brother George



Smith, Secretary General of Supreme Council, to be divided among five brethren, Brother Bouchaud refusing to receive any part of the same.

This date terminated the existence of this branch of the body as then constituted, and it thereby came to an end. It was replaced by the members who had retired at various times and took refuge in Lafayette Rose Croix Chapter, together with those who were not associated with any other body of Sublime Masons.

- 1848.** During this year, a circular signed by J. J. J. Gourgas and others made its appearance, and was distributed to most of the Masonic bodies in this country. The document pretended to emanate from a body of men who styled themselves a Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Rite. It was not noticed by any of the bodies to which it was sent.
- 1850.** During this year, the difficulties which had existed between the two Grand Lodges for a period of Thirteen years, were adjusted, a union of the bodies took place, and the great obstacle, which had been the means of preventing the full re-organization of the Supreme Grand Council, was removed out of the way. Immediately after this union was consummated, a meeting of some of the members of the Council was held, and it was decided to go forward in the work. A Committee was appointed to wait upon the old members, and if possible, to procure their attendance at a future meeting. As yet no complete organization was effected.
- 1851.** In the month of June the Most Potent Sovereign Past Grand Commander, Hon. John W. Mulligan, visited the Supreme Council, confirmed the proceedings of the brethren, and pressed upon them the necessity of a complete organization under a proper head. This organization was soon after effected, and a full account of the same will be found in the history; also Document No. 32. Appendix.
- The correspondence with various Supreme Councils was this year renewed, and several petitions were received for the re-organization of subordinate bodies. The publication of the circular brought forth two Edicts, viz., one from the Gourgas body, and one from the Charleston body, denouncing the whole of the members as "*Impostors*."
- 1853.** In consequence of prolonged ill health, Illustrious Brother Jeremy L. Cross resigned his office as Sovereign Grand Commander, and removed his residence to New Hampshire. Illustrious Brother Salem Town, also resigned his office.

In accordance with the petition of members of Jerusalem Chapter Sovereign Prince of Rose Croix, that Chapter was re-organized and

again commenced its labors; also *Lafayette Chapter*, under the old warrant of 1824.

Several communications were received during this year from the Supreme Grand Council of Louisiana, and in the month of July the Grand Commander Illustrious Brother James Foulhouze, presented himself as a Deputy from that Supreme Council, with proper credentials, and was received in due form.

Being about to re-organize the Council, in consequence of the resignation of the Grand Commander, the Most Puissant Brother Foulhouze then installed Illustrious Brother Henry C. Atwood as Sovereign Grand Commander, with the other officers elect.

A Treaty of Union was entered into between the two Supreme Councils, and Illustrious Brother Foulhouze shortly after, sailed for France.

1853. During the early part of this year, the Sovereign Chapter Prince of Rose Croix, by title "*La Sincerite*," (French), deriving from the Supreme Council of Louisiana, came under the jurisdiction of the Supreme Council of New York.

Two petitions were received for Symbolic Lodges, one for the English ritual, the other for the French, which petitions were granted. The French Lodge "*La Sincerite*," was soon after constituted in due form.

Brother H. Rillet having been proposed as a member of the Supreme Council and favorably reported upon. was received in due form, and constituted and proclaimed a Sovereign Grand Inspector General of the Thirty-third degree; also Brother Gustav. Coutant, having been previously proposed, examined, and reported upon favorably, was elevated to the dignity of Sovereign Grand Inspector General of the Thirty-third degree, and constituted a member of the Supreme Council.

In the early part of the year the Most Potent and Illustrious Brother General T. C. De Mosquera, of New Grenada, was received in ample form by the Supreme Council, and the most friendly congratulations were exchanged.

In the month of October a reply was received from the Supreme Council of New Grenada, forming an alliance with the Supreme Council of New York, and appointing Illustrious Brother Henri Rillet Representative for the Grand Orient and Supreme Council of New Grenada near the Supreme Council of New York.

On the 1st day of January the Illustrious Brother Leblanc de Marconnay. Orator to the Chamber of Council and of Appeals, Grand Orient of France, was elected an honorary member of the Supreme Council of New York, and a Diploma forwarded to him to that effect.

In consequence of difficulties arising among the German brethren, the Illustrious Brother Edward Unkart, tendered his resignation as an officer of the Council, which was accepted.

1854. In the early part of this year, the resignation of Illustrious Brother Eugene Vatet was received, also his withdrawal from the Council, also the resignation of Illustrious Brothers Dezelus and Roullier, and their withdrawal.

Some difficulties and dissensions having arisen in Lodge *La Sincerite* No. 2, the labors of that Lodge were suspended, and the said Lodge subsequently withdrew from the jurisdiction of the Supreme Council, and placed itself under the jurisdiction of the Grand Lodge of the State of New York.

1855. In consequence of the numerous resignations, an Election of Officers took place, and the new incumbents were installed in due form.

A petition was received from Ten brethren, asking to be initiated in the various bodies, in order that they might form a Lodge of Perfection, Council of Princes of Jerusalem, Sovereign Chapter of Rose Croix, Council of Kadosch, and Council of Sublime Princes of the Royal Secret. After proper examination, and the usual inquiries, the petition was favorably acted upon, and the brethren referred to the proper bodies to receive their degrees.

By the month of July, the brethren having completed their initiations, warrants of Constitution were granted for a Sublime Lodge of Perfection, Council of Princes of Jerusalem, Sovereign Chapter Prince of Rose Croix, Council of Kadosch, and Council of Sublime Princes of the Royal Secret; and all the above bodies were duly constituted.

A petition was also received from Thirteen brethren, asking for a warrant of Constitution for a Grand Council of Princes of the Royal Secret Thirty-second degree. Most of the applicants being members of the Sublime Lodge of Perfection, Council of Princes of Jerusalem, and Sovereign Chapter of Rose Croix, under the title of "*Jerusalem*," and they being desirous of connecting the same with the above Council, the warrant was granted, and the Council was constituted in due form, in the month of August.

1856. During this year, Illustrious Brother Seth Driggs, Sovereign Grand Inspector General, and Grand Commander of the Grand Consistory, Island of Trinidad, renewed his membership with the Supreme Council, and deposited his former Commission with the same.

Also Illustrious Brother Richard S. Spofford, M. D., Deputy Inspector General for the State of Massachusetts, renewed his membership with the Supreme Council, and deposited his commission with the same for renewal.

Applications were also received from the State of Maine and New Hampshire, for the establishment of the various bodies in those States.

"From the period last named until 1859, there were no changes in the membership of the Supreme Council, with the exception of the admission of Illustrious Brother William H. Jarvis, who was appointed Grand Commander of the Guard; and indeed though the annual sessions were regularly held, the transactions were not of importance, if the year 1857 be excepted, when a recognition, &c., &c., of this Supreme Council was received from the Supreme Council of Belgium. "In the latter part of September, 1860, the Most Illustrious Brother Henry C. Atwood, Sovereign Grand Commander, died at his residence in the State of Connecticut. In the month of October following, the announcement of that event was made at a meeting of the Supreme Council, when Illustrious Brother Edmund B. Hays, P. .: Lientenant Grand Commander became Most Potent Sovereign Grand Commander; Illustrious Brother Hopkins Thompson, P. .: Lientenant Grand Commander; Illustrious Brother Geo. L. Osborn, Grand Secretary General of the H. E.; Illustrious Brother Benjamin C. Leveridge, Grand Minister of State; Illustrious Brother Robert E. Roberts, Grand Treasurer General, H. E.; Illustrious Brother Harry J. Seymour, Grand Master of Ceremonies.

"In 1861, Illustrious Brother Daniel Sickles became Grand Secretary General of H. E., in place of Illustrious Brother Osborn resigned; Illustrious Brother Henry C. Banks, Grand Marshall, and Illustrious Brother John Innes Grand, Standard Bearer.

"The Supreme Council at the commencement of this year (1862) was composed of the following Illustrious Brethren :

EDMUND B. HAYS,	Most Potent Sovereign Grand Commander,
HOPKINS THOMPSON,	P. .: Lientenant Grand Commander,
BENJ. C. LEVERIDGE,	Grand Orator and Grand Minister of State,
DANIEL SICKLES,	" Chancellor, " Secretary G. .: of the H. E., and Keeper of the S. .: and A. .:
ROBERT E. ROBERTS,	" Treasurer General of the H. E
HENRY C. BANKS,	" Marshall,
HENRY J. SEYMOUR,	" Master of Ceremonies,
JOHN INNES,	" Standard Bearear,
WILLIAM H. JARVIS,	" Commander of Guards.

"On the 17th of January, 1862, the venerable Patriarch the Most Illustrious Brother John W. Mulligan, who with the Illustrious Brother Joseph Cerneau was one of the founders of the Sovereign Grand Consistory in 1807, and Supreme Council in 1812, and who at the last annual meeting of the latter body, a short time

previous to his decease, was present during its deliberations, in the 94th year of his age, and in the full possession of his intellectual faculties, was relieved of his earthly labors, for a better and more enduring Council on High.

"On the 23d of same month, the Supreme Council convened at the city of Trenton, New Jersey, constituted a Grand Consistory for that State, and installed the following Illustrious Brothers as officers :

"Thomas J. Corson, M. D., (Grand Senior Warden of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of the State,) Commander-in-Chief; George B. Edwards, Deputy Commander-in-Chief; Joseph H. Hough, (Grand Secretary of the Grand Lodge,) 1st Lieutenant Commander; Wm. T. Woodruff, 2d Lieutenant Commander; Wm. E. Stagg, Grand Minister of State; Reuben S. Van Tassell, Grand Chancellor; John Woolverton, M. D., (Grand Secretary of the Grand Chapter,) Grand Secretary; S. R. Terrell, Grand Treasurer; Wm. R. Clapp, Grand Keeper of Seals; Wm. Armstrong, Grand Engineer; W. T. Nicholson, Grand Hospitaller; James E. Emerson, Grand Master of Ceremonies; Charles Bechtel, Grand Captain of Guards; John P. Nelson, Grand Standard Bearer; A. P. Howell, Grand Sentinel.

"The interesting ceremonies incident to the above organization were greatly heightened by the presence of Illustrious Brothers David Naar, and Thomas W. Satterthwaite, Sovereign Grand Inspectors General,—signers of the ratification of the Triple Treaty of Alliance between the Supreme Councils of France and Brazil and this Supreme body in 1836, *emeritus* members of this Council, who participated in the proceedings.

On the 3d day of May, 1862, in compliance with the petition of a constitutional number of Illustrious Brothers, who had previously received their degrees from the Sovereign Grand Consistory, New York city, the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies, proceeded to Boston, Massachusetts, for the purpose of constituting a Grand Consistory, Thirty-second degree, for that State, and installing the Officers of the same. The ceremonies were of the most interesting character.

*The following is a list of the Officers installed :*

Illustrious Brothers,

GILBERT J. NOURSE, Cambridge,	<i>Grand Commander-in-Chief.</i>
JOHN K. HALL, Somerville,	<i>Deputy Grand Commander.</i>
RICHARD M. BARKER, Boston,	<i>2d Lieut. Grand Commander.</i>
WM. F. KNOWLES, Cambridgeport,	<i>1st Lieut. Grand Commander.</i>

## Illustrious Brothers.

RICH'D S. SPOFFORD JR., Newburyp't.	<i>Ill. ∴ Min. ∴ of State, and Grand Orator.</i>
NICHOLAS HATHAWAY, Dorchester,	<i>Grand Chancellor,</i>
ELIHU C. BAKER, Medford,	<i>" Secretary,</i>
ALBION K. P. WELCH, Cambridge,	<i>" Treasurer,</i>
ROB'T LEWIS DAVIS, Watertown,	<i>" Engineer and Int.</i>
WEARE B. BICKFORD, Brighton,	<i>" Hospitaller,</i>
JAMES R. GARDNER, Boston,	<i>" Master of Ceremonies,</i>
JAMES R. BUGBEE, Somerville,	<i>" Captain of the Guards,</i>
DANIEL W. LAWRENCE, Medford,	<i>" Sentinel.</i>

## MEMBERS :

BENJ. F. NOURSE, P. M., Grand Lecturer for Mass,

JOHN D. JENNINGS, P. M.,

L. MUDOE, P. M., and W. P. BUTTERFIELD, P. M.

For list of Officers, Active, and Honorary Members of the Supreme Grand Council for the United States of America, see Document No.

41.

## CHAPTER ELEVENTH.

### AN EPITOME OF EVENTS, AND OCCURRENCES,

Directly, or indirectly connected with the "*Rite*"—very full, and extending from the year 1700 to the year 1862, derived from various authors who have written upon the subject.

**A. D.**

1700. MASONRY, in any of its forms, entirely unknown in France. Nor were charters or warrants of constitution known in England or Scotland, it being lawful for all Master Masons to congregate and open a Lodge, by recording their intention before a Justice of the Peace. (Preston, page 304.)
1717. February. The first Grand Lodge was formed by Four Lodges meeting in London, which bodies constituted themselves into a Grand Lodge *pro tem*. At this convocation the Law was established, that the privilege for assembling Masons, "*which had hitherto been unlimited.*" should be vested in certain Lodges, and assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened should be legally authorized to act by a "*warrant*" from the Grand Master, granted to certain individuals by "*Petition*," with the consent and approbation of the Grand Lodge in communication, and that without such warrant no Lodge was regular or constitutional. (Preston and others.)
1722. The celebrated "*Constitutions of Masonry*" known as "*Anderson's Constitutions*," adopted by the Grand Lodge of England.
1725. The first Masonic Lodge known in France, was instituted at Paris by Lord Derwenwater. Markelyne, D'Hegnetty, and some other English brethren. It was chartered by the Grand Lodge of England, and worked in Three degrees.
1729. Masonry introduced into the East Indies in Three degrees, by the Grand Lodge of England.
1730. The "*Primitive Scottish Rite*," of Chevalier Ramsay, was introduced into France by "*himself*," and consisted of the Three Blue degrees and Three others. Prichard's celebrated book called "*Masonry Dissected*," was published in London; and, subsequently, passed through many editions. Masonry was first introduced into Ireland by the Grand Lodge of England in Three degrees.

1731. Masonry was first introduced at the Hague, also into Prussia and Spain from England, in Three degrees, during this year.
1733. The first Master's Lodge was chartered in Boston by the Grand Lodge of England, out of which grew the Provincial Grand Lodge chartered by the Grand Lodge of England, by title "*St. John's Grand Lodge.*"
1734. June 24th. The first Masters Lodge chartered in Philadelphia Penn., by the St. John's Grand Lodge of Mass., Benjamin Franklin, W. M.
1736. December 24th. The Four Lodges existing at Paris unite and elect Lord Harnsneater as Grand Master. The Chevalier Ramsay acts as Orator to the Assembly. At this meeting, the Grand Lodge *adopts* Ramsay's "*Primitive Scottish Rite.*" The rite in this year was increased One degree, making Seven, viz., Ecossai, Novice, and Knight of the Temple, with the new degree added. The first Masters Lodge, Constituted in South Carolina, by the Earl of London, G. M. of G. L. of England, called "*Solomon's Lodge No. 1.*"
1737. The first Provincial Grand Lodge in the State of New York was chartered during this year by the Grand Lodge of England.
1738. June 24th. The Duke d'Antin elected Grand Master of France.
1739. Serious difficulties arise in the Grand Lodge of England, causing a large number of the members to *secede* and to take to themselves the name of "*Ancients.*" They give the name "*Modern*" to the Grand Lodge which they have left. This year Masonry was first introduced into Switzerland, and spreads with great rapidity there.
1740. A serious rupture takes place between the Grand Lodge at York and the Grand Lodge of England (London.)
1743. The Grand Lodge assumes the title of "*English Grand Lodge of France.*" The Count of Clermont is elected Grand Master. It was working under a charter from the Grand Lodge of England.
- At this time the degree of "*Knight of the Sun*" was manufactured, also the degree of "*Kadosch*" was invented by the Masons of Lyons, under the title of "*Petit Elu.*" The Jesuits also concocted and put together the degree of "*Knights of the Rose Croix.*"
1744. The Count of Clermont left the Lodges to take care of themselves, and appointed first, Baure, a Banker, and afterwards Lacorne, a Dancing Master, a Special Deputy, thus putting the whole Order in his hands. Disorders of every kind invaded Masonry. Charters became merchandise, new degrees swarmed like flies, Restaurateurs bought Masterships for life, and "*everybody*" sold degrees. The followers of Charles



Edward Stuart, the Son of the Pretender, opened Lodges without authority.

1747. Charles Edward Stuart, the son of the Pretender, on the 15th of April, founded the Primordial Chapter of Arras, under the distinctive title of "*Ecosse Jacobite*." This was the first chapter, or centre of the High degrees in France.
1748. The Rite "*De la Vieille Brue*," or of the Faithful Scotsman, was established at Toulouse, in France.
1750. The Lodge of St. John of Scotland (St. Jean d'Ecosse), was founded at Marseilles by a travelling Mason. This Lodge, previous to the French Revolution, took the title of "*Mother Lodge of Marseilles*," and afterwards of "*Scottish Mother Lodge of France*." Their rite was termed the "*Scottish Philosophic Rite*." It consisted of Eighteen degrees, the first three being the Symbolic degrees, and the Eighteenth the "*Knight of the Sun*." Some authors state this to be 1751. August 12th, Hiram Lodge No. 1, New Haven, Conn., was chartered by the Provincial St. John's Grand Lodge of Mass.
1752. A power of the High degrees was established under the pompous title of "*Sovereign Council Sublime Scottish Mother Lodge of the Grand French Globe*." It was afterwards called, or rather called itself, "*Sovereign Council, Sublime Mother Lodge of the Excellents of the Grand French Globe*." The "*Council of the Emperors of the East and West*" assumed that title in 1780. November 30th, the first Masters Lodge was chartered in Boston, Mass., by the "*Grand Lodge of Ancients*" in London, which afterwards became "*St. Andrew's Grand Lodge*," by Provincial Charter from that Grand Lodge.
1753. The Royal Arch degree, previously imported from France, was adopted in England by the "*Grand Lodge of Ancients*" (Athol), but rejected by the "*Grand Lodge of Moderns*," (G. L. of England.)
1754. The Chevalier de Bonneville established a Chapter of the High degrees at Paris, styled the "*Chapter of Clermont*." Martinez Pascalis, established his Rite of the "*Elus Coens*." He carried it to Paris in 1767. Martinism grew out of it.
1756. The "*Grand Lodge of France*" declared its independence and dropped the word "*English*," (Anglaise,) out of its title. It had worked hitherto, up to this date, under a Charter from the Grand Lodge of England, in the Symbolic degrees (the high degrees of Ramsay on its own account.) It now became the "*Grand Lodge of France*," revised its Constitution, and adopted New Regulations, declaring that it would recognize the Three degrees of Apprentice, Fellow Craft, and

Master *only*. Hitherto the Scottish Philosophic Rite of Ramsay, which had been adopted 1736, was worked in that body.

1757. The Order of "*Noachites, or Prussian Knights*," was introduced in Paris, by M. de St. Gelair. The Provincial Grand Lodge for South Carolina was chartered this year. A Masters Lodge chartered in New York city by the title of "*St. John's*."
1758. Certain Masons, styling themselves "Princes and Grand Officers of the Grand and Sovereign Lodge of St. John at Jerusalem," founded at Paris, a "*Chapter of Emperors of the East and West*." It consisted of Twenty-five degrees, divided into Seven Classes. It was formed from the ruins of the "Chapter of Clermont," founded in 1754, by the Chevalier de Boueuvre. The First Chapter of Royal Arch Masons in the United States was authorized this year, the power to confer that degree being granted to a Blue Lodge by the *Grand Lodge of Pennsylvania*.  
A second Masters Lodge was chartered in Pennsylvania by the Grand Lodge of Ancient York Masons, styled "*No. 2*."
1759. A "*Council of Princes of the Royal Secret*" was founded at Bordeaux, by the Chapter of the Emperors of the East and West at Paris.
1761. *Lacorne*, the dancing master, Special Deputy of the Grand Master, and as such, real head of the Order, enraged because the Grand Lodge refused to recognize him and its members to sit with them, established a new Grand Lodge. Both Grand Lodges granted Charters, and the Council of the Emperors of the East and West, constituted at Paris, and throughout France, Lodges and Chapters. The old Grand Lodge denounced the "*faction Lacorne*," which, nevertheless, continued to thrive. In the midst of all this, viz., in 1761, August 27th, *Stephen Morin* was commissioned. His Patent styles him as "Deputy Grand Inspector."
1762. *Lacorne*, the dancing master, a member of the *Council of the Emperors of the East and West*, and a Tailor, named "*Pirlet*," set up a new body in 1762, styled "*Council of the Knights of the East*," with a rite opposed to the Templar system of the Emperors of the East and West. This body was formed July 22d.

On the 21st of September the Council of the Emperors of the East and West published a list of the degrees administered by it instituted a Council of Princes of the Royal Secret at Bordeaux, where the rite was examined and arranged, and nine Commissioners, part from the Council of the Emperors, and part from the Council of Princes settled at Bordeaux, the Regulations of the Masonry of Perfection in Thirty-five articles. The Count of Clermont revokes the appointment of *Lacorne*, and appoints *Challon de Joinville* as his substitute.

1764. A Provincial Grand Lodge in Pennsylvania was chartered this year by the Grand Lodge of England, which continued its operations in that State until the Revolution.
1765. The members of the former Grand Lodge of Lacorne retire from the Grand Lodge, in consequence of the Election of Officers on the 2d June.
1766. August 17th. The Grand Lodge of France, in which the Council of Emperors had its Chamber, and was in union with the same, annulled the Patent of Stephen Morin, and appointed W. Brother Martin to fill his place. (*Ragon*.)  
 The "*Rose Croix rectified of Schroeder*," established at Marburg, in Hesse Cassel. *Thory*, and other authors state: "The Grand Lodge of France in 1766, refused a Chamber for the Scottish degrees, and undertook to suppress them. The *Council of Emperors of the East and West*, the *Chapter of Clermont*, the *Chapter of Arras*, the *Council of Bordeaux*, the *Philosophic Mother Lodges*, and the *Scottish Directories*, were all rival powers to the Grand Lodge.
1767. The Grand Lodge of France is closed by order of the Government, and does not resume its labors until 1771.  
 The Sublime Grand Lodge of Perfection said to have been established at Albany, New York, by Francken. (Address of Giles Fonda Yates, 1851.)
1770. The "*Primitive Scottish Rite*" established at Namur in Thirty-three degrees.
1771. Death of the Count de Clermont. The Duke de Chartres elected Grand Master. June 21st, the Grand Lodge of France resumes its labors. Provincial Grand Lodge for North Carolina, Chartered by the Grand Lodge of Scotland.
1772. Grand Orient of France instituted.  
 The "*Council of the Emperors of the East and West*" was merged into the Grand Orient by Concordat, and with the Grand Lodge of France. (See Treaty, Appendix, Document No. 2.) The Grand Orient at this time wore the title of "NATIONAL GRAND LODGE."
1773. The "*Rite of Philalethes*," founded at Paris, by Salvalette de Langes and others.  
 On the 27th December, the "*National Grand Lodge*" (Grand Orient) declared that it would thenceforward, work in Symbolic Masonry alone; and forbade the Lodges to go beyond the Third degree in their labors. They appointed a Committee to revise the "*High degrees*." The Lodges were requested to suspend all labor in the High degrees, as the Grand Orient itself did.

1774. December 27th. The Grand Lodge of France assumes the title of "*Sole and Only Grand Orient of France.*"

Three Directories of the "*Reformed Rite of Dresden*" are established at Lyons, Bordeaux, and Strasbourg.

*Francken* established the Royal Orders in Jamaica. He continued at their head for several years, after which they fell asleep and laid dormant.

1776. The "*Philosophical Scottish Rite,*" instituted at Paris by Boileau, a Physician, and worked until 1826, and in Belgium ever since.

A Treaty of Union between the Grand Orient and the three Scottish Directories at Lyons, Bordeaux, and Strasbourg, was entered into.

April 2d. The "*Scottish Mother Lodge of France,*" (Philosophical Rite,) was established at Paris under the title of "*Contrat Social.*"

August 18th. The Mother Lodge of the "*Contrat Vennaisin,*" incorporated in the Mother Lodge of the Philosophical Rite at Paris. The Grand Lodge for the State of Georgia constituted.

1777. The Holy Royal Arch degree, manufactured by the Chev. Ramsay, and adopted in 1753 by the *Grand Lodge of Ancients*, as the Fourth degree of Masonry, was this year adopted by the "*Moderns*" in Grand Lodge.

1778. The Grand Lodge for the State of Virginia was formed.

1779. The rite of the "*Elect of Truth*" created. The Grand Chapter of England was established during this year.

1780. The "*Primitive Scottish Rite,*" or Philadelphi, founded at Narbonne, and united with the Grand Orient in 1806.

The "*Council of the Emperors of the East and West*" assumes the title of "*Sublime Scottish Mother Lodge of the Grand French Globe, Sovereign Grand Lodge of France.*" The "*Scottish Chapter of Arras,*" instituted a Rose Croix Chapter, under the title of "*Arras of the Valley of Paris.*" Unites with the Grand Orient in 1801.

1781. Concordat between the Grand Orient and the Mother Lodge of the Philosophical Rite. The Grand Orient created within itself a chamber of the High degrees, which labored at a revision of them, and in 1786 reported "*Four,*" viz.: Eln, Ecossais, Knight of the East, and Rose Croix. These were adopted by the Grand Orient, to be worked in addition to the Three Symbolic degrees; and it thereupon decreed that no others should be worked in the Lodges or Chapters under its jurisdiction. The Seven degrees thus arranged, have since been practiced by the Grand Orient, and are known all over the world as the "*Modern French Rite.*"

A so-called "*Convention of Inspectors*" was held at Philadelphia.

The members were Solomon Bush, Inspector for Pennsylvania ; Isaac da Costa, for the West Indies and North America ; Simon Nathan, for North Carolina ; Samuel Myers, for Leeward Islands ; Barend M. Spitzer, for Georgia ; Thomas Randal, for New Jersey. (A goodly company.) At the Convention, Barend M. Spitzer, received his Patent as a Sublime Prince of the Royal Secret, dated June 25th. Sept. 5th. A Provincial Grand Lodge for the State of New York, chartered by the Grand Lodge of Ancients, under the Duke of Athol.

1782. The "*Rectified Rite*" was established in France.  
 July 2d. Abraham Jacobs initiated in St. Andrew's Lodge, Boston, and passed to a Fellow Craft. His Diary states, that some time subsequently, he was raised to a Master Mason in Lodge No. 1, Charleston, South Carolina.
1783. The "*Eclectic Rite*," established in Germany and Switzerland.  
 The "*System of Swedenborg*" introduced at Paris by the Marquis de Frome.
1784. The "*Grand Chapter General of France*" came into existence.
1786. The Grand Orient established the Modern French Rite of Seven degrees, which contain the substance of the first Eighteen degrees of the Rite of Perfection. It rejected all above the Eighteenth degree. The Scottish Directories, which by the treaty of 1776 with the Grand Orient, had the exclusive working and administration of the Reformed Rite, still continued to work. The Mother Lodge of the Scottish Philosophical Rite, the Chapter of Arras, and several other bodies were independent.  
 Feb. 27th. The Grand Chapter General of France united with the Grand Orient. Dec. 18th. The Grand Lodge for the State of New Jersey formed. Sept. 25th. The Provincial Grand Lodge of Pennsylvania closed *sine die*, and the Grand Lodge for the State of Pennsylvania organized.
1787. May 1st. Abraham Jacobs initiated into the Ineffable degrees, Sublime Lodge, Charleston, South Carolina. The Grand Lodge of Ancient York Masons, for South Carolina formed. April 17th. The Grand Lodge of Maryland formed. The Grand Chapter of Herodim, and the Chapter of Rose Croix of Ramsay established in England.
1788. Feb. 20th. The Grand Council Priuces of Jerusalem was opened in the city of Charleston by three Inspectors, Myers, Spitzer, and Forst. The Grand Lodge of North Carolina formed.
1789. Moses Cohen raised to "*Knight of the Sun*" by Moses Michael Hays, Philadelphia. The Grand Lodge of New Hampshire formed. The Grand Lodge of Connecticut formed.

1790. Masonry in France in a languishing condition.

Moses Cohen goes to Kingston, Jamaica to renew the Sublime degrees. Abraham Forst also goes there. They there *establish* a Consistory, the degrees having "*died out.*" Abraham Jacobs removes from Charleston to Jamaica. He meets with Cohen and Forst there, who promote him to "*Knight of the Sun.*" He returns in same year to Savannah, Georgia, bringing with him *full powers* from these "*two,*" to Enter, Pass, Raise, and Exalt, to the Sublime degrees.

Pierre le Barbriere Plessis, made Deputy Inspector by Augustus Provost, in Philadelphia.

1791. The Grand Lodge of France suspends its labors, and its members disperse. June 25th. The Grand Lodge of Rhode Island formed.

1792. Abraham Jacobs, who had arrived at Savannah from Jamaica, begins the work of conferring the Sublime degrees there. Commences in earnest at Augusta, Georgia. A Union of both Grand Lodges (Ancient and Modern,) in the State of Massachusetts, and a regular Grand Lodge for that State formed.

1794. Jan. 12th. Moses Cohen granted a Patent to Hyman Isaac Long, as Sublime Prince of the Royal Secret, and Deputy Inspector General. The Grand Lodge of Vermont formed.

1795. A few Lodges began again to revive in France.

April 2d. John Mitchell received his Patent from Barend M. Spitzer, as a Sublime Prince of the Royal Secret, and Deputy Inspector General.

Rose Croix Chapter (Triple Union) Right of Herodim, founded in New York city by a few French refugees from St. Domingo.

1796. The "*system of Fessler*" was established.

Nov. 12th. Hyman Isaac Long conferred the degree of Sublime Prince of the Royal Secret, and gave a Patent to Count Alexandre Francois August de Grasse Tilly, De La Hogue, Magnan, Saint Paul, Robin, Petit, and Marie.

Abraham Jacobs confers the Sublime degrees upon Fifteen brethren, in Washington, Wilkes County, Georgia.

The Grand Orient of France resumes its labors. At this date there are only Eighteen Lodges existing in France. On the 17th October the Grand Lodge resumes its labors.

1797. Jan. 12th. The Sublime Council of Princes of the Royal Secret was established at Charleston, South Carolina. On the 26th May Jean Baptiste Aveilhe subscribes himself K.:. H.:. Deputy Inspector General.

*Louis Claude Henri Montmain*, was conferring at Charleston, as a

*detached or side degree*, the "*Sovereign Commander of the Temple*." De Grasse received it on the 21st December, 1798, *two years after his having received the Sublime Prince of Royal Secret*; and being constituted a *Deputy Inspector General*, and others received it on the 3d of August, 1799, from the hands of Montmain.

The Grand Lodge of the State of New York issues its Edict against *Lodge L'Union Francais*" as Spurious and Illegal, prohibiting all intercourse. Said Lodge was chartered by one of the "*would-be*" Inspectors in the face of the Grand Lodge. It afterwards gave up its pretensions, and united with the Grand Lodge.

Achille Huet Lachelle, pretending to be Provincial Grand Master of Chapter of Heredom of Kilwinning for America, chartered a *Rose Croix Chapter*, Rite of Heredom of Kilwinning, under the title of "*Amis Choisis*." Charter dated 1798. The Grand Chapter formed for the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York.

- 1799. May 21st. A union formed between the Grand Orient and the Grand Lodge of France.
- 1800. The "*Rite of Schroeder*" having but three Symbolic degrees, was established at Hamburg, or very soon after this date. The Grand Lodge for the State of Kentucky formed.
- 1801. On the 24th May, Frederick Dalcho received the degree of Sublime Prince of the Royal Secret from the hands of John Mitchell. On the 31st same month, the Supreme Council of the Thirty-third degree for the United States of America, was opened in Charleston by *John Mitchell* and *Frederick Dalcho*; but who the persons were who made John Mitchell a Sovereign Grand Inspector General Thirty-third, or where he received, or found, that degree, is a question which *has never yet been solved*.

Abraham Jacobs continues the work in Savannah, Georgia, and is assisted by the Illustrious Emanuel De La Motta.

- 1802. Emanuel De La Motta made a Sovereign Grand Inspector General Thirty-third, and member of John Mitchell's Supreme Council in Charleston. The Count de Grasse elevated at the same time (Feb. 21st,) is appointed Grand Commander for life in the French West India islands, and Representative for the Charleston Council there. Jean Baptiste Marie de la Hogue, also received the Thirty-third, was made a member of that Council, and appointed Lieut. Grand Commander under De Grasse.

On the 4th December a warrant was granted by the Grand Council of Princes of Jerusalem, for the establishment of a Sublime Grand Lodge in Savannah, Georgia. This new Council issued its first document, (see Appendix, Document No. 7.)

Abraham Jacobs removed from Savannah to New York city, or early in 1803.

1803. Germain Hacquet returns from St Domingo to France. He carries back with him the "*Rite of Perfection*" pure and unadulterated, and presented it as such to the Grand Orient of France.
1804. Organization of a "*General Grand Scottish Lodge of the Ancient and Accepted Rite*" at Paris. October 2d, by Supreme Council Thirty-third.

On the 22d September De Grasse Tilly founds a Supreme Council of Sovereign Grand Inspectors General Thirty-third degree, "*Ancient and Accepted Scottish Rite*."

December 5th. A Concordat was signed between the Grand Orient and the Supreme Council of France. They were united into one body, the Scottish Grand Lodge having had an existence of forty-four days, and the Council fifty-four days. While in existence, they created great confusion among the Fraternity, a contest for the Supremacy having commenced between the Orient and the Council, which terminated partially when the Concordat was signed in December. The Scottish Grand Lodge was then dissolved, the Grand Orient controlling the first Eighteen degrees, the Supreme Council the rest.

September 23d. Abraham Jacobs begins his work of conferring degrees in New York.

1805. September 24th. A rupture took place between the Grand Orient and Supreme Council. The bodies again became distinct and antagonistic. The Grand Orient claimed the right to control the Ancient and Accepted Rite: "That the union of all the degrees, in one simple sphere of Masonic Light, of which it was the centre, gave it, the Grand Orient alone, the right to rule the Scottish rite concurrently with the French rite; and, consequently, the sole *right*, to confer degrees, and grant Charters of Constitutions." The grand Orient granted a Charter of Constitution to "*Sovereign Chapter Ecossais*," Ancient and Accepted Rite. The Supreme Council was opposed to this proceeding, and at once established a Grand Consistory of Sublime Princes of the Royal Secret, and on the 1st of October made a decree, &c. The Philosophical Scottish rite, the rite of Heredom, and in general, all the Masonic bodies, that had, by virtue of the Concordat, been united to the Grand Orient, resumed their independence. The Grand Orient, at once, created a "*Grand Directory of Rites*," to govern all the united Rites, and to be composed of as many sections as there were rites. This was done July 21st before the split took place. The controversy lasted between the two bodies until 1838, and was not completely adjusted until 1841, a period of from thirty-three to thirty-six years. Still, from 1805 up to 1814, the Grand Orient con-



fined itself to the first Eighteen degrees, and suffered the Supreme Council to administer the rest.

The Supreme Council was established at Milan, and also the Grand Orient of Italy. The Grand Orient of the Military division of Italy, at Naples, united with the Grand Orient of Milan, June 22d.

1806. The Rose Croix Chapter, "*Triple Amitie*," founded by Joseph Cerneau, in New York. It became extinct in 1807, at which time the Sovereign Grand Consistory took its place.

The "*Primitive Rite*" united with the Grand Orient.

On the 10th July, the Count de Grasse resigned as Grand Commander of the Supreme Council of France, in favor of Prince Cambaceres, who, also, accepted the Grand Mastership of all the bodies which had become severed from the Grand Orient, thus becoming "*Chief*" of all the systems practiced in France. He was Grand Commander of the Supreme Council of France, Honorary Grand Master of the Rite of Herodim of Kilwinning, sitting at Rouen, in 1807. Grand Master of the Primitive Rite in 1808. Grand Master of the Rite of Beneficent Knights of the Holy City, Rectified Regime, a title offered him by the Directory of Auvergne. Grand Master of the Regime of the Directory of Septimanie at Montpellier in 1809, and Honorary Grand Master of all the Masonic bodies that was of any importance.

July 21st. Pierre le Barbier Plessis, created a Sovereign Grand Inspector General Thirty-third degree, and Deputy, residing at Philadelphia.

June 19th, John James Joseph Gourgass initiated an Entered Apprentice Mason in Lodge L'Union Francais. June 6th. The Grand Lodge formed for the State of Delaware.

1807. The "*Sovereign Grand Consistory of the Ancient Constitutional Scottish Rite of Heredom*," was established at New York, for the United States of America, her Territories and Dependencies, in the month of October, by Joseph Cerneau.

October 14th. John Gabriel Tardy initiated to the Sublime Prince of the Royal Secret, by Pierre le Barbier Plessis, in Philadelphia, and appointed Deputy Inspector General by him.

1808. July 12th. The Grand Orient of France affiliated with, and entered into correspondence with the Grand Orient of Italy.

November 3d. Abraham Jacobs, having initiated "*Nineteen brethren*," constituted them a Council of Princes of Jerusalem, and a Sublime Lodge of Perfection. They were afterwards taken in charge by Gourgass and Tardy.

Sovereign Chapter of Rose Croix, "*Triple Alliance*," established by Sovereign Grand Consistory.

1809. On the 11th of June, the Supreme Council of France established the Supreme Council at Naples.

In the month of March, the adherents of Gourgas established a Consistory of Sublime Princes of the Royal Secret, but it ceased its existence by the end of the year.

In the month of November, John Gabriel Tardy, Deputy Inspector General, promoted Abraham Jacobs to K. H. and Prince of the Royal Secret. On the 24th inst., Tardy issued his Patent, and Jacobs became a member of the Gourgas Consistory.

1810. Feb. 15th. Application made to the Supreme Council of France by the Sovereign Grand Consistory of the United States of America, for acknowledgment, &c. Joseph Cerneau founded the Council of Royal and Select Masters.

1811. The Supreme Council of France established the Supreme Council of Spain at Madrid, July 4th.

About this period the Sovereign Grand Consistory chartered Columbian Encampment of Knights Templar, New York city, reformed work. Jan. 8th. The Grand Lodge for the District of Columbia formed.

1812. The Supreme Council of France acknowledges the Sovereign Grand Consistory at New York, and enters into correspondence with the same. Feb. 13th, 1813. The Supreme Council of the Thirty-third degree for America, founded at Paris by Masons who had received the Thirty-third degree in America.

First Edict issued by the Sovereign Grand Consistory of the United States of America. July 11th. The Grand Lodge for the State of Louisiana formed.

1813. Correspondence commenced with Supreme Council of France, under the title of Sovereign Grand Consistory of "*the Trinity*," New York.

Emanuel De La Motta arrives in New York from Charleston, constitutes a Supreme Council of the Thirty-third degree on his own responsibility, expels Joseph Cerneau, his abettors, and followers, publishes his acts in the papers, and returns to Charleston.

January 23d. The Consistory for the State of Rhode Island founded by the Sovereign Grand Consistory, also the Encampment of Knights Templar, Accepted or Reformed rite, located at Newport.

June. The Consistory for the State of Louisiana founded in New Orleans by the Sovereign Grand Consistory. The Union of the two Grand Lodges in England (Ancients and Moderns.) They, when united, adopt the "*Holy Royal Arch*" as the fourth degree of Masonry. December. The Grand Lodge for the State of Tennessee formed.

1814. June 24th. The Grand Orient of France decreed: "That, by virtue

of a Concordat, made in 1773 with the Chapter of Clermont, in 1787 with the General Grand Chapter, and in 1804 with the Scottish Grand Lodge, it re-took, or *rather continued, but in a more special manner*, the exercise of the powers that appertained to it, *OVER ALL THE RITES.*" The Supreme Council resisted this usurpation, and a quarrel was kept up until the 6th November, 1841, when each recognized the other, and both administered the rite concurrently.

The infamous papers published by De La Motta made their appearance in New York, during this year, viz., the expulsion of Joseph Cerneau, his abettors, &c.

The Sovereign Grand Consistory replied in Feb.

De La Motta came out with his published "*Replication*" in Sept. He also published in the Philadelphia newspapers his Edict, expelling Cerneau, January 31st.

The papers of De La Motta were without any effect, and were unnoticed by the Fraternity.

The Grand Encampment of Knights Templar, for the State of New York formed, being brought about mainly by the influence of the Sovereign Grand Consistory.

1816. The Sovereign Grand Consistory of the United States of America, at New York, acknowledged by the Grand Orient of France, and Germain Hacquet, its President and Grand Commander, appointed as Representative near the Grand Orient, continued so until 1827, when the Consistory ceased.

The "*Rite of Misraim*" founded at Paris.

Brothers Eckles and Niles, of Baltimore, convey a Power to Brother Jeremy L. Cross, General Grand Lecturer of the United States, to found and establish Councils of Royal and Select Masters throughout the United States.

The Grand Council of Royal and Select Masters founded for the State of New York.

The Consistory founded for the State of Pennsylvania, by Sovereign Grand Consistory.

1817. January 15th. The Supreme Council Thirty-third for Belgium established at Brussels. A Union is effected between the two Grand Lodges of South Carolina.

1818. The Annuary of the Supreme Council and Sovereign Grand Consistory, containing a full list of the Grand Dignitaries, Officers, Members Active and Honorary, Subordinate bodies, list of Inspectors and localities, Corresponding bodies, &c., was issued.

The Supreme Council, erected by De La Motta as a rival to the Sovereign Grand Consistory, became extinct. The Grand Lodge for the State of Mississippi formed.

1819. July 31st. The Grand Orient of France claims, "That in 1804, some Masons who had returned from America, or fled from our Colonies, brought back to Paris '*the degrees*,' which the same Orient had sent thither in 1761, by the intervention of Stephen Morin ; and that those degrees had not left France, but the Grand Council, established in the bosom of the National Grand Lodge, after it the General Grand Chapter of France, and after 1787, the Metropolitan Sovereign Chapter of the Grand Orient of France, always possessed them."

1821. The Supreme Council of France, which had been inactive since 1814, resumes its labors, and unites with the remains of the "*Supreme Council for America*," which had also been inactive.

Joseph Cerneau withdraws from active duties as Grand Commander of the Supreme Council and Sovereign Grand Consistory, and takes the title of "*Honorary*." He is succeeded by Hon. John W. Mulligan as Grand Commander.

The controversy at Charleston, South Carolina, between *P. Javain* Representative of the Sovereign Grand Consistory, and *Joseph McCosh*, concerning the Sublime degrees, was at its height.

The Supreme Council of Charleston, which had been inactive since 1813, now began to revive. It received a small addition to its numbers, which before were "*five*." Grand Lodges were formed for the States of Alabama and Missouri.

1822. *Joseph McCosh* issues his Pamphlet, entitled "*Documents on Sublime Masonry*," containing the expulsion of Joseph Cerneau, his abettors, and followers, the reply of the Sovereign Grand Consistory, the "*Replication*" by De La Motta, the controversy with *P. Javain*, and copious remarks, notes, and emendations, by Emanuel De La Motta ; also a copy of the Charleston document of 1802, in which the Schedule of the degrees appears for the FIRST TIME in a correct form, making "*Kadosch*" the 30th, and putting in the 29th and 31st according to the Statutes.

The Charleston Council revives, and Joseph McCosh receives his degree of Sovereign Grand Inspector General Thirty-third, becomes a member, and fills the office of Secretary General.

Brother Seth Driggs appointed Deputy Inspector General for the island of Trinidad, and establishes a Consistory at Port of Spain.

The Lodge of Perfection at Albany, which had been dormant for many years, was revived by Giles Fonda Yates, and a Grand Council of Princes of Jerusalem established there ; also Lodges of Perfection in the Counties of Montgomery, Onondaga, Saratoga, and Monroe, under warrants of Constitution for said Council.

The Sovereign Consistory issues an Edict denouncing the Charleston body.

1823. Hon. John W. Mulligan retires from the office of Sovereign Grand Commander, and is succeeded by the Hon. Dewitt Clinton. June. A split takes place in the Grand Lodge of the State of New York, two Grand Lodges are formed, viz., *City and Country*.
1824. Nov. 16th. Giles Fonda Yates establishes in Albany a Grand Consistory, and is appointed S. of S. to the body. It becomes obedient to the Supreme Council of Charleston and J. J. J. Gourgas.  
 The Marquis de Lafayette arrives in New York, and is exalted in Masonry.  
 Nov. 22d. The Chapter of Rose Croix, under the title of "*Lafayette*," chartered.  
 The degree of "*Aaron's band*" conferred in New York by power from the Sovereign Grand Consistory, but soon became extinct.
1825. Marquis de Lafayette made a Sovereign Grand Inspector General Thirty-third, by Sovereign Grand Consistory. Richard S. Spofford, M. D., created a Sovereign Grand Inspector General Thirty-third, and appointed as Deputy Inspector General for the State of Massachusetts. John P. Schisano appointed Deputy Inspector General for the State of Virginia, residing at Norfolk.  
 Feb. 13th. *Edward A. Raymond*, and Eight Associates, residing in Boston, Mass., receive a Charter from the Council of Princes of Jerusalem, at Albany, constituting them a Grand Council of Princes of Jerusalem; also a Charter from the "*Consistory*" at Albany, constituting them a Consistory of Sublime Princes of the Royal Secret.  
*Giles Fonda Yates* created a Sovereign Grand Inspector General by the hands of Illustrious Brother Joseph McCosh.  
*Abraham Jacobs* initiated Thirty-five persons into all the Sublime degrees.  
*Jacob De La Motta*, the son of Emanuel, made a Sovereign Grand Inspector General Thirty-third, and becomes a member of the Supreme Council at Charleston; also Alexander McDonald, Horatio G. Street, and Moses Holbrook.
1826. Nov. 3d. *David Jewett*, Officer in Brazilian Navy, appointed Representative by the Sovereign Grand Consistory for the Brazilian Empire, with Patent and Consistorial powers. June 28th. Grand Lodge of Michigan formed.
1827. The Anti-Masonic excitement commences, and all Masonic labors are suspended. Nov. 28th. The Sovereign Grand Consistory dissolves and is brought to an end. Elias Hicks was Deputy Grand Commander. Union of the two Grand Lodges in the State of New York.
1828. Feb. Hon. Dewitt Clinton died at his residence in Albany.

March. Elias Hicks becomes Grand Commander of the Sovereign Grand Consistory.

The Supreme Council of Charleston, and J. J. J. Gourgas, under the title of "*Supreme Council for America*," is acknowledged by the Grand Orient of France, appear in the *Annuaire* of the Grand Orient the next year. The Grand Lodge of the State of New York numbered over five hundred working Lodges, which were in a state of great prosperity up to this time. But owing to the Morgan excitement, which commenced in the early part of the preceding year, four hundred and twenty-eight Lodges surrendered their Charters and properties to the Grand Lodge, and came to an end. Seventy-two Lodges retained their Charters and refused to give them up. About one-third of these Lodges, which retained their Charters, were located in the city of New York, the remainder scattering throughout the State. Those in the city, and some in the country, managed to hold occasional meetings and to do some work,—at least sufficient to answer the constitutional requirements—while some few as St. John's No. 1, German Union, Mariners, Naval, and L'Union Francais—kept along and maintained their organization perfectly. The same may be said of York, Mystic, Benevolent, Silentia, and Trinity, (then a German Lodge.) For a more particular account, see Appendix, Document No. 46. including a list of most of the Lodges in the city, and some in other parts of the State.

1830. The Grand Lodge for the State of Florida formed.

1832. "*The United Supreme Council for the Western Hemisphere*," Elias Hicks, M. P., Sovereign Grand Commander, is established as the successor of the Sovereign Grand Consistory by Count St. Laurent. It was composed of the members of the Sovereign Grand Consistory. They adopt the prescriptions of 1786, proclaim a declaration of their principles, which are "a perfect independence of the rite—and Toleration." It was published in the month of April, together with a circular, calling to it all the Masons of America of the Exalted degrees; and it entered into a treaty of Union with the Supreme Council of France, Supreme Council of Brussels, (Belgium,) and the Grand Orient and Supreme Council of Brazil, dated April 5th, 1832. It was composed of sixteen articles.

The Marquis de Lafayette was the Representative to the Supreme Council of France.

1833. Concordat entered into between the Grand Lodge of Louisiana and the Grand Consistory of that State, by which the Consistory relinquishes its rule over the Symbolic degrees, and the Grand Lodge establishes a Chamber in its bosom for the administration of the Ancient and Accepted Scottish rite. The Count St. Laurent returns

to France, and becomes the Representative to the Supreme Council of France, for the United Supreme Council, in the place of Marquis de Lafayette, who died in May of the following year.

- 1834. May 20th. Decease of the Marquis de Lafayette
- 1836. The treaty of Union ratified with the Supreme Councils of France, Belgium, Brazil, and the United Supreme Council of the Western Hemisphere.
- 1837. A split in the United Supreme Council. Formation of St. John's Grand Lodge.
- 1838. Grand Lodge formed for the State of Texas.
- 1839. The Supreme Council of Louisiana formed, and the Consistory of 1813 becomes subject to it. It becomes a power for that State in the Ancient and Accepted Scottish Rite.
- 1840. Joseph Cerneau returns to France. Grand Lodge formed for the State of Illinois. Ancient Craft Masonry begins to revive in the State of New York and elsewhere.
- 1842. Count St. Laurent continues to be the Representative of the United Supreme Council to the Supreme Council of France.
- 1843. The Grand Orient of France acknowledges the Supreme Council of Louisiana, and again July 26th, 1845.
- 1844. Albert G. Mackey and Albert Case made Sovereign Grand Inspectors General Thirty-third, and become members of the Supreme Council of Charleston. January 2d. Grand Lodge of Iowa formed April 16th. Death of Elias Hicks Sovereign Grand Commander.
- 1846. Oct. 27th. United Supreme Council for the Western Hemisphere dissolved. Supreme Council formed by Henry C. Atwood, Sovereign Grand Inspector General Thirty-third, as successor to the United Supreme Council. July 24th. Henry Marsh died.  
Rupture in Louisiana on account of the proceedings of Grand Lodge of Mississippi.
- 1848. The National Grand Lodge of France instituted by a portion of the members of the Supreme Council, is now extinct.  
June 1st. The Gourgas Council organized, and issues its maiden edict defining its position.
- 1849. Split in the Grand Lodge of the State of New York. Two Grand Lodges known as the "*Willard*" and "*Phillips*" factions.
- 1850. Convention of Masons in Louisiana. Scottish Masonry rejected. The Grand Lodge excludes the Scottish Chamber, and practices only Ancient Craft Masonry.

The Supreme Council of Louisiana resumes its rule over the first three degrees. Union of the Grand Lodge of the State of New York (Willard,) with St. John's Grand Lodge.

1851. The new Council of Gourgass was removed to Boston, Mass., from New York city. Gourgass resigned, and Giles Fonda Yates appointed Grand Commander. In September, Yates resigned, and Edward A. Raymond becomes Grand Commander.

A Sublime Grand Lodge of Perfection, and Grand Council of Princes of Jerusalem for Western and Eastern New York were chartered by the Supreme Council.

The Supreme Council of New York re-organized under *Brother Jeremy L. Cross*.

1852. *Albert G. Mackey* forms a Consistory in New Orleans.

*Brother Jeremy L. Cross* resigns, the Council re-organized under H. C. Atwood, Grand Commander, and treaty of Alliance formed with Supreme Council of Louisiana.

1853. James Foulhouze, F. Wharton Collins, John Baptiste Faget, J. J. E. Massicott, resign their offices and membership in the Supreme Council of Louisiana.

The Supreme Council of New York acknowledged by Supreme Grand Council of New Grenada.

Grand Lodges formed in the States of Oregon and Minnesota. Split in the Grand Lodge, New York. St. John's Grand Lodge revived.

1855. Concordat between the Supreme Council of Charleston and the New Orleans Consistories.

1856. The Supreme Council of Louisiana revived by its old members.

The Supreme Council of New York acknowledged by Supreme Council of Belgium.

1857. Sept. 13th. Grand Lodge for the State of Nebraska formed.

1858. The Supreme Council of Connecticut established. Edward W. Atwood Grand Commander. The Grand Orient of France acknowledges the Supreme Council of Charleston, South Carolina. Grand Lodge for the State of California formed. Union of the Willard and Phillips' Grand Lodge.

1860. Sept. Henry C. Atwood died. Edmund B. Hays succeeds him as Grand Commander. Supreme Council established in California, James C. L. Wadsworth Grand Commander. Split in the Gourgass Supreme Council at Boston, two Supreme Councils organized.

1861. Edward A. Raymond deposed by the Boston Council, and Killian



Van Rensselaer becomes Grand Commander. Mr. Raymond establishes a Council of his own, making two Councils in the city of Boston.

- 1862.** Consistory of Sublime Princes of the Royal Secret established in New Jersey, January 23d, located at Trenton, New Jersey. Jan. 17th. John W. Mulligan died. May. Illustrious Brother Henri Rilliet died. A Sovereign Grand Consistory for the State of Massachusetts constituted in Boston by the Supreme Grand Council of the United States of America.

Each of the Supreme Councils publish Edicts expelling each other—thus Raymond and Robinson are expelled by Van Rensselaer & Co. and Van Rensselaer & Co. are expelled by Raymond & Co.

## CHAPTER TWELFTH.

### CONCLUSION.

THE Author's opinions.—Explanation of Plate 2 and 3.—Remarks concerning the accompaniments to the progress of the new degrees.—The evils growing out of them.—Their causes.—How they may be remedied.—Remarks addressed to the Fraternity.

HAVING brought the history to a close, it is now proper to offer some remarks concerning many things therewith connected, partly in the way of recapitulation, and partly in the way of deductions, naturally growing out of it, which, had they been embodied in the history itself, might justly have been considered out of place. And it is to be sincerely hoped that the reader will receive in good part the remarks that may be offered, especially when the author proffers to him the assurance that he is not actuated by any selfish or improper motive in tendering them for his acceptance.

As far as he is able to say, the history is a faithful one. It assumes to give a statement of simple facts as they have occurred during the period of time which it embraces—those statements being fully corroborated by the documents contained in the work. And it has been his purpose to avoid all partizan feelings, however much there may *seem* to be any favor manifested toward any particular party. If he has failed in carrying out these feelings in the history, it has been the fault of the testimony of the "*documents.*" Individually, he disclaims any partiality for either of the parties, having long since withdrawn his connection with the "*High Degrees.*"

His views upon the subject of Masonry do not accord with those which are generally received among the Fraternity, as it regards these *high degrees*. It has been with him a matter of long and patient examination, and he has come to the conclusion, that all that ever has been, or is now, known as pure Ancient Masonry, is contained in three degrees, viz., the Entered

Apprentice, the Fellow Craft, and the Master Mason, with the Royal Arch instructions. This is the Alpha and the Omega of Masonry, the beginning and the end. And that all which we meet in this or any other land under the denomination of Masonry, whether it be in ten or one hundred degrees, and bearing the name of a "*Rite*," whatever it may be, is nothing more than those three simple and beautiful degrees, dressed up to suit the fancy of the makers, and tricked out with jewels and decorations, in order to captivate the unthinking among the Fraternity. The rite, of which this work assumes to be a history, is an illustration of this assertion, and confirms it in every particular, inasmuch as there is not a single degree mentioned in the whole vocabulary, from the fourth to the thirty-third, which has not come into existence since the year 1730 of the Christian era, besides several hundred others which have not been mentioned. These degrees are all founded upon the three simple degrees of Masonry. And thus in looking at the rite presented to our view, we see those three degrees dressed up in garments, a description of which is more proper in another place.

We would offer a further illustration of this fact by a short explanation of Plate No. 2 and No. 3.

It must be familiar to the mind of every well-informed Mason, that the year 1717 was an important epoch in the annals of Masonry, that being the year in which the first Grand Lodge known, came into being. From that body emanated warrants of constitution for subordinate Lodges, and without which, every Masonic assembly convened for the purpose of making Masons was deemed illegal. There were then but three degrees in Masonry, and from this centre the institution has overspread the habitable globe.

The first foreign body chartered by this Grand Lodge was in the year 1725, viz., a Lodge of Master Masons for the city of Paris, France. By referring to Plate No. 2, the reader will find this Lodge delineated at the head of the Tableau, and can readily trace the progress of Masonry there down to the present day. Thus, by the year 1736, the number of Lodges had increased, and a Provincial Grand Lodge was formed by

by charter from the Grand Lodge of England. In 1743, it assumes the name of the "*English Grand Lodge*," but in 1756 styles itself "*the Grand Lodge of the Kingdom*," having, by that time, become independent of any other power. In 1773 a split occurred, the Grand Lodge continuing its course, and the separating portion of the body forming the "*Grand Orient*," which worked as a rival to the Grand Lodge. This continued until 1799, when a union of these two bodies took place, after which time the united body was known as the "*Grand Orient of France*." This body has controled the first three degrees of Masonry from 1736 down to the present time.

We hear nothing in Masonry of "*Rites*" or "*new degrees*" until the year 1730. It was about this time that Ramsay, the Scotsman, invented three new degrees, which he called the *Eccossais*, the *Novice*, and the *Knight of the Temple*. To distinguish these degrees from the three then practiced, he gave them the name of the "*Primitive Scottish Rite*." These new degrees were added to the first three by the Grand Lodge in 1736. And here may be dated the beginning of all the additions, improvements and innovations, which have since taken place in the great but simple system of Ancient Masonry, together with the birthplace of the word "*Rite*."

The work of invention was now carried rapidly forward. The degrees of Kadosch and the Rose Croix were invented in 1742, and from the handy work of *Ramsay* came the "*Holy Royal Arch*" about this time, which was imported from France to England, there adopted by the "*Ancients*," but rejected by the "*Moderns*." In 1752 it was grafted upon the system of Ancient Masonry as the fourth degree, and from thence came to our own land.

By the year 1752, at which time the invention of new degrees had been carried to a great length in France, we find a new system called the "*Sovereign Chapter Sublime Scotch Mother Lodge, &c.*" practicing the three degrees with the new additions, and continuing as a rival to the Grand Lodge. *Lacorne* was at the head of this affair, and as the Grand Lodge refused to recognize him, or those who were made under him, he established a *Grand Lodge of his own*, called the *Lacorne Grand*

*Lodge.* It continued its operations about one year, when the difficulties being settled, it united with the Grand Lodge in 1762, and the *Sublime Scotch Mother Lodge* united with the same soon after.

In 1754 arose the "*Chapter of Clermont*," which, in 1758 became the "*Chapter of the Emperors of the East and West*," comprising in its schedule a list of Twenty-five degrees. As this new system embraced the first three degrees and practiced them, it became a rival to the Grand Lodge—they quarrelled, and remained for twenty years at variance with each other. In 1762 the members of this new Chapter quarrelled among themselves. A split occurred, out of which came the "*Council of Knights of the East*." These two bodies moved down together side by side. In 1780 the former body had assumed the name of *Sovereign Grand Lodge of France*, and in 1785 the two bodies united, forming the "*General Grand Chapter of France*." This General Grand Chapter united with the Grand Orient in 1786.

In 1747 the "*Chapter of Arras*," or Ecossais Jacobite, was established, containing the degree of Rose Croix, with the other new degrees. This also continued down to 1780, when it took the name of "*Rose Croix Chapter of Arras*." In 1801 it united with the Grand Orient.

In 1780, the "*Primitive Rite of Narbonne*," beginning with the Entered Apprentice, and ending with the Rose Croix, took its rise, but finally united with the Grand Orient in 1806. The remainder of the "*rites*" there delineated, with others which are not mentioned, finally became extinct, or run out.

While this Plate gives a view of these different embellishments of the first three degrees of Masonry, which, eventually, became the property of the Grand Orient of France, Plate No. 3 gives a view of the embellishments of a particular rite, known as the "*Rite of Perfection*" in twenty-five degrees, emanating from the *Council of the Emperors of the East and West*, and brought to this country by the hands of Morin and his successors. This rite was built up by taking the first three degrees as a basis, and by dividing the third or Masters degree into several parts, out of which parts they have manufactured

degrees, they have constructed them in such a manner that the third or Masters degree, extends to the Twelfth of their system, then by adding on Ramsay's Royal Arch, they form two more, reaching to the Fourteenth. The remaining degrees are mostly made up of matters connected with Chivalry and the Crusades—with the exception of the Fifteenth and Sixteenth, which are now synonymous with the first degree of the Templar system of our own land.

The Plate delineates these embellishments down to the year 1801, beginning with Ramsay's additions in 1736—then exhibiting the rite as formed in 1758 in twenty-five degrees—then the result of the meeting of the Commissioners of Paris and Bordeaux, in adopting these twenty-five degrees—next the list of degrees as transmitted by Stephen Morin—finally arriving in Charleston in 1783—after which our own countrymen renewed their manufacturing operations, and added five entire new degrees to the system, also dividing the Prince of the Royal Secret into three degrees—thus making the number thirty-three instead of twenty-five, to which they attach the name of the "*Ancient and Accepted Rite.*" (See Schedule of "*degrees conferred by the Charleston Council in 1802.*") This schedule is followed by the system of the Grand Orient of France, adopted in the year 1805, and concluded by an exhibit of the system practiced by the Consistory of Cerneau in 1807, derived from, and precisely the same as, the Grand Orient of France.

This is the condition in which the first three degrees of Masonry are presented to us in the present day. And in order to make them the more enticing they have called them the "*Sublime.*" Attaching the name of "*Symbolic*" to the three degrees of Ancient Masonry, they declare the Sublime degrees to be their exponents or interpreters—that without receiving these thirty new embellishments the Master Mason is yet in blindness, and knows nothing of the ceremonies through which he has passed.

But—this is not true. The first three degrees are not "*Symbolic degrees*" in the sense in which they make use of that term—nor are the *Sublime degrees* their exponents or

interpreters. On the contrary. Ancient Masonry is the *language of Symbolism*, and this new system has no connection with it whatever. Throughout the whole of the rituals are to be seen, the fancies and wild vagaries of men, who have thus exemplified *their* ideas as it regards the meaning of the Symbols which they have witnessed, and the ceremonies through which they have passed.

Let not the aspirant to these new degrees suppose that he will gain possession of anything that is really valuable in Masonry, or that this series of degrees offered for his acceptance, will reveal to his view, antiquities or matters which he was not before acquainted with. If he thus believes, he will find, after he has taken them, that he has been greatly disappointed; that all he really knows of Masonry is contained in the three degrees of Ancient Masonry, with the Royal Arch instructions—and that all the rest is a “*Sham*.” He will find that all the reliable information he has gained will amount to this—that he has witnessed for himself that a very simple thing can be turned and twisted into a great variety of shapes and forms, but like the gutta percha faces, which can be pulled and squeezed, made long or short, round or square, to smile or frown, but in the end resume their original form, so do these newly invented affairs, stretched and twisted into every possible shape by the handy work of the manipulator, return to what they originally were, when calm reflection takes its proper place.

Viewing the history in its most favorable light, we are compelled to draw conclusions, which will by no means have a tendency to “*raise the value*” of this system of Masonry, in the estimation of the Fraternity.

We have traced the degrees from their origin—followed them to St. Domingo—from thence to the United States—and have described their progress up to the present day. And what have been the accompaniments of this travel of One hundred and Thirty years? From the time of the introduction of these new degrees into France, dating from 1730, about which period the Chevalier Ramsay introduced his system there, quarrels and dissensions began among the brotherhood.

We have seen that there was at that time a regular Grand Lodge in existence—established there by charter from England, in the symbolic degrees, between which, and the followers of Ramsay's system, a quarrel arose, the Grand Lodge disowning them except as Apprentices and Fellow Crafts. In 1740 to 1744, "Disorders of every kind invaded Masonry—charters became merchandise—new degrees swarmed like flies—Restaurateurs bought Masterships for life—and everybody sold degrees." As we pass along, step by step, we find in our progress, new degrees starting into being. The years 1752, 1754, 1757, 1758, were noted for these new improvements. At that time the different "*Masonic powers*," which were altogether assumed, came into collision, and one of them became a *rival* to the other. All this time the Grand Lodge worked the three symbolic degrees only, and had discarded everything else that was called Masonry; while the *Council of the Emperors of the East and West* worked the Twenty-five degrees of the Rite of Perfection, or Heredom, *including the same Symbolic degrees*, which were governed by a Scottish Symbolic Grand Lodge under that Council. Each publicly denounced the other, and soon the rival to the old Grand Lodge fell to pieces by internal dissensions. It branched off itself into two bodies, which became rampant rivals to each other, and finally, after great discord and trouble, the whole were merged into the Grand Orient, by Concordat, in 1772. That body being weary of strife, and desirous of systematizing the work of the Lodges, revised the degrees, formed a system, and in 1786 reported four degrees as the standard, which became the "*Modern French Rite*," is known as such all over the world, and is worked up to the present day, in the form in which it came from their hands. It embraces the substance of the Rite of Perfection up to the Eighteenth, or Rose Croix degree. (See Plate 3, 1786.)

But as soon as this took place, dissensions began again, bodies again became independent and worked as rivals, and it was not until 1799, at the Union of the Grand Lodge of France with the Grand Orient—which before had united with the



Grand Chapter General of France, that Peace was restored to Masonry in that land.

But this peace was not of long continuance ; for in the month of September, 1804, a new cause of vexation arose, in the appearance of the person of the Count de Grasse, who established in Paris a new rite in Thirty-three degrees, under the title of "Ancient and Accepted," as a rival to the Grand Orient. That body, seeing the difficulties in prospect, and warned by the experience of the past, entered into a Concordat with the Supreme Council of De Grasse, in the month of December of the same year. By this measure they hoped to restore harmony again, but in 1805 the two bodies had again separated, a fierce quarrel arose, and continued up to the year 1841, a period of Thirty or Thirty-five years. It was happily ended at this time, but has left behind it bitter mementos, and remembrances, which time alone can heal.

If we follow the successors of Morin to this country, we shall discover the same accompaniments in their track. No sooner had they proclaimed the Supreme Council in Charleston, South Carolina, in 1801, than the Grand Lodge of that State, viewing them as a rival power, called upon them, requesting to know by what authority they presumed to work ; and a severe contest would have ensued, had not the Supreme Council *waived* their right of control over the three Symbolic degrees. Although a quarrel was avoided in Charleston, yet the opportunity soon presented itself for a systematic and long-continued one in New York city, in the person of Joseph Cerneau, who had established a Sovereign Grand Consistory of the Rite of Perfection there in 1807, and a Supreme Council in 1811—which was considered a rival, and, therefore, should be put out of the way. The quarrel was accordingly begun in the year 1813, by the notorious Emanuel De La Motta, it has continued with unabated malignity, is in lively exercise at the present day, and will probably be continued as long as the present organizations last.

And if we pass to New Orleans, Louisiana, we shall find the same accompaniments there. The quarrel commenced there in 1850, the particulars of which it is not necessary here to repeat.

It is quite sufficient for us to say, that as in former instances, the trouble began in the Grand Lodge of Louisiana, which being adjusted, was commenced again by the same body, which in the first instance, originated it ; that two rival bodies in the Ancient and Accepted rite now exist in that State, one of the rival bodies taking into its own hands the control of the three Symbolic degrees, which act has re-produced the quarrel with the Grand Lodge, which continues now, and will continue, as long as that course is persisted in by the Supreme Council of New Orleans, Louisiana.

There are, also, Three rival bodies existing in New York. This has long been the case, and all are laying the foundation for a long-continued controversy, by the establishment of subordinate bodies, wherever the opportunity may occur. This must be the result, as long as these three bodies exist in their distinct form.

This, then, is one of the phases which the propagation and practice of "*new degrees*," under the name of Masonry, presents not only to the Masonic, but to the whole world. A continued scene of quarrels and strife wherein every species of abuse and slander, have been resorted to, personal feelings have been disregarded, character injured, and bitter, long-enduring animosities engendered, which have torn asunder every fraternal tie, and given the appearance to the world of the Masonic institution, as a common hot-bed for hatred and dispute.

The foundation, the very corner-stone of the institution is "*Fraternal Love*." It is the cement which holds the building together, unites it into one common mass. This doctrine is emblazoned on the very portals of every Masonic temple, and trumpeted forth by every member of the Order, wherever he may be found. It is, therefore, not a lie, when it is uttered here. And the very fact that Fraternal love is a stranger in these temples of the new degrees, should be a *sign* that Masonry is not there, and a "*warning*" to the passing traveller that a nuisance is near. Let him choose his habitation in some other place.

*Again.* The whole proceedings of Stephen Morin and his

successors, from the very beginning, have been *illegal* and *unmasonic*, according to what is now, and has always been, received and accepted among the Craft, as Masonic law.

When the disorders which had crept into Masonry, culminated in England, and it became common for Masons to open a Lodge at pleasure, wherever and whenever they met, the Masons of England, in order to put a stop to these irregularities, formed a Grand Lodge in the year 1717. Preston gives a few particulars, which we shall here quote. He says, page 304 :

“ Previous to the year 1717, it was the custom, as well as Masonic law, that a sufficient number of Masons, met together within a certain district, with the consent of the Sheriff, or Chief Magistrate of the place, were empowered at this time to *make* Masons, and to practice the rites of Masonry, without a warrant of Constitution. The privilege was inherent in themselves as individuals, &c.”

At this meeting for the formation of the Grand Lodge, the following law was passed :

“ That the privilege of assembling Masons, which hitherto had been unlimited, should be vested in certain Lodges and Assemblies of Masons, convened in certain places ; and that every Lodge to be hereafter convened, should be legally authorized to act by a *warrant* from the Grand Master for the time being, granted to certain individuals by Petition, with the consent and approbation of the Grand Lodge in Communication, and that without such warrant, no Lodge should be hereafter deemed regular or constitutional.” (Page 167.)

This was adopted as a Law, forever unalterable, it was the foundation, and became the fundamental law of the Fraternity. It was adopted in England, Scotland and Ireland, it was adopted in France in 1725, before which, Masonry in any of its forms, was entirely unknown—it was adopted in the United States in 1730, and has become the fundamental law of the Order, wherever that Order is known, over the face of the habitable globe. All this was done at a time when none but the three degrees of Masonry had a being. And under whatever rite, bodies in Masonry may be working now in any land whatever, this is deemed a “ *sine qua non*.” The body must regularly derive, and be able to exhibit the evidence of its legality, by a warrant of Constitution. Without such an

instrument it is quite unnecessary to repeat the epithets bestowed upon persons guilty of this breach of covenant.

Is it so in any case, with the Masonry, and the degrees, of which we have attempted to give a history? It is true that Stephen Morin had proper authority for conferring the degrees, but it was for a special object, viz., the establishment of a Lodge. And if he had followed up this course he would not have laid himself open to censure. This he did not do, but on the contrary, he kept the power delegated to him, and used it for his own private purposes. He conferred the degrees on Francken, Francken conferred them on Hays, Hays conferred them on Isaac Da Costa, Joseph Myers, Solomon Bush, and Barend M. Spitzer. Cohen conferred them on Hyman Isaac Long, and Long conferred them on De la Hogue and De Grasse. Thus John Mitchell, Frederick Dalcho, Emanuel De la Motta, Abraham Jacobs, J. J. J. Gourgas, and a large number of persons, at various times, have received these degrees. Now, it will be recollected, that to all these persons, and many more, a "*Patent*" was given, signed by the persons conferring the degrees, and authorizing him to "*go and do likewise.*" As each of these persons were appointed for a State—thus Francken for Jamaica and the British Leeward islands, Col. Provost for the Windward islands and the *British army*, Da Costa for the State of South Carolina, Solomon Bush for the State of Pennsylvania, Hays for Massachusetts, Spitzer for Georgia, Forst for Virginia, and a large number of others; these, in their turn, appointed others, and in the course of time, these persons had initiated many, to all of whom they had given like powers.

Now, we do not find a single subordinate body established by Morin's successors, until Feb. 1788, at which period they pretended to establish a Grand Council of Princes of Jerusalem at Charleston, and, subsequently, a Grand Council of Sublime Princes of the Royal Secret. A Lodge of Perfection was established by Francken at Albany, New York. The date of the seal is 1767, but this is no criterion to go by, as each Inspector has his own seal, bearing date at the time he received his, so-called commission. And as this is the date of Francken's

appointment at Kingston, Jamaica, we are inclined to think that, although this Lodge was established many years *subsequent* to that period, yet it bore that date from Francken's seal.

But none of these things amount to anything, so far as it concerns the conferring of degrees, as we find Abraham Jacobs in Savannah, Georgia, in 1796, and continuing until 1801, conferring the degrees, whenever and wherever, he could get the opportunity, in the face of the Charleston body and in the face of the Inspector appointed for that State; we find De la Motta engaged in the same work; we find Jacobs in the city of New York in 1804, pursuing the same business, which he continued up to 1840, in the face of all the bodies, even of the one in which he pretended to be a member, with numbers of others in different parts of the land, up to the present time. In fact, the most of those who have received the degrees previous to 1830, south of Mason and Dixon's line, have received them in this way, viz., from individuals, acting under what they term a "*Patent.*" The Supreme Council of Charleston still retains in her Constitutions this individual power. (See Articles 20, 21, and 44.) John Barker, Cushman, and various other personages, and last of all, the Rev. Mr. Walker in Chicago, all of whom had this power, conferred the degrees on numerous persons and bodies of men.

It is true there are bodies now working these degrees, which "*derive,*" and may be considered legal, all of which is well. But, unfortunately, it is the case, that there are many still living who feel that they have a right, under their power, to confer these degrees, in the face of any legal body. Hence, when a dissension or trouble takes place in a Council, Consistory, or Chapter of this system, the common result of which, is either a withdrawal or an expulsion, the party separating goes on the same as before. He finds customers, confers the degrees, establishes a body, becomes a *rival* to the body from which he has withdrawn, or has been cut off, each denounces the other to the world, and so the war begins. Such has been the case during the present year. Brother Raymond was *deposed* by the Supreme Council of Boston as Grand Comman-

der. He claimed the power, *inherent in himself*, and at once initiated members, raised up a body by the side of the one he had been deposed from, as a rival, their mutual denunciations have already commenced, and where it will end no one yet knows. And this is not only the case now, but will continue to be the case, as long as these degrees, and this system, are countenanced by the Fraternity.

Numerous instances of the kind have occurred, and are occurring every day. Take the proof of the truth of this statement from the exploit of De la Motta, in New York city, in 1813, in the face of the Supreme Grand Council then in existence and declared to be legal by the acknowledgment of the Supreme Council of France. Go to New Orleans, and witness the exploit of Dr. Albert G. Mackey, the Secretary General of the Supreme Council of Charleston, in constituting a Consistory in an upper chamber of that city, (New Orleans,) in the face of a Supreme Council there, which had been in existence Thirteen years, was acknowledged by the Grand Orient of France, and was known the world over, as a legal power. Many other instances might be adduced, but this is enough to prove the truth of all that has been said concerning the *illegality* of the proceedings of all these bodies.

These are some of the effects, growing out of the encouragement, and patronage, given by the brethren, to the "*new or high degrees*." We might say here, that the brother who pays his money for such commodities, gets but a poor return for his investment—that he who spends his time in making himself proficient in the science which this system teaches, learns something else than what his labors have entitled him to, and if perchance, in his mistaken view of the matter, he should feel himself called upon to speak in praise of such a system, his hearers can, with truth, point the finger at occurrences and scenes, like those narrated above, and remind him "that Truth is a sterling virtue, and above all price."

*Again.* The unceasing strife in this country concerning what is called "*Regularity*," which has been the starting point of contention from the beginning, and continues so up to the present day.

By referring to the history, it will be seen that the Charleston Council commenced operations in 1801, ostensibly by John Mitchell, who conferred upon himself the Thirty-third degree, and then conferred it upon Frederick Daleho. Where John Mitchell procured the degree, how he came in possession of it, or who made it, no one pretends to know. Previous to this time, all the persons who were in possession of the Sublime, Philosophical and Ineffable degrees, had only reached the Twenty-fifth, John Mitchell with the rest, and all these had received them from each other, Stephen Morin being the head. To speak more properly, the whole number, including Stephen Morin, were possessed of the Rite of Perfection in Twenty-five degrees, and no more. So it is quite evident that none of these officiated in this process. On the contrary, all their Patents show, that John Mitchell and Frederick Daleho conferred the additional degrees on *them*. (See Patents, Appendix.) It proves itself to have been a self-constituted affair altogether.

*Joseph Cerneau* established his Sovereign Grand Consistory, in New York city, in 1807. He pretended to no more than the Rite of Perfection in Twenty-five degrees. Subsequently, he established a Supreme Council, viz., in 1811. Cerneau also received his degrees from Stephen Morin, and he conferred those degrees upon all those who received them here, in order to establish his Consistory. So far they were both alike. They were both regular or irregular, just as the reader pleases to judge. They soon, however, became different from each other. Thus, Cerneau conferred the degrees for a specific object, viz., the establishment of the Consistory, and when his number was complete, and the body was constitutionally full, he applied for, and obtained the recognition, and acknowledgment of the Supreme Council of France. This was in 1812, and so far as regularity is concerned, this made Mr. Cerneau's body regular. In 1816 the Grand Orient of France also acknowledged the Consistory, and *Germain Hacquet*, President of the Grand Orient in the chamber of Rites, and Sovereign Grand Consistory, was the Representative there, and continued so during the existence of the Sovereign

Grand Consistory. In 1822 the acknowledgment was renewed. Now, as it regards regularity, according to Masonic law, Cerneau was regular.

The Charleston Council, after having begun, died out, and did not revive again until 1821, when it began to look up, and by the year 1830, after the Consistory had ceased, from the causes which have been fully explained in the history, it obtained the acknowledgment of the Grand Orient of France. This made that body regular.

But many changes have since occurred. The United Supreme Council for the Western Hemisphere, a continuation of the Cerneau Consistory, was established in 1832, and was in treaty of alliance with the Supreme Council of France, also of Belgium, also of Brazil, continuing until 1846. The Supreme Council of Louisiana was established in New Orleans in 1839, and was acknowledged by the Grand Orient of France in 1843. The Gourgas Council was also acknowledged in company with the Charleston Council, although it had been *out of existence* at that time for Twelve years. Gourgas, however, was living, and he says he composed the Council.

And what is now the existing state of things. Listen. We have a Supreme Grand Council in Charleston, South Carolina; a Supreme Council of the Thirty-third in New Orleans, Louisiana, and a Sovereign Grand Consistory, Thirty-second degree, same rite, under authorized Deputies from Charleston, which makes two rival bodies there; a Supreme Council of the Thirty-third degree in New York, claiming to be a continuance of the United Supreme Council of the Western Hemisphere, also a Sovereign Grand Consistory, Thirty-second degree, Van Rensselaer, and a Sovereign Grand Consistory, Thirty-second degree, Raymond body; a Supreme Council of the Thirty-third degree, Connecticut; two Supreme Councils in the city of Boston—the one a rival to the other—and a Sovereign Grand Consistory, Thirty-second degree, from the Supreme Council at New York, which will be a rival to both bodies.

Who will not allow that the “*new, ineffable, sublime and philosophical*” degrees, are in a fair way for notoriety? And who can tell us “*which one,*” or “*how many*” of these Sublime



bodies are the real *Simon Pure*, in the general estimation and belief of the Fraternity? We acknowledge it a puzzler.

The Charleston body has occupied much of its time in denouncing the New York body, the Gourgas body uses every opportunity to do the same thing, the Boston bodies are following in the same track, and pretty soon, if the work progresses, there will be nothing heard of this system but billingsgate, the standing commodity in which they deal. But thus the strife goes on, and whoever may feel inclined to venture in taking these degrees, will have to do so upon all the uncertainty which attend the proceedings of these bodies. No one of these bodies can be called *fully* regular, because there are *portions* of the Masonic world in which they are *repudiated*—neither can any one of these bodies be called *irregular*, because there are portions of the Masonic world in which they are *recognized* and acknowledged.

*Again.* The arrogant assumption of power which this system authorises the "*Dignitaries*" of the Order to take upon themselves.

Read over the list: Most Puissant and Thrice Illustrious Brother; Sovereign Grand Inspector General; Most Sublime Knight and Valiant Prince; Thrice Equitable, &c. All these titles sound very well within the walls of a Lodge, or among the assemblies of the brethren. There these things are understood. But when any of these titles appear in the public prints, or are attached to documents which are circulated in the world, the effect is soon told. They may "*make the vulgar stare*," but with the sensible and right feeling Mason, or man of the world, their appearance will excite, only derision and contempt.

And it would scarcely be imagined, that these high sounding titles, and empty names, so inflate the possessor, that he believes himself to be, in reality, the veritable article which the sound imports. He is a Sovereign, Thrice Illustrious, Most Puissant, Most Powerful, a Valiant Prince, Ineffable and Sublime, not only among his fellows, but in all the Masonic bodies to which he can gain admittance.

Take the example of De la Motta, an obscure adventurer.

Read the documents which were issued over his signature. Observe the titles affixed, and so often repeated. Consider the names and standing of the parties whom they most concerned. It is quite unnecessary to repeat all the particulars here. The documents are appended to the history, and the history contains the particulars in full. For arrogance, indecency, and downright falsehood, the publications of De la Motta stand unrivalled. Take the publications which were issued in New Orleans, together with the foreign documents attached. Take the Edicts of any, and of all the bodies existing under this regime—read them, and see what conclusions will force themselves upon your mind.

Observe the “*airs*” which these Dignitaries put on “*when away from home*.” It is pleasant to know, that in the progress of Masonry, these things seldom occur. The Fraternity will not countenance them. But the day has been, and that not a long time since, when these Dignitaries assumed powers in Masonic bodies, which were not written in the laws. And the brethren were willing, in their simplicity, to give way to something which they were then ignorant of. But the light has shone among them. Masons have examined into these things, discussions have been had, books have been written, and out of all, knowledge has sprung forth. So that in the present day, laws have been enacted, forbidding the recognition of any brother, out of the degree in which the body works, or the wearing of jewels or clothing in a lodge, which do not belong to the degrees (Blue Lodge). Therefore the Edicts, Commands, and Inspections, of these persons, are now not much regarded.

These are some of the *evils* growing out of the practice of the new degrees—some of the results which are consequent upon the encouragement and patronage bestowed upon them by the Fraternity. It may not, therefore, be a useless task, to trace out the “*causes*” which lead to this encouragement and patronage.

*First.*—CURIOSITY.

The history has set forth the extent to which imposition upon the credulity of the public could be carried. Between

the years 1750 and 1760, the people of France "*became mad, and pressed forward for new degrees.*" A glance at the number of new rites instituted in those days, will present the proof, that the people were willing and anxious to receive them, or they never would have been manufactured, and offered at public sale. The established rule of trade holds good in regard to the material of "*Masonic degrees,*" as well as all other matters of life, viz., "that the supply is governed by the demand." These systems have found their way into our own land. How the "*Rite of Perfection,*" which afterward became the "*Ancient and Accepted Rite,*" in Thirty-three degrees, came here, we have attempted to show.

In 1815, the Masonic Monitors then in use, contained only a passing notice of what they then termed the "*Ineffable degrees,*" extending up to the Fourteenth, and occupying, perhaps, eight pages. They were then treated as side degrees by the Fraternity generally, and the opinion there given, was anything but complimentary. In 1825 they began to increase in size like the Symbolic degrees, until, at the present time, the rituals of the Thirty-three degrees, as issued officially by one of the Supreme Councils now forms, a quarto volume, of between five and six hundred pages, closely printed, in small type. The degrees have been "*cooked over*" so many different times, having had each time, all the additions, improvements, and new discoveries, together with the "Science, Philosophy, and Metaphysics" added, according to the feelings and views of the operators, that they have attained to what may be called "*a full growth.*" They are so voluminous that very few can be found who would take the trouble to read them; and we are not far out of the way when we say, that very few could be found who would be willing to go through with them in practice, as they stand written.

But there are other rites besides this one, among us at the present time. We have the "*Rite of Memphis*" in Ninety-five degrees, added to which is a new rite, called something like "*Bruja,*" which makes the Schedule amount to the extraordinary number of One Hundred and Thirty-three degrees. The rite of Misraim is very similar, containing over One Hun-

dred degrees, and it has been said, that it is the "Ancient and Accepted Rite" *stretched out*.

One would suppose that the mere sight of these Schedules would so disgust the right-minded Mason, that he would turn away—that the gauze which covers the humbug was altogether too thin to hide the impudent pretension, the naked fraud. But experience proves the reverse.

The brother who has been initiated and raised to the Masters degree, is left in a state of uncertainty. The very nature of the degrees, as at present constituted, produce this result. His curiosity has been awakened, and trifles are not apt to be an impediment to him in his forward journey. He asks for information from those who ought to know, and the replies which he receives, only make him the more earnest in his pursuit. He asks for guidance, and is directed to some body of men with a high-sounding name, which is said to contain "*the Arcana*," the very quintessence of Masonry in all its forms. He travels onward, at the sacrifice of time, money and feeling, until he has arrived at the top of the ladder which he has been so long ascending. Has he found that which he was in search of? And is he satisfied? Or rather—is he not further off from the object which he sought, than he was at the commencement of his travels? The appeal is made to every sensible Mason who has travelled in this road. His curiosity may have been satisfied as far as this, viz., that he has obtained a slight knowledge of the subject matter contained in the degrees which he has received, and of what material they are composed; but further than this, as it regards the knowledge he was in search of, it is unsatisfactory, and amounts to very little.

Still, although nothing more has been attained than the satisfaction of his curiosity, there were some "*pretty things*" in the degrees, and some "*important matters*," which he would like to know more about. Making known his wishes, there are plenty of pathways to be found which lead to the entrances of the temples which he seeks. Again he begins to mount the new ladder, and although longer than the former ones, he is sure that he will know all when he has finished his journeys. And what are the results? Mystery—Mystery—

made doubly so at every step, so that at the end it would be a matter of great difficulty to determine, whether he was the wiser or more silly man. The same thing is occurring here that occurred in Europe one hundred years ago, and is attended with the same results.

Is the view which he now takes of the institution of Masonry, as a *whole*, calculated to make him a better Mason? Far from it. On the one hand, there are none so wise as he conceives himself to be, and discontented altogether with, what he terms the "*common place*" of the Symbolic or lower degrees, he aspires to higher things. Nothing will satisfy him now, but the erection of a body which he can call his own, and forthwith the work is entered upon. If they are disposed to shut out from the Lodge his vast and newly acquired wisdom, he will have a body under his own control, in which he can develop all he has received, even at the sacrifice of covenant obligations and Masonic law and usage, and at it he goes. Hence the numerous bodies and the numerous rites. Or on the other hand, he has seen so much, and listened to so much, of that which is to be lightly esteemed, that he forsakes the Order entirely, having formed the conclusion in his own mind, that it is not worthy of his attention.

*Second.*—The "*Teachings*," or Doctrines, Science, &c.

The applicant for these commodities is told, in order to urge him forward in his course :

"That a large portion of the history of Masonry during the first ages, is so mixed with fables, and deteriorated by the rust of ancient times, that no great light can be derived therefrom; but in proportion as we approach the modern times, we find, to guide us, authentic archives. The way in which the first three grades, or Blue degrees are conferred, evidently proves that they are mere *symbols* or *steps* to the Superior or Sublime degrees.

"Many of the Lectures of the Sublime degrees, contain an epitome of the Arts and Sciences, and several valuable and important facts recorded in the Historical divisions, which have been obtained from authentic Archives in the possession of our Society; and which, from the manner of their communication, can never be mutilated or corrupted, which is of the highest importance in a Society, the principles and management of which must be invariable.

"Much irregularity has unfortunately crept into the Blue degrees, in consequence of the want of Masonic knowledge in many of those who preside over their meetings; and it is particularly so with those who are unacquainted with

the *Hebrew language*, in which all the Words and Pass Words are given. So essentially necessary is it for a man of Science to preside over a Lodge, that much injury may arise from the smallest deviation in the ceremony of Initiation or in the Lecture of Instruction.

“The various translations which have been made of the Symbolic degrees, as they passed from one tongue into another, through translators who were ignorant of their own language, have not a little contributed to produce the variations of which we complain.

“But it has not been so with the *Superior degrees*. They show themselves clothed with the Sublime vestments which they received from their founders. *Born amidst the labors of SCIENCE, and embellished by GENIUS, many of them are based on the BEAUTIFUL ARTS, and spread out a mass of LIGHT which is a cause of infinite interest for Masons, &c.*

“In 1552 a record came to light in Syrian characters, relating to the most remote antiquity; and from which it would appear, that the world is many thousand years older than given by the Masonic account, &c.”

Here we have a few of the pretensions made by these bodies, but only a few, extracted from the Charleston document. (See Appendix, Document No. 7.) Here we are told that the first three degrees are *mere symbols* to the Superior degrees—that an epitome of the *Arts and Sciences* are contained there—that all “Blue Masons” are very ignorant, and *must come* from the Blue Lodge, which is in a very imperfect condition, to the *Superior degrees*, which were born amidst the labors of *Science*, embellished by *Genius*, based on the *Beautiful Arts*, and spread out a mass of *Light*; and that the Bible account of the age of the world is a *mere moonshine* in comparison to their account of the matter. All this, and a great deal more, is preached up to the new Initiates, that they may be induced to complete their Masonic education in their “*School*.”

Now, let us turn from this account given by the Charleston Council to the opinions of authors, who knew quite as much about the matter, all of them being possessors of the degrees in full.

*Clavel* says :

“That in 1743 the Masons of Lyons invented the ‘*Petit Elu*,’ which was afterwards known as the Kadosch, and out of which were developed several other Elu degrees. About the same time ‘*Philosophism*’ composed several degrees, and among others the ‘*Knight of the Sun*.’ The Jesuits composed the ‘*Rose Croix*,’ which the Philosophers took possession of, and gave its symbols an *Astronomical interpretation*. Soon after the ‘*Kaballa*, Magic, Evocation of

Spirits, Divination, Alchemy, Hermeticism, Theosophy, and every sort of empty humbug were worked up into degrees, and taught in the Lodges. The ineffable stupidity of most of the rituals was a perfect antidote to the looseness of their doctrines. Taking the rituals in the aggregate, *the history of the human race does not present such a scene of shameless imposition, impudence, and folly, on the part of a few Charlatans, and of pitiable stupidity on the part of the many who were gulled.*"

Again :

"The multitude of degrees whose rituals cannot be read without disgust, got grouped together in different ways and were systematized, and thence grew up these series of initiations into successive degrees, which are termed '*Rites*,' distinguished one from another by having different categories of degrees, and each category governed by a distinct body."—Clavel.

*Ragon* thus speaks of the "*Primitive Rite* :"

"The fourth and last Chapter, called '*Chapter of the Brothers Rose Croix of the Grand Rosary*.' It assiduously studies the specialities, Ontology, the *Science* of Existence, Psychology, Pneumatology, in a word, all the branches of those Sciences which are termed Occult or Secret, as Alchemy, Hermeticism, Magic, &c."

*Thory*—*Acta Latamorum*, says :

"There were Eighteen different degrees of Apprentice, Nineteen of Fellow Craft, Sixty-four of Master Mason, Thirty-six of the Elus, Sixty-eight of the Ecossais, Twelve of the Rose Croix, Twenty-seven of the Philosophic degrees, and Six of the Kadosch, these Eight degrees alone furnishing Two Hundred and forty-nine Rituals.

"In all there have been probably some Six Hundred to Eight Hundred degrees, and variations of degrees in practice."

These accounts of the Ineffable and Sublime degrees do not agree with the Charleston document, nor lead one to suppose that "they were born amidst the labors of *Science*, embellished by *Genius*, or based on the *Beautiful Arts*, &c." But to proceed.

These are the degrees which are brought to this country under different names and forms, which it is quite unnecessary to particularize. But great stress is laid upon the "*Ancient and Accepted Rite*," as one made up of Thirty-three degrees, taken or selected from this pile, and made into a new rite. It would be supposed that out of this immense stock some *good* might be searched out and retained. But what do we find? Simply this, viz., the "*Rite of Perfection*" in its original form

up to the Eighteenth or Rose Croix degree, and the remaining seven degrees stretched apart, and the vacancies thus made, filled in by degrees, taken at random, having no connection whatever with the rite, and the Thirty-third manufactured to suit. Would the reader know what the value of this system is, or the nature of its teachings? Let him turn to the criticism in the history, page 51 and 52.

Des Etanges says :

“ That the rituals are an incoherent medley of all sorts of practices and ceremonies, taken from the old religions of India, of Egypt, from Jewish and Christian books, &c., &c.”

Vassal gives a long account of the whole degrees, fully concurring with the above author.

But the strenuous advocates of the sublimity of the “ *Ancient and Accepted Rite* ” pretend that they have the Ancient rituals, which are pure. They pretend that they differ from all that are in existence, and give them the most exalted character. Let us examine this. Their rituals came from Stephen Morin, in Twenty-five degrees. So far, we know what they are, for we are in possession of the *same*. Then the Seven other degrees. Those we know, having legitimately received them. We have the rituals. Then the Thirty-third and last degree. That also we have taken, and know all about it. Further, all these rituals correspond exactly with the published manual before mentioned, except the “ Sciences, Philosophy, &c.”

Now, what are the teachings of these said degrees. One of their own active members shall tell the story.

This writer, in speaking of his opponent, a brother of the Thirty-third, says :

“ He claims for himself the title of a ‘ *Philosopher*,’ and we hear constantly of the ‘ *Philosophy of his Rite*.’ We scarcely think that any of the great Masters of Philosophy and Thought, would admit that the word was properly applied to the shallow commonplaces of his analysis of the degrees. To judge from all that he has published, one who should receive the degrees from him, would never go forth from his temples a proficient in Metaphysics, Aesthetics, or Dialectics, or even with anything but a stock of immorality. In Philosophy, as in knowledge of history, he is a mere, empty, shallow pretender, &c.

“ And when this individual tells the world that his rite in Masonry, the



Scottish rite, at first vamped up by Vassal, and afterwards re-hashed, &c., means to enfranchise man, and conquer for him his rights, means physically, morally and intellectually, to advance the individual, and politically, religiously and socially, emancipate the peoples, the world simply laughs in the Charlatan's face, and asks him if he imagines that the part of Cagliostro can be enacted at this day, and especially by him, and if he imagines it can be gulled by pompous pretensions, long ago put forth by other men like him, to gull the simple, and delude those who cannot see a trap when it lies in their broad view, set, and open before their eyes. 'It is an institution eminently *Philosophical*' too. O, sacred word Philosophy—how art thou abused! Whose Philosophy does it teach? The Sensualistic, the Idealistic, Scholastic, Transcendental, Eclectic, or Positive? Does it swear by Liebnitz or Spinoza, Descartes, Mallebranche, Condorcet, Kant, Hegel, Fichte, Cousin, or Comte? What does it teach as to the nature and essence of Deity, the mysteries of Creation, the existence of matter, the nature of the soul, all the great questions that have agitated the human mind for centuries and centuries, and built up all the successive schools of Philosophy? The answer is—*None*—and *nothing in particular*! It sticks together some flashy sounding words—makes specious, tawdry, and hollow sentences, and presents us with a mixture, composed of a little dash of Piety, some commonplace Ethics, a profusion of spangled and painted sentimentality, and some shallow thoughts, that only skim along the surface of Philosophy and Metaphysics; and this is called Philosophy, and with it he is going to enfranchise mankind. It is a sort of Pinchbeck Voltairism galvanized by Jesuitism."

The reason of giving this quotation, is simply to show what opinion is entertained of the teachings of the degrees by those persons who have received them, and are at the present time active in administering them. The brother concerning whom the above was written, received all his degrees in France. The Thirty-third degree from the Grand Orient, and is now the Sovereign Grand Commander of a Supreme Council. The brother who *wrote* the above received his degrees from him, and was an active member of his Council. A difference occurred, they separated, and the writer became a member of the Charleston Council, and Deputy in New Orleans. This letter is one of the products of the controversy. As it regards the one Council or the other, it makes no difference—the rituals *are all alike*. The above remarks will apply to them all, composed as they are, of a little Judaism, a great deal of the science of the Gnostics, and the doctrines of the Manicheans. a little of the Eastern Philosophy, so called, a few startling mis-

representations of Christian doctrine, and a sprinkle of Blasphemy all the way through, held together by a parcel of fables, too silly to be repeated. But this writer further says :

“ It is true that the object of the Scottish rite is to effect the physical, moral, and intellectual improvement of the initiates. A very few only of its degrees, as originally framed, conduct to that end in any marked degree. It is an ‘*agglomeration*,’ not a systematic succession of degrees. It teaches Industry, and the excellence of labor, the moral virtues, and the great Cardinal truths on which all religions are founded. Its intellectual teachings are to be found in its *Words* and *Symbols*, and not in its formal instruction. They are conveyed by ‘*obscure hints*,’ ” &c.

Now, if this be the case, why do we see so many different expositions of these Words and Symbols in the form of Rituals. According to this explanation, that which Chemin Dupontes says concerning the matter, is correct. He states, that each Scotch rite degree was a “*frame*” which each could *fill up* as he thought proper. This may possibly account for the length to which all these rituals have attained. There is truly, very little matter in any, or all the old rituals. But in those which we now have, which come from the Charleston Council, and which are printed in full, it is an amazing sight. But be the rituals long or short,

Who, that has ever taken the degrees, can be persuaded, that *Science* is taught, or *Philosophy* cultivated, in a Lodge of the High Degrees of Masonry ?

*Third.*—the increased *Interest* or *Benefit* they expect to derive.

Many of the brethren are carried away with the idea, that if there is any benefit attached to the possession of the first three degrees of Masonry, that benefit must be greatly enhanced by being a member of the Thirty-third degree. The high sounding titles attached to the degrees, the number and variety of Jewels they can wear, and the decorations with which they can adorn themselves, all seem to turn them aside from the true object and design of Masonry. They forget the universality of the first three degrees, and the very limited knowledge in the world, of anything beyond. And that the recognition of the High degrees are quite limited. *Scotland*, the country from which the mountebanks profess that they originated, does

not recognize them at all. Until within a very few years, say 1830, England and Ireland denounced them, and in many parts of the globe they are not even known by name. While Ancient Craft Masonry is known and recognized in almost every portion of the habitable globe. France, the mother of the High degrees, is the land where they are mostly practiced, but even there, Masonry in its first degrees, is far better known, and more warmly cherished than the High degrees.

Having noticed some of the evils growing out of the encouragement and patronage bestowed by the Fraternity upon the High degrees, and the causes which produce them, we will now inquire into the means of obviating them.

The Degrees of High Masonry are already founded and established in this land, but unfortunately, as at present organized, are antagonistic to what we term, *Ancient Craft Masonry*. And this must necessarily be the case, as long as the two systems exist in this form. One way of obviating the difficulty has many times been suggested, but with very little probability that the suggestion will ever be acceded to by the Craft. It is simply this, viz., To make the Rites independent of each other—*Toleration* being the basis. The creation of a Grand East, like the Grand Orient of France, where all the Rites shall be equally represented, where they shall govern themselves as they understand it, and independently of each other, or, to have a Grand East for the York rite, one for the Scottish rite, each having control over *all* the degrees of the rite which it practices, but the brethren acknowledging each other, whether in the Symbolic or other degrees, thus allowing every man to pursue the course he deems the best, as it relates to the forms of the degrees which he receives, and living together as brethren of a common family. This plan has been adopted in other countries to the benefit of the Order, but it is very doubtful whether it will ever be adopted here. Every effort towards this end which has hitherto been made, has not only resulted in a signal failure, but has had the effect of strengthening the prejudices of the brethren in favor of Ancient Craft Masonry, and widening the breach.

This mode then, under the existing state of feeling among

the brethren, cannot be effected. And perhaps, all things considered, it is best that it should not. Were it effected, it would cause a cessation of hostility, and peaceful principles would prevail. But at the same time, it would be opening the door for the introduction of many other rites called Masonic, with which we are not now troubled, and by giving them the sanction of a Grand East, Toleration, &c., so engraft them upon what we term pure Ancient Masonry, that they would become part and parcel of the same, thus causing Masonry to lose its peculiar characteristics, and become a mixture, the nature and qualities of which it would be impossible to know.

Another mode, and by far the best, is to have nothing whatever to do with the Higher degrees. It is not necessary to recapitulate the reasons for advising this course ; they are given in this chapter, and in every part of the history. But the principal, and main reason, we have not yet given. It is this, viz., We advise, that brethren of the Lodges have nothing to do with the higher degrees, because *they are not Masonry*—have no connection with it, and have nothing whatever to do with it. The origin of the degrees, the material out of which they have been manufactured, their progress and accompaniments, have been already noticed fully. They are simply modern trash, without a single feature or quality in them, which would recommend them to the favorable consideration of worthy and sensible brethren. This is the opinion which we entertain now, and have entertained for long years, concerning these degrees. And it has been often and fully expressed. To prove its correctness will not be undertaken here. This is not the proper place.

While, on the other hand, we believe, that what is commonly known as "*Ancient Craft Masonry*," contained in the first three degrees, with the appendage of what is now known as the "*Royal Arch degree*," which was originally a portion of the third degree, contains all that is known of Masonry, and with it there is *no more*. And that every addition, improvement, decoration, or interpolation, to this beautiful and simple system of instruction, is of evil tendency, and will bring the Order into disrepute. Of course, this will be taken for what

it is worth, viz., the opinion of the author. Nevertheless, he may be permitted to say, that he has given the subject some attention during a period of Thirty-nine years, in which time he has had the opportunity of examining it in all its parts. The reader may not agree with him, and he cannot feel hurt at this difference, still he would ask the favor of being heard, concerning the reasons why he has arrived at these conclusions, so different from those which have generally been expected by the Fraternity.

Ancient Masonry is a beautiful and complete system of instruction within itself, beginning with the First, and ending with the Third degree, based upon the subjects of "Life, Time, Death, and Immortality," and embracing the duties which Man owes, and is bound to render, to God, to his Neighbour, and to himself.

It is of very great *Antiquity*—is *Universal*—and has been remarkably *preserved*.

It is a most remarkable fact concerning Ancient Masonry that, wherever it is known throughout the world, in all its essential particulars, it is one and the same. Whether we travel among the Indians in the deep forests of our own land, or among the mountains of South America, in the land of the Mahommedan or the Turk, or in the East Indies, where our present traditions are unknown, in all portions of the habitable globe, the "*Landmarks*" are the same. And the lonely and forsaken brother finds friends and helpers, where, under other circumstances, he would have perished by the way. True they have their own language, and their own symbols; but according to their own rude manners, they inculcate the same great truths, and observe, with greater care, those bonds which cause them to listen to the cry of the poor and the needy, than the Masons of civilized lands.

If we begin with the day in which we live, and trace the institution down through all preceding time, as far as we can discover any footprints of its existence, it proves itself to be one, and the same. And is it not wonderful that such an institution, notwithstanding the great and varied changes which it has undergone, the great opposition it has met with, and the

severe persecutions it has suffered, *has outlived every human structure.*

The other fraternities of the ancient world have perished with the nations that gave them birth. Their histories are rapidly passing into oblivion. Pure and Ancient Masonry can boast no attractions greater than those of other societies, which have passed away and are forgotten. The imposing character of her external appearance has been far exceeded by that of some other institutions. The outward pomp and splendor of celebration which leads captive the sense of the beholder, could not preserve the mysteries of Ancient Greece, and they are long since extinct. While on the other hand, the darkness, ignorance, and superstition which covered those portions of the world where Masonry found a hiding-place, and kept alive the fire upon her altars, could never extinguish or even diminish in brightness, that pure flame. And although in the present day, we find the institution bedecked in finery, and lumbered up with false and foolish traditions, and *silly tales*, which would usurp the place of the real and the true, and thus *crowd out* from the mind all that is of value, yet even this has not supplanted her; she still lives, and will live on, when these things are forgotten and have passed away.

Equally fruitless would it be to ascribe the cause of its perpetuity to its being a Secret Society. Other societies have possessed secrets, and have kept them, and the Societies and their secrets have perished together. Neither can it be attributed to *Religious causes*. This is disclaimed, and the glory and the beauty of Masonry is, that rejecting all Sects, and all Religions, she receives all within her pale who acknowledge, and believe, in the existence of one true and ever-living God. Throughout the whole course of its travels, Masonry has never assumed to be a "*Teacher of Religion*" among those where her lot was cast. For she sought *Seclusion* instead of *Publicity*, and only those who were so happy as to be received within her portal, were at all acquainted with the doctrines which she taught.

Nor will the form of Civil Government under which Lodges have been holden, the languages and customs of the different

nations, or the laws enacted for, or against the Craft. Masonry, in all ages, and in all countries in the civilized world, has been equally unaffected by the storms of war and persecution, and by the calm of peace, by laws made for its preservation, and for its suppression, by the most unrelenting despotism, and by the wildest licentiousness.

It becomes an interesting question then—"How has it happened that of all the Ancient Societies, Masonry has alone survived—and that, even of this institution, nothing now remains but in NAME, except the great characteristics of its Religion? Traditions, Histories, Emblems, Ceremonies. Usages, and Explanations we have, in all the abundance and variety we can ask for. But pure Masonry stands unnoticed, uncared for, and alone. Like the remains of some vast edifice of unknown sacredness, which has been beaten by the storm of ages unnumbered, its general outline, and its great proportions remain, while its lighter finishings are no longer to be discovered. The Pedestal and the Column still exist, but ruthless time has destroyed the characteristic ornaments of the entablature. It is still recognized and admired as a venerable specimen of Architecture, but the particular order is unknown.

Ancient Masonry, pure in its Symbolism, and easy of interpretation, has suffered, in many respects, like the Mysteries of old. It is a symbolical institution, from the beginning to the end. It has not now, nor ever has had, anything to do with material mortar, or material stone, nothing to do with the wages of bodily labor, or with the labor itself. It has nothing to do with the upraising of material buildings, whether in the ages past, the present, or the future. And so she declares for herself, at the very vestibule of her temple. This is patent in all the published handbooks of the Order, as well as in all the rituals of her practice. Whatever tool of the Mechanic is made use of, is declared to be, not for a material, but for a symbolic purpose. The Apron, the Gavel, the Twenty-four inch gauge, the Plumb, Level, and Square, the Trowel, the Compass, &c., are all declared to be for other uses than those of mechanical labor. The Rough Ashlar, the Polished stone, the Trestle board, containing the rules for the work, and the

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Lights, by which its designs are read and studied, all speak a language foreign to the labor of mans' hands, or the travels of his feet; they point to a better destiny than the changing and uncertain scenes of time, and proclaim the erection of a Spiritual Temple, of which the laborer himself will form a component part. These symbols form and constitute her very existence, and distinguish her character. They have been handed down to us through the generations of men, from the very beginning; they lay before us now, nearly in all the simplicity, purity and perfection, which they had when they came from the wise men of old, and they teach doctrines of the most imposing and momentous kind, simple, and self-evident in themselves.

"ALAS!" we may well say, while we behold these very degrees, as now conferred. They have become so deformed by the labors of others, that it is now almost an impossibility to find these doctrines and their interpretation. The blame rests mainly with the Lecturers, Improvers, Innovators, and Inventors, as well as the propagators of new rites. And it is only by stripping them of the "*additions*," and false embellishments, of their "*Science*," falsely so called, and their "*Philosophy*" equally as false, and above all, from the "*gross materialism*" with which they are covered over, and then studying them in their nakedness, that we can discover their beauty, and bring it forth to the Light.

As a *system of Instruction*, it is beautiful and complete.

It commences with the beginning of all things. It points out to us the surface of this globe on which we live, as the dimensions of the Lodge, and the field for the beneficent labors of the brethren. Its covering is the heavens, and this canopy is supported by Almighty power. The Lights given to this glorious and stupendous edifice, are the Sun, the Moon, and the Stars, and by the medium of these shining orbs, kept in their places, and directed by Omnipotence, man is enabled to pursue his labors.

That the Master is Eternal, the Immortal, the Invisible—the only wise God, whose dwelling is on high—that we are his creatures, dwellers upon the earth, children of the dust, that



although there is an apparent separation, God being in the heavens, and we creatures of Earth, yet by means of the ladder which Jacob saw in his visions of the night, we may hope to ascend into the immediate presence of the Master like the Angels of the Most High.

That we are descendants of a common parent, are the same in all respects, as it regards our fallen state, that the stamp of depravity in one shape or the other, appears impressed upon the general conduct. Pride, Ambition, Tyranny, Persecution, Revenge, Malice, Envy, Falsehood, Deceit, Covetousness, Anger, and other malignant passions, infect all ranks and conditions of men, the higher equally with the lower, though among the former it is sometimes varnished over by a fair exterior.

That all ranks come to the same termination. They at last take up their dwelling in the house appointed for all the living.

That the Soul, or the thinking principle in man, dies not, but is immortal, and will live on, through the countless ages of Eternity.

That there will be a Resurrection of the body from the grave, and the Soul, which formerly had its dwelling place there, but was separated by Death, will be re-united to the body, and thus, the re-united being will live forever.

The symbolism of the first degree is "*Youth*," the vestibule of human life, where the scenes through which we pass, assume a golden aspect, where all is peaceful, and not a ripple is discovered on the surface of the tide, which is wafting the Spirit onward to Immortality. And what period more proper than early life to learn the truths which are contained in the degree. It is the first round of the Ladder which reaches from Earth to Heaven. It is the Youth, or the beginning of instruction. It is being bound as an Apprentice to the Master on high, to serve his appointed time. It is the introduction of the "*first principles of Truth*." They are presented for his acceptance, and must be received by Faith. Hence the name of the degree, Apprentice, Youth, Faith.

The symbolism of the second degree is "*Manhood*," of which it is indicative, and alludes to the second round, or second

step, hence it is named "*Hope*." The period of youth has passed away, and it is presumed that the time has been diligently spent, in examining the designs and instructions of the Master, in using the symbol of power, in asking for needed aid from on high, in working during the time of labor, and reposing during the allotted time of rest, in meditating upon the works of the Master, and returning thanks for blessings received. With the performance of these duties, the time has passed on, manhood has taken the place of the former period, and the results of the labor performed are now to be inspected and tried. Here the question is settled by unerring tests, how far the work of the vestibule or court of the temple has progressed. These tests are termed the "*Jewels of Manhood*"—the jewels of the degree. And that his work should be more perfectly adorned, he was directed to the study of the liberal Arts and Sciences, by means of which he could add to the perfection of the beauty of the work he was engaged in, remembering the lessons of Youth—that Time flies—that Death approaches, and what was to be done, must be accomplished in the allotted time.

He has passed from the Vestibule to the Sanctuary—he has passed the first round of the Mystic Ladder in his upward course, and his feet are firmly fixed on the second round, bearing his work with him. He looks again—the rough edges have been removed, the stone presents a polished surface, it is beautifully adorned, and Hope lights up his countenance with Joy. The Plumb, Level, and Square, are in his hand—with these he frequently inspects the result of his labor, and if at any time he becomes pleased at the sight, and the result of his work, as earthly workmen are often apt to be, yet, when the reflection comes to his mind, that "the Master seeth not as man seeth," he stands abashed, and in deep humility waits his allotted time, until the Master shall appear, and call him into his presence, that his work may be tried.

This is, indeed, the second round of the Mystic ladder—it is Hope springing out of Faith, it is Manhood springing out of Youth—it is the Fellow Crafts degree.

The symbolism of the Third degree is *Old Age*, the ending

period of human life, and it is termed, "*Charity*." It is the Third round of the Mystic Ladder, which reaches to the skies, the upper round of which is not discernable, being hidden by the clouds.

His feet are on the second round, and he is urged forward in his ascent. He rises, and nerves himself to the task. Can it be amazement or affright, which holds him motionless and still? What object meets his view? The door has opened, and through the dimness of the light he discovers the dark portal through which he is to pass. Is it strange that his reflections cause him to hesitate—to stand still—to draw back as it were from the darkness which envelopes that solitary and lonely pathway? The silver cord will soon be loosed, the golden bowl be broken, the pitcher be broken at the fountain, the wheel broken at the cistern, the dust return to the earth, as it was, and the spirit unto God who gave it.

But Hope springs up as he looks back upon the past. He remembers the discovery of his darkness, his poverty, his nakedness and want, he remembers the hand that guided him in his hour of sorrow, through dangerous paths, until he came forth into the light, he remembers the instructions given, and the labour applied; and as he beholds the work wrought, and compares it with the description laid down in the Trestle board, his fear vanishes, and Love takes its place—Love for the light which has beamed in upon his mind—Love for the preserving care that has brought him thus far on his journey, and Love, that the same hand will bring him safely through. He takes courage and proceeds.

A little time there yet remains before he passes the last round of that mystic ladder. With his trowel in his hand, he walks around the Temple which he is laboring to build. It is a temple sacred to the name of God. He has learned that Fraternal love is the cement which binds the building in one common mass, that if this is wanting, the whole becomes a heap of rubbish, and of no worth. That he must labor diligently in spreading this cement.

The Emblem of Industry, the Pot of Incense, the Anchor and

Ark, and other symbols remind him of his duties, and encourage him to Hope.

But the allotted time has come, and the Master's voice is heard. The lesson he receives will never be forgotten—it is the illustration of the last symbols of the degree, and proclaims those eternal truths in all their simplicity and sternness, which have been before mentioned, and of which the institution may be justly proud, that man was created in the image of God, but fell from his high estate and has become a child of dust, that although deformed and fallen, he can be restored to his pristine state—that Time is on the wing, and rapidly passes away—that Death is the common lot—that the body will rise again—that in view of these solemn and momentous truths, we should diligently employ ourselves in the work we have to do.

These are the teachings of the first three degrees of Ancient Masonry, which contain all that Masonry contains. There is, there can be, no more. They reach from the "*beginning to the end,*" and contain all that is embraced in man and his existence from the cradle to the grave.

In thus giving them, we do not feel that we are trenching upon the mysteries, or exposing any of the secrets of Masonry. They may be read in every Masonic Monitor which is published in the land, and all the symbols spoken of, may also be seen, with appropriate explanations, corresponding with all we have written here. As a matter of course, the ceremonial, ritual, and instructions can only be learned within the walls of a just and legally constituted Lodge.

Perhaps it may be objected to by the reader, on the ground, that he does not so understand the illustrations of these degrees, as given by the author. And this is by no means strange. The reason will be obvious after a moment's reflection. A few hints will set the matter right.

The Emblems, Ceremonial, Ritual, and Instructions of the three degrees of Ancient Masonry were once, very simple, and very short. Their practice occupied but a very short time. This was the case even in 1717 of our own Era. The same fate which has overtaken the Sublime degrees has overtaken

**Ancient Masonry.** By the year 1775 they had become quite extended, and in 1800 they underwent a mighty change. And ever since that time, Improvers, Interpolators, Inventors, and Lecturers, have occupied themselves diligently, in adding to, and increasing the *beauty* and *simplicity* of the ritual, ceremonies, &c., until now it has become so monstrous and verbose, that it takes from two to three hours to confer a single degree. The very evil has crept upon us, which others by experience have avoided. The Grand Orient of France, finding the Eighteen degrees of Perfection too long, tedious, and full of repetitions, revised them. The result of their labors was just what would have been expected, viz., embracing all that was of any importance in fifteen of the degrees, in the small space of four short degrees, and greatly pruning out the first three degrees, so that the service in them is confined to a very short space of time, except in the Initiatory degree. This is now known all over the world as the "*Modern French rite.*" The same work should be done with our own degrees. This "*lengthening out*" by repetition and re-repetition, to three hours time that which could be done in one hour, very easily and satisfactorily, has become a very general cause of complaint among the Fraternity. (See example in Appendix, Document No. 45.) It is driving them away from the Lodges, and doing more for the *Higher degrees* than any other thing. If the plan was adopted, of cutting down the ritual, as now practiced, to its primitive purity and shape, thereby making it perfectly comprehensive and simple, and giving one-half, and perhaps two-thirds of the evening, spent in a meeting of the Lodge, to the reading of essays upon important subjects connected with the institution, the delivery of addresses upon matters connected with the symbols, the proper dispensing of its charities, the illustration of morals, and other matters of interest, as antiquities, information from abroad, correspondence, &c., the character of our Lodges would be at once renovated, the meetings would not only be well attended but full of interest, and what is more than all, it would be time usefully spent, and would afford subject matter for reflection, unaccompanied with vain regrets.

If this course were pursued, we should hear less about the High degrees, the Ancient and Accepted Rite, the Egyptian Rite—less about the Philosophy there taught—less about the Science of the Gnostics, the doctrines of the Manicheans, the Philosophy of the East, the Astronomical interpretation of the Emblems, the Kabballa, and the occult sciences, less about improving and adding to ceremonials, the more beautiful because of their simplicity, and have less to complain of in the way of an empty treasury in the Lodge, want of interest in the proceedings of the Fraternity, and poor attendance at the stated meetings of the Craft.

But the writer has very little hope that this desirable reformation will be speedily brought about. The inquiry for something new, is, at the present time, quite as pressing and urgent as it has ever been, the love of Novelty is just as strong. So long as the minds of the brethren are thus affected, these demands will be satisfied by the furnishing of new rites, systems, degrees, and improvements, until the appetite is sated. The Ancient and Accepted Rite has begun in this quarter, again to lift its head, and as the increase of interest is felt, the degrees are becoming enlarged, the decorations beautified, the Jewels re-modelled and improved, the titles swelled out, the badges of distinction increased in number, and the Offices, numerous as they are under the system, are made more so, in order to satisfy the aspirations of the Neophytes in this new order of things. We do not care to inquire where it will end ; but we know it cannot last, simply because the system contains within itself, the elements of its own destruction. It will fall by its own weight.

There is, however, much amid the confusion which is cause for gratulation. The institution which we venerate, still remains. It has stood the shock of time and circumstances, and comes to us hoary with age, yet in simplicity. However much it may be lumbered up, and hidden from the sight by the "*rub-bish*" which covers it, the form, the symbols, and the structure are still perfect. These they cannot take away. There stand the Pillars, and the outer Court, there the Rough Ashlar and the Polished Stone, the Mosaic pavement and the Star—there

the Sanctuary and the symbol of the Deity, the steps to ascend to it, and the passage way to guide—there the Sanctum Sanctorum veiled in darkness, yet with sufficient light to discover the mementoes therein contained, and there they will continue to stand until time shall have an end. And although to many they may speak in an unknown tongue, yet to the thinking Mason they are not voiceless, or strange in speech. They utter the same language now that they have uttered through unnumbered ages, and which needs no garnishing by Fables, Traditions, Stories, and Deceptions—no additions from Philosophy, Science, or the Wisdom of the World, to explain their speech. They tell us that life begins, and passes on, and ends, that there is a work to be done, evil to be shunned, a reward to be obtained, a Temple to be erected, which shall continue, when these scenes through which we are journeying, shall have passed away, and admonish us to diligence, and watchfulness, that we may find the Master's approbation.

Let us gather then, around this sacred structure. Let our dwellings be near this sanctuary of Peace, that we may the oftener frequent the place, where these teachings may be heard. And while we cling with fondness to this beautiful and simple system of Symbols, from which we hope to derive benefit for ourselves, let us not become unmindful of a lesson which they give, viz., "That he who shutteth his ears against the cries of the poor and the needy, shall cry himself and not be heard."





# SUPPLEMENT

IN WHICH

THE HISTORY OF THE ANCIENT AND ACCEPTED  
RITE IS CONTINUED FROM 1860 TO THE  
PRESENT TIME.

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THE multiplicity of Events, which have occurred during the past Eighteen years, as connected with the Ancient and Accepted Rite, together with the earnest solicitations of a large number of the Brethren of the Order in the Northern Masonic Jurisdiction, have induced the Author to continue the History from 1862, at which time the volume closed, down to the present day. It will be printed in the form of a Supplement, and placed at the conclusion of the already published History, in order that the Indexes and Paging may not be altered. The Supplement will contain its own Index, following the Title-page. The printed proceedings of the different Councils will be followed closely, in order that the events related may be deemed Official and correct.

At the period when that History closed, great confusion prevailed in Masonic circles, both in this country and abroad. There were no less than Seven Supreme Councils of Sovereign Grand Inspectors General in the United States—viz. : Two in Boston, Mass., known as the GOURGAS Council, and the RAYMOND Council. One in New York, known as the CERNEAU Council. One in Charleston, So. Ca., known as the DE LA MOTTE Council. One in New Orleans, La., known as the FOULHOUSE Council. One in San Francisco, Cal., known as emanating from the ATWOOD-CERNEAU Council, and One in Bridgeport, Conn., emanating from the same source. In Boston, Mass., there were also Three Consistories, viz. : the GOURGAS, the RAYMOND, and the CERNEAU ; in the City of New York, Three, deriving from the same authorities ; in New Orleans, La., Two, one deriving from FOULHOUSE and the other from the DE LA MOTTE Council ; and in Trenton, N. J., One deriving from the CERNEAU Council, N. Y.

The original cause of all this confusion and irregularity, was the pretended foundation on which the Ancient and Accepted Rite was established by the Charleston De La Motte body. We allude to the noted "Secret Constitutions of 1786," as given by Frederick of Prussia, which has been the prolific source of all the quarrels and dissensions—all the suspicions and doubts—all the bitterness, and bad feeling—which have prevailed from 1813, down to the present day. From the time of Stephen Morin, there were numbers of persons in rightful possession of all the degrees of Perfection; numbers of persons were appointed by him as Inspectors, in this country, to confer the degrees; ABRAM JACOBS continued the work, and the DE LA MOTTE Council appointed many Inspectors to do the same thing. Thus, the degrees of the Rite were scattered broadcast over the land. True, it was with the purpose of forming bodies of the Rite, but those bodies were seldom formed, and the possessors of the degrees were left to act their pleasure. When the Supreme Council was formed at Charleston, So. Ca., based upon these pretended Constitutions, which made it an Exclusive, Arbitrary Body, at once opposition arose in all the Masonic bodies of the land. CERNEAU established his body in the city of New York, in 1807, discarding the Secret Constitutions, and declaring the body which he formed, to be governed by the Constitution of 1762, and by the General Laws, Rules, and Regulations of the Masonic Order—and thus the war began. From that time to the present, all has been confusion in the Rite. The difficulties have increased from year to year, until 1862, when we are called upon to record the disgraceful acts already alluded to.

This state of things could not be expected to continue for any length of time, as every day was producing more and more bitterness of feeling, fresh causes of complaint arose on all sides among the Brethren, the Order was rapidly hurrying to dissolution, when an event occurred, which, after the lapse of a few years, brought about a union which promoted, for a time, good feeling in the Rite.

And here we would take up the History, beginning with the GOURGAS Council in Boston, Mass. Ill. Bro. EDWARD A. RAYMOND, was at the time alluded to—1860—M. P. Sovereign, Grand Commander—In connection with his Predecessor, J. J. J. GOURGAS—Past Sov. Gr. Commander, and Ill. Bro. GILES FONDA YATES—also Past Grand Commander, he was a firm believer in the authenticity of the Secret Constitutions of 1786, as well as the doctrines therein set forth. According to that Constitution, he was declared to be the M. P. Sovereign Grand Commander—ad vitam—and believed himself to be such, clothed with *absolute* power, which could not be taken from him, except by Resignation—Removing from the Jurisdiction—or by Death. He possessed, by that Constitution, the power to name his Successor—to open, or close, the Supreme Grand Council at his pleasure—to make Sov. Gr. Inspectors General without the consent, or knowledge of the Council—in fact, a monarch over the whole jurisdiction, and none could prevent his acts.

Governed by these ideas, he presided over the Supreme Grand Council with an iron hand. It would appear that at the annual meeting of the Supreme Grand Council, in May, 1857, Ill. Bros. Peter Lawson, Wm. Field, and Charles R. Starkweather, were elected unanimously to receive the Thirty-Third and last degree of the Ancient and Accepted Rite, and the M. P. Sov. Gr. Commd. was requested to confer the same when convenient. Ill. Bro. Starkweather was present, and received the degree. Subsequently, viz.: August 22d, 1860, an Extra Session of the Sup. Council was held at the call of the Sov. Gr. Commander. ILL. BRO. STARKWEATHER presented the following Resolution, which was read and laid on the table:

“Resolved—That while we officially, and personally, recognize ILL. BRO. PETER LAWSON, as a Mason, and as such desire to treat him with all courtesy, we cannot recognize him as a Sovereign Grand Inspector General.”

Other Resolutions were offered by ILL. BRO. STARKWEATHER

and ILL. BRO. VAN RENSSELAER, which were deemed disrespectful by the Sov. Gr. Commander, and he refused to put them. On Friday, August 24th, after the usual business was disposed of, the Sov. Gr. Commander stated :

“That an unwarrantable indication of Insubordination, and a manifest disposition, on the part of certain Brethren, to disregard their Constitutional obligations, and to usurp the power and authority of the Sov. Gr. Commander, I therefore regard it, not only my privilege, but my duty, to close the Council forthwith, and I do declare it to be closed *sine die*.”

On December 30th, 1860, the Sup. Gr. Council assembled at the call of the Sov. Gr. Commander, present—RAYMOND, ROBINSON, and LAWSON. On the 15th, on motion of ILL. BRO. SIMON W. ROBINSON, ILL. BRO. CHARLES T. McCLENACHAN was granted the Ancient degree of Sov. Gr. Ins. Gen., 33d and last degree of the Ancient and Accepted Rite, and was appointed to the Office of Depy. Ins. General for the State of New York.

On January 9th, 1861, ILL. BRO. WM. FIELD, of Providence, R. I., to whom the 33d degree was unanimously granted by the Sup. Council, at its annual session, in May, 1857, was again voted for with the same result, and he was accordingly advanced to the eminent degree of Sov. Gr. Ins. General, 33d and last degree of the Ancient and Accepted Rite.

On March 20th, 1861, the Sup. Gr. Council assembled, pursuant to an Order from the Sqv. Gr. Comm., who announced the appointment of ILL. BRO. SIMON W. ROBINSON, to the dignified office of P. Lient. Gr. Commander, and thereupon installed him into that office. Also, the appointment of ILL. BRO. PETER LAWSON, to the office of Gr. Master of Ceremonies, and installed him into that office. Also, the appointment of ILL. BRO. WM. FIELD, to the office of Gr. Cap. of the Life Guards, and installed him into that office. Also, ILL. BRO. LUCIUS R. PAIGE, having been proposed, and duly elected by a unanimous vote, was advanced to the eminent degree

of Sov. Gr. Insp. General—33d and last degree—Anc. and Acc. Rite.

On motion of P. Lieut. Gr. Commander—

“Resolved—That the M. P. Sov. Gr. Commander be requested to remove ILL. BRO. CHARLES W. MOORE from the office of Gr. Sec. Gen. of the H. E.—of the Sup. Gr. Council for the Northern Jurisdiction of the U. S. of America, he having accepted office in the spurious body, claiming to be a Supreme Council.”

On the recommendation of the M. P. Sov. Gr. Commander, ILL. BRO. LUCIUS R. PAIGE was unanimously advanced to Active Membership of the Sup. Council, and on motion of P. Lieut. Gr. Commander, it was

“Resolved that the M. P. Sov. Gr. Commander be requested to appoint ILL. BRO. LUCIUS R. PAIGE to some office in the Sup. Gr. Council at his earliest convenience.”

On May 8th, 1861—The M. P. Sov. Gr. Commander appointed ILL. BRO. LUCIUS R. PAIGE, Ill. Gr. Sec. Gen. of the H. E. *pro tem*. On May 10th, 1861—ILL. BRO. GEORGE M. RANDALL, having been previously elected, was advanced to the eminent degree of Sov. Gr. Insp. Gen. 33d and last degree, and was unanimously admitted as an active member of the Sup. Gr. Council.

The M. P. Sov. Gr. Commander announced the appointment of ILL. BRO. LUCIUS PAIGE, to the office of Gr. Marshal, and thereupon he was installed into that office by the P. Lieut. Gr. Com. Also, the appointment of ILL. BRO. GEO. M. RANDALL, D. D., to the office of Gr. Minister of State, and thereupon he was installed into that office.

At the Annual Session, held on Tuesday, May 21st, 1861, on motion of P. Lieut. Gr. Commander, and with the approbation and consent of the M. P. Sov. Gr. Commander, the following Preamble and Resolution was unanimously adopted:

*Whereas*, Bro. C. W. MOORE, Secretary General of this Supreme Council, has seceded from this Body, and aided and assisted in organizing a spurious

and irregular Council, with a view to embarrass and destroy this Council; and whereas he has been appointed to and accepted office in the said spurious Council, and otherwise demeaned himself in an unmasonic manner: therefore be it

*Resolved*, That he, the aforesaid CHARLES W. MOORE, has forfeited his claim to membership in this Council, and that his office be declared vacant.

T. M. P. Sov. Gr. Commander announced the appointment of Ill. Lucius R. Paige to the office of Gr. Sec. Gen. of the H. E., and thereupon installed him into the said office, which appointment was approved by unanimous vote. ILL. BRO. PAIGE resigned the office of Ill. Gr. Marshal, and his resignation was accepted.

Wednesday, May 22d, 1861—

The Sov. Gr. Commander addressed the Sup. Council, in relation to the disorderly proceedings of certain Gr. Ins. Gen. within his jurisdiction, since the last Annual meeting, and announced what his official acts had been, in consequence of such proceedings. The address was unanimously approved, and the following Order No. 2, issued:

#### ORDER No. 2.

*Whereas*, From information received at this Grand East, on the thirteenth day of December, instant, it appears that a member of the Supreme Council of the Northern Jurisdiction of the United States of America, and other persons who are not members, without warrant or authority, have attempted to exercise powers wholly unpossessed by them, and using the name and impress of this Supreme Council, are attempting to exercise authority in an unwarrantable and unconstitutional manner, which information is derived from a printed document understood to emanate from K. H. VAN RENSSELAER, who professes to be P. Lieut. Grand Commander, to which document is attached the signature of C. W. MOORE, as Secretary General of the H. E.—

Therefore be it known, and it is hereby ordered, that all documents purporting to come from any other source than that emanating from EDWARD A. RAYMOND, as Grand Commander, are spurious, void, and of no effect, unless issued by some Deputy, in his capacity as such, to be hereafter appointed and named in orders.

Be it further known, that, by the power vested in me as Sov. Grand Commander of the Supreme Council of the Northern Jurisdiction of the U. S. A., and as contained in the Constitution of our Illustrious Order, I hereby recall and revoke the exequatur of the said K. H. VAN RENSSELAER as Deputy for any portion of the Northern Jurisdiction of the United States.

All dues and revenues to the Supreme Council of the Northern Jurisdiction

of the U. S. A. must be paid to the Ill. Treasurer General, SIMON W. ROBINSON, of Lexington, Mass., who is the only person lawfully authorized to receive the same.

The Proceedings of the Supreme Council for 1860 will soon be issued by authority, and forwarded to the several Bodies under this jurisdiction.

#### APPOINTMENT.

Notice is hereby given that I have appointed Ill. Bro. PETER LAWSON, of Lowell, Mass., as Assistant Secretary to the Supreme Council of the Northern Jurisdiction of the U. S. A., and all communications sent to the Supreme Council will, for the present, be addressed to him; and all Orders hereafter issued by me will be signed by the said PETER LAWSON, as Assistant Grand Secretary.

Given at the Grand East, in the city of Boston, this twentieth day of December, A. D. 1860.

*Voted*, That, after an examination of the Grand Constitution of 1786, this Supreme Grand Council is fully satisfied that the M. P. Sov. Grand Commander has strictly observed the requisitions thereof in filling the vacancies in this Council, and that his action therein is hereby approved and confirmed.

ILL. BRO. AARON P. HUGHES was unanimously elected as a Candidate for the 33d and last degree. On May 22d, 1861, the Sov. Gr. Commander delivered an address which we hereby give in full:—

#### ADDRESS.

BRETHREN:—In the good Providence of Him who rules in the armies of Heaven and among the inhabitants of earth, we have again been permitted to assemble on the occasion of our Annual Meeting. We come together under circumstances which will impart to our deliberations an extraordinary interest. Our beloved country is involved in the horrors of a civil war, while this Institution, so endeared to our hearts, has not wholly escaped the infection of rebellious spirits, who seemed determined to divide and destroy what they are neither able nor worthy to control. These considerations will, I trust, only serve to unite us more firmly than ever in defining and defending the RIGHT, and exposing and denouncing the WRONG.

Since our last annual meeting the Supreme Council has held several meetings, all of which have been duly notified. In accordance with the unanimous vote of the Council at an annual meeting, our Ill. Bros. WILLIAM FIELD, of Providence, R. I., and the Hon. PETER LAWSON, of Lowell, Mass., have received the thirty-third degree; and our Ill. Bro. LUCIUS R. PAIOE, of Cambridge, and Ill. and Rev. GEORGE M. RANDALL, of Boston, have been in like manner unanimously admitted to the thirty-third degree at a meeting of the Supreme Council duly notified and constitutionally convened; and those four Brethren have been duly appointed to offices in the Council, have

been regularly installed in their several stations, and are now *Active Members* of this Body, according to the Constitution. We have still one or two vacancies, which you will take measures to fill at the proper time.

It becomes my painful duty to refer to the unmasonic conduct of certain persons, whose disorderly doings have dishonored our institution. I trust you will hear with me in the relation of a narrative that involves a course of proceedings which every royal mason, of whatever degree, must reprehend as at war with every principle of our time-honored fraternity. For your information, and as forming a basis of opinions which I shall express, as to measures proper to be pursued in the present exigency, I will endeavor to lay before you the principle facts in the order of their occurrence. The course of conduct which the late Grand Secretary General has seen fit to pursue, by withholding from me, for the last two years, all official documents addressed to the Supreme Council, or to him as Secretary, and intended for my action or that of the Council, has involved me in a seeming neglect of duty, and has been a fruitful source of complaint from other Masonic Bodies, whose communications, however important, remained unanswered. This state of things, has, naturally enough, led to the charge of neglect of the duties of my office, and indifference to the general interests of the institution at whose head I have been placed. I regret further to say that we have had no book of records since the Council has been located in this city. It has been the practice of the Secretary, from memoranda, to print, some time during the year, and commonly towards the close, an account of the proceedings in pamphlet form. I was not aware of this neglect until within the last two years, when I gave great offence by some remarks made relative to this subject.

The doings of the annual meeting, held in May last, were published early in the Autumn, together with other matters having no connection with this Supreme Council, but purporting to be the proceedings of a Body of masons calling themselves a Supreme Council, meeting and acting without authority, and in derogation of the laws, usages and constitutions of the Order. These proceedings were printed and clandestinely circulated in distant parts of our jurisdiction, for weeks and *months*, before they were allowed to see the light in this part of the jurisdiction.

About the middle of December, having learned that a pamphlet had been published purporting to be the Proceedings of the Supreme Council, and circulated through the Western States, I immediately took measures to procure a copy of the same, but without success. It must strike all upright masons, and all honest men, as a very extraordinary circumstance, that the first information which the Commander of the Supreme Council had in regard to the printed proceedings of the Annual Meeting, at which he presided, should come to him from a Brother of a distant State; that while Brethren in Ohio and other remote States were liberally supplied with copies printed in Massachusetts, the presiding officer, residing in Boston, knew nothing of the existence of such a document; so successful had been the effort of the Secretary General to conceal this fact from his knowledge. The answer of the Secretary



to the Brother who applied to him for a copy was, that the proceedings had not been published. This reply was repeated more than once, and as often as the application was made. At length, on the 20th of December, a copy was forwarded to Boston from a Western State. The Secretary General, when finally confronted by a Brother who had this copy in his pocket, and after having again denied that these proceedings had been published, permitted the pamphlet to see the light at the *Grand East*, after it had been circulated at the West for several months. To shield this most dishonorable transaction from exposure, by which the base plans of the conspirators would have been defeated, these proceedings were not entrusted to Brother TUTTLE to print, who has done the printing for the Supreme Council for the last ten years, and who has been printer for the Grand Lodge of Massachusetts for nearly a quarter of a century; but they were taken to a place in the neighborhood of Boston, and were there privately printed, and as privately concealed from the knowledge of the officers and members of the Supreme Council in this vicinity.

When a copy was finally obtained, the reason for such clandestine proceedings, so at variance with the open, straightforward, and manly course of all honorable and high-minded men, was at once apparent. This pamphlet, purporting to be the proceedings of the annual meeting of the Supreme Council and Consistory, together with the proceedings of a special meeting holden in August last, was so imperfect and unfair, (to use no stronger terms,) was gotten up so evidently with a purpose to mislead the brethren into whose hands it should come; and so barefaced were the misrepresentations, and so easily confuted, that the persons engaged in publishing it virtually confess, by the secrecy of their actions, that their only hope of success was in keeping the matter from the knowledge of the Supreme Council until the falsehood had imparted its poison, effectually, at a distance.

This pamphlet contained, moreover, the doings of a body of men who assembled together after the Council had been constitutionally closed by me.

The assembling of this body of men, which they had the presumption to call a Council and a Consistory, was in open violation of the Constitution, and of the obligations which every one of them had solemnly taken. The men engaged in this foul conspiracy to overthrow the institution which they had professed to love and honor, knew but too well that their rebellious doings would not stand the searching test of honest truth and masonic usage in daylight, and hence their hot haste to send off the flaming falsehood on its mission of mischief as clandestinely as possible.

The more profound the guilty secret, and the longer the interval between its issue and its exposure, the deeper its impression and the more difficult the task of eradicating it.

And before proceeding to a more specific statement of facts in confutation of these published statements, I would remark in more general terms, if all these doings were honest and above board, why court darkness rather than light?—why not trust the Brother who has always done our printing?—why send it to the Western States before circulating it in Massachusetts?—why persist in denying that it had been published at all, when it had been already

in circulation for months? Is this Masonic?—is this the course of ingenuous men, who are engaged in doing that which is lawful and right?—or is this precisely the course of persons who are conscious that they are doing that which is not right, and that which will not bear the light of open investigation.

I have caused the proceedings of the Annual Meeting, together with the doings of the special meeting held in August, to be published, with copies of which you will be furnished. In addition to what you will find there recorded, I will state a few facts which should be known, in order to a full understanding of the whole and a proper appreciation of the merits of the controversy.

Previous to the Annual Meeting in 1860, our late Ill. and lamented Bro. R. P. DUNLAP was removed from his sphere of usefulness on earth. His body was hardly cold in his grave ere I received an application from K. H. VAN RENSSELAER, soliciting me to appoint him to the office of Lieut. Commander, made vacant by the death of Ill. Bro. DUNLAP. As you may well suppose, I was disgusted at such an exhibition of indecent haste, indicating as it did the want of that modesty which is ever the companion of true merit. This act shows plainly the utter absence of the very first qualification for an office of such dignity: and had there been no other objection, I should have long hesitated before conferring the appointment on him; but there were other objections, which, in my judgment, were sufficient, but I will not here name them.

Mortified and chagrined by the wounded pride of disappointed ambition, he sought to obtain by usurpation what he had failed to reach in a legal and constitutional way. With the aid of other men, he has sought (and at this time, no doubt, feels that he has succeeded) to overthrow this Council and to erect another upon its ruins.

At the Annual Meeting in May of last year the plot was formed; then and there rank rebellion raised its hateful head for the first time in our Supreme Council. In the doings of that session there were strong indications of insubordination. Knowing full well the character of some individuals who were engaged in this work, I determined to guard, and, if possible, preserve, the honor and integrity of the Council at every point. Hence I deemed it my duty, as surely as it was my prerogative, to insist upon a due observance of the Constitution, and to suffer no encroachments upon the rights of the Chair, especially on the part of those who were not Active Members of the Council. The business of the Annual Session having been finished, the Council was closed without further embarrassment.

In August following, a special meeting of the Council was called to consider certain charges which had been preferred against ANDRES CASSARD. These charges having been fully sustained, he was expelled, and the Secretary General was directed to give notice of the fact to all other Bodies of the Ancient and Accepted Rite. On the day following (K. H. VAN RENSSELAER having arrived) an attempt was made to re-instate this expelled mason by simple resolution. This motion was so manifestly a palpable violation of masonic principles and obligations, that it was declared out of order, and the Chair refused to entertain it. A communication from CASSARD was then

presented by the Secretary General. To receive and consider a communication from an expelled mason was deemed by me to be entirely out of order, and I did not allow it to be read. A motion was then made, by one who was not an Active Member, to close the Council until four o'clock P. M. This motion was considered as a further attempt to embarrass the Council, by an improper interference with the duties and prerogatives of the Chair. The Commander then inquired if there was any further business that required the action of the Council at that time; none being presented, he declared the Council closed until the next morning at ten o'clock, in consequence of his own feeble state of health, as well as for the convenience of brethren residing out of the city—and above all, for the welfare and best interests of the Institution. K. H. VAN RENSSELAER, not a member, then openly and defiantly announced that there would be a meeting at four o'clock P. M.

The next day the Council met at the time appointed. After the reading of the minutes, I announced that the business for which the *special* meeting was called had been properly disposed of; and as there was unmistakable evidence of insubordination, and a rude and unwarrantable attempt to overthrow and disorganize the Institution, and as order and decorum in a masonic Body was the first rule to be observed, I therefore declared the Supreme Council for the N. J. closed *sine die*. Again K. H. VAN RENSSELAER gave notice to the Inspectors present that a meeting would be held in the afternoon of the same day, and requested his friends to be present.

The persons engaged in this act of undisguised rebellion continued their conclave for several days; during which time they organized a Body, and called it the *Supreme Council*. The doings of this spurious Body, they published in connection with their *account* of the proceedings of the Annual and Special Meetings of the Supreme Council.

As a part of their plan for overthrowing this, our legal and constitutional Body, and substituting therefore their clandestine association, they addressed circulars to our brethren of the Ineffable degrees, who they supposed might be induced to commit themselves to the cause of secession. By the grossest misrepresentations, they succeeded in seducing from their loyal allegiance a few brethren, who I am sure, had they been in possession of all the facts, would not have countenanced proceedings so unmasonic and revolutionary in their character, and utterly subversive of the very first principles on which our institution rests. I have no doubt that intelligent brethren who have been thus deceived, will, when rightly informed, promptly renounce all connection with this spurious Body. I am happy to say that the Hon. W. B. HUBBARD, of Ohio, who had heard their representation, and, under the influence of their deception, indiscreetly gave those men a note of endorsement, on learning the true facts of the case, immediately withdrew his approval in explicit terms, in a letter addressed to me, dated Feb. 22, 1861, as follows:

“Had I been possessed of the facts communicated by you to me subsequently, and of which I was at the time wholly ignorant, I would by no means have given my assent; and consequently I wish and authorize you to consider that assent and approval as suspended or revoked, and as having been given under misapprehension.”

\* It appears from their printed proceedings that this spurious Body, calling themselves a Supreme Council, adjourned to meet on the fifteenth day of May, 1861, (or at least so says the second edition of their printed Proceedings, the first edition not naming any time,) the Annual Meeting of the Supreme Council of the Northern Jurisdiction having been fixed by that Body to be held on the third Tuesday in May, which the present year (1861), was on the twenty-first day of May; they therefore held their meeting six days before the Annual Meeting of the Supreme Council, but for what object I will not undertake to say, nor by *whom it was called*; certainly not by the Grand Commander, nor by his order. And who else possessed the power to call a meeting of the Supreme Council, he not having (in the words of the Constitution) resigned, died, or removed out of the jurisdiction? Let any one answer who has studied the Constitutions of 1786, which we have *sworn* to obey and be governed by.

But this meeting of theirs was irregular, spurious and unconstitutional, both as to the time, the authority for calling it, and as to the business transacted. It will not and cannot be recognized by any good and true mason of the Ancient and Accepted Rite who regards his obligation.

It may be asked, what object had they in anticipating the meeting of the Supreme Council? To mislead and deceive the brethren by assuming to be the regular and constitutional Supreme Council. By meeting a week earlier, and making a great display on paper, they would be likely to deceive some honest brethren, who might take the spurious for the regular, the counterfeit for the genuine. It was a part of the plot; it was in the programme, and must be carried out.

During the session of the insurgents, I was repeatedly importuned to attend their conclave. The Hon. W. B. HUBBARD, of Ohio, several times urged me to go with him to their assembly; this I declined in the most positive terms. Bro. HUBBARD was exceedingly anxious to effect a reconciliation. I assured him, in words both plain and positive, that the only reconciliation that could be effected was in the unconditional surrender of the usurpers, and their loyal allegiance to the authority of the Supreme Council.

Bro. HUBBARD assured me that he attended their meeting only for the purpose of using his influence to bring about a reconciliation; and I understood him to say that he should take no part in the proceedings except with a view to this end. Failing to effect this object, he left the city, on his return home, before the session had closed. On leaving, he addressed a note to me, regretting his disappointment, and declaring that he did not expect ever again to meet any of his brethren in Supreme Council on earth; and I believe he meant precisely what he said.

After Bro. HUBBARD had gone, these men proceeded to elect him to the office of Sov. Grand Commander. The reason for their doing this is plain; they felt the need of the contribution to their cause of the capital which the publication of such an election might possibly bring, and therefore they elected him after he had gone, and, consequently, could not decline while they were in session.

When these men assembled together for the exercise of powers which had

never been conferred on them ; arrogating dignities which did not belong to them ; intending to overthrow an Institution which had once honored them ; in violation of their obligations, what did they do ? Among the very first things which marked their reckless and revolutionary proceedings, was the restoration of ANDRES CASSARD, a man who had been expelled by this Supreme Council, and by the Master Mason's Lodge, of which he was a member. This was in perfect character with their doings ; what else could have been expected from a body of men met for a purpose so purely unmasonic, so subversive of the first and foundation principles of our ancient Order ? Why should they not take him to their hearts, although he had been expelled from the Lodge, and also from the *regular and constitutional* Supreme Council ? He might yet be proper material for a spurious and illegal Body. On such a foundation, it is by no means extraordinary that such material might be wrought into the superstructure. Of the character of this spurious Body we need say nothing more. There they are ; let the masonic world look at them and pronounce upon their work.

We next see them increasing the number of Active Members and lavishly bestowing the thirty-third degree.

The Constitution, as it came from FREDERICK, the founder of the Order in its present form, permitted that there should be but two Supreme Councils in this country, and that each of these Councils should consist of no more than NINE members. He made this a *permanent feature* of the Order. This limitation was one of its distinguishing characteristics. With this striking peculiarity incorporated into its Constitution, it has been transmitted to us, without any power to change this fundamental principle.

It may be expected of me that I should say a word or two touching the constitutional aspect of this flagrant act of rebellious secession.

It is well known to you that the thirty-third and last, or governing degree, as well as the Supreme Council itself, was established by FREDERICK II., King of Prussia, just before his death, in 1786, and the Constitutions, as revised by him, which we are all bound to support and maintain, permit but two Councils in the United States of America. In the year 1801, a Supreme Council was duly established in Charleston, S. C. In the year 1813, a Supreme Council was duly and legally established in the city of New York for the Northern Jurisdiction. Gov. D. D. TOMPKINS, RICHARD RIKER, SAMSON SIMPSON and J. J. J. GOURGAS, were among its principal officers. Subsequently, Ill. Bro. J. J. J. GOURGAS became its regular and Constitutional Grand Commander, and continued to govern that Body for a number of years, when he resigned, and Ill. Bro. GILES F. YATES succeeded him by virtue of his previous appointment as Lieut. Grand Commander.

I received the appointment of Lieut. Grand Commander from Bro. YATES ; and on his retiring from office A. D. 1851, I succeeded to the office of Sov. Grand Commander, in accordance with the provisions and requirements of the Constitution, and was duly installed by him ; which office I now hold, and have held for the last ten years. On my return from Europe, in 1859, I made arrangements with the Ill. Lieut. Grand Commander, Ex-Governor R. P. DUNLAP, to vacate the station I then filled, and to install him as my successor,

in accordance with the provision of the Constitution. In ten days from that time, and before the contemplated arrangement was consummated, I received notice of his death. During the same year, the spirit of our Ill.<sup>us</sup> and well-beloved Past Grand Commander G. F. YATES was summoned to another and, I trust, a better world. At about the same time, it was ascertained that Ill.<sup>us</sup> Bros. GILMAN and YOUNG were permanently out of the jurisdiction. Thus, within a few months, the Supreme Council was deprived of the valuable services of four highly respected members; and the Grand Commander was then in a very feeble state of health. It was under these circumstances that the plot was formed which has recently been developed.

In the interpretation and application of the Constitution, it is to be borne in mind that this is *not*, and was never designed to be, a popular branch of Freemasonry. It originated with a monarch,—it was exclusive in its beginning—its founder made it so by the laws which he ordained; he intended to keep it so; this was to be a marked feature, in contrast with those forms of Freemasonry which are intentionally popular, and hence, in their general principles, readily adapted to the spirit of the age in a republican form of government. To undertake, therefore, to popularize this Institution, and to adapt it to the state of things as they chance to be to-day in a great Republic, is to divest it not only of a chief excellence, but to rob it of its most distinguishing feature. We have the democracy of Freemasonry, in the fullest measure, in the first three degrees. This has its advantages and its disadvantages. So here we have the highest form of the aristocracy of Freemasonry. If there be disadvantages attending such exclusiveness, there are certainly in this age, when liberty is so rapidly degenerating into licentiousness, no small advantages attendant upon this elevated quality, which partakes so largely of the monarchical and so slightly of the democratic element; but whether wise or not, well adapted or ill-adapted, to this country and to this age, *here it is*.

This is its design and purpose. We have received it, and as we have received it, we are bound to transmit it. If those who have been admitted to its pale do not like its principles, they are at liberty to retire from its organization and make room for others. And when the people have become so democratic in their *civil, social* and masonic ideas as not to tolerate this society, it will have no office to perform, and will very properly die of itself. I hold, therefore, that if continued at all, it should be by a strict adherence to its Constitution, in the maintenance of the peculiar features impressed upon it by its founder. To understand my position as the lawful Sov.<sup>er</sup> Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States, it may be necessary to call your attention to that provision of the Constitution, by which the Sov.<sup>er</sup> Grand Commander received his authority, and the tenure by which he holds it, and the mode by which he is required to transmit it.

The third article of the Constitution of 1786, under which we act, provides, in case of death, resignation, or absence from country, not to return, of the Sov.<sup>er</sup> Grand Commander, the Lieut.<sup>ant</sup> Grand Commander shall succeed to the first office, and shall appoint from among the Inspectors General his Lieut.<sup>ant</sup>

Commander. In case of the like occurrence, to the second officer, the Sov. Grand Commander shall *appoint* another Inspector General to fill the place thus made vacant. The Sov. Grand Commander shall also *appoint* the Ill. Treasurer and Secretary General, and fill all other vacancies. Thus you see that no provision whatever is made for the *election* of a Sov. Grand Commander and Lieut. Grand Commander, or any other officer of the Council.

The Commander receives his office, not by *election*, but by having been placed in the line of promotion by his predecessor, without a vote or confirmation; by virtue of his legitimate position. Moreover, he is *Commander ad vitam*. This may be very undemocratic, and it may be very unpopular with men whose ambition is never satisfied by any subordinate position, but it is nevertheless the supreme law of the Institution.

The members of this new and self-constituted body calling itself a Supreme Council do not even pretend that they have any *constitutional* authority for their proceedings, but arrogate to themselves the right to make the Institution conform to their notions of expediency. The tendency of the age is to make innovations upon its authority, and thus to divest it of every feature of originality, and clothe it in modern habiliments more in accordance with their taste. But it should be remembered that this is an ancient Institution, and every successful attempt to modernize it robs it of much of its beauty and interest.

This spurious body of men may assemble when and as often as they please in despite and defiance of masonic law, may pass resolves and ordinances, adopt new Constitutions, and do many other things, but they are not the legal and legitimate successors of Frederick or of the Council established by him. The ancient Constitution remains unaltered and in full force. They might as well undertake to re-model the Bible to make it conform to their religious faith; but if changes were made in these sacred writings, they would not be the Holy Scriptures.

But suppose the Constitution may be altered by competent authority: the persons who undertook to alter it and to override its provisions were not competent, because they were not members of the Council, and because their meeting was illegal. There was present only one person whom I recognize as a member of the Supreme Council; and surely one member does not constitute a quorum for the transaction of business. The assembly was not legal, because the Council had been duly closed, and had not been again opened by me, or by any one who had authority to open it. At the special meeting in August, 1860. I was present, and presided. The object for which the meeting was called having been completed, I announced, in the usual form, that it was my pleasure that the Council be closed, and it was closed. I left the Chair, and the members, with a single exception, returned to their homes. In thus closing the Council, I did not transcend my authority. I did no more, indeed, than the Master of any Lodge may lawfully do. He does not request nor permit his Lodge to be closed by vote of its members; but, by the very first principles of Freemasonry, from the moment when he is installed in the East, no person except himself, when he is present, can either open or close the Lodge; nor can any person lawfully hinder him from opening or closing it,

if such be his will and pleasure. This is precisely what I did. I closed the Council, because the regular business had been disposed of, and because, in my judgment, the peace and harmony and welfare of the Institution would thus be most effectually preserved.

After the Council was thus lawfully closed, a person, who was not a member, arose and in my very face appointed a meeting of the Council at four o'clock, P. M. In conformity with that unauthorized and disorderly notice, a meeting was held, which continued its sessions for several days. And these men had the effrontery to publish their revolutionary doings, at these meetings, *as a part of the proceedings of the Supreme Council*. Is there an intelligent mason of any grade who will not pronounce such proceedings utterly void of the shadow of authority, entirely destitute of masonic principle and usage, and deserving the condemnation of every member of the fraternity and lover of law and union? Would such conduct be tolerated in a Lodge, or in Grand Lodge? Suppose a Master to close his Lodge legally and properly; and suppose, before he left the platform, a mason present, but not a member, should give notice that at four o'clock in the afternoon of that day or the next, the Lodge would meet in that place. Suppose the Master and loyal officers and members take no notice of this announcement; but the Secretary and sundry visiting Brethren get together at the appointed time, call their conclave a regular communication, transact business, pass votes recommending that the Master be deposed, and, at the adjournment of the meeting, some months afterwards, enact the solemn mockery of voting to depose him. Would not such proceedings be universally regarded as *clandestine*? and would not all who were engaged in them be held liable to discipline and to expulsion from the benefits of masonry, for a violation of its laws, and their own obligations? Or suppose a Grand Lodge had been thus legally and constitutionally closed by its Grand Master; and, before he left the platform, a visiting Brother should announce that at four o'clock in the afternoon there would be a meeting of the Grand Lodge. The Grand Master and Wardens and most of the members go home. At four o'clock, the Grand Secretary and a few visitors assemble, and proceed to do business for several days in succession, express an opinion by formal vote that the Grand Master ought to be deposed, record and publish their doings *as a part of the proceedings of the Grand Lodge*, and send a printed copy of their spurious proceedings to every other Grand Lodge in the country, months before they permitted them to be seen near home. To cap the climax, suppose, at an adjourned meeting, they pass a vote to depose the Grand Master, and proceed to elect a successor. What action do you think the Grand Lodge would take in the premises? Such, I venture to say, as would place these turbulent men in a position where they would endure to the end of their lives, the proper fruit of their doings, unless they should secure the favor which they had justly forfeited, by a humble confession of their crimes and sincere promises of amendment.

Although there may be no universal law nor any essential fundamental principle, which absolutely forbids the multiplication of Grand Lodges, yet their increase in such a revolutionary manner is universally reprobated as wrong, and subversive of the principles and benefits of the Institution. But



in regard to the Supreme Council, the case is still stronger. There is a principle incorporated into its very constitution which absolutely prohibits the multiplication of Councils. There can be but *two* in the United States of America; and there can be but *one* in the Northern Jurisdiction. *All* beyond that number are necessarily *spurious*; and every effort to increase the number is essentially, inherently, and constitutionally wrong, and of no legal effect. Yet, according to the principles on which the seceders from the Supreme Council have conducted, the number of such bodies may be indefinitely increased. Some of their own associates might next year meet by themselves, depose their Commander, and establish a new Council; and so on, *ad infinitum* in open violation of the fundamental principles of the Constitution.

This spurious body, organized in the manner which I have indicated, held a conclave in this city during the last week, agreeably to a Constitution which they had framed and adopted. This meeting, of course, I did not attend, though notified, because it was unauthorized. Of this meeting I have to say, generally, that it was really no more nor less than an adjournment of the disorderly meeting in August, which has already been described; and all its proceedings must be regarded as equally spurious and void. If the first meeting was illegal, all the successive stages of its proceedings are vitiated by the same taint. An illegal body cannot legalize itself by an adjournment, either by a simple vote or through the form of a Constitution illegally adopted. Regardless, however, of this perfectly obvious fact, the spurious body assembled, and assumed to perform the functions of a Supreme Council. On Sunday evening I received a note, which was left at my residence during my absence on Saturday evening, summoning me to appear before them on Monday morning for trial, but for what specific offense it would be difficult to determine. Without discussing the question whether a Grand Commander may be lawfully tried and deposed by the members of his own Council, it is sufficient to say that I did not recognize the authority of those persons, and that I paid no attention to their summons. Although they had no more authority than any other equal number of men in the United States to sit in judgment upon me, in my individual or official capacity, yet it appears that they proceeded with an *ex parte* trial and voted to depose me. While I deny the legality of their proceedings, and protest against them as utterly unconstitutional and void, I do not regard it as any disparagement of my masonic character that they should officially declare that I have no connection with their spurious body. Having voted to depose me, they proceeded to elect a new Grand Commander. In so doing, they overlooked or disregarded two important circumstances. The Constitution does not permit the *election* of a Grand Commander. Moreover, up to the time of the pretended trial, they recognized me as the Sov.-Grand Commander of the Supreme Council. As such, they notified me of the meeting; as such, they summoned me to appear for trial; as such, they voted to depose me. Such recognition was a virtual admission of an unquestionable fact, that all my previous acts, performed agreeably to the Constitution, were legal and binding. Among the constitutional acts thus performed by me was the appointment of Ill.-SIMON W. ROBINSON as Lieut.-Grand Commander. Long before I was summoned for

trial, I had appointed and installed him into that dignified office, in strict compliance with the provision in the Constitution heretofore quoted. So that if I were actually removed from office by their vote, or by any other means, Ill.:Bro.:ROBINSON would now be the legal Sov.:Grand Commander of the Supreme Grand Council, and no other person has a right to usurp his authority.

I now take my leave of these disorganizers, and commend them and their acts to the judgment of the Fraternity throughout the world. Before closing my remarks, however, in justice to myself and to the interests of this Institution, I wish to say, that if the Brethren with whom I am associated in this Supreme Council have any complaints in regard to my administration, I shall ever be willing to listen to them with the most fraternal and respectful consideration; and I pledge my best endeavors to redress any grievances which I may be convinced are hindering the success of the Order. And should we be unable to agree, I shall be ready to listen to the advice of wiser Brethren to whom we may mutually refer our differences. I am too far advanced in life, and have shared too largely the honors of Freemasonry, to be ambitiously tenacious of office; and I shall be more ready to surrender my authority than I was to receive it, whenever the interests of the Institution may be thus advanced.

The Committee appointed at the last Annual Meeting of the Supreme Council to revise the Statutes and General Regulations, have attended to that duty, and will lay their report before you.

I have received a petition for a dispensation to open and form a Consistory S.:P.:R.:S.: in Boston, and shall recommend that it be granted.

I shall be happy to co-operate with the Supreme Grand Council and the Sov.:Grand Consistory in devising measures for rendering our Order more active and efficient, and shall cheerfully second energetic efforts to secure that desirable result.

The Committee on the M.:P.:Sov.:Grand Commander's Address reported a "Letter of Caution," which was adopted; and it was

*Resolved*, That the Supreme Grand Council be requested to adopt the same, and to send a copy to every Body and Deputy in this jurisdiction, to wit:

*Whereas*, This Supreme Gr.:Council has learned with regret that Brethren formerly acting under its jurisdiction have proved recreant to their obligations, and united themselves together for the purpose of endeavoring to usurp the prerogatives of this Supreme Grand Council, which has been for a long time, and still is, the only legal and acknowledged Head of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America; and fearing that some of the loyal Brethren residing in this jurisdiction may be deceived by the false representations and misstatements of the Brethren attached to the said illegal and unmasonic organization; this Supreme Grand Council has determined to issue this Letter of Caution, warning all loyal Brethren not to visit any Lodge, Council, Chapter or Consistory, within this jurisdiction, nor to hold masonic intercourse with any Brethren of

the Ancient and Accepted Rite, who do not acknowledge and yield obedience to this Supreme Grand Council. Active measures have been taken to ascertain definitely the names of all those who are connected with the aforesaid illegal organization; and, as soon as this can be accomplished, this Supreme Grand Council will take such action in regard to them as the circumstances of the case may require.

The perusal of this address, which is very plain and decided in its utterances, will readily convince any Masonic reader of the opinions which the Sov. Gr. Commander entertained. He was a firm believer in, and supporter of, the Secret Constitutions of 1786. Taking that instrument for his guide, he closed the Sup. Council, *sine die*, left it to its fate, and commenced the establishment of another Council in its stead, by conferring, of his own volition, the 33d and last degree, upon members of the Rite, until he had obtained a sufficient number. These, so exalted, he appointed to fill the different offices, and proceeded with Masonic labor.

He declares himself to be M. P. Sov. Gr. Commander by *succession, ad vitam*, from whom the office cannot be taken, except by death, resignation, or removal from the jurisdiction; that it is his *prerogative* to open, or close, the Sup. Gr. Council at his pleasure, to elevate Masons to the 33d and last degree, irrespective of the Council, or disapproval of the members, and that no Council has the right to vote for candidates to the high office which he holds, with many other things which need not be mentioned. Let every member of the Rite read the speech carefully; if he will do this, he will not be at a loss to discover the origin of the disturbances in the Gourgas body. There is, no doubt, some truth contained in the charges against the *Gourgas* body, as well as some truth uttered by that body against the M. P. Sov. Gr. Commander RAYMOND. In order that both sides may be heard, a letter (published) is given from ILL. BRO. K. H. VAN RENSSELAER, Lieut. Gr. Commander of the Gourgas body.

LETTER.

[Page 465, *Transactions, Etc.*]

CAMBRIDGE, OHIO, JANUARY 31st, 1861.

ALBERT PIKE, ESQ.:

*Dear Sir and very Ill. Bro..* The difficulties and troubles Bro. Yates and myself, and a few others, have had to contend with, under the administration

of our Ven. Past Grand Commr., Gourgas and Raymond, have been great. Bro. Gourgas has become aged and almost disgusted with the world, caused by the Anti-Masonic excitement, and the treachery of those he deemed friends and Brothers, and *by the continued efforts of the "Cerneau party" in New York.* Feeling as if all were unworthy, he did all in his power to cripple us, and retard the progress of the Rite. The continued grumbling of Bro. Raymond and our Boston friends, at the doings of Bro. Gourgas, and the promise, if they had the power, everything should be done for the welfare and spread of the Rite, induced us to effect a change in the government of the Council. Bros. Christie, Yates, and self, resigned our official stations as Officers of the Sup. Council, retaining our seats as members thereof. Our action caused also Bro. Gourgas to resign, and the post fell to Bro. Raymond. The change has been from bad to almost total ruin. Bro. Raymond has, and would continue to enjoy, the honors, but has ever been unwilling, or unable, to fulfill the many duties of his high station. If decrees or resolutions have been passed by the Council, they have not been carried into effect. The reason for his not doing so, has been sickness, or the want of time to attend to the duty. The Bodies of the Rite have, year after year, prayed the Supreme Council for some Rules and Regulations for their government. The matter has been delayed to "*give Bro. Raymond time to examine the old Constitutions.*" Finding revolution would be the result of further delay, he requested me to prepare a full Code of Laws for the "*Government of the Supreme Council, and for the Bodies under it, and report at the May Meeting of 1860.*"

I consulted the old members of the Council, and of the Order, and Bro. Moore (one of the Committee), and submitted the matter to Bro. Raymond at that meeting. He then informed me he was not ready to report, as he wished to examine the Old Constitutions, and claiming the right as Chairman to withhold the Report. Bro. Moore and self being a majority of the Committee, determined to make the report; to prevent our doing so, the M. P. Grand Commander would not open the Council.

Previous to the removal of the Council to Boston, they passed an order for the organization of a Sov. Cons. of Sub. B. of the R. S. Bro. Raymond, upon taking his seat as M. P. Sov. Gr. Com., would not permit its organization. In place of it, he resolved the Sup. Council into a Sov. Consistory, and invited the bodies of the Jurisdiction to send three delegates to it, the M. P. Gr. Comm. and officers of the Sup. Council, *presiding thereat.* In that irregular and unconstitutional body, without form, Rules, or Regulations, we transacted our business, and conferred degrees, etc. In May, 1860, our Princes of the R. S. were in open *revolt*, and ready for rebellion, unless something was done for them. A majority of the Sup. Council took the matter in hand, and carried a resolution for the immediate organization of a Sov. Cons. of Sub. Pr. of the R. S., with power to elect its own officers. The Princes present gladly accepted the order, and organized as such by electing E. T. Carson, of Cincinnati, as President. The Sup. Council were called upon to approve of the doings of the Sov. Consistory, which was necessary to make their work valid. Bro. Raymond refused to take action in the matter, by it killing the organization of the Consistory. That Sovereign Consistory had no power given to it that would in any way

interfere with the Sup. Council. Bro. Raymond claims to act, and walk, in all cases, by the old Constitutions, which, he says, gives him *absolute* power to rule—that he (not the Sup. Council) represents Frederick of Prussia, with Sovereign power, to *make*, or *unmake*, or elevate those he may want, to the high grades of 32d and 33d degrees, without any action of the Sup. Council, with power to open and close the Council at pleasure; cut off the members of the Sup. Council, if he deems it advisable so to do; remove its officers and fill their places. \* \* \*

Yours very truly and fraternally, &c.,

K. H. VAN RENSSELAER.

This Letter of ILL. BRO. K. H. VAN RENSSELAER, gives a fuller view of the causes of the dissension in the Gourgas Council than anything we could give relating to it.

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The Record of the Supreme Council, known as the “Cerneau-Hayes” Council, whose Grand East was at New York, will now be taken up.

Notwithstanding the fierce and persistent opposition practiced by the Sup. Gr. Council of the Southern Masonic Jurisdiction against it in the way of Edicts, Denunciations, and Official Addresses, in which the body itself was declared to be Spurious, Illegitimate, etc., the Council had been continued in a peaceful and orderly manner, vastly increasing its influence, its membership, and its subordinate bodies in the different States, to the astonishment of those who had taken so much pains to belittle its members, and prejudice the Masonic world against its authenticity. Within a year or two previous to this date, its M. P. Sov. Gr. Commander, HENRY C. ATWOOD, had been removed by death, and had named his successor, under date of May 14, 1858, in the person of ILL. BRO. EDMUND B. HAYES, then Ill. Lieut. Gr. Commander. At the present meeting, October 1st, 1860, the document was read, acknowledged, ordered to be endorsed upon the back, and signed by each member of the Supreme Council, and a copy of the same, with the endorsement, inserted in full in the records of the Sup. Gr. Council.

## PROCEEDINGS.

1860.

*From the East of the Supreme Grand Council of the Most  
Puisant Sovereign Grand Inspectors General of the thirty-third  
and last degree for the Ancient and Accepted Scottish  
Rite of Freemasonry for the Northern Jurisdiction  
of the Western Hemisphere.*

## VALLEY OF NEW YORK,

Under the C.:C.:near the B.:B.:, answering 40° 42' 40" N. L.  
and 2° 51' 0" E. L., Meridian of Washington City.

At our Grand Council Chamber, a Sacred Asylum, where reigns

UNION.: CONTENTMENT.: WISDOM.:

The Supreme Grand Council of Sovereign Grand Inspectors General of the thirty-third and last degree was opened with the usual ceremonies, this the fifteenth day of the seventh masonic month called Tishri, Anno Hebraico, 5621, Anno Lucis 5860, Anno Dis. 2390, Anno Ord. 742, answering to the first day of October, 5860, and of the Christian Era one thousand eight hundred and sixty.

On motion, the reading of the Tribune of the last meeting of this Supreme Council was dispensed with.

The appointment of our Ill.:Lieut.:Grand Commander, Thrice Ill.:Bro.:EDMUND B. HAYES, to the office of M.:P.:Sov.:Grand Commander of this Supreme Grand Council, by our late M.:P.:Sov.:Grand Commander, T.:M.:Ill.:Bro.:HENRY C. ATWOOD, was read and acknowledged, and ordered to be endorsed on the back and signed by each member of the Supreme Council, and a copy of the same and the endorsement inserted in full in the Tribune of the Supreme Grand Council.

## T. T. G. O. T. G. A. O. T. U.

OFFICE OF THE GRAND COMMANDER OF THE SUPREME GRAND COUNCIL OF SOVEREIGN  
GRAND INSPECTORS GENERAL, 33°, ANCIENT AND ACCEPTED SCOTTISH RITE.

VALLEY OF NEW YORK, May 14, 1858.

*To all those to whom these Letters shall come,*

GREETING :

Know ye, that I, HENRY C. ATWOOD, S. G. I. G., 33°, and M. P. Sov. Grand Commander of the Supreme Grand Council of the thirty-third degree, Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the Western Hemisphere, sitting in the Valley of New York, State of New York, North America, do by these presents make known and establish that, by the powers transmitted to me by the Most Illustrious and Most Puissant DE WITT CLINTON (formerly Sovereign Grand Commander of the Supreme Grand Council,) dated February 7, 1828, do hereby appoint and constitute our Most Illustrious Chief EDMUND B. HAYES, Esq., S. G. I. G., 33°, P. M. P. G. Visitor of the M. W. Grand Lodge of the State of New York, P. G. Lecturer of St. Johns Grand Lodge, P. H. P., and the present Ill. Deputy Grand Commander of this Supreme Grand Council, as successor to the station of M. P. Sov. Grand Commander of this Supreme Grand Council, with all the powers thereunto belonging.

Given under my hand and private seal this, the first day of the masonic month called Sivan, 5618, corresponding to the fourteenth day of May, of the Christian era, 1858.

(Signed,)

HENRY C. ATWOOD,

[L.S.]

*Sov. P. R. S. G. I. G., 33°, and M. P. Sov. Grand Commander  
of the Supreme Grand Council for the Northern Jurisdiction of the  
Western Hemisphere.*

## ENDORSEMENT.

We, the undersigned, Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite, and members of the Supreme Grand Council for the Northern Jurisdiction of the Western Hemisphere, sitting in the Valley of New York, do hereby certify, pronounce and proclaim over our several signatures, that we have perused the written document purporting to be the appointment of our Thrice Illustrious Brother EDMUND B. HAYES, 33°, S. G. I. G., &c, to the position and station of M. P. Sov. Grand Commander of this our Supreme Grand Council by our late M. P. Sov. Grand Commander, Thrice Illustrious Brother HENRY C. ATWOOD, 33°, as his legitimate and lawful successor in said office, and we further, on our individual honor as men, and by all the obligations we have taken as masons, certify and declare that we are well acquainted with the signature and seal of our late M. P. Sov. Grand Commander, HENRY C. ATWOOD, and believe the same to have been signed and affixed by him. We also certify that by the rules and signatures of the Order and the Ancient Constitutions, our late M. P. Sov. Grand Commander, HENRY C. ATWOOD, had full power and lawful right to name as his successor in office our Thrice Illustrious Brother EDMUND B. HAYES, 33°, as M. P. Sov. Grand Com-

mander of the Supreme Grand Council for the Northern Jurisdiction of the Western Hemisphere, sitting in the Valley of New York, and hereby tender to him, as such, our homage and obedience to all his legal edicts and commands.

Done at our Grand East in the Valley of New York, this, the twenty-first day of the seventh masonic month called Tishri, 5621, corresponding to the E. V. the eighth day of October, 1860.

(Signed,)

\_\_\_\_\_, 33°,

*Ill. Lieutenant Grand Commander.*

GEO. L. OSBORNE, 33°,

*Grand Chancellor, Grand Secretary General of the H. E.*

\_\_\_\_\_, 33°,

*Grand Orator, Minister of State.*

ROBERT E. ROBERTS, 33°,

*Grand Treasurer.*

\_\_\_\_\_, 33°,

*Grand Keeper of Seals.*

HOPKINS THOMPSON, 33°,

*Grand Master of Ceremonies.*

\_\_\_\_\_, 33°,

*Grand Standard Bearer.*

\_\_\_\_\_, 33°,

*Grand Captain of Guard.*

On motion, the next meeting of this Supreme Grand Council was ordered to be held on Monday evening next, October 8, 1860.

No other business appearing, the Grand Council was closed by the mysterious numbers.

GEORGE L. OSBORNE, 33°,

*S. P. R. M., Gr. Chancellor, Gr. Sec. Gen. of the H. E.*

EDMUND B. HAYES, 33°.

*S. P. R. M., M. P. Sov. Grand Commander.*

MONDAY, October 8, 1860.

The Supreme Grand Council of Sovereign Grand Inspectors General of the thirty-third and last degree was opened with the usual ceremonies, this, the twenty-second day of the seventh masonic month called Tishri, A. H. 5621, A. L. 5860, A. D. 2390, A. O. 742, answering to the eighth day of October, 5860, and of the Christian Era, one thousand eight hundred and sixty.



On motion, the reading of the Tribune of the last meeting was dispensed with.

On motion,

*Resolved*, That the G. . C. . G. . S. . G. . O. . T. . H. . E. . be empowered to procure a suitable book to contain the records of this Grand Council, and such stationery as he may from time to time deem necessary.

*Resolved*, That he be directed to draft suitable resolutions to be presented to the widow of our late M. . P. . Sov. . Grand Commander HENRY C. ATWOOD, expressive of the feelings of this Grand Council, to be signed by himself and the M. . P. . Sov. . Grand Commander, and a copy of the same endorsed in full in the Tribune of this Body.

*Resolved*, That the G. . C. . G. . S. . G. . O. . T. . H. . E. . be directed to send a notice of the death of our late M. . P. . Sov. . Grand Commander, HENRY C. ATWOOD, and of the appointment of his successor to the same office, our T. . Ill. . Bro. . EDMUND B. HAYES, 33°, to each and every Supreme Grand Council of Sovereign Grand Inspectors General throughout the world.

*Resolved*, That each and every officer of this Supreme Grand Council, subscribe the sum of five dollars to defray temporary expenses.

*Resolved*, That a Committee of Three be appointed to prepare and publish a correct history of this Supreme Grand Council.

Thrice Ill. . Bros. . EDMUND B. HAYES, HOPKINS THOMPSON and GEORGE L. OSBORNE were appointed such committee.

*Resolved*, That the same committee be appointed to confer with any other Masonic Body, for the purpose of erecting a suitable masonic monument over the remains of our late M. . P. . Sov. . Grand Commander, HENRY C. ATWOOD.

*Resolved*, That this Supreme Grand Council hold a Lodge of Sorrow to the memory of our late M. . P. . Sov. . Grand Commander, HENRY C. ATWOOD, and the committee before named be empowered to make the necessary arrangement therefor, and to extend an invitation to all Masonic Bodies to participate therein.

DEC. 30th, 1860.—The petition of Sublime Prince JOHN A. LEFFERTS, a member of the Grand Consistory of the State of New York, presented at the last session of the Grand Council, having been favorably considered, on motion of Ill. . Bro. . THOMPSON, this Grand Council confer the thirty-third degree on Sublime Prince JOHN A. LEFFERTS, who, having been fully examined, and proving himself well versed in the preceding degrees, was introduced by the Ill. . Grand Master of Ceremonies, and initiated, constituted, received, and acknowledged and proclaimed as a Deputy Inspector General and an Honorary Member of this Supreme Council, and received the salutations of the Illustrious Brethren.

APRIL 14th, 1861.—The Sublime Prince GUSTAVUS W. SMITH having been fully examined, and proving himself well versed in the preceding degrees, was

introduced by the Grand Master of Ceremonies, and constituted, received, acknowledged and proclaimed a Deputy Grand Inspector General and an Honorary Member of this Supreme Council, and received the salutations of the Ill. Brethren.

APRIL 22d, 1861.—Sublime Princes JOHN C. McARTHUR and WM. BOARD NEWMAN having been fully examined, and proving themselves well skilled in the preceding degrees, were introduced by the Grand Master of Ceremonies and elevated to the dignity, constituted, received, acknowledged and proclaimed as Deputy Inspectors General and Honorary Members of this Supreme Council, and received the salutations of the Ill. Brethren.

The Grand Master of Ceremonies announced Sublime Princes NEHEMIAH PECK, STEPHEN H. HERRIMAN and ABRAM G. LEVY in waiting, and after having been fully examined and proving themselves well versed in the preceding degrees, were introduced and constituted, received, acknowledged and proclaimed as Deputy Inspectors General and Honorary Members of this Supreme Grand Council, and received the salutations of the Brethren.

AUGUST 28th, 1861.—The Grand Master of Ceremonies then announced Sublime Princes WILLIAM FILMER, GEORGE TUCKER, HENRY C. BANKS, PETER M. LANGTON and JAMES R. GARDNER in waiting; and after having been fully examined, and proving themselves well versed in the preceding degrees, they were introduced and constituted, received, acknowledged and proclaimed as Deputy Inspectors General and Honorary Members of the Supreme Grand Council, and received the salutations of the Brethren.

On motion of Ill. Bro. SEYMOUR, there be a committee of three appointed to visit our Ill. Bro. PRINCE NAPOLEON, and tender him an invitation to visit this Supreme Grand Council. Carried.

The M. P. Sov. Grand Commander then appointed Ill. Bros. SEYMOUR, LEVERIDGE and BANKS, said committee.

SEPT. 18th, 1861.—The Ill. Grand Master of Ceremonies then introduced M. P. Past Sov. Grand Commander and Ill. Bro. JOHN W. MULLIGAN, the successor of M. P. Sov. Grand Commander JOSEPH CERNEAU, and the predecessor of the Hon. and Ill. M. P. Sov. Grand Commander DE WITT CLINTON, all of this Supreme Grand Council, who was received in the form and with the honors due his high rank, and seated in the East on the right of the Throne.

The Ill. Grand Master of Ceremonies then announced that Ill. Bro. JOSEPH JENNINGS, S. P. R. S., was in the outer court of this Chamber, and desired to be admitted and receive the thirty-third and last degree of the Ancient and Accepted Rite, who, after being fully examined and proving himself well versed in the preceding degrees, was introduced, and constituted, received, acknowledged and proclaimed a Deputy Inspector General, and an Honorary Member of this Supreme Grand Council, and received the salutations of the Brethren.

The Ill. Bro. HARRY J. SEYMOUR was then installed Inspector General and Ill. Grand Master of Ceremonies.

III. Bro. JOHN W. MULLIGAN then addressed the Supreme Grand Council at some length and in the most happy strain.

SEPTEMBER 30, 1861.

The Supreme Grand Council of the thirty-third and last degree of the Ancient and Accepted Scottish Rite having been regularly called, met in the Council Chamber on the twenty-fifth day of the masonic month Tishri, A. H. 5622, A. L. 5861, A. D. 2391, A. D. 2861, A. O. 743, answering to the thirtieth day of September, 1861, and was opened with the usual ceremonies by the M. P. Sov. Grand Commander, EDMUND B. HAYE, assisted by

- S. G. I. G. HOPKINS THOMPSON, *Lieut. Grand Commander*,
- “ D. SICKELS as *Grand Chancellor and Sec. Gen. H. E.*,
- “ ROBERT E. ROBERTS, *Grand Treasurer, H. E.*,
- “ ABRAHAM G. LEVY, *Grand Minister of State, pro tem.*,
- “ A. J. FISHER, *Grand Marshal, pro tem.*,
- “ HARRY J. SEYMOUR, *Grand Master of Ceremonies*,
- “ JOHN B. EWING, *Grand Standard Bearer*,
- “ PETER NEEFUS, *Grand Captain of the Guard*,

in usual form.

The Ill. Grand Captain of the Guard then announced to the M. P. Sov. Grand Commander that there was waiting in the outer court of this Chamber, Ill. Knights and S. P. of the R. S. JOHN SHEVILLE, JOHN B. HARRIS, ROYAL G. MILLARN and JOHN CAMERON, who had petitioned for and now desired to be admitted into this Grand Council Chamber, and receive the thirty-third and last degree of the Ancient and Accepted Scottish Rite.

After being fully examined, and proving themselves well versed in the preceding degrees, the S. G. I. G. and Ill. Grand Master of Ceremonies, introduced them. After assuming the duties and responsibilities, and cheerfully conforming to all the requirements of the Order, they were constituted, received, acknowledged and proclaimed Deputy Inspectors General and Honorary Members of this Supreme Grand Council, and received the salutations of the Brethren.

The Grand Captain of the Guard again announced to the M. P. Sov. Grand Commander that S. P. R. S. JOHN J. CRANE and ROBERT D. HOLMES were without, and desirous of being admitted into this Supreme Grand Council Chamber, and to receive the thirty-third and last degree of the Ancient and Accepted Scottish Rite. After having been fully examined and found well versed in the preceding degrees, they were introduced by a S. G. I. G., the Ill. Grand Master of Ceremonies, and duly constituted, received, acknowledged and proclaimed Deputy Inspectors General and Honorary Members of this Supreme Grand Council, and received the salutations of the Brethren.

OCT. 29th, 1861.—The following petition was then presented by Ill. Bro. H. J. SEYMOUR, in behalf of the Brethren whose names are thereunto attached :

## T. T. G. O. T. G. A. O. T. U.

*To the M. P. Sov. Grand Commander and the Supreme Council of Sov. Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Rite :*

VALLEY OF NEW YORK, Oct. 2, 1861.

The undersigned, Princes of Rose Croix and Knights of the Eagle and Pelican, having at heart the advancement, splendor and honor of the Ancient and Accepted Rite, do hereby pray that the charter or warrant of constitution of La Fayette Chapter of Rose Croix, now lying useless, be granted to us, with power to confer the degrees of Knights of the East and Princes of Jerusalem, as well as Knights of the East and West and Knights of the Eagle and Pelican and Princes of Rose Croix, according to the rules, regulations and constitutions of the Ancient and Accepted Rite and the Supreme Council sitting in the Valley of New York ; and we name

Prince NEHEMIAH PECK to be the Most Wise and Perfect Master.

" " " Senior Warden.

" " " Junior Warden.

" ROBERT D. HOLMES, " Grand Orator.

And if our prayer be granted, we cheerfully promise exact obedience to the Rules, Regulations and Constitutions of the Supreme Council, and to exert our efforts to blazon forth the splendor and purity of our beloved Rite. In token of which we here affix our names.

NEHEMIAH PECK,	Dep. Ins. Gen. 33°,	Mechanic Lodge, No. 31.
M. LANGTON,	" " " "	" " " "
JOSEPH J. JENNINGS,	" " " "	Key Stone " 272.
W. B. NEWMAN,	" " " "	Tecumseh " "
J. F. WELLS,	" " " "	Mechanic " 31.
PETER W. NEEFUS,	" " " "	Benevolent " "
STEPHEN H. HERRIMAN,	" " " "	Lebanon " 191.
GEORGE TUCKER,	" " " "	Key Stone " 235.
CHAS. C. J. BECK,	" " " "	Mechanic " 31.
JOHN I. CRANE,	" " " "	Holland " 8.
ROBERT D. HOLMES,	" " " "	Mystic " 272.
HENRY C. BANKS,	" " " "	Pacific " 233.
JOHN INNES,	" " " "	Lebanon " 191.
J. W. EWING,	" " " "	Manhattan " "
JOHN CAMERON,	" " " "	Puritan " "
JOHN VANDERBECK, SR.,	" " " "	" " " "
JOHN VANDERBECK, JR.,	" " " "	" " " "
ABRAM G. LEVY,	" " " "	La Fayette " 64.
ALFRED WOODHAM,	" " " "	Lebanon " 191.
THOMAS M. WOODS,	" " " "	Ionic " "
STEPHEN MERRITT, JR.,	" " " "	Templar " "
E. A. STUART,	" " 32°,	" " " "
WILLIAM SHIPSEY,	" " " "	" " " "
JACOB SHIPSEY,	" " " "	" " " "
W. FILMER,	" " 33°,	Keystone " 235.
JAMES G. KENT,	" " " "	Ionic " "

### The petition was received, and after due deliberation,

*Resolved*, That inasmuch as the above mentioned warrant was at this time in possession of certain parties from whom it could not be obtained, and desirous to promote the welfare and happiness of the Brethren and the interest of the Order, that a substitute warrant should be granted, bearing the name of the one petitioned for, and placed in possession of said petitioners.

Nov. 7, 1861.—The M.·P.·Sov.·Grand Commander announced to the members of the Supreme Council present, that he had appointed the Ill.·Brother and Deputy Inspector General DANIEL SICKELS, to be the Grand Chancellor, Secretary General of the H.·E.·, and Keeper of the Seals and Archives for this Supreme Council; the Ill.·and Deputy Inspector General Brother HENRY C. BANKS, to be the Grand Marshal General for this Supreme Council; and the Ill.·Brother and Deputy Inspector General JOHN INNES to be the Grand Standard Bearer for this Supreme Council.

The Ill.·Bros.·SICKELS, BANKS and INNES were then introduced and regularly and duly installed into the several offices to which they had been respectively appointed.

The Revised Constitution, Statutes and General Regulations of 1861, for the government of all Bodies of the Ancient and Accepted Rite throughout this jurisdiction were then adopted, and to be of full force and effect on and after the twenty-seventh day of December, 1861.

Dec. 6th, 1861.—The M.·P.·Sov.·Grand Commander was then informed that Bro.·JAMES C. BULLIN, of Chicopee, Mass., aged thirty-one years, was desirous of obtaining the degrees of the Ancient and Accepted Rite, and petitioned this Supreme Council to confer them on him.

The petition being properly recommended and endorsed was, on motion, received, and the prayer of the petitioner granted.

The Ill.·Grand Master of Ceremonies then introduced Bro.·JAMES C. BULLIN, and the M.·P.·Sov.·Grand Commander, with the assistance of the Ill.·Grand Master of Ceremonies and the officers present, conferred the degree of the Ancient and Accepted Rite upon him; and he was duly constituted, received, acknowledged and proclaimed Deputy Inspector General and an Honorary Member of this Supreme Council, and received the salutations of the Brethren.

The following petition was then presented, and recommended by Ill.·Bro.·H. J. SEYMOUR.

T.·T.·G.·O.·T.·G.·A.·O.·T.·U.·

VALLEY OF NEW YORK, Nov. 29, 1861.

*To the Supreme Council of the United States of America:*

We, the undersigned, being Grand Elect Perfect and Sublime Masons, and having the prosperity of the Ancient and Accepted Rite at heart, and desirous to exert our best endeavors to diffuse and disseminate the true and genuine principles of our Sublime Institution, do most humbly pray that your Ill.·Body will grant unto us letters of dispensation or a warrant of Constitution to open a Grand Lodge of Perfection in the city of New York, to be known

as Temple Grand Lodge of Perfection, with all the rights and privileges of a Grand Lodge of Perfection duly constituted; and your petitioners would respectfully name

Bro. STEPHEN MERRITT, JR.,	to be the first	Thrice Puissant Grand Master,
Brö. A. D. RENTON	" "	Deputy Grand Master,
Bro. J. H. TAYLOR	" "	Senior Grand Warden, and
Bro. THO. BARCLAY	" "	Junior Grand Warden.

And should your Ill. Body, in its wisdom, grant the prayer of your petitioners, we promise a strict conformity to the Constitutions, Statutes and General Regulations of the Supreme Council of the United States of America, its territories and dependencies, having its Grand East in the Valley of New York.

STEPHEN MERRITT, JR.  
A. D. RENTON.  
CHAS. H. MORRISON.  
WILLIAM HUTCHINSON.  
I. McFARLAND.  
JOHN SHARON.  
GEORGE LEWIS.  
GEORGE AITKIN.  
NICHOLAS FORNEY.  
JAMES ADAIR.

JEREMIAH TAYLOR.  
J. MESHUT.  
JOS. GRINES.  
W. C. TABRINKI.  
WILLIAM ALLEN.  
I. McLEAN.  
WILLIAM WING.  
JOHN MOORE.  
RICHARD BARTON.  
THOS. BARCLAY.

Recommended by Jerusalem Grand Lodge of Perfection, No. 2, with the seal thereof attached.

On motion, the prayer of the petitioners was granted, and the Grand Secretary was directed to issue a warrant and place it in possession of the Brethren named as officers in the petition, said warrant to be No. 3.

JAN. 3d, 1862.—The M. P. Sov. Grand Commander informed the Supreme Council that during its recess he had appointed Ill. Bro. JOHN SHEVILLE, resident of Bergen, N. J., as District Deputy Inspector for the State of New Jersey, and Special Deputy for the State of New York, to act and represent this Supreme Council in and for the States of New York and New Jersey, and to perform all the duties and enjoy all the privileges thereunto belonging, except in the city and county of New York, until otherwise ordered by this Supreme Council. Said appointment was confirmed by the Supreme Council, and the Grand Secretary General directed to furnish Ill. Bro. JOHN SHEVILLE with Letters Patent under the seal of this Supreme Council, to bear date and have effect from and after October 29, 1861.

TRENTON, N. J., January 23, 1862.

The Supreme Grand Council met this day, and was opened in the usual form by the M. P. Sov. Grand Commander.

PRESENT.

Ill. EDMUND B. HAYES, *M. P. Sov. Grand Commander.*

HOPKINS, THOMPSON, *P. D. Grand Commander.*

DANIEL SICKELS, *Grand Chancellor, Gr. Sec. Gen. H. E.*

HENRY C. BANKS, *Grand Marshal General.*  
 HARRY J. SEYMOUR, *Grand Master of Ceremonies.*  
 JOHN INNES, *Grand Standard Bearer.*  
 WILLIAM J JARVIS, *Grand Captain of Guards.*  
 DAVID NAAR, *Emeritus Member.*  
 THOMAS SATTERTHWAITE, " "

The Grand Secretary General presented a petition in due form, praying for a warrant of Constitution for a Grand Consistory in and for the Sovereign and Independent State of New Jersey, signed by the following Ill..<sup>s</sup>Brothers, Sublime Princes of the Royal Secret, and endorsed and recommended by Ill..<sup>s</sup>Bro..<sup>s</sup>: JOHN SHEVILLE, District Deputy Inspector General for New Jersey :

THOMAS J. CORSON,	WILLIAM HEWITT,
JOHN WOOLVERTON,	JAMES TAYLOR,
WILLIAM T. NICHOLSON,	JAMES E. EMERSON,
GEORGE PAINTER,	GEORGE B. EDWARDS,
JOHN NELSON,	WILLIAM ARMSTRONG,
WILLIAM R. CLAPP,	S. R. TYRRELL,
AMOS P. HOWELL,	WILLIAM T. WOODRUFF,
JOSEPH H. HOUGH,	WILLIAM T. STAGO,
JOHN O'RAUM,	REUBEN VAN TASSEL,
CHARLES BECHTEL,	WILLIAM PEMBERTON,

JOHN SHEVILLE, 33<sup>o</sup>,

*District Deputy Inspector General.*

On motion, the prayer of the petitioners was granted, and the Grand Secretary directed to issue a warrant of Constitution.

Which being done, the Supreme Council ceased its labors as Sovereign Grand Inspectors General, and opened the Sovereign Grand Consistory.

Present—The before mentioned Active and Emeritus Members of Supreme Council, and Deputy Inspectors STEPHEN H. HERRIMAN, GEORGE TUCKER, PHILLIP LANGTON, ALFRED WOODHAM, and District Deputy Inspector General JOHN SHEVILLE.

M..<sup>s</sup>P..<sup>s</sup>S..<sup>s</sup>G..<sup>s</sup>C..<sup>s</sup>EDMUND B. HAYES, *acting as P..<sup>s</sup>Sov..<sup>s</sup>Gr..<sup>s</sup>Commander.*  
 Ill..<sup>s</sup>S..<sup>s</sup>G..<sup>s</sup>I..<sup>s</sup>G..<sup>s</sup>THOMAS SATTERTHWAITE, *as 1st Lieut..<sup>s</sup>Gr..<sup>s</sup>Commander.*  
 Ill..<sup>s</sup>S..<sup>s</sup>G..<sup>s</sup>I..<sup>s</sup>G..<sup>s</sup>DAVID NAAR, *as 2d Lieut..<sup>s</sup>Grand Commander.*  
 Ill..<sup>s</sup>DANIEL SICKELS, *as Grand Secretary.*  
 Ill..<sup>s</sup>HENRY C. BANKS, *as Grand Marshal.*  
 Ill..<sup>s</sup>HARRY J. SEYMOUR, *as Grand Master of Ceremonies.*  
 Ill..<sup>s</sup>JOHN INNES, *as Grand Hospitaler.*

A Grand Consistory in and for the Sovereign and Independent State of New Jersey was then duly and regularly constituted, and the following officers elected and duly installed .

Ill..<sup>s</sup>THOMAS J. CORSON, *Commander-in-Chief.*  
 GEORGE B. EDWARDS, *Deputy Commander-in-Chief.*  
 JOSEPH H. HOUGH, *1st Lieutenant-Commander.*  
 WILLIAM T. WOODRUFF, *2d Lieutenant-Commander.*

WILLIAM E. STAGG, Grand Minister of State.

REUBEN S. VAN TASSEL, Grand Chancellor.

JOHN WOOLVERTON, Grand Secretary.

S. R. TYRRELL, Grand Treasurer.

W. R. CLAPP, Grand Keeper of the Seal.

WILLIAM ARMSTRONG, Grand Engineer.

WILLIAM T. NICHOLSON, Grand Hospitaler.

JAMES E. EMERSON, Grand Master of Ceremonies.

CHARLES BECHTEL, Grand Captain of the Guard.

JOHN P. NELSON, Grand Standard Bearer.

AMOS P. HOWELL, Grand Sentinel.

The Sovereign Grand Consistory was then closed in due form by the Sov.:  
Grand Commander.

FRIDAY, Jan. 24, 1862.

The Sov.:Grand Inspectors General resumed their labor in Snpreme Council.

The Ill.:Gr.:Master of Ceremonies then presented Ill.:THOMAS J. CORSON, GEORGE B. EDWARDS, JOHN WOOLVERTON, JOHN MOORE and REUBEN LIGHTHALL, who, having been duly examined in the preceding degrees, and found fully enlightened and qualified, were constituted, received, acknowledged and proclaimed Dep.:Inspectors General and Honorary Members of the Supreme Council, receiving the salutation of the Brethren.

MAY 3d, 1862.—The following Sublime Princes of the Royal Secret, were then regularly proposed and duly elected to receive the thirty-third and last degree of the Ancient and Accepted Rite :

GILBERT NURSE, aged 63 years ; born July 31, 1798, in Massachusetts ; resides in Cambridge, Mass.

BENJAMIN F. NOURSE, aged 48 years ; born February 28, 1814, in Massachusetts ; resides in Cambridge, Mass.

JOHN D. JENNINGS, aged 44 years ; born March 16, 1818, Ireland ; resides in Cambridge, Mass.

ALBION K. P. WELCH, aged 37 years ; born February 20, 1825, Maine ; resides in Cambridge, Mass.

Also, present, Ill.:Dep.:Ins.:Gen.:JAMES R. GARDNER and JAMES C. BULLIN, who assisted in the ceremonies of investing the Sublime Princes with the thirty-third and last degree, and in duly acknowledging and declaring them as such.

BOSTON, MAY 4th, 1862.—The following Brethren were then duly proposed, elected, and by the Ill.:Commander-in-Chief invested with the degrees from the fourth, or Secret Master, to the thirty-first, inclusive, and regularly constituted Grand Inspectors, Inquisitor Commanders, viz. :

Ill.:JOHN K. HALL,

RICHARD M. BARKER,

ELIHU BARKER,

ROBERT LEWIS,

DAVID WEARE,

D. BICKFORD,

WILLIAM F. KNOWLES,

Ill.:WILLIAM P. BUTTERFIELD,

NICHOLAS HATHAWAY,

DANIEL W. LAWRENCE,

JAMES R. BUOBEE,

LEMUEL D. MUDGE,

MARK R. SYMONS.



MAY 4, 1862.

Pursuant to adjournment, the Supreme Council met at 6½ o'clock P. M., this 4th day of May, 1862.

Present—Officers and honorary members as before.

The M.·P.·Sov.·Grand Commander, EDMUND B. HAYES, then addressed the Supreme Council and Ill.·Brethren, stating that he had convened the Supreme Council at that place, at the request of the Ill.·Brethren and Sublime Princes of the Royal Secret residing in the sovereign and independent State of Massachusetts, for the purpose of assisting them to extend and propagate the principles of our beloved institution by constituting a Grand Consistory, with all and full constitutional powers, in and for said State of Massachusetts.

A Consistory was then regularly opened under the auspices of the Supreme Council, when the following Sublime Princes were duly elected as officers for a Grand Consistory :

Ill.·GILBERT NURSE, 33°, Commander-in-chief.

JOHN K. HALL, 32°, Deputy Commander-in-Chief.

RICHARD M. BARKER, 32°, 1st Lieut.·Commander-in-Chief.

WILLIAM F. KNOWLES, 32°, 1st “ “ “

RICHARD S. SPOFFORD, JR., 32d°, Gr.·O.· and Ill.·Min.·of State.

NICHOLAS HATHAWAY, 32°, Grand Chancellor.

ELIHU C. BARKER, 32°, Gr.·Secretary and K.·of the S.·and·A.·.

ALBION K. P. WELCH, 32°, Grand Treasurer.

ROBERT L. DAVIS, 32°, Grand Engineer.

W. D. BICKFORD, 32°, Grand Hospitaler.

JAMES R. GARDNER, 33°, Grand Master of Ceremonies.

JAMES R. BUGBEE, 32°, Grand Captain of the Guards.

DANIEL W. LAWRENCE, 32°, Grand Sentinel.

The M.·P.·Sov.·Grand Commander then directed the Ill.·Grand Secretary to prepare the proper authority for constituting a Grand Consistory.


The warrant being duly prepared and signed by the officers of the Supreme Council, sealed with the private seal of the M.·P.·Sov.·Grand Commander and of the Order, and attested with the seal of the Ill.·Grand Chancellor, Grand Secretary General H.·E.·, Keeper of the Seals and Archives, the M.·P.·Sov.·Grand Commander proceeded to constitute a Grand Consistory in and for the sovereign and independent State of Massachusetts and to install its officers.

MAY 31st, 1862.—The M.·P.·Sov.·Grand Commander stated that he had appointed Ill.·Deputy Inspector General JAMES R. GARDNER, of Massachusetts, a Special Deputy for that State.

On motion of Ill.·Bro.·LEVERIDG, the acts of the Grand Commander in said appointment were approved.

JUNE 7th, 1862.—The M.·P.·Sov.·Grand Commander then stated that since the last meeting of this Body, on application, he had conferred the degrees, from the fourth to the thirty-second, inclusive, on PEARSON MUNDY, Grand Generalissimo of the Grand Commandery of this State, which act was, on motion, confirmed.

JUNE 17th, 1862.—The Ill. Grand Master of Ceremonies then presented Sublime Princes HARRISON S. VINING and JOHN MONROE, who were duly invested, and acknowledged and proclaimed Deputy Inspectors General of the thirty-third degree, and Honorary Members of this Supreme Council.

An application from Ill. Bro. CLINTON F. PAIGE, for authority to confer the degrees from fourth to eighteenth, inclusive, on a sufficient number of Brethren to enable them to establish a Lodge of Perfection, Council of Princes of Jerusalem and Chapter of Rose , was then read by the Grand Commander, and, on motion, the Grand Commander was requested to furnish the necessary authority.

A communication was then read from Ill. Bro. JAMES R. GARDNER, tendering his resignation as Special Deputy for the State of Massachusetts, which after some discussion was, on motion, disposed of by directing the Grand Secretary to return it to Bro. GARDNER, with the wishes of this Supreme Council that he would continue to serve in that position.

OCT. 29th, 1862.—Ill. Bro. HARRY J. SEYMOUR, Grand Master of Ceremonies, then introduced Ill. Princes JOTHAM POST, GEORGE F. WOODWARD, CHARLES A. RAPALLO, ALDEMOUR W. KING, ROBERT G. REMSON and HORACE S. TAYLOR, who were invested, acknowledged and proclaimed Deputy Inspectors General of the thirty-third degree and Honorary Members of this Supreme Council.

Ill. Bro. H. J. SEYMOUR made a verbal statement of his visit to Europe, when Ill. Bro. HOLMES offered the following resolution, which was adopted, *mem. con.*

*Resolved*, That the thanks of this Supreme Council are unanimously due to Ill. Bro. HARRY J. SEYMOUR for his arduous and judicious services in France, Scotland and England, in behalf of this Supreme Council and of Ancient Scottish Rite in North America.

It was also ordered that the same be entered in full on the minutes, and a copy engrossed with the seal of the Supreme Council attached, be presented to Ill. Bro. SEYMOUR.

On motion, a vote of thanks was passed to MARCONIS DE NEGRE for kindness and courtesies to Ill. Bro. SEYMOUR in his late visit to Paris.

JAN. 19th, 1863.—The Committee on the Condition of the A. and A. Rite, made the following report :

“The Committee on the Condition of the A. and A. Rite would most respectfully beg leave to report—

That the party known as the Raymond Body, of Boston, have lately proposed, in their individual capacities and by official resolution, suggestions looking to the merging in and association with this Supreme Council, bringing with them documents, properties and everything appertaining to their organization.

Your committee, on invitation, met those gentlemen in social and friendly converse on these important subjects, and were treated in the most cordial and hospitable manner, and have arrived at the conclusion that the best interests of this Supreme Council would be subserved by an immediate solution

of the matters in question, which shall be alike just to the original authority of this Supreme Council, and the dignity of the gentlemen with whom the conference has been had.

Your committee therefore recommend that they, or some other committee, be empowered to act in the premises.

All of which is most respectfully submitted,

EDMUND B. HAYES, }  
DANIEL SICKELS, } *Committee.*

Which was, on motion, received, and the recommendation adopted, and Ill.<sup>o</sup>.Bro.<sup>o</sup>.HENRY C. BANKS added to said committee, making the committee consist of M.<sup>o</sup>.P.<sup>o</sup>.EDMUND B. HAYES, Ill.<sup>o</sup>.DANIEL SICKELS and HENRY C. BANKS.

Ill.<sup>o</sup>.Bro.<sup>o</sup>.HENRY C. BANKS read the following communication from France to this Supreme Council, and directed to him as Acting Secretary General of the Supreme Council of the thirty-third degree.

GRAND CENTRAL LODGE OF FRANCE,  
ANCIENT AND ACCEPTED SCOTTISH RITE,

*Very Ill.<sup>o</sup>.Brother:—*

PARIS, December 5, 1862.

On my return from a long sojourn in my native land, I have had the pleasure to find your honorable letter of the twenty-seventh of September, with the patent, which accredits me your Representative of the Supreme Council of the United States of North America, at New York, near the Supreme Council of France, to which I have the honor to belong. In order to be your Representative near the Supreme Council of France, it is necessary that your Puissant Grand Commander, the very Illustrious Brother, EDMUND B. HAYES, address a letter to our Grand Master, the very Illustrious Brother, F. VIENNET, who resides at number 18, Rue Godot Monroy, Paris, stating to him that in consequence of the death of the COUNT DE ST. LAURENT, you have selected me to replace him. In this manner the thing is regularly done and formally complied with.

At your suggestion, I will procure one of your colleagues to represent us with you.

Our Very Puissant Grand Commander, Grand Master VIENNET, is a brave old man of eighty-four years, a good mason, a good brother; in fine, he has all the good qualities of an estimable man.

I thank you sincerely for the distinguished honor you have conferred on me in naming me your Grand Representative, and you may rest assured that I will respond loyally to the confidence you have reposed in me, for my desire is, that the masonic ties, which ought to unite the Brethren scattered in the two hemispheres, be drawn closer and closer.

I pray you to take note of the error in my name which the patent bears. My name is the BARON AUGUSTE HUGO DE BULOW, and not ALFRED.

Accept, very Illustrious Brother, my high consideration and fraternal salutation.

Your devoted Brother and friend,

LE BARON AUGUSTE HUGO DE BULOW.

Rue Rivoli 24, Paris.

Which was, on motion, received and ordered to be entered on the minutes in full, and the M.·P.·Sov.·Grand Commander requested to conduct the necessary correspondence.

NEW YORK, April 15, 1863.

The Supreme Grand Council met this day, and was opened in the usual form by the M.·P.·Sov.·Grand Commander, EDMUND B. HAYES, assisted by

III.·DANIEL SICKELS, *Gr.·Sec.·Gen.·H.·E.*

ROBERT E. ROBERTS, *Grand Treasurer General H.·E.*

HENRY C. BANKS, *Grand Marshal General H.·E.*

JOHN INNES, *Grand Standard Bearer.*

The reading of the Balustre of the last session was dispensed with by the M.·Sov.·Grand Commander.

The committee appointed at the last session to act in the premises of negotiating a union with the Body known as the Supreme Council for the Northern Jurisdiction of the United States, made the following report, which was unanimously adopted; that they had conferred with the Body before mentioned, and agreed upon the following.

#### ARTICLES OF CONSOLIDATION.

Adopted and consummated by and between the Supreme Council, thirty-third and last degree, for the Northern Jurisdiction of the United States, sitting at Boston, of the one part, and the Supreme Grand Council, thirty-third and last degree, Ancient and Accepted Scottish Rite for the United States of America, their territories and dependencies, sitting at New York. of the other part.

*Whereas*, The said parties, in their individual and sovereign capacities, being mutually desirous of advancing the interests of masonry within the jurisdiction, and wishing to consolidate the authorities therein under one governing head, have clothed their representatives with full and perfect powers to that end, who, in the name of said parties, have agreed, consented, provided and ordained, and do by these presents agree, consent, provide and ordain, as follows :

1st. The said Supreme Councils are, by virtue hereof, consolidated under the name of the Supreme Grand Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their territories and dependencies, sitting at New York.

2d. III.·Sovereign Grand Inspectors General, heretofore created by either of the parties hereto, shall be recognized upon taking the oath of fealty to the Supreme Council for the United States of America, &c.

3d. All Subordinate Bodies hailing under either of the parties hereto, are to be duly acknowledged and recognized upon taking the oath of fealty to the said Supreme Council for the United States of America, etc., and new warrants may be granted, or the existing ones properly endorsed, as the said Bodies respectively may elect.

4th. All properties, of whatever name, kind and description, belonging to the parties hereto, or either of them, are hereby declared to be vested in the

said Supreme Council for the United States of America, etc., and will be delivered accordingly to the Grand Secretary General thereof.

5th. Until otherwise ordered, the Constitutions and General Regulations of the second party hereto, are hereby adopted and declared in full force for the government of the consolidated body herein provided for.

6th. The number of Active Members of said Council is hereby increased to seventeen (creating eight new offices), and the officers of the said Consolidated Council, *ad vitam*, shall be as follows :

III. EDMUND B. HAYES, M. P. S. V., Grand Commander.

EDWARD A. RAYMOND, Sov. Assistant Grand Commander.

SIMON W. ROBINSON, 1st Lieutenant Grand Commander.

HOPKINS THOMPSON, 2d " " "

\_\_\_\_\_, Grand Orator.

GEORGE M. RANDALL, Grand Minister of State.

LUCIUS R. PAIGE, Grand Chancellor.

DANIEL SICKELS, Grand Secretary General H. E.

ROBERT E. ROBERTS, Grand Treasurer General H. E.

HENRY C. BANKS, Grand Marshal General H. E.

AARON P. HUGHES, Grand Sword Bearer.

HARRY J. SEYMOUR, 1st Grand Master of Ceremonies.

CHARLES T. MCCLENACHAN, 2d Grand Master of Ceremonies.

PETER LAWSON, Grand Introducer.

JOHN INNES, Grand Standard Bearer.

WILLIAM FIELD, 1st Grand Captain of Guard.

WILLIAM H. JARVIS, 2d Grand Captain of Guard.

7th. The Emeritus position of Sov. Assistant Grand Commander is conferred on III. EDWARD A. RAYMOND, in recognition of his long and distinguished services in the Rite.

In testimony of all which, EDWARD A. RAYMOND, GEORGE M. RANDALL and LUCIUS R. PAIGE, on behalf of said first party, and EDMUND B. HAYES, DANIEL SICKELS and HENRY C. BANKS, on behalf of said second party, have hereunto set their hands and seals interchangeably, for the uses and purposes hereinbefore expressed.

Done at the city of Boston, this seventh day of February, A. D. 1863.

EDWARD A. RAYMOND. [L. S.]

GEO. M. RANDALL. [L. S.]

LUCIUS R. PAIGE. [L. S.]

EDMUND B. HAYES. [L. S.]

DANIEL SICKELS. [L. S.]

HENRY C. BANKS. [L. S.]

The following Illustrious Brethren were then introduced : SIMON W. ROBINSON, GEORGE M. RANDALL, AARON P. HUGHES, PETER LAWSON and WILLIAM FIELD.

The M. P. S. V. Grand Commander, EDMUND B. HAYES, then installed the officers of the Supreme Council as follows :

III. EDWARD A. RAYMOND, Assistant Sovereign Grand Commander.

SIMON W. ROBINSON, 1st Lieutenant Grand Commander.

HOPKINS THOMPSON, 2d Lieut Grand Commander.

———, Grand Orator.

GEORGE M. RANDALL, Grand Minister of State.

LUCIUS R. PAIGE, Grand Chancellor.

DANIEL SICKELS, Grand Secretary General H.·E.·.

ROBERT E. ROBERTS, Grand Treasurer General H.·E.·.

HENRY C. BANKS, Grand Marshal General.

AARON P. HUGHES, Grand Sword Bearer.

H. J. SEYMOUR, 1st Grand Master of Ceremonies.

CHARLES T. McCLENACHAN, 2d Grand Master of Ceremonies.

PETER LAWSON, Grand Expert Introducer.

JOHN INNES, Grand Standard Bearer.

WILLIAM FIELD, 1st Grand Captain of the Guard.

WILLIAM H. JARVIS, 2d Grand Captain of the Guard.

III.·Bro.·HENRY C. BANKS, as Grand Orator, then made a brief but eloquent address on the history and usefulness of the Ancient and Accepted Rite.

On motion, a committee was then appointed to take into consideration alterations and amendments to Constitutions, consisting of III.·Bro.·E. B. HAYES, A. P. HUGHES, PETER LAWSON, HENRY C. BANKS and DANIEL SICKELS.

On motion, the Supreme Council adjourned until Thursday, the sixteenth instant, at two o'clock, P. M.

DANIEL SICKELS,

*Gr.·Sec.·Gen.·H.·E.·.*

In order that the reader may more clearly understand the history, we will return to the Gourgass-Raymond Council, bringing it up to 1863.

After the Council was fully organized, it consisted of the following officers, etc. :

M.·P.·EDWARD A. RAYMOND, Boston, (P. G. M.) Sov.·Grand Commander *ad vitam*.

P.·SIMON W. ROBINSON, Lexington, (P. G. M.) Lieut.·Grand Commander.

III.·PETER LAWSON, Lowell, (P. D. D. G. M.) Grand Treasurer Gen.·H.·E.·.

III.·LUCIUS R. PAIGE, Cambridgeport, (P. D. G. M.) Grand Secretary Gen.·H.·E.·.

III.·GEORGE M. RANDALL, D. D., Boston, (P. G. M.) Grand Minister of State.

III.·CHARLES T. McCLENACHAN, New York, Grand Master of Ceremonies.

III.·WILLIAM FIELD, Providence, R. I., (P. G. M.) Grand Captain L.·G.·.

III.·WILLIAM B. HUBBARD, Columbus, Ohio, (P. G. M.) Sovereign Grand Inspector General, 33°.

III.·J. J. J. GOURGAS, New York, (P. S. G. C.) *Emeritus*, Sovereign Grand Inspector General, 33°.

III.·AARON P. HUGHES, Nashua, N. H., (G. M.) Sovereign Grand Inspector General, 33°, Deputy for New Hampshire.

Deputies have also been designated, and will be forthwith commissioned and qualified, to wit :

Ill. . CHARLES S. WESTCOTT, New York, for New York.

Ill. . JOHN A. FOSTER, New Jersey, for New Jersey.

Ill. . E. T. CARSON, Cincinnati, Sovereign Grand Inspector General, 33<sup>d</sup>, resides within this jurisdiction, and is understood to remain loyal to this Supreme Grand Council.

JULY 12th, 1861.—Pursuant to a unanimous vote of the Supreme Grand Council at its last Annual Session, Ill. . AARON P. HUGHES, S. . P. . R. . S. . , of Nashua, N. H., (Grand Master of New Hampshire,) was advanced to the eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite.

Ill. . CHARLES T. McCLENACHAN was admitted, by unanimous vote, as an Active Member of the Supreme Grand Council.

Ill. . SIMON W. ROBINSON resigned the office of Grand Treasurer Gen. . H. . E. . , and his resignation was accepted.

Ill. . PETER LAWSON resigned the office of Grand Master of Ceremonies, and his resignation was accepted.

The M. . P. . Sov. . Grand Commander appointed and installed Ill. . PETER LAWSON as Grand Treasurer Gen. . H. . E. . .

The M. . P. . Sov. . Grand Commander appointed and installed Ill. . CHARLES T. McCLENACHAN as Grand Master of Ceremonies.

The M. . P. . Sov. . Grand Commander announced the appointment of Ill. . AARON P. HUGHES to the office of Deputy for the State of New Hampshire.

The eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite, was granted by unanimous vote to Ill. . CHARLES S. WESTCOTT, S. . P. . R. . S. . , of New York ; and the Sovereign Grand Commander was requested to confer the same at his convenience, and to appoint the said Ill. . Bro. . WESTCOTT to the office of Deputy for the State of New York.

The eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite, was granted by unanimous vote to Ill. . JOHN A. FOSTER, S. . P. . R. . S. . , of New Jersey ; and the Sovereign Grand Commander was requested to confer the same at his convenience, and to appoint the said Ill. . Bro. . FOSTER to the office of Deputy for the State of New Jersey.

AUGUST 30th, 1861.—Pursuant to a unanimous vote of the Supreme Grand Council, passed at its special communication on the twelfth day of July last, Ill. . JOHN A. FOSTER, S. . P. . R. . S. . , of New Jersey, was advanced to the eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite.

The M. . P. . Sov. . Grand Commander announced the appointment of Ill. . JOHN A. FOSTER to the office of Deputy for the State of New Jersey.

Nov. 19th, 1861.—Agreeably to a vote passed unanimously at its session on the twelfth day of July last, Ill. CHARLES S. WESTCOTT, S. P. R. S., of New York, was advanced to the eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite.

The M. P. Sov. Grand Commander announced the appointment of Ill. CHARLES S. WESTCOTT, of New York, to the office of Deputy for New York.

Nov. 21st, 1861.—*Ordered*, That, a circular be published and promulgated, giving the evidence of the expulsion of JOSEPH CERNEAU, by the Grand Orient of France, for having attempted to establish spurious Bodies in the A. and A. Rite in the United States of America; and that the said circular contain the proofs of the organization and regular continuance of this Supreme Grand Council up to the present time; and that Ill. Bros. CHARLES S. WESTCOTT, CHARLES T. MCCLENACHAN, PETER LAWSON, JAMES M. AUSTIN and AARON P. HUGHES be a committee to prepare said circular, and report the same to the M. P. Sov. Grand Commander, and that, upon his approval, the same be promulgated.

Nov. 21st, 1861.—Charges were presented by Ill. JOHN A. FOSTER against Ill. K. H. VAN RENSSELAER and Ill. CHARLES W. MOORE; and the M. P. Sov. Grand Commander was requested to assign the time and place for action thereon, and to cause the parties to be duly notified.

Ill. PETER LAWSON proposed Ill. JOHN L. LEWIS, JR., S. P. R. S., of Penn Yan, N. Y., as a candidate to receive the thirty-third and last degree of the Ancient and Accepted Rite.

#### NOTICE.

JAN. 22d, 1862.—The Supreme Grand Council S. G. I. G., 33°, for the N. J. of the U. S. A., will hold a special meeting at No. 8 West Chester Park, in the city of Boston, on Wednesday, the 8th day of January instant, at ten o'clock, A. M., to take such action as shall be judged proper in regard to certain publications which have recently been circulated, and to transact any other business which may be legally presented. Also the said Supreme Grand Council will hold a special meeting at the Winthrop House, in the city of Boston, on Wednesday, the 22d day of January instant, at ten o'clock A. M., to investigate and act upon certain charges presented against Ill. K. H. VAN RENSSELAER and Ill. CHARLES W. MOORE, and to transact any other business which may be legally presented. By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, *Gr. Sec. Gen. H. E.*

Cambridgeport, January 1, 1862.

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WEDNESDAY AFTERNOON, Jan. 22, 1862.

The Supreme Grand Council was called to order by the M. P. Sov. Grand Commander. Present, as in the morning.

The special subject assigned for consideration at this meeting was taken up; and the following charges against Ill. K. H. VAN RENSSELAER, together with the summons and certificate, were read by the Grand Secretary General.

*To the Supreme Grand Council of Sovereign Grand Inspectors General of the thirty-third degree, for the Northern Jurisdiction of North America.*



The undersigned prays that your Illustrious Body will investigate the following charges against KILLIAN H. VAN RENSSELAER, 33°, and that such action may be taken in regard to the same as may seem proper :

#### CHARGES :

*First.*—That said K. H. VAN RENSSELAER has attempted to destroy this Supreme Council, and to establish a spurious and clandestine Supreme Council, arrogating to itself the name and powers of this Supreme Council.

*Second.*—That he has assumed the name and attempted to exercise the powers and functions of Lieutenant Grand Commander of the H. E. E. S.

*Third.*—That he has presided over the said spurious Supreme Council, pretending to assume the powers of this Supreme Council.

*Fourth.*—That, while presiding over said spurious Council, he has assisted in creating Sovereign Grand Inspectors General, 33°, in an unlawful and unconstitutional manner.

*Fifth.*—That, while presiding in said spurious Council, he has, in a most unconstitutional, insolent and outrageous manner, presumed to try and depose the Sovereign Grand Commander of this Supreme Council and the Grand Treasurer General of the H. E. E. S., and proceeded to fill their places.

*Sixth.*—That he has granted dispensations to Ineffable Bodies, empowering them to work, in a clandestine manner, thereby assuming the powers of the Sovereign Grand Commander.

*Seventh.*—That he has caused to be published and has circulated the Proceedings of such spurious Council, declaring it to be THE Supreme Grand Council of this jurisdiction.

*Eighth.*—That after his removal from the position of Deputy of Ohio, he has continued to exercise all his former powers.

*Ninth.*—That he has received the sum of five hundred and twenty-five dollars from Ill. Bro. LAWSON, employing him, as his agent, to purchase certain books, papers and pamphlets from Ill. Bro. J. J. GOURGAS, Most Puissant Past Grand Commander ; that he purchased said papers and documents from Ill. Bro. GOURGAS ; but that he has refused to deliver up to Bro. LAWSON said papers and documents, and has *fraudulently* appropriated them to his own use and possession.

*Tenth.*—That he has collected moneys from Ineffable Masons and Ineffable Masonic Bodies as Deputy, which moneys he has appropriated to his own use, and has never made return of the same to this Supreme Council.

*Eleventh.*—That he has used his official position as a means of raising and obtaining money for his own use, to the great scandal of the Ancient and Accepted Rite in this jurisdiction.

*Twelfth.*—That his character has always been bad, and disreputable ; and that it was by the concealment of such character that he was enabled to obtain the Ineffable degrees.

JOHN A. FOSTER,

New York, July 11, 1861.

Kt. R. J. K-D-H., S. P. R. S.

To Ill. K. H. VAN RENSSELAER :

The foregoing charges having been duly presented against you, and the Supreme Grand Council having entertained the same, and having requested the M. P. Sov. Grand Commander to assign the time and place for action thereon, the M. P. Sov. Grand Commander has assigned Wednesday, the twenty-second day of January, A. D., 1862, at ten o'clock A. M., as the time, and the Winthrop House, in the city of Boston, Mass., as the place, for the investigation of said charges and adjudication thereon by the Supreme Grand Council; at which time and place you are hereby summoned to appear, to make answer to said charges, and to show cause, if any you have, why judgment should not be pronounced against you.

DEUS MEUMQUE JUS.

By order of the M. P. Sov. Grand Commander,

LUCIUS R. PAIGE, 33°,

*Gr. Sec. Gen. H. E.*

CAMBRIDGEPORT, January 1, 1862.

I certify that on this first day of January, A. D. 1862, I deposited in the Post Office at Cambridgeport, Mass, a package, containing an attested copy of the within written charges, and an original summons, of which the foregoing is a true copy, addressed to "K. H. VAN RENSSELAER, Cambridge, Ohio."

Attest :

LUCIUS R. PAIGE, 33°,

*Gr. Sec. Gen. H. E.*

Ill. K. H. VAN RENSSELAER was thrice called to appear and make answer to the foregoing charges, but made default. Evidence was then heard in support of said charges; and after a full consideration, the question was taken in the ancient form, and the said K. H. VAN RENSSELAER was unanimously adjudged guilty of the offences set forth in the first, second, third, fourth, fifth, sixth, seventh and ninth charges. No witnesses were present to substantiate the eighth, tenth, eleventh and twelfth charges, and said charges were not sustained.

On motion of the P. Lieut. Grand Commander, the following preamble and decree were unanimously adopted, the same form in voting being observed :

*Whereas*, Ill. K. H. VAN RENSSELAER, of Cambridge, Ohio, has been adjudged guilty of the several offences set forth in the first, second, third, fourth, fifth, sixth, seventh and ninth charges presented by Ill. JOHN A. FOSTER, it is therefore unanimously

*Resolved, and Decreed*, That said K. H. VAN RENSSELAER be and he is hereby expelled from all the rights and privileges of the A. and A. Rite.

The following charges against Ill. CHARLES W. MOORE, together with the summons and certificate, were read by the Grand Secretary General :

*To the Supreme Grand Council of Sovereign Grand Inspectors General, 33°, Ancient and Accepted Rite, for the Northern Jurisdiction of the United States.*

I do hereby prefer charges against Bro. CHARLES W. MOORE, a Sovereign Grand Inspector General, 33°, and pray that the same may be investigated, and he be dealt with as required by our Ancient Constitution and Regulations.

## CHARGES.

*First.*—Said CHARLES W. MOORE did conspire with KILLIAN H. VAN RENSSELAER (a Deputy Grand Inspector General) and with others to organize and establish a spurious and clandestine Body, which called itself the Supreme Grand Council for the Northern Masonic Jurisdiction of the United States of America.

*Second.*—That said CHARLES W. MOORE did conspire with said VAN RENSSELAER and others to elect officers of their said spurious Body, and claimed that such officers were the officers of the constitutional Supreme Grand Council.

*Third.*—That said CHARLES W. MOORE did conspire with said VAN RENSSELAER and others to publish two documents purporting to be the Proceedings of the Supreme Grand Council for the Northern Jurisdiction of the United States of America, when they were in fact the Proceedings of said clandestine and spurious Body.

*Fourth.*—That said CHARLES W. MOORE did conspire with said VAN RENSSELAER and others to use, and did use, the seal of the Supreme Grand Council (surreptitiously in their possession) upon documents emanating from said spurious and clandestine Body.

*Fifth.*—That said CHARLES W. MOORE, with said KILLIAN H. VAN RENSSELAER and others, did, in a clandestine and unlawful manner, confer the degree of Sovereign Grand Inspector General on various persons, namely, A. B. THOMPSON, W. S. GARDNER, WINSLOW LEWIS, N. H. GOULD, A. E. STOCKER, H. A. JOHNSON, GEORGE W. DEERING and WILLIAM PARKMAN, as in the printed Proceedings of said spurious Body is more fully set forth.

*Sixth.*—That said CHARLES W. MOORE, conspiring with said VAN RENSSELAER and others, did unlawfully and illegally detain and appropriate to the use of said spurious Body certain documents and archives which are in fact the property of the Supreme Grand Council.

*Seventh.*—That in all the aforesaid acts the said CHARLES W. MOORE has violated his obligations as a Sovereign Grand Inspector General.

JOHN A. FOSTER, *Sov. Gr. Ins. Gen.* 33°,

New York, Nov. 20, 1861.

*Deputy for the State of New Jersey.*

To Ill. CHARLES W. MOORE :

The foregoing charges having been duly presented against you, and the Supreme Grand Council having entertained the same, and having requested the M. P. Sov. Grand Commander to assign the time and place for action thereon, the M. P. Sov. Grand Commander has assigned Wednesday, the twenty-second day of January, A. D. 1862, at ten o'clock A. M., as the time, and the Winthrop House, in Boston, as the place, for the investigation of said charges and adjudication thereon by the Supreme Grand Council; at which time and place you are hereby summoned to appear, to make answer to said charges, and to show cause, if any you have, why judgment should not be pronounced against you.

DEUS MEUMQUE JUS.

By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, 33°,

*Gr. Sec. Gen. H. E.*

CAMBRIDGEPORT, January 16, 1862.

I certify that on this sixteenth day of January, A. D. 1862, I placed in the hands of the Ill.:CHARLES W. MOORE, an attested copy of the foregoing charges, and an original summons, of which the above is a true copy.

Attest :

LUCIUS R. PAIGE, 33°,

*Gr.:Sec.:Gen.:H.:E.:*

Ill.:CHARLES W. MOORE was thrice called to appear and make answer to the foregoing charges, but made default. Evidence was then heard in support of said charges; and, after a full consideration, the question was taken in the ancient form, and the said CHARLES W. MOORE was unanimously adjudged guilty of all the offences set forth in said charges.

On motion of the P.:Lieut.:Grand Commander, the following preamble and decree were unanimously adopted; the same form of voting being observed :

*Whereas*, Ill.:CHARLES W. MOORE, of Boston, has been adjudged guilty of the several offences set forth in the charges presented by Ill.:JOHN A. FOSTER, it is therefore unanimously

*Resolved, and Decreed*, That said CHARLES W. MOORE be, and he is hereby, expelled from all the rights and privileges of the Ancient and Accepted Rite.

*Resolved, and Decreed*, That a circular, under the seal of this Supreme Grand Council, and attested by the signatures of its officers, be forwarded to all sister Supreme Grand Councils over the surface of the two Hemispheres, and to the Subordinate Bodies under this jurisdiction, in form and manner following, to wit :

DEUS MEUMQUE JUS.

FROM THE GRAND EAST OF THE SUPREME GRAND COUNCIL OF SOV.:GRAND INSPECTORS GENERAL OF THE THIRTY-THIRD AND LAST DEGREE OF THE ANCIENT AND ACCEPTED RITE FOR THE NORTHERN JURISDICTION OF THE U. S. A., UNDER THE C.:C.:OF THE Z.:,NEAR THE B.:B.:,WHICH ANSWERS TO 42° 21' 22" N.L.

*To all sister Supreme Grand Councils throughout the Universe; to all Sovereign Grand Inspectors General of the thirty-third degree; to all Ill.:Most Valiant and Sublime Princes of the Royal Secret, Knights of K-H, Knights of Rose Croix, Princes of Jerasalem, Ill.:Princes and Knights, Grand Ineffable and Sublime Free and Accepted Masons, of all degrees, Ancient and Modern, over the surface of the two Hemispheres; to all to whom these Letters shall come:—*

GREETING.

Whereas, for more than a year, a spirit of insubordination has existed in this jurisdiction, resulting in open rebellion against the authority of this Supreme Grand Council, and in the organization of a spurious and clandestine Body, which has assumed the name and attempted to exercise the functions of this Supreme Grand Council; and whereas one of the members and sundry Sovereign Grand Inspectors General, not members of this Supreme Grand Council, were the most prominent actors in said disorderly and rebellious proceedings, and whereas the patience and forbearance hitherto exercised towards the offenders has not induced them to abandon their evil designs and practices, and severe discipline has become imperatively necessary :

Now, therefore, know ye, that this Supreme Grand Council, deferring final action at this time in regard to others, has selected two of the principal offenders, namely, CHARLES W. MOORE, of Boston, formerly Grand Secretary General H. E., and KILLIAN H. VAN RENSSELAER, of Cambridge, Ohio, formerly Deputy Grand Inspector General for Ohio, and, after due trial, has unanimously expelled the said CHARLES W. MOORE and KILLIAN H. VAN RENSSELAER from all the rights and privileges of the Ancient and Accepted Rite, for such gross unmasonic conduct.

And all sister Supreme Grand Councils are requested, and all Masons and Masonic Bodies owing allegiance to this Supreme Grand Council are strictly enjoined, to hold no intercourse or communication in the Ancient and Accepted Rite with either of said expelled persons, or with the said spurious and clandestine Body which they have assisted to establish.

Given at the Grand East of Boston, this twenty-second day of January, A. D. 1862; and certified under our hands and the seal of the Supreme Grand Council.

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APRIL 2d, 1862.—Letters from Ill. Bro. CHARLES S. WESTCOTT and ROBERT MACOY and other important documents were read.

After full consideration and a deliberate examination of the reasons for and against the same, the following preamble and decree were unanimously adopted :

*Whereas*, It has been unofficially made known to us that the Body, over which our Ill. Bro. E. B. HAYES now presides, is disposed to unite with this Body in one enlarged Supreme Grand Council, and whereas this Body is disposed to adopt any legal measures for the promotion of peace and harmony in the Ancient and Accepted Rite :

*Decreed*, That M. P. EDWARD A. RAYMOND, Esq., Ill. LUCIUS R. PAIGE, D. D., and Ill. GEORGE M. RANDALL, D. D., be a committee with power to confer with a similar committee to be appointed by the Body over which our said Ill. Bro. HAYES presides, and to arrange, if practicable, such a union of the two Bodies upon a just and honorable basis ; and to report such a basis, if arranged, for the final action of this Supreme Grand Council.

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MAY 20th.—An address, prepared by the M. P. Sov. Grand Commander, and communicated in writing, was read by the Grand Secretary General.

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MAY 20th, 1862.—ILLUSTRIOUS BRETHREN : Since our last annual session, the Supreme Grand Council has held several meetings. Some of the more important business transacted at those meetings may be briefly stated. On the twelfth day of July, 1861, agreeably to a vote, unanimously passed at the last annual session, Ill. AARON P. HUGHES, of Nashua, Grand Master of New Hampshire, was admitted to the honor of the thirty-third degree, and proclaimed a Sovereign Grand Inspector General ; and, with the concurrence of the Council, he was appointed Deputy for New Hampshire. The same degree was granted by unanimous vote to Ill. CHAS. S. WESTCOTT and Ill. JOHN A. FOSTER, both of New York ; and the Grand Commander was requested to

confer the same upon them at his earliest convenience. They have both received the thirty-third degree, and been announced and proclaimed Sovereign Grand Inspectors General. Ill. Bro. WESTCOTT has received the appointment of Deputy for the State of New York; and Ill. Bro. FOSTER has received the same appointment for the State of New Jersey.

Ill. SIMON W. ROBINSON having resigned the office of Treasurer General H. E., and Ill. PETER LAWSON having resigned the office of Grand Master of Ceremonies, their resignations were accepted, and Ill. PETER LAWSON was appointed and installed as Grand Treasurer General H. E., and Ill. CHARLES T. McCLENACHAN was appointed and installed as Grand Master of Ceremonies, and declared to be an Active Member of the Supreme Council.

November 19, 1861, the Supreme Grand Council met in the city of New York, and the meeting was fully attended. At the same time and place, there was a meeting of the Supreme Grand Consistory, at which several measures were adopted for the general interest of the Rite, all of which were confirmed by the Supreme Council.

At a meeting of the Supreme Council convened at the Grand East, Boston, January 8, 1862, the nomination having been made at a previous meeting, the eminent degree of Sovereign Grand Inspector General, 33°, was granted by unanimous vote to Hon. JOHN L. LEWIS, JR., of Penn Yan, Past Grand Master of the State of New York, and the Grand Commander was requested to confer the same at his convenience.

Since our last annual Convocation, several dispensations have been granted to loyal and competent Brethren, to form and organize Subordinate Bodies under this jurisdiction, viz :

June 4, 1861, Boston Consistory, at Boston, Mass.

June 6, 1861, Council of Princes of Jerusalem for the State of New Jersey, at Hoboken, N. J.

February 20, 1862, Troy Lodge of Perfection, Troy, N. Y.

March 3, 1862, Brooklyn Lodge of Perfection, Brooklyn, N. Y.

March 3, 1862, Jefferson Lodge of Perfection, at Watertown, N. Y.

March 7, 1862, Central City Lodge of Perfection, Syracuse, N. Y.

April 5, 1861, Williamsburg Lodge of Perfection, Williamsburg, N. Y.

I recommend that charters be granted to the aforesaid Bodies, or that the dispensations be continued in force until the next Annual Meeting of the Supreme Council, as shall be judged most beneficial to the several Bodies and most conducive to the good of the Order.

Notwithstanding the opposition of the rebellious and disloyal, we have good cause to be thankful for the prosperity which has attended our labors, and to persevere in well doing. I shall be most happy to co-operate with you in all judicious measures to promote the highest interest of our beloved Institution.

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*To all our Ill. Most Valiant and Sublime Princes of the Royal Secret, Grand Inquisitor Commanders, Ill. Knights of K-H, Sovereign Princes and Knights R. C., Grand. Ineffable and Sublime Free and Accepted Masons of all degrees, Ancient and Modern, over the Surface of the two Hemispheres :*

HEALTH, STABILITY, POWER.

Know ye, that at a session of the Supreme Council of M.:P.:Sovereign Grand Inspectors General, thirty-third and last degree, of the Ancient and Accepted Scottish Rite, legally constituted for the Masonic Jurisdiction of the Republic of Peru and its dependencies, holden on the second day of the month Nisan, A. M. 5622, corresponding with the second day of April, A. D. 1862, an authentic decree was read, which was passed on the twenty-second day of January, A. D. 1862, and transmitted by the Supreme Council of Sovereign Grand Inspectors General, 33°, for the N.:J.: of the U. S. A., of which our Ill.:Bro.:EDWARD A. RAYMOND is Sovereign Grand Commander *ad vitam*, and LUCIUS R. PAIOE Grand Secretary General, expelling from that Body the Sovereign Grand Inspectors General CHARLES W. MOORE and KILLIAN H. VAN RENSSELAER, and denouncing the Body which they have formed as illegal, and whatever may emanate from them as spurious and clandestine, and

## CONSIDERING :

1. That the said degree emanates from a legal Masonic Body, and that its design is to correct abuses within its jurisdiction :

2. That Masons cannot masonically hold communication with Bodies not established by legal authority :

3. That all Supreme Masonic Councils ought to sustain each other in correcting irregularity wherever it exists :

*Decreed*, That we declare to be irregular the aforesaid CHARLES W. MOORE and KILLIAN H. VAN RENSSELAER, and the Body which they have formed, as also whatever may emanate from them ; and that it is unlawful to hold communication with such Bodies, or with the members who compose them ; and we command all the officers in our jurisdiction neither to admit to their altars nor to hold masonic communication with the said MOORE and VAN RENSSELAER, and, on the contrary, to close their doors against them, as also against all the members of the Body which they have formed, and all who obey them.

Attested and sealed by us,

ANTONIO DE SOUZA FERREIRA,  
*M.:P.:Sov.:Grand Commander of the Supreme Council, 33°,  
for the Republic of Peru.*

[L. s.]

RAFAEL SACO,  
*Grand Secretary General H.:E.:.*

4. A circular, under the Great Seal of the Supreme Grand Council, and attested by the M.:P.:ANTONIO DE SOUZA FERREIRA, Sovereign Grand Commander, and Ill.:RAFAEL SACO, Grand Secretary General H.:E.:, announcing the existence of a spurious and clandestine Body within its jurisdiction styling itself a Grand Council, and warning all other Supreme Grand Councils to hold no masonic communication with the said spurious Body.

After careful examination of the aforesaid circular, and after full deliberation, it was unanimously decreed as follows :

*Whereas*, At this session of the Supreme Grand Council for the Northern Jurisdiction of the United States of America, on the twentieth day of the Hebrew month Jyar, A. M. 5622, corresponding with the twentieth day of

May, A. D. 1862, a duly authenticated circular, emanating from the Supreme Grand Council of Peru and its dependencies, has been presented and examined, by which it appears that two expelled masons, without lawful authority have assumed to confer the thirty-third degree on other unworthy persons, and together with them have formed, or are attempting to form, a spurious Council within the proper jurisdiction of the Supreme Grand Council of Peru : and

CONSIDERING :

1. That, according to the Constitution of 1786, not more than one Supreme Grand Council can legally exist in the same Masonic District :

2. That the Supreme Grand Council of Peru and its dependencies, whereof M. P. ANTONIO DE SOUZA FERREIRA is now the Sovereign Grand Commander, and Ill. RAFAEL SACO is the Grand Secretary General, has been for more than thirty years, and is now acknowledged by other Supreme Grand Councils as legitimate and constitutional, and as the only Supreme Grand Council having lawful authority to exercise jurisdiction in the Republic of Peru :

3. That all legal Supreme Grand Councils ought to respect the rights of each other, to render all proper aid in the maintenance of those rights, and to discountenance rebellion and usurpation :

*Decreed*, That this Supreme Grand Council recognizes the Body, founded A. D. 1830, of which the M. P. ANTONIO DE SOUZA FERREIRA is Sovereign Grand Commander, and Ill. RAFAEL SACO is Grand Secretary General, as the only legal and constitutional Supreme Grand Council for the Republic of Peru and its dependencies ; and denounces, as spurious and clandestine, the Body formed or attempted to be formed by ANTONIO SANCHEZ, JOSE JULIO UGARTE, MANUEL CALISTO, JOSE MANUEL BRAVO, and their associates, under the name of a Supreme Grand Council. And all subordinate Bodies under this jurisdiction, and all masons owing allegiance to this Supreme Grand Council are strictly forbidden to hold any masonic intercourse or communication with the said ANTONIO SANCHEZ, JOSE JULIO UGARTE, MANUEL CALISTO, JOSE MANUEL BRAVO, or any of their associates as aforesaid, under the constitutional penalties in such case provided.

*Ordered*, That the Grand Secretary General inform the Committee for the Revision of the Ritual, that the Supreme Grand Council desires the completion of that work as soon as practicable.

*Resolved*, That the M. P. Sov. Grand Commander be requested to call a special meeting of the Supreme Grand Council at an early day.

NORTHERN SUPREME COUNCIL, U. S. A.

M. P. EDWARD A. RAYMOND, Boston, (P. G. M.) Sov. Grand Commander  
*ad vitam*.

P. SIMON W. ROBINSON, Lexington, (P. G. M.) Lieut. Grand Commander.

Ill. PETER LAWSON, Lowell, (P. D. D. G. M.) Grand Treasurer Gen. H. E.

Ill. LUCIUS R. PAIGE, D. D., Cambridgeport, (P. D. G. M.) Grand Secretary  
Gen. H. E.



- III. GEORGE M. RANDALL, D. D., Boston, (P. G. M.) Grand Minister of State.  
 III. CHARLES T. McCLENACHAN, New York, Grand Master of Ceremonies.  
 III. WILLIAM FIELD, Providence, R. I., (P. G. M.) Grand Captain L. G.  
 III. WILLIAM B. HUBBARD, Columbus, Ohio, (P. G. M.) Sovereign Grand Inspector General, 32°.  
 III. J. J. GOURGAS, New York, (P. S. G. C.) *Emeritus*, Sovereign Grand Inspector General, 33°.

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- III. AARON P. HUGHES, Nashua, N. H., (G. M.) Sovereign Grand Inspector General, 33°, Deputy for New Hampshire.  
 III. CHARLES S. WESTCOTT, New York, Sovereign Grand Inspector General, 33°, Deputy for New York.  
 III. JOHN A. FOSTER, New York, Sovereign Grand Inspector General, 33°, Deputy for New Jersey.  
 III. E. T. CARSON, Cincinnati, Ohio, Sovereign Grand Inspector General, 33°.

The Supreme Grand Council was again opened, and III. Bro. TIMOTHY BIGELOW LAWRENCE was advanced to the thirty-third and last degree of the Ancient and Accepted Rite, and proclaimed by the M. P. Sovereign Grand Commander as a Sovereign Grand Inspector General.

III. Bro. TIMOTHY BIGELOW LAWRENCE being about to repair to Florence, Italy, to enter upon his duties as Consul General of the United States, was duly appointed and commissioned as a general Representative of this Body in all foreign Supreme Grand Councils which he may visit or with which he may correspond.

Charges were presented by III. S. W. ROBINSON, P. Lieut. Grand Commander, against III. CHARLES R. STARKWEATHER, of Chicago, Illinois, III. JOHN CHRISTIE, of Portsmouth, N. H., and III. ALBERT CASE, of Boston; and it was

*Ordered*, That Thursday, the thirty-first day of July instant, be assigned as the time, and the Winthrop House in Boston, as the place for the investigation of said charges and judgment thereon, the trial to commence at ten o'clock A. M.; and the Grand Secretary General was directed to summon the accused parties to appear and make answer.

JULY 31st, 1862,—The special subject assigned for action at this meeting was taken up, and the following charges, summons and certificate thereon were read by the Grand Secretary General :

*To the Supreme Grand Council of Sovereign Grand Inspectors General of the thirty third and last degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States of America :*

I hereby prefer charges against the following named Sovereign Grand Inspectors General, to wit : III. CHARLES R. STARKWEATHER, of Chicago, Ill., III. JOHN CHRISTIE, of Portsmouth, N. H., and III. ALBERT CASE, of Boston, Mass., and pray that said charges may be investigated and such action be had thereon as justice and our ancient regulations may require.

## CHARGES.

*First.*—That the said CHARLES R. STARKWEATHER, JOHN CHRISTIE and ALBERT CASE, in August, 1860, did conspire with KILLIAN H. VAN RENSSELAER and CHARLES W. MOORE to organize a spurious and clandestine Body, styled a Supreme Grand Council, which usurped the name and pretended to exercise the powers of this Supreme Grand Council.

*Second.*—That the said STARKWEATHER, CHRISTIE and CASE, in May, 1861, did conspire with said VAN RENSSELAER and MOORE to elect officers of said spurious Council, and, in an illegal and clandestine manner, to confer the thirty-third degree on WINSLOW LEWIS, WILLIAM S. GARDNER, WILLIAM PARKMAN, and others,—eight persons in all,—as in their Proceedings is fully set forth.

*Third.*—That the said STARKWEATHER, CHRISTIE and CASE, in May, 1862, did conspire with said VAN RENSSELAER, MOORE and others, (said VAN RENSSELAER and MOORE having been previously expelled by this Supreme Grand Council, and did elect the said VAN RENSSELAER and MOORE, with others, as officers of said spurious Council, and, in an illegal and clandestine manner, did confer the thirty-third degree on JOSIAH H. DRUMMOND, F. G. TISDALL, BENJAMIN DEAN, and others,—fourteen persons in all,—as is fully set forth in their printed Proceedings.

*Fourth.*—That the said STARKWEATHER, CHRISTIE and CASE, notwithstanding the forbearance of this Supreme Grand Council, still persist in their disloyalty and rebellion, and still adhere to the said spurious Council and hold office therein.

Boston, July 18, 1862.

S. W. ROBINSON.

To Ill. CHARLES R. STARKWEATHER, Ill. JOHN CHRISTIE, and Ill. REV. ALBERT CASE :

The foregoing charges having been duly presented against you, the Supreme Grand Council has assigned Thursday, the thirty-first day of July instant, at ten o'clock A. M. as the time, and the Winthrop House, in Boston, as the place, for the investigation of said charges and adjudication thereon; at which time and place you are hereby summoned to appear, and to show cause, if any you have, why judgment should not be pronounced against you.

DEUS MEUMQUE JUS.

By order of the M. P. Sov. Grand Commander.

LUCIUS R. PAIGE, 33°,

Cambridgeport, July 19, 1862.

Gr. Sec. Gen. H. E.

I certify that on the nineteenth day of July, 1862, I deposited in the Post Office at Cambridgeport, Mass., a copy of the foregoing charges and summons, addressed to "CHARLES R. STARKWEATHER, Esq., Chicago, Ill.," and that on the twenty-first day of said July, I deposited in said Post Office two other copies thereof, one addressed to "JOHN CHRISTIE, Esq., Portsmouth, N. H.," and the other to "Rev. ALBERT CASE, Boston, Mass."

Attest :

LUCIUS R. PAIGE, 33°.

Gr. Sec. Gen. H. E.

Ill. CHARLES R. STARKWEATHER was thrice called to appear and make answer

to said charges, but made default. Evidence was presented and duly considered. The question was then taken in the ancient form, and the said CHARLES R. STARKWEATHER was unanimously adjudged guilty of all the offences set forth in said charges.

III. JOHN CHRISTIE was thrice called to appear and make answer to said charges, but made default. Evidence was presented and duly considered. The question was then taken in the ancient form, and the said JOHN CHRISTIE was unanimously adjudged guilty of all the offences set forth in said charges.

III. ALBERT CASE was thrice called to appear and make answer to said charges, but made default. Evidence was presented and duly considered. The question was then taken in the ancient form, and the said ALBERT CASE was unanimously adjudged guilty of all the offences set forth in said charges.

The three following preambles and decrees were unanimously adopted in the ancient form :

*Whereas*, III. CHARLES R. STARKWEATHER, of Chicago, Ill., has been adjudged guilty of the several offences set forth in the charges presented by P. SIMON W. ROBINSON, it is therefore unanimously

*Resolved and Decreed*, That the said CHARLES R. STARKWEATHER be, and he is hereby expelled from all the rights and privileges of the Ancient and Accepted Rite.

*Whereas*, III. JOHN CHRISTIE, of Portsmouth, N. H., has been adjudged guilty of the several offences set forth in the charges presented by III. and P. SIMON W. ROBINSON, it is therefore unanimously

*Resolved and Decreed*, That the said JOHN CHRISTIE be, and he is hereby expelled from all the rights and privileges of the Ancient and Accepted Rite.

*Whereas*, III. ALBERT CASE, of Boston, Mass., has been adjudged guilty of the several offences set forth in the charges presented by III. and P. SIMON W. ROBINSON, it is thereby unanimously

*Resolved and Decreed*, That the said ALBERT CASE be, and he is hereby expelled from all the rights and privileges of the Ancient and Accepted Rite.

*Decreed*, That a circular, similar in form to that which is recorded on folios 47 and 48 of this volume \* (*Mutatis Mutandis*), under the seal of this Supreme Grand Council, and attested by the signatures of its officers, be forwarded to all sister Supreme Grand Councils in the two Hemispheres, and to all loyal Bodies under this jurisdiction, announcing the expulsion of CHAS. R. STARKWEATHER, JOHN CHRISTIE and ALBERT CASE.

DEC. 10th, 1862. —The eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite, was granted by unanimous vote, to III. JOHN H. H. WARD, S. P. R. S., of New York.

DEC. 30th, 1862. —The eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite, was granted by unanimous vote, to III. JOHN W. SIMONS, S. P. R. S., of New York, III. ROBERT MACOY, S. P. R. S., of New York, III. NICHOLAS MICKLES, S. P.

\* See ante pp. 68, 69.

R. S. , of New York, Ill. ALBERT H. KELSEY, S. P. R. S. , of Boston, and Ill. GEORGE W. BENTLEY, S. P. R. S. , of Worcester, Mass. ; and the M. P. Sov. Grand Commander was requested to confer the said degree upon the aforesaid Ill. Brethren at his convenience ; and also at his convenience, to confer the same degree upon Ill. JOHN H. H. WARD, to whom it was granted at the last meeting of this Supreme Grand Council.

The Supreme Grand Council was called off until four o'clock P. M.

On recommendation of the M. P. Sov. Grand Commander, Ill. AARON P. HUGHES, of Nashua, N. H. (P. G. M. of N. H.) heretofore Deputy Inspector General for the State of New Hampshire, was, by unanimous vote, admitted as an Active Member of this Supreme Grand Council.

The M. P. Sov. Grand Commander announced the appointment of Ill. AARON P. HUGHES, to the office of Grand Marshal of this Supreme Grand Council.

Much time was devoted, during both sessions on this day, to a consideration and discussion of important questions concerning the interests and prosperity of the Ancient and Accepted Rite ; and, without reaching a conclusion by a definite vote, the further consideration of the question aforesaid was postponed until the Supreme Grand Council shall again meet.

JAN. 28th, 1863.—Letters from Ill. Bros. CHARLES T. McCLENACHAN, JOHN W. SIMONS, ROBERT MACOY and NICHOLAS MICKLES were read by the Grand Secretary General.

Ill. GEO. W. BENTLEY, S. P. R. S. , of Worcester, was advanced to the eminent degree of Sovereign Grand Inspector General, thirty-third and last degree of the Ancient and Accepted Rite, and was proclaimed and acknowledged accordingly.

The committee, appointed by a decree passed on the second day of April, A. D. 1862, submitted sundry documents, and reported that friendly interviews have been had with Representatives of the Illustrious Body named in said decree ; that there is a reasonable prospect of effecting a union of the two Bodies on just and honorable terms ; and that said Ill. Body has referred the subject to a committee, with full power : whereupon the following preamble and decree were unanimously adopted :

*Whereas*, The Illustrious Body, styled the Supreme Grand Council for the United States, their Territories and Dependencies, has expressed a disposition to unite with this Supreme Grand Council in one consolidated Body, and has appointed a committee with full power for that purpose :

*Decreed*, That the committee heretofore appointed, namely, M. P. EDWARD A. RAYMOND, Esq., Ill. LUCIUS R. PAIGE, D. D., and Ill. GEO. M. RANDALL, D. D., be now fully empowered to agree upon the terms of such a union, on a basis which shall be just and right, honorable to both the Illustrious contracting Bodies, and according to the spirit and landmarks of Ineffable Masonry.

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FEB. 18th, 1863.—The committee appointed on the second day of April, A. D. 1862, and fully empowered on the twenty-eighth day of January, A. D. 1863,

reported that they had attended to the duty assigned to them, and negotiated and signed and sealed a Treaty of Union, of which the following is a copy, to wit :

#### ARTICLES OF CONSOLIDATION,

Adopted and consummated by and between the Supreme Grand Council, thirty-third and last degree for the Northern Jurisdiction of the United States, sitting at Boston, of the one part, and the Supreme Grand Council, thirty-third and last degree Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, sitting at New York, of the other part.

*Whereas*, The said parties, in their individual and sovereign capacity, being mutually desirous of advancing the interests of masonry within the jurisdiction, and wishing to consolidate the authorities therein under one governing head, have clothed their Representatives with full and perfect power to that end, who, in the name of said parties, have agreed, consented, provided and ordained, and do by these presents agree, consent, provide and ordain, as follows :

1. The said Supreme Councils are by virtue hereof consolidated, under the name of the "Supreme Grand Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies," sitting at New York.

2. All Sovereign Grand Inspectors General heretofore created by either of the parties hereto, shall be recognized upon taking the oath of fealty to the Supreme Council for the United States of America.

3. All subordinate Bodies, hailing under either of the parties hereto, are to be duly acknowledged and recognized, upon taking the oath of fealty to the said Supreme Council for the United States of America, etc. ; and new warrants may be granted, or the existing ones properly endorsed, as the said Bodies respectively may elect.

4. All properties, of whatever name, kind and description, belonging to the parties hereto, or either of them, are hereby declared to be vested in the said Supreme Council for the United States of America, etc., and will be delivered accordingly to the Grand Secretary General thereof.

5. Until otherwise ordered, the Constitutions and General Regulations of the second party hereto, are hereby adopted and declared in full force for the government of the consolidated body herein provided for.

6th. The number of Active Members of said Council is hereby increased to seventeen (creating eight new offices), and the officers of the said consolidated Council, *ad vitam*, shall be as follows :

<i>Sov. Grand Commander,</i>	.	.	.	EDMUND B. HAYES.
<i>Sov. Assist. Grand Commander,</i>	.	.	.	EDWARD A. RAYMOND.
<i>1st Lieut. Grand Commander,</i>	.	.	.	S. W. ROBINSON.
<i>2d Lieut. Grand Commander,</i>	.	.	.	H. THOMPSON.
<i>Grand Orator,</i>	.	.	.	.
<i>Grand Minister of State,</i>	.	.	.	G. M. RANDALL.
<i>Grand Chancellor,</i>	.	.	.	LUCIUS R. PAIGE.

<i>Grand Secretary General,</i>	. . .	DANIEL SICKELS.
<i>Grand Treasurer General,</i>	. . .	ROBERT E. ROBERTS.
<i>Grand Marshal General,</i>	. . .	HENRY C. BANKS.
<i>Grand Sword Bearer,</i>	. . .	AARON P. HUGHES.
<i>1st Grand Master of Ceremonies,</i>	. . .	H. J. SEYMOUR.
<i>2d Grand Master of Ceremonies,</i>	. . .	C. T. MCCLENACHAN.
<i>Grand Expert Introducer,</i>	. . .	PETER LAWSON.
<i>Grand Standard Bearer.</i>	. . .	JOHN INNES.
<i>1st Grand Captain of Guard,</i>	. . .	WILLIAM FIELD.
<i>2d Grand Captain of Guard,</i>	. . .	WILLIAM H. JARVIS.

7. The Emeritus position of Sovereign Assistant Grand Commander is conferred on Ill. EDWARD A. RAYMOND, in recognition of his long and distinguished services in the Rite.

In testimony of all which, EDWARD A. RAYMOND, GEORGE M. RANDALL and LUCIUS R. PAIGE, on behalf of said first party, and EDMUND B. HAYES, DANIEL SICKELS and HENRY C. BANKS, on behalf of said second party, have hereunto set their hands and seals interchangeably, for the uses and purposes hereinbefore expressed.

Done at the city of Boston, this seventh day of February, A. D. 1863.

EDWARD A. RAYMOND.	[L. s.]
GEORGE M. RANDALL.	[L. s.]
LUCIUS R. PAIGE.	[L. s.]
EDMUND B. HAYES.	[L. s.]
DANIEL SICKELS.	[L. s.]
HENRY C. BANKS.	[L. s.]

Orders were adopted for the settlement of sundry outstanding accounts.

In consideration of the faithful and devoted masonic labors of M. P. EDWARD A. RAYMOND, for nearly fifty years, and especially in consideration of his services on behalf of the Supreme Grand Council, as its Sov. Grand Commander, for the last twelve years,

*Ordered,* That Ill. Bros. ROBINSON, PAIGE and LAWSON, be a committee to procure a suitable testimonial of esteem and affection for our Venerable and Illustrious Brother, who voluntarily retires from his high office on the organization of the United Supreme Grand Council, agreeably to the Treaty formed on the 7th day of February, A. D. 1863.

After the transaction of sundry matters rendered necessary by the approaching change in its organization, so that all its masonic duties may be fully performed, and after mutual congratulations upon the successful issue of efforts to heal a division which has existed for the last half century, and to unite the two Bodies into one Supreme Grand Council, upon just and honorable terms, the business of the meeting having been accomplished, the M. P. Sov. Grand Commander pronounced the Supreme Grand Council closed *sine die*.

DEUS MEUMQUE JUS.

Attest :

LUCIUS R. PAIGE, 33°,

*Gr. Sec. Gen. H. E.*

In this Union of the HAYES and RAYMOND bodies there is presented a most marvellous spectacle. True it was a matter of rejoicing among the Fraternity, as well it might be, on the ground, that it is always better to be at peace, than at war—that it is far better for Brethren to dwell together in unity, than to cultivate a spirit of discord, which is always productive of bitterness, and the exercise of the most degrading animosities. Therefore there was solid ground for rejoicing on all sides.

But let us look a little further into the matter. On the one hand was the HAYES Council, assuming to be the successor of JOSEPH CERNEAU, who established it in 1807, ignoring the Secret Constitutions of FREDERICK, said to have been made by him in 1786, declaring itself to be governed by the Constitutions of 1762, and the General Laws, Rules, and Regulations of the Masonic Order—its Officers elective—its ruling body strictly representative—the powers of its Officers delegated, and limited, and all its actions governed by a majority. As such it had friendly relations, and Representatives in the Grand Orient of France—the Sup. Council of France—the Supreme Council of Belgium—the Supreme Council of Brazil, and the Sup. Council of New Grenada. As long as it maintained its ground, in the face of the opposition which was raised against it, the position of the CERNEAU-HAYES Council was good, and growing more popular every year.

On the other hand, was the RAYMOND body, which was established by GOURGAS as a body, in 1848, had its East in New York City for two or three years, and then removed to Boston, Mass., about 1851. In this body MR. RAYMOND became Sov. Gr. Commander, as successor of GILES FONDA YATES, who resigned in his favor. MR. RAYMOND was a very strong and decided believer in the doctrine of the Secret Constitutions of Frederick, and during his Presidency endeavored to carry them out to the letter. All the members that he received were, at first, entirely of the same opinion as himself, and their secret, as well as their open denunciations of their opponents, were “neither few, nor small.” The

Laws, Doctrines and Usages of his body were diametrically opposed to those of the CERNEAU-HAYES Council. MR. RAYMOND declared himself to be the Sov. Gr. Commander for Life—that the Office was not elective—that all the Officers of his Council could only be appointed by him—that he had the power or prerogative of opening or closing the Council at his pleasure—of making Sov. Gr. Inspectors General without any ones consent, and a variety of things equally opposed to the HAYES doctrines. Nevertheless, these two bodies united—or amalgamated—or came together. After all that had passed between them, was it not a marvellous sight?

Let us inquire for a moment. What induced these discordant bodies to come together?

We are informed, both from the printed proceedings, and by the committee appointed on the occasion, that the application for the Union came first from the RAYMOND body. If this be true, it is probable that the RAYMOND body found itself damaged, as it regards regularity, both the VAN RENSSELAER and the RAYMOND bodies having made strong efforts for recognition by the Southern Masonic Jurisdiction, and were denied on account of “irregularity.” Further, the RAYMOND body did not prosper after the break with the original Council. Their work was not attended with success. The constant warfare which was kept up between the GOURGAS and the RAYMOND bodies, seriously injured both in the eyes of all Masons—the failure in obtaining the recognition, of which they had calculated so largely upon, discouraged them, and under the circumstances they probably entertained the idea, that by coming together the warfare would cease—matters would be healed, and recognition would be certain. The CERNEAU-HAYES body, not content with the peaceable and high position which they occupied, was probably induced by the same motives, to come into the arrangement. They undoubtedly calculated that universal recognition would be a natural consequence. So they came together.

And what did the bodies gain by this Union? Let us see.



When the two bodies came together the Sov. Gr. Commander of both bodies resigned, together with all the respective Officers of each body, thus dissolving both the HAYES-CERNEAU and the RAYMOND Council, each Sov. Gr. Insp. General retaining his status as such. They at once formed an entire new Council, under the title of The Supreme Grand Council for the United States of America, her Territories and dependencies, and by previous agreement, EDMUND B. HAYES was elected Sov. Gr. Commander, and EDWD. A. RAYMOND Lieut. Gr. Commander, and making an equal division of the Officers between the members of each body. They adopted the Secret Constitution of Frederick as the fundamental Law, except that the Offices were made elective. In all other particulars it was a GOURGAS Council. They altered the date of the origin of the Council to 1813, and have adopted it, leaving the CERNEAU Council, and its members, all in the background. They have placed EMANUEL DE LA MOTTE on the Throne, and bowed obedience. When it is remembered, the particulars of the pretended formation of that Council in 1813, viz: the circumstances which led to it—the proceedings of the same in the “Expulsion from every Masonic Asylum in the world” of JOSEPH CERNEAU, HON. DE WITT CLINTON, Governor of the State of New York, and Gr. Master of the Grand Lodge of the State of New York; HON. JOHN W. MULLIGAN, U. S. Minister, &c.; HON. CADWALLADER D. COLDEN, Mayor of the City of New York; all of whom were Officers of the Grand Lodge, and a number of other Gentlemen, equally noted, and all this performed by such a mountebank as EMANUEL DE LA MOTTE, one would think that the shame on the part of the CERNEAU members would be such, that they would wish to be known no more.

Having accomplished, in his own mind, the work which he came to perform, and published his Edicts in the Daily papers, besides scattering his Circulars freely through the different Masonic bodies, he fled precipitately to Philadelphia to get out of the way, as the indignation heaped upon him led him to fear for his safety here.

As the Civil War had not come to an end, at the time of the Union of the two bodies, very little could be done in the way of seeking Recognition from the Southern Supreme Council. That subject will be noticed in its proper place.

Previous to the Union of the RAYMOND and the HAYES Councils, both Councils were dissolved by their respective Sov. Gr. Commanders, and the offices of the same declared to be vacant. Thus both Councils came to a close, releasing each member from his oath of fealty and allegiance to the respective Councils, acknowledging their status as Sov. Gr. Insp. Genl. of 33d degree, and leaving them to act in the premises, as might suit their own convictions of duty. Each Sov. Gr. Insp. Gen. retained his identity as such, his powers were not vitiated, although the body with which he was connected, had disappeared, and he was at liberty to withdraw from the Assembly, or unite with the proposed new body as a Union Council. It is not probable that any of the Sov. Gr. Insp. Gen. had such a movement in view—they did not withdraw (except Ill. Benjamin C. Leveridge, who resigned from the Cerneau Council just prior to the Union) and form a new Council—in fact, they all, with this exception, united with the new Union Council, and signed the oath of fealty to the Sov. Gr. Commander; nevertheless, they could have retired, as their Councils were dissolved, and formed another Council if they had chosen so to do. The powers with which a Sov. Gr. Insp. Genl. 33d is vested, cannot be taken from him, either by Edict or Proclamation, or in any other manner. The individual Inspector, or the body so formed, may not be acknowledged, or recognized, nevertheless the prerogatives of the individual Inspector cannot be taken from him, nor can the body so formed be destroyed, except by the consent of all interested in the same. It was, however, deemed a great cause of congratulation, that all, with the exception of the above mentioned, decided in favor of the Union—united together—signed the oath of fealty, and thus placed an entering wedge to a general union of all the brethren of the Rite.

The grand object of the Brethren in bringing about this

Union was thus apparently accomplished. The RAYMOND and the VAN RENSSELAER Councils had previously made earnest efforts for Recognition by the Supreme Council for the Southern Masonic Jurisdiction—many letters had been written to Ill. Bro. Pike upon the subject, by members of both Councils—the printed proceedings had been issued on both sides, and ILL. BRO. PIKE became well informed upon the subject. In his address as Sov. Gr. Commander, before the Sup. Council over which he presided, in 1861, he stated the case to the Council as fully as the circumstances would permit, at the same time informing them that they would, in all probability, be called upon to decide which of the two Councils they would recognize—that in order to assist them in forming a correct opinion, he had made a laborious investigation of the whole matter, and therewith laid it before the body—that his conclusion was, that although ILL. BRO. RAYMOND was truly the M. P. Sov. Gr. Commander by succession, yet both bodies were irregular according to the Secret Constitution of 1786, not having a quorum according to that instrument, and therefore all their proceedings were null and void; that in their existing condition, neither of the bodies could be acknowledged by the Sup. Council of the Southern Jurisdiction. The members of the Sup. Council appeared to have come to the same conclusion, and their decision was made known. Being disappointed in this movement, they resorted to the step which has been narrated, viz.: Union with the CERNEAU-HAYES Council, which was already recognized by several Supreme Councils, as has already been mentioned, hoping that this would add to their claim for recognition from the Southern Masonic Jurisdiction.

The Union being completed, and the Council organized, they prepared to go forward in this undertaking. But as the Civil War had broken out, and the whole country was in arms, it was decided that it then—1863—would be useless to proceed in the matter. They could not reach the Southern portion of the country, and the members of the Council were dispersed, or scattered, no regular meeting of the

Council could be held, and the matter was left to the close of the War, viz.: 1864. As soon as circumstances would permit, the Committee visited the different members of the Council, and laid the matter before them. They failed in obtaining favor until ILL. BRO. PIKE had been seen, and his opinion given.

In the meantime ILL. BRO. PIKE had informed himself more fully concerning the merits of the case, and at the meeting of the Sup. Council in 1865 and 1866 delivered his Annual address, in which the whole difficulty was fully explained.

That portion of the address, relating to the disturbance of the Sup. Council for the Northern Jurisdiction of the United States, was referred to a Special Committee, who carefully, patiently, and earnestly considered the subject, which resulted in the following conclusions :

*"First—Resolved*, That in the opinion of this Sup. Council, the action of the Sov. Gr. Insp. Genl. 33<sup>d</sup>, members of the Sup. Council of the Northern Jurisdiction of the United States, who, on the 25th of August, 1860, opened the Sup. Council of that Jurisdiction after the departure of the Sov. Gr. Comm., was illegal, null, and void, because the Inspectors, being but four in number, viz : Ill. Bros. MOORE, CASE, STARKWEATHER and YOUNG, did not constitute a quorum for the transaction of any business, and more especially for the expulsion afterwards of ILL. BROS. RAYMOND and ROBINSON."

*"Second—Resolved*, That the action of the Inspectors, who organized a new Council at Boston on the 21st of May, 1861, was also Illegal, Null, and Void. 1st. Because the said Inspectors, being only *Two* in number, viz : ILL. BRO. RAYMOND, SOV. GR. COMM., and ROBINSON, Lieut. Gr. Comm., did not constitute a quorum for the transaction of business. 2d. Because there were *Eight* active members of the Sup. Council for the Northern Jurisdiction, and Ill. Bros. RAYMOND and ROBINSON, proceeding upon the erroneous idea, that there were but *Five*, added to themselves, as active members, *Four* other Brethren, a single vacancy only then existing, before displacing for contumacy, or any other cause, any of the Active members who were not present, and therefore, it being by the body thus irregularly created that said members, viz : Bros. MOORE, CASE, and STARKWEATHER, were expelled, the expulsion, for that reason, was altogether ineffectual."

*"Third—Resolved*, That entertaining these views of the Constitutional question involved in this controversy, this Sup. Council can only recognize the following Brethren as legal Sov. Gr. Insp. Genl., Active members of the Sup. Council of the Northern Jurisdiction of the United States, viz : Ill. Bros. ROBINSON, MOORE, CASE, YOUNG, and STARKWEATHER, of whom ILL. BRO. ROB-

INSON is the legal successor of Bro. RAYMOND as Sov. Gr. Commander, he having been appointed by the latter, Lieut. Gr. Comm., and succeeding at his death to the vacant Commandership, which he is entitled to retain until lawfully removed by the Sup. Council."

"*Fourth—Resolved.* That any action taken, or principle affirmed, by these Five Sov. Gr. Insp. Genl., in accordance with the Constitutions of 1786. and the Regulations of their own body, for the purpose of re-assembling the Sup. Council of the Northern Jurisdiction, will be hailed with pleasure by this Supreme Council, and will meet with its hearty concurrence and co-operation."

The said Report and Resolutions were taken up, and Unanimously adopted.

The Civil War came to a close in 1864. All obstacles to a free intercourse with the Southern States were removed out of the way, and the Committee, appointed for the purpose, started from New York, to visit the different members of the Sup. Council of the Southern Jurisdiction, for the purpose of ascertaining their views, relative to the recognition of the now United Sup. Council. They visited them in the different States, were very graciously received, but all seemed reluctant to give a decision until ILL. BRO. PIKE had been consulted. The visit of the Committee is stated to have occupied the better part of two months, and yet, at the end of that time, nothing was accomplished. It was determined to visit ILL. BRO. PIKE, in order to get a final decision. The interview was a pleasant one, although, as it appears, the whole matter had been presented to the Sup. Grand Council by ILL. BRO. PIKE, in his annual address, and fully discussed. It was referred to a Committee who investigated the matter very fully, and gave their decision adverse to any acknowledgement. The Ill. Gr. Commander stated that he could only act in conformity to their wishes, and therefore could not recognize the Sup. Council of the Northern Jurisdiction as at present constituted. It was not deemed regular before the Union, and now, that the Union had taken place, it was far more objectionable than before, as the CERNEAU Council, with which it had united, was Spurious, Illegal, Illegitimate, and as such, never could be recognized.

Finding that there was no hope of obtaining the desired

object, the whole character of the interview was changed from kind words to pointed remarks, and it was intimated by the Committee, that it was in their power, to overspread the whole United States with their subordinate bodies—that they had the men, the money, and the power on their side, and were prepared, if not recognized, to do so. This course of procedure brought the whole matter to a pause. After mature deliberation, ILL. BRO. PIKE proposed that the existing Northern Sup. Council should be dissolved, and that they should get a RAYMOND man for Gr. Commander, who should form a new and regular Council. If they should act in accordance with this proposition, the Northern Sup. Council would be immediately acknowledged. Here the interview closed. The Committee left to return to New York, and report proceedings.

The result of this proposition, which was immediately acted upon by the Sup. Gr. Council of the Northern Jurisdiction, was that said Council was at once dissolved by unanimous consent, and the Sov. Gr. Comm., Simon W. Robinson, as successor to the late Edward A. Raymond, formed a new Council, and subsequently, at a meeting of this new Sup. Gr. Council, at Nassau Hall, Boston, Dec. 13th, 1866, announced, that consequent upon the death of Ill. Edward A. Raymond, late Sov. Gr. Commander, he had succeeded to the Sov. Gr. Commandership of the Sup. Gr. Council of Sov. Gr. Ins. Gen. of the 33d and last degree of the Anc. and Acc. Scottish Rite of Free Masonry, for the Northern Jurisdiction of the United States of America, and in the exercise of the Rights, Privileges, and Functions of said office. He had notified and summoned the following Ill. Brethren, viz.: Charles W. Moore, Albert Case, Charles B. Starkweather, and A. B. Young, to appear before him in Council Chamber, and they having failed or neglected to obey the summons, or to take notice thereof, he declared and proclaimed their seats vacant, and that he should proceed to fill up the vacancies in the Supreme Council, pursuant to the Constitutions of 1786. He then proceeded to form an entire new Council, it being the old Gourgass Council, renewed in the person of Simon W.

Robinson and Peter Lawson. The offices were all filled in due form, and the Sov. Gr. Com. caused it to be proclaimed that the Sup. Gr. Council, 33d and last degree, for the Northern Jurisdiction of the United States of America, was fully organized, and the officers were installed in due form. After which he delivered an Address, in which he states the object in view in dissolving the Union Council, as follows :

“Exceptions were taken to this Union, especially by the Southern Council, who, after a long and deliberate consideration of the subject, were of the opinion that it was irregular, and therefore decided not to recognize the Council.” “To place ourselves within the *pale of legitimacy*, and to secure Fraternal relations with the Southern Council, and all other regular Councils, induced the Brethren to dissolve the ‘Union Council,’ which has been done by the unanimous consent of every member.”

“The Union Council being dissolved, its members are consequently absolved from the Oath of Fealty, and may lawfully resuscitate the Raymond Council, and exercise all the Rights, Privileges, and Functions, to which it was entitled, previous to its Union with the Hayes Council.

“It is now believed that every obstacle to a full and complete recognition by all regular Councils, is removed, and we may reasonably hope that this Sup. Council will continue to hold a high place in the scale of usefulness among the honored institutions of the land.”

This is the second time that the Councils were dissolved, viz. : first at the Union of the Raymond and Hayes bodies—1863—and last, in December, 1865, when a new Council was formed by Simon W. Robinson, with the open declaration, that it was the “Raymond Council resuscitated, and the Cerneau body was left to itself. (See Address in 1866—Proceedings.)

We would here notice a few statements, which have frequently been made, and published in addresses, as well as other Masonic documents, by ILL. BRO. PIKE, not with a desire of creating any bad feeling, but simply to make a correction.

He states “that the Sup. Gr. Council of the Southern Masonic Jurisdiction is the MOTHER of all the Councils in the world—that they are its offspring.” etc.

We shall not attempt a reply to this assertion, further than to say that the CERNEAU COUNCIL, which had an existence from 1807 to 1827, was succeeded by the Amalgamated

Council of the Western Hemisphere in 1832, afterwards known as the Hayes-Atwood Council, up to the year 1863, was not *begotten*, or *brought forth* by that body, mediately, or directly—in fact, never acknowledged, or had, or sought, any connection with it.

The doctrine of ILL. BRO. CERNEAU was, that, unless a body became properly organized, held its regular meetings, was in the constant exercise of its functions, and shewed by its acts that it was entitled to respect, it could not be considered, or called, a body. Without these qualifications it was only a “*name*,” without any substance.

His body, from its first establishment, progressed, increased in numbers, respectability, and influence, was entitled to the name it bore, was acknowledged by the Gr. Orient of France in 1810, again in 1816, and continued on up to 1827 in friendly relations with that body. In 1832 it was acknowledged by the Sup. Gr. Council of France, Sup. Gr. Council of Belgium, Sup. Gr. Council of Brazil, and Sup. Gr. Council of New Grenada, and had exchanged Representatives with them all. The MARQUIS DE LAFAYETTE and the COUNT ST. LAURENT were its Representatives in France, and each of the other Councils were well represented. In 1862 it was again acknowledged by the Gr. Orient of France. See Doc. 24, page 64; Doc. No. 13, page 65; Doc. 28, page 228; Doc. 37, page 370; Doc. 47, page 414.

The Sup. Council of Brazil was established by CERNEAU, and continued for a long number of years in friendly accord with the Cerneau body. See Doc. 25, page 208; Doc. 28, page 292.

The Supreme Council of New Grenada was not established by the Sup. Council of the Southern Jurisdiction, but by the Gr. Orient of France. Acknowledged the CERNEAU body, and exchanged Representatives. See Doc. 37, page 370.

All these bodies have had complete Records kept. The Records of the *Cerneau* body up to 1824, the Records of the Amalgamated Council from 1831 to 1836, and the Records of



the ATWOOD-HAYES Council (the successors to Cerneau), up to 1863.

ILL. BRO. PIKE, with a manliness and independence, characteristic of the man, acknowledges

"That the Record of the transactions of the Sup. Council for the Southern Jurisdiction of the United States commenced with the Session of 1857. There is no Record, there are to be found no minutes, no notes of any previous meetings. If, from its origin in 1801, to 1857, there ever was any Record, or Entry, or Memorandum, formally made, of any regular meeting of the body, it was destroyed, with the papers of the Secretary Gen. during the War. There is nothing to be found in the shape of Records, or Minutes, to shew that ever any person was elected to membership in the Sup. Council. prior to 1857. Deputies were appointed by Letters Patent, and acted, but there is no *Record* of their appointment. Bodies were created, and existed, but there is no record of any thing done in regard to them. Also, with the exception of letters from Bro. GOURGAS, and the correspondence and documents, in relation to the Concordat made with the Sup. Council of Louisiana, there are but few old documents and papers."

Thus it appears, that while these denunciations, so frequently heaped upon the Cerneau body, were progressing, the body issuing them had not an existence, only in *name*, confirming all that has at any time been said about it. There was no body, no Records, no organization, nor was that Council ever acknowledged by any Sup. Gr. Council in the world until 1828, at which time such acknowledgment was applied for, and effected, with the Gr. Orient of France by a mean trick, practiced by J. J. J. GOURGAS of New York, as has been already related in this History.

The Sov. Gr. Consistory (Cerneau) through its Committee, in reporting upon De La Motte's document state :

"Immediately on its installation, the Grand Consistory gave notice to the Supreme Masonic bodies in Europe and the West Indies, to whom it, at the same time communicated, copies of the Patents under which it was formed. These were followed by the most ample recognition on the part of the Sup. Gr. Council of France, an act, sufficient in itself, to outweigh the cavils of all Imposters."

"Having heard that a Council existed at Charleston, So. Ca., which yet might be in activity, a Circular, with copies of the Patent, or Warrant, and a list of the members, was also transmitted thither, and delivered to the person, whose name appears as Gr. Commander, to the act approving De La Motte's denunciations. No answer being received, another was despatched, but with no better success. Your Committee will here just remark, that if

the Council at Charleston was a regular body, and deemed us usurpers, it was their duty to take instant and effectual means to arrest our progress. If we were regular, Masonic courtesy, as well as their obligations, required them to acknowledge us without delay. They have done neither. This profound silence, and neglect, was, of itself, sufficient to satisfy the Gr. Consistory that the body at Charleston, if it ever had a lawful existence, was extinct."

"He also proclaims at this late day, as well as at the commencement, that CERNEAU never had the 33d degree, and as a matter of course, not being possessed of it, he could not confer it upon others. The following Extract is given from his address (page 305, Transactions, &c.)."

"In October, 1807, one JOSEPH CERNEAU came from the West Indies to New York. He was in possession of the Twenty-Five degrees of the Rite of Perfection, or Heredom—the same which GERMAIN HACQUET carried back to France in 1804—where, in consequence of the Revolution, that Rite had been disused, and become obsolete and forgotten. CERNEAU had not the 33d degree, nor the others added to the Rite of Perfection, to constitute with it the Ancient and Accepted Rite. Nor had he the true Kadosh, which, as is well known, on account of prejudice, had ceased to be worked. He pretended to have no more than the Rite of Perfection in Twenty-Five degrees. This is as perfectly well known as any thing on earth could be. Possessed of this Rite of Heredom, which had ceased to be worked in the United States, he organized in October, 1837, at New York, a Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies."

In reply to this, we would only state the well known fact, that JOSEPH CERNEAU did have the 33d degree; that he conferred the same on many brethren; that as soon as a sufficient number was elevated to that degree he formed a Sup. Gr. Council of the 33d and last degree, which Supreme Council was advertised in their first Annuary. Again, in 1812–13–14–15 and 16, the last named Annuary being fuller than the former ones. They continued the Annuary up to 1827, when the Council and Consistory adjourned *sine die*.

All those Brethren who have received that degree from his hands, directly, or through his successors, have always been acknowledged and recognized, as 33d, by the Sup. Councils of France, Belgium, Brazil, New Grenada, England, Scotland, Ireland, and South America. The list is a long one, and it is not necessary to mention names. Those who have been elevated to the 33d degree, in the Cerneau Sup. Council, up to 1863, have always been satisfied that they were correct, and, after the union of the Hayes and Raymond

Councils, found no difference in the degree which they had received and the degree conferred by the SOV. GR. COMMANDER RAYMOND.

But the question may properly be asked here, "What does the ILL. BRO. PIKE mean by the 33d degree?" No other answer can be given, that we are aware of than this, although on our part, a mere supposition, viz.: The Secret Constitutions are the basis, in his judgement, of the 33d degree, and all who receive that degree, solemnly obligate themselves to receive, support, and abide by that instrument. He that does not do this, has not received the 33d degree, but is "Spurious," "Clandestine," "Illegal," a "Fraud," etc.

JOSEPH CERNEAU, and his body, denied the authenticity of the Secret Constitutions of 1786, in consequence of which, that portion of the obligation was stricken out. Hence, the quarrels and difficulties which have occurred up to the present time.

ILL. BRO. RAYMOND, in his first address, after the formation of his Council, remarks:

*Extract, see page 00.*

This is the doctrine which is believed in, and supported, by all the Councils which have adopted the Secret Constitutions of 1786 (without amendments), but it is not now, nor has it ever been, the doctrine of the CERNEAU body, or the CERNEAU members. They have always viewed such doctrines as hurtful in their tendency—not adapted to the form of Government and Constitution under which we live, and should be abrogated altogether.

ILL. BRO. PIKE states much concerning HENRY C. ATWOOD which needs not notice here, but he makes mention of the Author of this History, "as having received the degrees from ABRAM JACOBS in 1825—and that Dr. Folger will not deny it."

The above is perfectly correct. He has never denied it, but, on the contrary, has spoken of it, freely and publicly, in and out of, Lodges, Chapters, Encampments, and the Sup. Council, of which he is, at present, a member, and has

been since 1851. A detailed account of the whole transaction, with all the names connected with it, has been published some years since, in his "Recollections of Masonry," from the year 1824 to the year 1860, which will shortly be published in a book form. The Author has never denied it to any person in the world, when questioned about the matter.

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We shall now continue the history of the United Council up to the time of its dissolution, and the erection upon its ruins of the resuscitated RAYMOND COUNCIL, and the history of this latter Council down to its Union with the VAN RENSSELAER Council in 1867.

NEW YORK, Thursday, April 16, 1863.

The Supreme Grand Council met this day, at two o'clock P. M., and was opened in the usual form by the M.:P.:Sov.: Grand Commander, EDMUND B. HAYES, assisted by

III.:SIMON W. ROBINSON, 1st Lieut.:Gr.: Commander.  
 GEORGE M. RANDALL, *Grand Minister of State.*  
 DANIEL SICKLES, *Grand Secretary General H.:E.:.*  
 HENRY C. BANKS, *Grand Marshal General H.:E.:.*  
 AARON P. HUGHES, *Grand Sword Bearer.*  
 JOHN INNES, *Grand Standard Bearer.*  
 PETER LAWSON, *Grand Expert Introducer.*

The Committee on Alterations and Amendments to the Constitutions then made the following report :

That Title I, Article 1, be so amended as to read, after the word III.:, Grand Captain of the Guard and twenty-four Active Members, who shall, &c.

Which was unanimously adopted.

Title I. Article 17, be so amended that the fee for the thirty-third degree shall be fifty dollars.

Unanimously adopted.

And also recommended the following resolutions :

*Resolved*, That all funds now in the hands of this Body, or to come thereto, exceeding the sum of fifty dollars, be placed in the hands of a Board of three Trustees, to be appointed by the M.:P.:Sov.:Grand Commander, by them to be deposited in their names as such Trustees, in such savings bank as they may elect, to be drawn therefrom by a vote of this Body only.

*Resolved*, That the III.:Grand Secretary General shall receive from time to time such sums as the Supreme Council shall vote him for his services as Grand Secretary General H.:E.:.

*Resolved*, That the sum of two hundred dollars be appropriated to purchase rituals of the A. and A. Rite, now being prepared by MACOY & SICKELS, under the supervision of Ill. Bros. HAYES and McCLENACHAN.

All of which were unanimously adopted.

The appointment of Deputy Grand Inspector General for the State of Massachusetts, was referred to the M. P. Sov. Grand Commander, with power.

The Grand Secretary was directed and authorized to receive the effects of the late Supreme Council for the Northern Jurisdiction of the United States, as per Articles of Consolidation.

The M. Sov. Grand Commander was clothed with discretionary powers to confer the degrees of the A. and A. Rite during the recess of the Supreme Council.

The M. P. Sov. Grand Commander then appointed Ill. Bros. H. C. BANKS, JOHN INNES and C. T. McCLENACHAN, Trustees for this Supreme Council.

JUNE 6th, 1863.—The M. P. Sov. Grand Commander stated to the Ill. Brethren that he had convened them for the purpose of assisting him to confer the thirty-third and last degree of the Ancient and Accepted Rite upon Ill. Prince ZENAS C. PRIEST, and accordingly directed Ill. Bro. H. C. BANKS, Acting Master of Ceremonies, to introduce Ill. Prince PRIEST.

The Ill. Grand Master of Ceremonies then presented the Ill. Prince, who received the thirty-third and last degree of the A. and A. Rite in due form.

After which addresses were delivered by Ill. Bros. SIMONS, LEWIS, PAIGE and BANKS.

SEPTEMBER 2d, 1863.—The M. P. Sov. Grand Commander then read and submitted his annual address and report, as follows :

ILL. BRETHREN AND SUBLIME PRINCES :

Our grateful acknowledgements are due to Him who dwelleth between the Cherubim, for the manifold blessings and comforts which in His infinite beneficence He has been pleased to bestow upon us during the last past year, and for permission to again assemble in our sacred asylum on the occasion of our annual Conclave.

As the Grand Commander of the Supreme Grand Council, it becomes my duty to render to you an account of my stewardship, and whatever else has transpired in our beloved Ancient and Accepted Rite for the last year, and to recommend such measures as the interests of our Rite may require.

My first official act during the recess of the Supreme Grand Council, was the appointment, on the tenth day of November last, of our Ill. Bro. CLINTON F. PAIGE, of Binghamton, the Deputy Grand Master of the Grand Lodge, as our District Deputy Inspector General for this State, and a few days after I received a communication from him, enclosing applications for charters for a Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and a Consistory of Princes of the Royal Secret, all under the distinctive title of Central City, to be located at Syracuse, N. Y.

The necessary information was immediately forwarded to Ill. Bro. PAIGE, and the result of his labors will be made known to you in his official report.

About the middle of last year, the Supreme Grand Council having voted the thirty-third degree to Sublime Princes RICHARD M. BARKER, WILLIAM ELLISON, WILLIAM F. KNOWLES, NICHOLAS HATHAWAY, JOHN F. CURRIER, RICHARD F. SPOFFORD, JR., and DANIEL W. LAWRENCE, all members of the Grand Consistory of the State of Massachusetts, on the twentieth day of November last, accompanied by our Ill. Bro. HENRY J. SEYMOUR, I proceeded to the city of Boston, and on the following day elevated the above-named Brethren to that sublime and superior degree.

In December last, at a special session of the Supreme Grand Council, a committee, consisting of the Ill. Grand Secretary General and Grand Commander, were appointed on the condition of the Ancient and Accepted Rite in the United States.

Your Committee, after careful investigation of the arduous duties assigned them, and learning with pleasure that the Supreme Grand Council for the Northern District and Jurisdiction of the United States, over which Ill. Bro. EDWARD A. RAYMOND presided, whose Grand East was at Boston, was desirous, as was our Supreme Grand Council, that the difficulties so long existing in our Ancient and Accepted Rite should be healed, and union and harmony reign supreme in our beloved Order, your committee proceeded to the city of Boston, and from an interview had with a number of the members of said Supreme Grand Council, became convinced, as did our Ill. Brethren of Boston, that a union of the two Bodies be had upon a just and honorable basis.

With this object in view, your committee returned to New York, and at a special session of the Supreme Grand Council Ill. Bro. BANKS was added to your committee, who were empowered to act in the premises.

Accordingly, on the seventh day of February, your committee visited the city of Boston, where, meeting with a similar committee, consisting of Illustrious Brothers EDWARD A. RAYMOND, LUCIUS R. PAIGE and GEORGE M. RANDALL, Articles of Consolidation were solemnly entered into between the contracting parties, and I am most happy to announce that the two Supreme Grand Councils were united under the title of the Supreme Grand Council of the thirty-third and last degree of the Ancient and Accepted Rite for the United States of America, their Territories and Dependencies.

By the sixth Article of Consolidation, the number of Active Members of the Supreme Grand Council was increased to seventeen, thereby creating eight new offices.

By the seventh Article of Consolidation, the position of Sovereign Assistant Grand Commander was conferred on Illustrious EDWARD A. RAYMOND, in recognition of his long and distinguished services in our Rite.

On the first day of March, I issued a circular letter to the various subordinate Bodies in our jurisdiction, advising them of the consolidation of the two Supreme Grand Councils, and of the increase of the number of officers. What action has been had by them, I am unable to say.

On the fifteenth day of April, the final ratification of the union of the two Bodies was consummated at our Grand East, at which session the officers

were installed in their respective positions, and proclaimed and saluted as such.

Previous to the closing of the session, our Ill. Bro. JOHN L. LEWIS, JR., was unanimously elected as Grand Orator of the Supreme Grand Council, Ill. Bro. LEVERIDGE having resigned that position a short time previous.

On the twenty-second day of April, I was introduced to Sir Knight WILLIAM JAMES BURY MACLEOD MOORE, Lieutenant Colonel in the British army, Provincial Grand Commander of Knights Templar for Canada, and Past Senior Grand Warden of the Grand Lodge of Canada. Bro. MOORE being very anxious to receive the degrees of the Ancient and Accepted Rite, and of organizing Bodies of the same throughout the Canadas, and coming strongly recommended by a number of our Illustrious Brethren, and conceiving it to be for the best interest of our Order that the different Bodies of our Rite should be there established, I conferred on him the degrees up to and including the thirty-third, placed in his hand copies of our Ritual, and appointed him District Deputy Inspector for the Canadas.

I would earnestly recommend that the Supreme Grand Council confer the degrees of our Rite upon a constitutional number of Brethren of Canada, recommended by our Illustrious Brother MOORE, for the purpose of establishing a Supreme Grand Council for said place. Although not having corresponded with our Ill. Bro. MOORE on this subject, still if such could be done (and I have no doubt it can) it would be a great source of gratification, not only to Ill. Brethren of Canada, but to every member of our Supreme Council.

I entertain the most sanguine hopes that the establishment of the same would redound to the prosperity of our beautiful and beloved Rite, and enhance the dignity and standing of our Supreme Council.

By Articles of Consolidation of the two Bodies, as every and all their acts were confirmed and ratified, and as the late Supreme Grand Council over which Ill. Bro. EDWARD A. RAYMOND had the honor to preside had voted the thirty-third degree to Sublime Prince EDWARD EDDY, a member of Cosmopolitan Consistory of this city, on the twenty-third day of April, assisted by Ill. Bros. CHARLES T. McCLENACHAN and HENRY C. BANKS, the latter named Brother acting as Secretary General, *pro tem.*, I elevated the above Sublime Prince to that high grade.

On the thirtieth day of April, being in the city of Boston, Mass., assisting the Consistory in conferring the degrees of our Rite, I was introduced to Sublime Prince OLIVER H. PHILLIPS, of Nashua, N. H., who gave me a very pressing invitation to visit that city. I complied with his request, and in the evening, accompanied by Ill. Bro. AARON P. HUGHES, was introduced to, and pleasantly entertained by, a number of prominent Masons of said State, who seemed to be very anxious to receive the degrees and petition for a warrant of constitution for a Grand Consistory.

Upon consulting with Ill. Bro. HUGHES, the following evening was named for said meeting, at which time I conferred the degrees up to and including the thirty-second (32d), on nineteen (19) Brethren. After they had subscribed to the oath of fealty and allegiance, I received their petition for a warrant.

On the second day of May, accompanied by Ill. Bro. HUGHES, I visited the

city of Manchester and conferred the degrees upon seven other Brethren, making in all twenty-six (26). Among the number at Manchester was Sir Knight EDWARD W. HARRINGTON, who, by the recommendation of Ill. Bro. HUGHES, I appointed District Deputy Inspector General for said State, after having elevated him to the grade necessary for that position.

On the fifth day of May, I visited the city of Boston, and conferred the thirty-third degree on EDWIN C. BAILEY, a member of the Grand Consistory of Massachusetts, that high grade having been voted him by the Supreme Council of the Northern Jurisdiction, previous to the Union.

On the sixth day of May, accompanied by Ill. Bro. WILLIAM ELLISON, our District Deputy for Massachusetts, I visited Providence, R. I., and conferred the degrees on Sir Knights WILLIAM B. BLANDING and THOS. A. DOYLE. Bro. DOYLE being strongly recommended by our Brethren from Massachusetts, and more especially by Ill. Bro. ELLISON, as being worthy of the honors of the thirty-third degree and the position of District Deputy for said State, and believing it to be for the general interest of our Order, I conferred on him that high grade and appointed him to that high and exalted position, and placed in his hands a blank petition for a Grand Consistory Warrant.

On the seventh day of May, I conferred the degree on His Excellency JOSEPH A. GILMORE, Governor of the State of New Hampshire, also NATHANIEL HALL, of Hooksett, both Brethren subscribing to the oath of fealty and allegiance, and signing the petition for said State.

On the eighth day of May, in the city of Boston, I conferred the thirty-third degree on Sublime Prince JOHN K. HALL, Ill. Commander-in-Chief of the Grand Consistory of the State of Massachusetts, that high grade having been voted him previous to the union of the two Supreme Councils.

On the seventeenth day of May, I received a communication from Sublime Prince WILLIAM B. BLANDING, of Providence, requesting me to visit said city, as a constitutional number of Master Masons were very anxious to receive the degrees for the purpose of organizing a Grand Consistory for the State of Rhode Island.

Accordingly, on the following day, I visited Providence, and, assisted by our Ill. Bro. WM. FIELD, I conferred the degrees on nineteen (19) Master Masons, and after they had subscribed to the oath of fealty and allegiance, I received their petition for a Warrant of Constitution, and on the twenty-second day of the month, assisted by the members of the Supreme Grand Council and a large delegation of Sublime Princes from Boston, Mass., the new and beautiful Masonic hall, at Providence, was consecrated, the Grand Consistory inaugurated, and its officers duly installed and proclaimed.

On the following day, I visited Ill. Bro. LUCIUS R. PAIGE, of Cambridgeport, Mass., and received from him what books and papers were in his possession relating to the Supreme Grand Council for the Northern Jurisdiction, which, by the fourth article of consolidation, all properties of whatever nature, kind or description belonging to the parties hereto, or either of them, were declared to be vested in the Supreme Grand Council for the United States of America.



On the sixth day of June, the name of ZENAS C. PRIEST, Sublime Prince of the Royal Secret, Grand Commander of the Grand Commandery of the State of New York, was presented for the honors of the thirty-third degree. Bro. PRIEST being very highly recommended by Ill. Bro. JOHN L. LEWIS, JR., our Grand Orator, also Ill. Bro. CLINTON F. PAIGE, our District Deputy Inspector, I called a special meeting of the Supreme Grand Council and invested him with the secrets of that high grade.

About the twelfth of June, I received a pressing invitation to visit the town of Chambersburg, Penn., in reference to matters relating to the Ancient and Accepted Rite, from the tenor of which I was prone to believe that different bodies of our Order might be established in said place.

I immediately responded to the call, and in company with Ill. Bro. SICKELS visited said place; and have no doubt Bodies of our Rite could have been established there, had it not been for the high state of excitement in consequence of the expected raid of General JENKINS, of the rebel army, which was made manifest on the second day of our arrival by a visitation of twelve hundred of his cavalry, in the dead hour of night.

The place being in the hands of the rebels, of course all business was suspended, and we detained as prisoners until he evacuated the town, which occurred two days after; embracing the opportunity we returned to New York.

On the nineteenth day of June, the Grand Consistory of the State of New Hampshire was inaugurated, and its officers installed, at the city of Nashua, Ill. Bro. EDWIN C. BAILEY, of Boston, presiding. It was my intention to have been present on that occasion, and to have taken part in those beautiful and interesting ceremonies; but having been detained at Chambersburg, Penn., in company with Ill. Bro. SICKELS, and returning to New York on the day of inauguration, I was unable so to do; but learned that after the ceremonies were concluded, the Brethren by invitation sat down and partook of a splendid banquet gotten up by Sublime Prince CHASE. Nothing transpired to mar the harmony of the occasion, the Brethren returning to their respective homes well pleased with their day's entertainment.

On the seventh and tenth days of June, I elevated to the grade of thirty-third degree, Sublime Princes J. H. HOBART WARD and NICHOLAS MICKELS, who had been voted that degree at a meeting of the Supreme Council of Boston.

In the month of June, I received a communication from Ill. Bro. LAWSON, of Lowell, Mass., in reference to the organization of a Grand Consistory for the State of Wisconsin. I thereupon visited Bro. LAWSON, who kindly and fraternally placed me in possession of the necessary information, as also letters of introduction to some of the most prominent Masons of the State of Wisconsin. And having myself received a letter from Bro. HENRY L. PALMER, Past Grand Master of the Grand Lodge of that State, requesting me to visit him for that purpose, the Brethren of Wisconsin being so highly recommended by Ill. Bro. LAWSON, and a number of Sublime Princes from the State of Massachusetts, accompanied by Ill. Bro. SICKELS, I set out for the city of Milwaukee, where I arrived on the fifth day of August, and on the

three following days, I conferred the degrees on twenty-nine Brethren, who subscribed to the oath of fealty and allegiance, and to a petition of a Warrant of Constitution; and being desirous to be inaugurated and installed, as a majority of the members were residents in different parts of the State, on the tenth of the month, the beautiful and interesting ceremonies of consecration and inauguration were performed to the entire satisfaction of all present. At the conclusion of the ceremonies the Brethren partook of a splendid banquet, at the Newhall House.

Previous to the inauguration of the Grand Consistory. I elevated to the grade of thirty-third degree, Sublime Prince HENRY L. PALMER, and appointed him District Deputy for said State. I also conferred the degree on Sublime Prince ALVIN B. ALDEN, Grand Master of the Grand Lodge, and WILLIAM T. PALMER, Grand Secretary of the same, also on MELVIN L. YOUNGS, Grand Lecturer, JARED W. CRIPPEN and SAMUEL F. GREELEY, Sublime Princes.

Lafayette Sovereign Chapter of Rose Croix, located in this city, has been working under a warrant granted by the Sovereign Grand Consistory in the year 1824, to Ill. Bros. OLIVER M. LOWNDS, GARRET MORGAN, HENRY MARSH, W. T. HUNTER, MARIANO VALASQUES and WILLIAM H. WETMORE, said warrant having been issued previous to the establishment of Lodges of Perfection and Councils of Princes of Jerusalem, under the organization of the Sovereign Grand Consistory, and giving them power to confer the degrees up to and including the Rose Croix, which is in violation of our Grand Constitutions of the year 1862, which expressly say, Chapters of Rose Croix shall have power to confer the seventeenth and eighteenth degrees only. I would respectfully recommend that a warrant be issued in accordance with the Grand Constitutions, free of charge, and the old warrant deposited in the Archives of the Supreme Grand Council.

At the last session of the Supreme Grand Council a resolution was passed, empowering the Trustees to receive all moneys in the hands of the Treasurer exceeding \$50.00, and to deposit the same in some savings bank or institution, to be drawn out only by a vote of the Supreme Grand Council.

The members of the Supreme Council and Sovereign Grand Consistory will remember that three Grand Consistories have been received into the sisterhood of these eminent Bodies during the last year, and consequently, very heavy expenses have been incurred by officers of the Supreme Council in visiting the different States for the purpose of organizing the same, and before the next annual session of the Supreme Council I have no doubt petitions will be received for the organization of these Bodies in the States of Vermont, Pennsylvania, Illinois, Indiana and Michigan, and to institute said Bodies it will be necessary for the Ill. Brother empowered to act to have the wherewithal to meet the expenses of visiting those States: as the resolution now reads, it is impossible so to do without a meeting of the Supreme Council; I would therefore recommend that the resolution be so amended as to enable the Brother appointed to act in the premises.

During the recess of the Supreme Grand Council I have received for conferring the degrees, up to and including the thirty-third, and for patents, two thousand one hundred and fifty-five dollars (\$2,155.)

The expenses incurred for myself and associates in traveling through different States for that purpose, have been seven hundred ninety-nine dollars and seventy-seven cents (\$799.77). The balance (\$1,355.03), with the petitions for said Bodies, as also the books and papers received from Ill.·Lucius R. PAIOE, have been delivered to the Grand Secretary General.

I take great pleasure in announcing to the Supreme Grand Council and Sovereign Grand Consistory, that the utmost harmony prevails among the members of our Order throughout our jurisdiction.

At no time since the establishment of the Ancient and Accepted Rite on this continent has it been in such a healthy and flourishing condition as at present. At no time have its members increased so rapidly as since the union of the two Bodies. We have in this jurisdiction six Grand Consistories, viz. . Connecticut, Massachusetts, Rhode Island, New Jersey, New Hampshire and Wisconsin. New York as yet has none, but as there are three subordinate Consistories in our State, two located in this city and one at Syracuse, I would advise a convention be called of the members of said Bodies, and such measures taken as will speedily ensure the organization of a Grand Consistory.

I sincerely hope and trust that the time is not far distant when each and every State in our jurisdiction shall have its Grand Consistory for the government of Subordinate Bodies located therein.

It is greatly to be regretted that in this great city of New York, the Grand Orient of this Supreme Grand Council, we are not in possession of a suitable hall in which to hold our annual sessions, and especially for the meetings of our Subordinate Bodies, without which it is impossible for them to diffuse and disseminate the beautiful teachings laid down in the rituals of our time-honored institutions.

I hope and trust the Supreme Grand Council will take this matter into consideration, and if the Treasury will admit (of which I have no doubt from its increase during the past year), appoint a suitable committee, empowering them to rent and decorate, in an appropriate manner, rooms for the use of this Supreme Council. In so doing it can be rented to the Subordinate Bodies in the city, where all can meet and be under one fold, when the beautiful teachings of our Rite may be exemplified in such manner as will redound to the prosperity of the Supreme Council for the United States of America, their territories and dependencies.

Brethren, do not close this session without some action being had in the matter.

Since the recess of the Supreme Council, numerous applications have been made to the Secretary General for diplomas of the several grades in pocket-book form. I would recommend the appointment of a committee empowered to procure a suitable design for the use of the members throughout our jurisdiction, which would also increase our revenue to a very great extent.

The Ill.·Brethren will bear in mind there is no amendatory clause to our Grand Constitutions; consequently, they can be altered or revised at any meeting of the Body. I would recommend that a suitable article be added to obviate the same.

As the business of our Supreme Grand Council has been largely increased

during the last year, and must of necessity so continue, as the different Grand and Subordinate Bodies spring into existence in our jurisdiction, it is necessary that such measures be taken as will expedite the same.

I would therefore recommend the appointment of the following committees : on Finance, on Foreign Correspondence, on Appeals, and on Printing.

I have thus, Ill. Brethren, informed you of my official acts during the last year. I hope and trust that in all our deliberations here, we may have but one object in view—to please each other, to be as a unit in all our acts; and may the session redound to the prosperity of our Rite. May the Grand Architect of the Universe smile upon our efforts, and bless all our labors with success.

SEPT. 2d, 1863.—Ill. Bro. DOYLE offered the following resolution, which was adopted :

*Resolved*, That Ill. be and they are hereby appointed a committee to prepare, and, with the approval of the M. P. Sov. Grand Commander, to issue, at as early date as practicable, a condensed statement of the origin and history of the recent attempt of certain parties residing in a State within and under the jurisdiction of this Grand Council, to organize a Council of Sovereign Inspectors General, in opposition to the authority of this Body.

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OCT. 19th, 1864.—Ill. Bro. H. J. SEYMOUR then introduced Ill. Bro. L. BARON A. HUGO DE BULOW, the Grand Representative of this Supreme Council near the Supreme Council of France, who was received with the honors due his rank.

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OCT. 20th, 1864.—Your Committee on Nominations, to whom were referred various names for the grade of Deputy Inspector General and others for Active Membership in this Supreme Council, having considered the matter referred, would report, submitting the following names for Active Membership in the Supreme Council :

Ill. Bro. HENRY L. PALMER, of Wisconsin.  
 THOMAS J. CORSON, of New Jersey.  
 GEO. W. BENTLEY, of Massachusetts.  
 AARON KING, of New Hampshire.  
 WILLIAM R. HIGBY, of Connecticut.  
 CLINTON F. PAIGE, of New York.

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OCT. 21, 1864.—The Ill. Grand Secretary then offered his resignation as Grand Secretary.

The Ill. 2d Lieutenant Grand Commander, H. THOMPSON, offered his resignation of office.

The members of the Supreme Council then proceeded, in accordance with the amended Constitutions, to the election of officers for the ensuing three years.

Active members of the Supreme Council present—

Ill. . SIMON W. ROBINSON,	Ill. . CHAS. T. McCLENACHAN,
HOPKINS THOMPSON,	PETER LAWSON,
JOHN L. LEWIS,	JOHN INNES,
LUCIUS R. PAIGE,	HENRY L. PALMER,
DANIEL SICKELS,	GEO. W. BENTLEY,
ROBERT E. ROBERTS,	AARON KING,
HARRY J. SEYMOUR,	CLINTON F. PAIGE.

The following officers were then duly elected :

Ill. . EDMUND B. HAYES, M. . P. . Sov. . Grand Commander.
JOHN L. LEWIS, 1st Lieut. . Grand Commander.
LUCIUS R. PAIGE, Grand Orator.
DANIEL SICKELS, Grand Secretary General H. . E. .
GEORGE W. BENTLEY, Grand Treasurer.
HENRY C. BANKS, Grand Marshal General.
CHAS. T. McCLENACHAN, Grand Master of Ceremonies.
JOHN INNES, Grand Standard Bearer.
WILLIAM FIELD, Grand Captain of the Guard.

NEW YORK, December 20, 1864.

The Supreme Grand Council met this day, and was opened in the usual form by the M. . P. . Sov. . Grand Commander, EDMUND B. HAYES, assisted by

Ill. . HENRY C. BANKS, <i>Grand Marshal General H. . E. .</i>
CHAS. T. McCLENACHAN, <i>Grand Master of Ceremonies.</i>
JOHN INNES, <i>Grand Standard Bearer.</i>
PETER LAWSON, <i>Active Member.</i>
ROBERT E. ROBERTS, <i>Active Member.</i>
WILLIAM ELLISON, <i>Deputy Inspector General, 33°.</i>
HUGH GARDNER,     "     "     "
J. H. H. WARD,     "     "     "

The Supreme Council was opened in ample form by the Ill. . Grand Commander, who stated that this special meeting had been called by him in consequence of the large amount of business that had been left unattended to by the Body at its annual session.

The Secretary General, Ill. . Bro. . DANIEL SICKELS, being absent, the Grand Commander appointed Ill. . Bro. . C. T. McCLENACHAN Secretary General *pro tem.*

The Committee on Nominations reported unanimously in favor of granting the thirty-third grade to JOHN G. CASE, S. . P. . R. . S. ., of Boston, Mass.

Report received, and ballot ordered immediately, which resulted in electing Bro. . CASE to the grade of Deputy Inspector General.

On motion, it was then determined by the Grand Body, that if any Sublime Prince were in waiting for the grade of thirty-third, who had been elected, the degree should be conferred before proceeding with other business.

Sublime Princes SAMUEL C. LAWRENCE and JOHN G. CASE, both of Massachu-

setts, being in waiting, were then introduced in due form, and fully received. constituted and acknowledged Deputy Inspectors General of the thirty-third and last degree of the Ancient and Accepted Rite, and instructed and proclaimed as such, being greeted with the Grand Honors.

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DEC. 20th, 1864.—Ill. Bro. WILLIAM ELLISON resigned his position as Deputy for the Commonwealth of Massachusetts, and Ill. Bro. SAMUEL C. LAWRENCE was appointed to fill the vacancy.

Ill. Bro. JOHN SHEVILLE was appointed Deputy for the State of New Jersey.

Ill. Bro. ORRIN WELCH was appointed Deputy for the State of New York.

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SEPT. 11th, 1865.—Ill. Bro. C. T. McCLENACHAN, 33°, preferred a charge, with three specifications, of the violation of sundry obligations by HENRY J. SEYMOUR, 33°, of the Ancient and Accepted Rite as set forth in the ritual of the degrees.

The charge and specifications were read in the presence of the Sov. Grand Commaoder and Inspector General present.

Ill. Bro. HENRY C. BANKS, 33°, moved that the charge and specifications be referred to a commission, which was carried, and the Sov. Grand Commander announced Ill. Bros. HENRY C. BANKS, JOHN INNES and HOPKINS THOMPSON, 33°, said commission for the trial.

Ill. Bro. C. T. McCLENACHAN, 33°, moved the adoption of the following resolution :—

*Resolved*, That the rules, forms and laws which govern trials in the Grand Lodge of the State of New York, or other Masonic Bodies, be designated as those to govern in the conduct of this case.

Which was carried.

Ill. Bro. McCLENACHAN, on behalf of D. SICKELS, 33°, moved that a committee be appointed to take into consideration the propriety of resuming the old name, Supreme Council of Northern Jurisdiction of the United States of America, in lieu of the one at present adopted, the said committee to report at the next adjourned meeting of this Body. Carried.

*Committee.*

Ill. Bro. SICKELS, Ill. Bro. McCLENACHAN, Ill. Bro. BANKS.

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SEPT. 11th, 1865.—Ill. Bro. BANKS moved that the Sov. Grand Commander appoint one or more delegates to repair to Charleston, S. C., at the meeting of the Southern Supreme Council.

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OCT. 22d, 1865.—The committee appointed at the last meeting to consider the propriety of resuming the name of the Supreme Council for the Northern Jurisdiction of the United States, reported in favor of resuming said name. Which report was, on motion, received and unanimously adopted.

Ill. Bro. SICKELS announced the names of Ill. Bros. LUCIUS R. PAIGE, of Cambridgeport, Mass., and SICKELS, of New York, as the committee appointed by the M. P. Sov. Grand Commander to visit the Supreme Council of the

Southern Jurisdiction, at Charleston, S. C., and represent this Body in said Supreme Council.

DEC. 13th, 1865.—Ill. Bro. McCLENACHAN and PAIGE then introduced Ill. Bro. EBENEZER H. SHAW, of California, Sov. Grand Inspector General, 33°, and a member of the Supreme Council for the Southern Jurisdiction of the United States of America, who was received in due form and seated in the East.

The Ill. Grand Secretary General presented the resignation of M. P. Sov. Grand Commander EDMUND B. HAYES; which was, on motion of Ill. CLINTON F. PAIGE, received, and a committee of three appointed to report resolutions expressive of the sentiments of this Body.

*Committee.*

Ill. Bro. C. F. PAIGE, Ill. Bro. PETER LAWSON, Ill. Bro. D. SICKELS.

DEC. 13th, 1865.—Ill. Bro. McCLENACHAN moved that Ill. Bro. CHARLES JEFFERSON HARRAH, Deputy Inspector General, 33°, be appointed the Representative of this Supreme Council near the Supreme Council of Brazil, and that the necessary documents be made out by the Grand Secretary General and forwarded to Ill. Bro. HARRAH. Carried.

DEC. 14th, 1865.—On motion, it was

*Resolved*, That the members of the Supreme Council now proceed to elect a Sov. Grand Commander to fill the vacancy occasioned by the resignation of Ill. Bro. HAYES.

Ill. Bros. LAWSON and KING were then appointed tellers, and the Ill. Brethren proceeded to ballot, which resulted in the unanimous election of Ill. Bro. SIMON W. ROBINSON, there being present a majority of all the officers and Active Members of the Supreme Council.

Ill. Bro. SIMON W. ROBINSON was then duly installed as M. P. Sov. Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States, and was so proclaimed and received. He then took the Chair and assumed the Baton of authority.

On motion, it was

*Resolved*, That no visitors be admitted to the deliberations of this Supreme Council at this session, except by special vote.

Ill. Bro. BANKS, Chairman of the Committee appointed to investigate certain charges and specifications presented to this Supreme Council against HENRY J. SEYMOUR, a Past Officer in this Supreme Council, reported that they had carefully examined the said charges and specifications and the proofs thereof; that the aforesaid J. H. SEYMOUR had been duly notified to attend the meeting of the commission, and had been served with a copy of the charges and specifications; that said charges and specifications had been fully sustained; and offered the following resolution:

*Resolved*, That the said HENRY J. SEYMOUR be and is hereby expelled from

all the rights and privileges of masonry in every branch of the Ancient and Accepted Scottish Rite.

Signed by committee, HENRY C. BANKS, JOHN INNES, HOPKINS THOMPSON.

On motion, the report was received and the resolution unanimously adopted, —the members voting *viva voce* by roll call, beginning with the junior member (see *Note*).

NOTE.—Brother SEYMOUR denied the right of this Supreme Council to try him, denying its authority and legitimacy, and asserting that as he had never belonged to it, since its formation in October, 1864 (see *Ante*), it had no jurisdiction whatever over him. It is admitted on all sides that after the formation of this Council, in October, 1864, Bro. SEYMOUR remained away from the Supreme Council.

The Committee on Recommendation then made the following report :

That they take great pleasure in recommending for the grade of Deputy Inspector General the following Sublime Princes of the Royal Secret :

GEORGE J. GARDNER, Syracuse, N. Y.

JAMES M. AUSTIN, Grand Secretary Grand Lodge, New York.

WILLIAM A. SMITH, Worcester, Mass.

HENRY B. ATHERTON, New Hampshire.

JAMES B. CHAFFEE, Afton, N. Y.

GEORGE W. WASHBURN, Jr., Wisconsin.

J. CLARKE HAGEY, Pennsylvania.

CHAS. H. WHITE, Boston, Mass.

H. CLAY PRESTON, Binghamton, N. Y.

GEO. A. BARNEY, New York City.

And for Active Membership in this Supreme Council—

J. CLARKE HAGEY, Pennsylvania.

And for Deputy for the State of Wisconsin—

ALVIN B. ALDEN.

Also for Active Membership in this Supreme Council—

WILLIAM BARRETT, New Hampshire.

The report was received, and, on motion, the Ill. Brethren were balloted for and duly elected.

JUNE 7th, 1866.—Committee on Nominations then presented the following report of names for the favorable consideration of this Council :

Rev. H. M. JOHNSON, D. D., 33°, of Carlisle, Pa., proposed by Ill. Bro. HAGEY.  
SEYMOUR H. STONE, 33°, of Syracuse, N. Y., proposed by Ill. Bro. ORRIN  
WELCH.

CHARLES H. PLATT, of Plattsburgh, N. Y., proposed by Ill. Bro. C. F. PAIGE.

DANIEL H. GOULD, 33°, of Connecticut, proposed by Ill. Bro. HIORY.

JOHN F. COLLINS, 33°, New York City.

D. S. WALDRON,\* proposed by Ill. Bro. BANKS.

SIDNEY HAYDEN, 33°, of Pennsylvania, proposed by Ill. Bro. LEWIS.

GREGORY SATTERLEE, proposed by Ill. Bro. LAWSON, referred to Committee.

\* Referred back to Committee.



In pursuance of a Summons of which the following is a true copy :

T.:T.:G.:O.:T.:G.:A.:O.:T.:U.:

HEALTH, STABILITY, POWER.

From the East of the Supreme Council of Sov.:Gr.:Ins.:Gen.: of the thirty-third and last degree, Ancient Accepted Scottish Rite, for the Northern Jurisdiction of the United States of America, under the C.:C.: of the Z.:, near the B.:B.:, answering to 40° 42' 40" N. L., and 2° 0' and 51" E. Lon., Meridian of Washington City.

ORIENT OF NEW YORK, Nov. 27, 1866.

Peer and Bro.:Sov.:Gr.:Ins.:Gen.:.

You are hereby summoned to meet the Sov.:Gr.:Commander, and Brethren Sov.:Gr.:Ins.:Gen.: at Nassau Hall, corner of Washington and Common Streets, Boston, Massachusetts, on Thursday, December 13th, at 11 o'clock, a. m., for the purpose of opening a session extraordinary of the Supreme Council, and for the transaction of such business as may legally come before it.

Per order,

S. W. ROBINSON, 33°,

*M.:P.:Sov.:Grand Commander of the Supreme Council for  
Northern Jurisdiction U. S. A.*

Attest : JOHN F. CURRIER, 33°,

*Asst.:Gr.:Sec.:Gen.:H.:E.:.*

The following named Ill.:Brothers, Sovereign Grand Inspectors General assembled at Nassau Hall, in the city of Boston, State of Massachusetts, on the fifth day of the Hebrew month called Tebet, A.:M.:5627, answering to Thursday the thirteenth day of December, in the year of our Lord 1866 :

Ill.:SIMON W. ROBINSON.

JOHN L. LEWIS,

LUCIUS R. PAIGE,

GEO. W. BENTLEY,

HENRY C. BANKS,

C. T. MCCLENACHAN,

WILLIAM FIELD,

Ill.:JOHN SHEVILLE,

CLINTON F. PAIGE,

J. CLARKE HAOEY,

WILLIAM BARRETT,

AARON KING,

PETER LAWSON,

#### HONORARY.

Ill.:SAMUEL C. LAWRENCE,

RICHARD M. BARKER,

JOHN G. CASE,

JOHN F. CURRIER,

ISRAEL HUNT,

R. M. C. GRAHAM,

Ill.:THOMAS A. DOYLE,

WYZEMAN MARSHALL,

JAMES H. FREELAND,

ALBERT H. GOODALL, Represent-  
ative of the Supreme Council  
of Brazil.

Ill.:SIMON W. ROBINSON, M.:P.:Sov.:Grand Commander, being present, announced that, consequent upon the death of Ill.:EDWARD A. RAYMOND, late Sov.:Grand Commander, he had succeeded to the Sov.:Grand Commandership of the Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry

for the Northern Jurisdiction of the United States of America; and, in the exercise of the rights, privileges and functions of said office, he had notified and summoned the following Ill.:Brethren, viz. CHAREES W. MOORE, ALBERT CASE, CHARLES R. STARKWEATHER and A. B. YOUNG, to appear before him in Council Chamber, and they having failed or neglected to obey said summons, or to take notice thereof, he declared and proclaimed their seats in the Supreme Council to be vacant, and that he should proceed to fill up the vacancies in the Supreme Council, pursuant to Articles 2 and 3 of the Constitutions of 1786.

Whereupon the Brethren Sovereign Grand Inspectors General renewed their Oath of Fealty and Allegiance to the Sov.:Grand Commander, and retired from the Council Chamber.

The Sov.:Grand Commander thereupon associated with himself Ill.:PETER LAWSON as Treasurer General of the H.:E.: , and they thereupon concurred in the choice of Ill.:JOHN L. LEWIS, of Penn Yan, N. Y., as the third member of the Supreme Council, pursuant to said Constitution.

Ill.:Bro.:JOHN L. LEWIS was then introduced into the Council Chamber, and was thereupon appointed by the Sov.:Grand Commander his Lieut.:Grand Commander.

The three Ill.:Brethren then unanimously made choice of Ill.:LUCIUS R. PAIGE, of Cambridgeport, Mass., as the fourth member of the Supreme Council.

Ill.:Bro.:LUCIUS R. PAIGE was then introduced, and chosen Grand Minister of State and Grand Orator.

The four Ill.:Brethren then made choice of Ill.:Bro.:CLINTON F. PAIGE, of Binghamton, N. Y., as the fifth member of the Supreme Council.

Ill.:Bro.:C. F. PAIGE was then introduced, and duly chosen Grand Marshal General.

The five Ill.:Brethren then made choice of Ill.:CHARLES T. MCCLENACHAN, of New York, as the sixth member of the Supreme Council.

Ill.:Bro.:C. T. MCCLENACHAN was then introduced into the Council Chamber, and duly chosen Grand Master of Ceremonies.

The six Ill.:Brethren then made choice of Ill.:WILLIAM FIELD, of Providence, R. I., as the seventh member of the Supreme Council. He was then introduced into the Council Chamber, and duly chosen Grand Captain of the Guard.

The seven Ill.:Brethren then made choice of Ill.:WILLIAM BARRETT, of Nashua, N. H., as the eighth member of the Supreme Council.

Ill.:Bro.:W. BARRETT was then introduced into the Council Chamber, and duly chosen Grand Standard Bearer.

Whereupon the Sov.:Grand Commander caused it to be proclaimed that the Supreme Council, 33°, for the Northern Jurisdiction of the United States of America, was fully organized, and proceeded to install the officers in due and ancient form.

On motion, the following amendment to Article V, Sec. 1, of the Constitution of 1786, was unanimously adopted :

“That the Active Membership of this Supreme Council be raised to thirty three.”

Sec. 2 of the same Article was amended to read as follows :

“When the M.·P.·Sov.·Grand Commander, the P.·Lient.·Grand Commander, or three other officers of the Council are present, seven shall constitute a quorum for the transaction of business.”

The following Ill.·Brethren were thereupon duly and successively elected Active Members of the Supreme Council, viz :

Ill.·DANIEL SICKELS,  
HENRY C. BANKS,  
GEORGE W. BENTLEY,  
HOPKINS THOMPSON,  
JOHN INNES,  
GEORGE M. RANDALL,  
HENRY L. PALMER,

Ill.·AARON KING,  
W. R. HIOBY,  
THOMAS J. CORSON,  
J. CLARKE HAOEY,  
JOHN SHEVILLE,  
JOHN F. CURRIER.

Such of the above named Ill.·Brethren as were present were then introduced into the Council Chamber, and accepted their seats in the Council.

Ill.·DANIEL SICKELS was duly chosen Grand Secretary General H.·E., and Ill.·JOHN F. CURRIER was chosen Assistant Grand Secretary H.·E.·.

The Sovereign Grand Commander then read the following

#### ADDRESS.

We have met, in the Providence of God, to deliberate on the present state of this Supreme Council, and to adopt such measures as will best subserve its interest, and I rejoice to meet so many of you apparently in the enjoyment of health and all the comforts of life, and I earnestly pray for their continuance. The present meeting of the Council has been called at the request of several of its members, and the business to be considered is of the first importance.

In the year 1863, and for many years previous, there were two Supreme Councils—the *Raymond* Council, whose Grand East was in Boston, and the *Hayes* Council, with its Grand East in New York, both claiming jurisdiction. These two Councils, to a certain extent, were antagonistical and hostile to each other. Much of the strength of both parties was wasted in finding fault and aiming blows at each other, and their power for good was thus paralyzed.

This condition of things could no longer be endured, and it became a subject of absorbing solicitude and inquiry, if not checked, what would be the result?

The affections which the Order inculcates were being alienated, and the fountains of social happiness poisoned. To obviate these evils, the exercise of the best faculties of the mind were put in requisition; negotiations were commenced, and prosecuted with indefatigable industry, to their completion. The fruits of those negotiations were the merging of the two Councils into one, and their constituting a “Union Council.”

Exceptions were taken to this Union, especially by the Southern Council, who, after a long and deliberate consideration of the subject, were of the

opinion that it was irregular, and therefore decided not to recognize the Council.

Ill. Bro. PIKE, whose researches, masonic intelligence and familiar acquaintance with whatever pertains to the Ancient and Accepted Rite gives to his opinion almost the authority of law, concurs with the Southern Council, and he is also of the opinion that the Raymond Council is not *dead*, but its vital energies suspended for the time being; and the Lieut. Commander, under the late E. A. RAYMOND, succeeds to the office of Sov. Grand Commander of the only legitimate Council of the Northern Jurisdiction.

To place ourselves within the pale of legitimacy, and secure fraternal relations with the Southern Council and all other regular Councils, induced the Brethren to dissolve the "Union Council," which has been done by the unanimous consent of every member.

The Union Council being dissolved, its members are consequently absolved from the Oath of Fealty, and may lawfully resuscitate the Raymond Council and exercise all the rights, privileges and functions to which it was entitled previous to its union with the Hayes Council.

This resuscitation has been consummated as provided in the 2d section of Article 3 of the Constitution of 1786; and proclamation has been made that the Officers have been regularly appointed and installed, and the Council is now ready to proceed to the consideration of business that may regularly come before it.

And now, Ill. Brethren, permit me to congratulate you upon the success of your efforts in the business for which the present meeting was called. You have resuscitated this Council from its dormancy, breathed into it the breath of life, and restored all the vital energies with which it was originally invested.

It is now believed that every obstacle to a full and complete recognition by all regular Councils is removed, and we may reasonably hope that this Supreme Council will continue to hold a high place in the scale of usefulness among the honored institutions of the land. PAX VOBISCUM.

Ill. Bro. LAWSON presented the name of Ill. Bro. JOHN A. FOSTER, of New York, for Active Membership. Which application was laid on the table.

Ill. Bro. R. M. C. GRAHAM was then proposed for Active Membership. Which application was laid on the table.

Ill. Bro. BARRETT then tendered his resignation as Grand Standard Bearer. Which was accepted.

Ill. Bro. LAWSON resigned his office as Grand Treasurer. Which was accepted.

Ill. Bro. C. F. PAIGE resigned his office as Grand Marshal. Which was accepted.

Ill. Bro. L. R. PAIGE moved that Ill. Bro. JOHN INNES be elected to the office of Grand Standard Bearer. Which motion was laid on the table.

Ill. Bro. BARRETT nominated Ill. Bro. BANKS to fill the position of Grand Marshal.

Ill. Bro. LAWSON nominated Ill. Bro. BENTLEY to fill the position of Grand Treasurer.

And, upon the ballot being taken, Ill. Bro. BENTLEY was unanimously elected Grand Treasurer, and Ill. Bro. H. C. BANKS was unanimously elected Grand Marshal.

Ill. Bro. L. R. PAIGE moved to elect a second Master of Ceremonies, and nominated Ill. Bro. JOHN SHEVILLE.

Ill. Bro. BANKS moved an amendment, to say, Resolved, that Ill. Bro. SHEVILLE be elected Grand Lecturer.

Ill. Bro. L. R. PAIGE moved to further amend (which was accepted), that there be an office and officer known as second Grand Master of Ceremonies, whose duty it shall be to act as Grand Lecturer.

Upon ballot being taken, Ill. Bro. JOHN SHEVILLE was unanimously elected second Grand Master of Ceremonies.

Ill. Bro. BANKS moved that when we adjourn we adjourn to meet on the Thursday after the third Wednesday in May next, at 12 m., in the city of New York, at such place as the Secretary General may designate. Motion laid on the table.

Ill. Bro. HAGEY submitted the following resolution, which was unanimously adopted.

*Resolved*, That the Letters Patent and warrant of authority under which the various Bodies acknowledging the authority of the Supreme Council for the Northern Jurisdiction U. S. A., of which the following schedule is a correct exhibit, with all certificates of membership and Letters Patent granted by said Body. be continued and confirmed by this Supreme Council, for the benefit of all acknowledging its supreme authority in this jurisdiction, viz.: Grand Consistories of New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Indiana, Illinois, Michigan, Wisconsin, together with their subordinates.

On motion,

*Resolved*, That the powers of all Deputies in the several States be continued, and their acts confirmed.

Ill. Bro. McCLENACHAN asked, in behalf of Ill. Bro. WELCH, D. D. I. Gen. for the State of New York, that charters be granted to the four Bodies at Corning, N. Y., at this session of the Council.

Ill. Bro. C. F. PAIGE stated that he had subsequently seen Ill. Bro. WELCH, who requested that the matter be delayed until the next regular session. Accordingly, it was so ordered.

Ill. Bro. BARRETT proposed Ill. HORACE CHASE, Grand Secretary of the Grand Lodge of New Hampshire, for the Honorary Grade of Deputy Grand Inspector General. Which was duly seconded and unanimously carried.

Ill. Bro. CHASE was then introduced, and the grade of D. G. I. G. conferred upon him by the proper officers.

Ill. Bro. BARRETT moved that a 33° Diploma be presented to our venerable

and beloved Brother HORACE CHASE, Grand Secretary of the Grand Lodge of New Hampshire. The motion was seconded and carried.

Ill. Bro. BANKS stated that Templar Lodge of Perfection, of New York, had been resuscitated, and moved that the Charter be restored to them with full force and effect. Motion carried.

Ill. Bro. L. R. PAIGE proposed Ill. Bro. Z. H. THOMAS, JR., of Cambridgeport, Mass., for the Honorary Grade of Deputy Inspector General.

Ill. Bro. CURRIER proposed Ill. Bro. BENJ. POPE, of South Boston, Mass., for the Honorary Grade of Deputy Grand Inspector General.

Both of which were unanimously granted.

Ill. Bro. BANKS proposed Ill. Bro. WILSON SMALL, of New York, N. Y., for the Honorary Grade of Deputy Grand Inspector General. Seconded by Ill. Bro. McCLENACHAN, and unanimously carried.

Ill. Bro. C. F. PAIGE proposed Ill. Bro. JAMES BURNS, of Penn Yan, N. Y., for the Honorary Grade of Deputy Grand Inspector General, which was unanimously granted. And the Lieut. Grand Commander was authorized to confer the degree upon Ill. Bro. BURNS.

Ill. Bro. C. T. McCLENACHAN was authorized to confer the degree of Deputy Grand Inspector General upon Ill. Bro. WILLIAM SMALL.

Ill. Bro. C. F. PAIGE moved that Ill. Bro. R. M. C. GRAHAM be admitted to Active Membership in this Supreme Council. Motion seconded by Ill. Bro. BANKS, and carried.

On motion of Ill. Bro. BANKS, the Ill. Secretary General was requested and authorized to prepare a statement of our present personnel or tableau of officers, members, etc.

Ill. Bro. LAWSON moved that a Committee of Three be appointed to ascertain the *status* of the Supreme Council, funds, etc. Motion carried, and Sov. Grand Commander appointed Ill. Bros. D. SICKELS, C. F. PAIGE, and G. W. BENTLEY, committee.

Ill. Bro. PAIGE asked to be excused, which was granted, and Ill. Bro. BARRETT appointed in his place.

On motion of Ill. Bro. LAWSON, Ill. Bro. THOS. A. DOYLE, of R. I., was admitted to Active Membership.

It was, on motion,

*Resolved*, That when the Council adjourn, they adjourn to meet to-morrow, Dec. 14, 1866, at ten o'clock A. M.

Ill. Bro. L. R. PAIGE asked to be excused, on account of ill health, from further attendance at this session of the Council.

Ill. Bro. LAWSON moved that a Committee of Conference be appointed, consisting of the Lieut. Grand Commander and two others to be appointed by him, to take into consideration the condition of the A. and A. Rite.

After considerable discussion, the motion was carried, and a committee, consisting of Ill. Bros. JOHN L. LEWIS, PETER LAWSON and L. R. PAIGE, was appointed.

Ill. Bro. LAWSON asked to be excused, which was granted, and Ill. Bro. BARRETT was appointed in his place.

Ill. Bro. SHEVILLE proposed for the Honorary Grade of Deputy Grand Inspector General :

Ill. Bro. D. W. THOMPSON,	Illinois.
WALTER A. STEARNS,	"
JAMES C. LUCKEY,	"
JAMES H. FIELD,	"
E. G. HAMILTON,	Indiana.
E. W. H. ELLIS,	"
THOS. R. AUSTIN,	"
GEORGE S. SEYMOUR,	"

Which propositions were received, and, upon ballot being taken, they were unanimously elected.

Ill. Bro. SHEVILLE was authorized to confer the said grade upon the above named Ill. Brethren.

Ill. Bro. McCLENACHAN reported verbally upon the inauguration and installation ceremonies performed by him in Michigan, and proposed the names of Ill. Bros. A. T. METCALF and C. H. BROWN for the Honorary Grade of Deputy Grand Inspector General, which was seconded and carried.

Ill. Bro. SHEVILLE was authorized to confer the degree upon the two Ill. Brothers from Michigan.

Ill. Bro. CURRIER proposed Ill. Bro. R. M. BARKER for Active membership, which was received, and Ill. Bro. BARKER was unanimously elected.

The Council then adjourned to Friday, December 14, 1866, at ten o'clock A. M.

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FRIDAY, Dec. 14, 1866.

The Supreme Council resumed labor in its Senatorial Chamber of the Thirty-third Degree, pursuant to adjournment, at ten o'clock A. M. Officers and members as before.

The reading of the records of the session of the 13th inst. was temporarily dispensed with.

On motion of the Lieut. Grand Commander, the Sov. Grand Commander was requested to furnish the Ill. Secretary General with a copy of his address for record.

On motion of Ill. Bro. SHEVILLE, Charters for the Grand Consistories of Illinois and Indiana were authorized to be issued, and to bear date of the time of their institution. And on motion to amend by Ill. Bro. McCLENACHAN, which was accepted by Ill. Bro. SHEVILLE, a similar authority was granted to the Grand Consistory of Michigan, to date Oct. 30, 1866.

Ill. Bro. BARRETT was substituted for Ill. Bro. CURRIER, (who was temporarily absent), as a special committee to introduce the Ill. Bro. ALBERT G. GOODALL, Representative of several Foreign Supreme Councils, for the hearing of his report, which, on the 13th inst., was made the special order for to-day at 11 o'clock.

We will now take up the proceedings of the GOURGAS-VAN RENSSELAER Council from 1860, at which time ILL. BRO. RAYMOND had closed that Council, *sine die*, and had retired from it, leaving that body to pursue its own course. The members of that Supreme Council had been well indoctrinated by the teachings of DE LA MOTTE, who began in 1813 to display his antics, by the establishment of a Supreme Council in New York City in the face of the Cerneau Sup. Council then existing and regularly acknowledged, having accomplished which, he expelled JOSEPH CERNEAU as an impostor of the first magnitude, from every Masonic Asylum within the Jurisdiction, and proclaimed that all those Symbolic Brethren, and others, who have been raised by him, and his associates, are declared irregular, and unlawful. (See Doc. No. 17.)

He was followed by J. J. J. GOURGAS, his former Clerk in business, whom he had initiated, and made him his pliant tool, in the prosecution of his unwarrantable and vindictive proceedings. Next to them comes GILES FONDA YATES, the scholar of GOURGAS, and EDWARD A. RAYMOND, taught, and fondled by both.

Added to these worthies, CHARLES W. MOORE and KILLIAN H. VAN RENSSELAER are not the least conspicuous, with the noted FITZGERALD TISDALE to bring up the rear.

A perusal of the proceedings of that body, so mixed up with scurrility and invective, tends only to belittle Masonry in the view of the outside world, and a person who is acquainted with the teachings and pretensions of the Masonic institution, is really humiliated, and disposed to turn from the whole with disgust, and seek some other subject for reflection, from which he can derive profit and satisfaction.

But it appears that even the members of that Council had become thoroughly dissatisfied with the extreme doctrines of the De La Motte School, and were determined to bring about a change. ILL. BRO. RAYMOND had assumed unwarrantable powers, in accordance with the Secret Constitutions, and Van Rensselaer and his followers decided to follow in the steps of the CERNEAU Council, by making their Officers



elective triennially, and increasing the number of their active members, thus abrogating its direct requirements. Knowing this to be their settled plan, ILL. BRO. RAYMOND left, and the Sup. Council adopted the change.

Strange to say, they advised with ILL. BRO. GOURGAS in their dilemma, who told them it would be proper to select some Brother, an active member of the body, and put him in the Chair, which they proceeded to accomplish by requesting ILL. BRO. K. H. VAN RENSSELAER to take the Chair, which, being done, they proceeded with the transaction of the regular business of the body.

The particulars of this body are fully given by ILL. BRO. RAYMOND, in his address, under date of 1863, see page 9, and it is not deemed necessary to repeat them here. After the Committee consisting of ILL. BROS. VAN RENSSELAER, CHRISTIE and STARKWEATHER, had visited ILL. BRO. GOURGAS and obtained his opinion, they reported to the Council, which report was unanimously accepted, ILL. BRO. VAN RENSSELAER took the Chair, opened the Council, and an Election was then held, and the following Ill. Brethren were chosen to fill the several offices :

ILL. KILLIAN H. VAN RENSSELAER, *P. Lieut. Gr. Commander.*

C. R. STARKWEATHER, *Grand Minister of State.*

JOHN CHRISTIE, *Grand Master of Ceremonies.*

ARCHIBALD BULL, *Grand Marshal.*

WM. B. HUBBARD, *Grand Standard Bearer.*

A Resolution passed unanimously, that, in view of the advanced age, and physical infirmities of the present M. P. Sov. Gr. Comm., etc., that it is demanded by the best interests of the Rite, that the Council should, at an early day, proceed to elect a M. P. Sov. Grand Commander.

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MAY 15th, 1861.—The Sup. Gr. Council was opened in due form, P. Lient. Gr. Commander presiding. The number of Active Members of the Council was increased to 33, and the following Brethren were admitted, and elevated to the 33d degree, viz :

WINSLOW LEWIS, M. D.,

WM. PARKMAN,

W. S. GARDNER,

A. B. THOMPSON,

H. A. JOHNSON,

N. H. GOULD,

A. E. STOCKER, M. D.,

GEO. W. DEERING.

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ON MAY 21st, 1861.—The Council deposed from the Office of Sov. Gr. Com-

mander of this Council, EDWARD A. RAYMOND, and proceeded to elect ILL., WM. B. HUBBARD, of Columbus, Ohio, to fill that office. The office of Gr. Treas. Gen., filled by SIMON W. ROBINSON, was declared vacant, and the Council proceeded to elect ILL. BRO. WM. PARKMAN as Gr. Treas. of the H. E., ILL. BRO. CHARLES W. MOORE having resigned the office of Gr. Sec. Gen. of the H. E.. ILL. BRO. WINSLOW LEWIS was elected in his stead, and ILL. BRO. CHARLES W. MOORE was elected to the office of Gr. Standard Bearer.

MAY 21st, 1862.—The annual Session of the Sup. Council was opened, K. H. VAN RENSSELAER acting as Sov. Gr. Commander, ILL. CHARLES W. MOORE as P. Lieut. Gr. Commander, ILL. WINSLOW LEWIS Gr. Sec. Gen., ILL. WM. PARKMAN Gr. Treas. Gen., C. R. STARKWEATHER Gr. Min. of State, and others. The following Brethren were exalted to the 33d degree and declared to be Honorary Members of the Sup. Council, viz :

HON. JOSIAH H. DRUMMOND,  
WILLIAM SUTTON,  
JOSEPH D. EVANS,  
ROBT. H. FOSS,  
C. A. DAVIS,  
WM. P. PREHLE,  
JOEL SPALDING, M. D.,

HON. F. G. TISDALL,  
N. B. SHURTLEFF, M. D.,  
EDWARD P. BURNHAM, M. D.,  
N. A. THOMPSON.  
D. B. TRACY, D. D.,  
JOHN MCCLELLAN.

The Sov. Gr. Commander addressed the Council concerning the general routine business of the same. ILL. BRO. WM. B. HUBBARD and associates made strenuous efforts to restore Peace and Harmony to the body, and the sittings of the Council were continued several days, in the hope that ILL. BRO. RAYMOND would meet with the Council. Their efforts were ineffectual, and the Sov. Gr. Commander was deposed.

Immediately after the closing of the Sup. Council, in 1861, ILL. BRO. RAYMOND, with the assistance and co-operation of the late Treasurer, Gen. ROBINSON, conferred upon several individuals, the degrees of Kadush, and Sub. Pr. of the Royal Secret, and subsequently elevated them to the 33°, for the purpose of forming a Sup. Gr. Council, and Sov. Gr. Consistory, after which their labors were commenced.

Charges were preferred against ILL. BROS. RAYMOND, ROBINSON, WM. FIELD, PETER LAWSON, GEORGE M. RANDALL, CHARLES S. WESTCOTT, and JOHN A. FOSTER, as aiding and abetting in the organization and working of a spurious and clandestine body, and they were expelled. The Council proceeded to an Election of M. P. Sov. Gr. Commander, resulting in the choice of ILL. K. H. VAN RENSSELAER to that office. Also, ILL. BRO. JOSIAH H. DRUMMOND, as P. Lieut. Gr. Commander.

MAY 20th, 1863.—At this Annual Meeting, the following Brethren were exalted to the 33d and last degree, viz. .

ROBERT BERNARD HALL,  
CHARLES CHASE DAME,  
SAMUEL KING HUTCHINSON,

FRANCIS DARRAE,  
RUFUS WHARTON LANDER,  
CHARLES LEVI WOODBURY,

JOSEPH HOWELL HOUGH,  
JOHN MOTT ARNOLD,  
MARSHAL PINKNEY WILDER,  
WENDEL THORNTON DAVIS,  
CHARLES LEMUEL CHURCH,

JONATHAN TYLER SPALDING,  
MOSES DODGE,  
FRANCIS ASBURY BLACK,  
CHARLES BINGLEY HALL.

TIMOTHY BIGELOW LAWRENCE was healed from the Raymond Council, and elevated to the 33d and last degree. He was appointed as a Representative to the several Sup. Councils wherever he might travel on the continent of Europe.

The Sov. Gr. Commander's address was delivered, but was wholly confined to the increase and prosperity of the Rite. Several Consistories, Chapters, Councils, and Lodges of Perfection, had been established, but the remaining part of the proceedings were so filled and accompanied with irrelevant matter, and malicious partizan documents, that it is thought they would not be of any interest to the Brethren of the Rite.

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MAY, 1864.—But very little was done at the Annual Meeting this year, on account of the losses sustained by the Fire. The address of the Sov. Gr. Comm. was short, indicating the harmony and prosperity of its subordinates and earnest congratulation of the Brethren for their success in the work. The most of the book is taken up with a long review and denunciation of the HAYES-RAYMOND Council. It is omitted, because those very brethren, who were the loudest and most strenuous in their denunciation of that Council, are now the strongest supporters and admirers of the Raymond Council which was formed after the dissolution of the Hayes-Raymond Council.

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1865 : SUP. COUNCIL.—There is nothing of interest in the Address of the Sov. Gr. Commander this year. Union, Harmony, and Peace, he states, prevail among the subordinate bodies, and the increase in numbers, and prosperity, is fully noticed.

The following Brethren of the Rite were elevated to the 33d degree, and made Honorary Members of the Sup. Council, viz. :

ILL. BRO. ALFRED CREIGH,  
WM. WILSON BAKER,  
EDMUND DANA BANCROFT,

ILL. BRO. JAMES WASHINGTON HESS,  
WM. HENRY GALE.

The usual routine business of the Council was proceeded with, and the body closed its labors in Peace.

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1866 : SUP. GR. COUNCIL.—The Address of the Sov. Gr. Commander was full of interest to the members of the Rite, containing much valuable information relative to the Sup. Gr. Council of the Southern Jurisdiction, and *personally* of Ill. Bro. PIKE. Evidently wounded to the core by the denial of Ill. Bro. PIKE and the Southern Sup. Council to recognize them, the Sov. Gr. Comm. launches out in virulence, denunciation, and personalities altogether uncalled for, and which never had a tendency to unite Brethren together who had been before at variance. We shall omit any repetition of the offensive matter.

The following persons were exalted to the 33d degree, and made Honorary Members of the Sup. Gr. Council, viz. :

BENJ. FRANKLIN PATRICK,  
HENRY COLLINS RANEY,

OTIS HENRY TIFFANY,  
JAMES EASTMAN JOHNSON.

The Sup. Gr. Council proceeded in the Triennial Election of Officers, and made choice of the following for the ensuing Three years, viz. :

III. Bro. JOSIAH H. DRUMMOND, *P. Lieut. Gr. Commander.*

ABNER B. THOMPSON, *Ill. Treas. Gen. of the H. E.*

NATHAN B. SHURTLEFF, *" Sec. Gen. of the H. E.*

HOSMER A. JOHNSON, *" Gr. Min. of State.*

RUFUS W. LANDON, *" " Master of Ceremonies.*

BENJAMIN DEAN, *" " Capt. of the Guards,*

HEMAN ELY, *" " Marshal.*

CHARLES W. MOORE, *" " Standard Bearer.*

MAY, 15th, 1867. SUP. GR. COUNCIL.—A very full Council assembled, with M. P. SOV. GR. COMMANDER K. H. VAN RENSSELAER presiding, and the body opened in ample form.

The Joint Committee of Conference of the two Gourgas bodies of the Anct. and Acc. Scot. Rite in the Northern Jurisdiction of the United States of America. recommend the settlement of the differences existing between the two bodies upon the following terms :

1st.—There shall be *one* Sup. Council of the A. . A. . Rite for the Northern Jurisdiction of the United States, to be composed of the United Sup. Councils heretofore existing therein, (i. e., the resuscitated Raymond Council and the Van Rensselaer Council,) the one having its Gr. East in New York and the other having its Grand East in Boston, whose active members shall be Twenty-Eight in number from each Council, and no more at the time of Union, in order that the United Council shall have Fifty-Seven Sov. Gr. Ins. Gen., which number may be hereafter increased at the pleasure of the Sup. Council.

2d.—All action heretofore taken in expelling members from either Council, etc., is hereby revoked.

3d.—All subordinate bodies to be deemed valid, etc.

10th.—The Grand Orient of this Jurisdiction shall be at Boston, etc.

11th.—One Annual Meeting, at least every 3 years, shall be held at Boston, etc.

12th.—Allowing the amendment of the Constitution by a two-thirds vote, etc. See Proceedings 1867.

All of which was unanimously adopted by the Sup. Council and its honorary members.

III. Bros. James Van Sandt Blaney and Charles Hiram Putnam were advanced to the 33d degree and were declared Hon. Members of the Sup. Gr. Council.

III. Bro. Frederick H. Dorr was advanced to the 33d degree, and made an Honorary Member of the Sup. Council.

M. P. K. H. VAN RENSSELAER resigned his office of Sov. Gr. Comm. III.

JOSIAH H. DRUMMOND was elected Sov. Gr. Commander. ILL. HEMAN ELY, Gr. Treas. Gen. H. E. N. B. SHURTLEFF, Gr. Keeper of the Archives. H. STANLEY GOODWIN, Gr. Marshal. ROBERT H. FOSS, Gr. Standard Bearer.

The Sup. Council, whose Grand East is in New York, elected the following

III. Bro. JOSIAH HAYDEN DRUMMOND, *M. P. Sov. Gr. Commander.*

JOHN L. LEWIS, *P. Lieut. Gr. Comm.*

DANIEL SICKELS, *Gr. Sec'y. Gen. of the H. E.*

ELBRIDGE GARY HAMILTON, *Gr. Mas. of Ceremonies.*

CLINTON FREEMAN PAIGE, *Gr. Min. of State.*

SAMUEL CROCKER LAWRENCE, *Gr. Captain of the Guard.*

A procession was then formed, and the members of this Sup. Gr. Council proceeded to the Grand Lodge Hall, met there in Convention with the members of the Resuscitated Raymond Sup. Gr. Council whose Grand East was at New York, and thereupon all united in organizing what was called the

SUPREME COUNCIL OF SOV. GR. INSP. GENL. 33D DEGREE

ANCIENT ACCEPTED SCOTTISH RITE

FOR THE

NORTHERN MASONIC JURISDICTION, U. S. A.

ESTO PERPETUA!

DEUS MEUMQUE JUS.

MAY 16th, 1867.—M. P. Sov. Gr. Commander, SIMON W. ROBINSON, resigned.

Thus these two Councils, separated since 1860, and since that time antagonistic to each other, have come together, and a Union has been consummated, doing away with all former difficulties and differences, and forming One Grand Council for the Northern Masonic Jurisdiction, which is the legitimate successor of the old Gourgass Council, and possesses all its rights, authorities and powers. It is true that the Council, as thus formed, was composed of discordant materials. There were extremes of all sorts, and to look at them as they stood, one would be apt to imagine that such an Union could not last for any length of time.

The question naturally presents itself, viz: How was

this extraordinary Union brought about? There were many things about it that were, to say the least, mysterious. Who, in the first instance, made the bargain? And what was the consideration? Who proposed to dissolve the Union Council, and who assented to the dissolution? The vote was said to be unanimous, and yet many of the Active Members knew nothing about it until the thing was done. Who induced ILL. BRO. HAYES to resign, while he was laying upon a sick bed, and what was the consideration? Who assented to the re-formation of the Raymond Council, leaving the CERNEAU Council members to take care of themselves?

These are important questions relating to this matter, and there are many members of the CERNEAU Council who can answer them if they are disposed to do so.

On the RAYMOND side, the game was all in their own hands, and well they played their parts. They desired to "crush out" the CERNEAU Council, and as far as the members of the CERNEAU Council who were present were concerned, they were successful. But if it is supposed for a moment that they have consummated this act, they are grievously mistaken. There are a great many members of the CERNEAU Council who were not present at that transaction, and knew nothing of it, and the Spirit of the body is not crushed, but the flame still burns, and the desire is strong among them to-day, to gather together as CERNEAU men, and with zeal and unflinching courage, go on with the legitimate work. That Council is not dead; it has only "lost its vitality" by being left out in the cold.

But happily for that body, the members had become wise. The Articles of Union agreed upon, made it obligatory, that the number of Active Members of the Supreme Council should be Fifty-Six, and not be increased beyond Sixty-Six. They also make all the Officers of the Council Elective, triennially, and to be chosen from the body of the Active Members. The Sov. Gr. Comm. is stripped of all his arbitrary powers, and becomes simply the Executive officer of the body, his decisions may be appealed from, and the will of the members in majority must be obeyed. All vacancies in

Offices must be filled by Election, not by appointment, and the power of naming a Successor by the Sov. Gr. Commander is banished and forgotten.

In other words, they have buried out of sight the noted Secret Constitutions of FREDERIC OF PRUSSIA, and have made a Constitution to suit themselves. This alone will insure for this Supreme Council, long continued harmony among its members, and lead them toward the goal to which the Order is aiming, as expressed in her Salutation—‘ UNION, CONTENTMENT, WISDOM—the next being UNION, STABILITY, POWER.

We have now to take up this Sup. Gr. Council as it is, and carry it through a period of twelve years. As everything connected with it has gone on prosperously, there is very little to be said or written. The routine business of the body has been well and faithfully attended to, and complaints are not known. The degrees of the Rite are conferred in a masterly manner; all the bodies are very fully attended; the interest of initiates is greatly increasing, and the Treasury is, by no means, poor. Extravagance in expenditure is avoided, and a conservative spirit prevails. This short and very general description must suffice, as the detail of the transactions would be monotonous—quite uninteresting, and would swell the present volume to fourfold its present size. The transactions are printed annually; every member of the Rite can obtain a copy, and all that is wanting to be known can readily be found there.

Following the Union of the previous year, the Officers of the Sup. Council were as follows :

- III. Bro. JOSIAH H. DRUMMOND, *M. P. Sov. Gr. Commander.*
- CHARLES LEVI WOODBURY, *P. Lieut. Gr. Commander.*
- HEMAN ELY, *Gr. Treas. General.*
- DANIEL SICKELS, *Gr. Sec. General.*
- NATHANIEL B. SHURTLEFF, *Gr. Keeper of the Archives.*
- CLINTON F. PAIGE, *Gr. Min. of State.*
- SAMUEL C. LAWRENCE, *Gr. Capt. of the Guard.*
- ELBRIDGE G. HAMILTON, *Gr. Mas. of Ceremonies.*
- HOMER S. GOODWIN, *Gr. Marshal General.*
- ROBERT H. FOSS, *Gr. Standard Bearer.*

The Offices of the Sup. Gr. Council were filled during the

following Twelve years with very little change. Ill. Bro. Drummond having been re-elected to the Commandership Three times. In 1879, he was succeeded by Ill. Bro. HENRY L. PALMER, who is now Sov. Gr. Commander. During this time, there have been elevated to the Thirty-third and last degree about Two Hundred Ill. Br. who have been made Honorary Members of the Council, a full list of whom will be found in the Tableau for 1880, attached to the proceedings of that year, numbering about Three Hundred in the different States of the Jurisdiction.

The Permanent Fund of the Sup. Gr. Council is now very little less than Twenty Thousand Dollars—all from the Initiation fees of Candidates for the 33d degree.

There are over One Hundred and Eighty bodies scattered through the different States of the Jurisdiction, as Consistories, Councils, Chapters, and Lodges—all fully attended, and making regular Annual returns.

The Sup. Gr. Council for 1881 stands as follows :

Ill. Bro. HENRY L. PALMER, *M. P. Sov. Gr. Commander.*  
 CHARLES LEVI WOODBURY, *P. G. Lieut. Commander.*  
 JOSEPH DAVIS EVANS, *Gr. Min. of State.*  
 HEMAN ELY, *Gr. Treas. Gen. of the H. E.*  
 CLINTON FREEMAN PAIGE, *Gr. Sec. Gen. of the H. E.*  
 SAMUEL CROCKER LAWRENCE, *Gr. K. of the Archives.*  
 CHARLES THOMPSON McCLENACHAN, *Gr. Mas. of Ceremonies.*  
 HOMER STANLEY GOODWIN, *Gr. Marshal General.*  
 WILLIAM RILEY HIGBY, *Gr. Standard Bearer.*  
 GEORGE OTIS TYLER, *Gr. Capt. of the Guards.*  
 THOMAS R. LAMBERT, *D. D., Gr. Prior.*  
 J. H. HOBERT WARD, *Marshal of Camp.*  
 CHARLES E. MEYER,           "           "  
 HUGH MCCURDY,           "           "

There are Fourteen Deputies of the Sup. Council, viz.: One in each State of the Jurisdiction.

Every member of the Rite can obtain a copy of the Annual Proceedings of each year, which contain full information of all the events occurring in the body, with a very large amount of valuable information.

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WE will now take up the history of the Cerneau Supreme Council from the dissolution of the Hays-Raymond Council in 1864, and continue the same down to the present time.

The only member of the old Cerneau Council of 1860 who did not participate in, or consent to, this Union was Ill. Benjamin C. Leveridge, Grand Minister of State, who, prior to said Union, and in consequence of his disapproval thereof, resigned.

After the dissolution of the Union in 1864-5, Ill. Harry J. Seymour called together these Inspectors General of the Hayes-Cerneau body who did not unite themselves with the resuscitated Raymond Council, and formed a Supreme Council, which continued to hold meetings and transact business up to 1880, when the same was reorganized, and Ill. H. J. Seymour resigned his office of Sov. Grand Com. to Ill. William H. Peckham, who has previously held the offices of Treasurer General and Deputy Grand Com. The following is a copy of the Instrument by which this transfer of Authority was effected :

DEUS MEUMQUE JUS. ORDO AB CHAO.

IN THE NAME OF THE SUPREME ARCHITECT OF THE UNIVERSE.

*To all to whom these presents shall come greeting :*

*Whereas*, I, Harry J. Seymour, Sov. Grand Inspector General of the Supreme Grand Council, 33d and last degree of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, am Most Potent Sovereign Grand Commander of the Same, and

*Whereas*, William H. Peckham has been duly chosen and installed by me, the Illustrious Deputy Grand Commander of the Supreme Council thereof, whose Orient is under the C. C. C. of the Z. ., near the B. B., answering to 40 deg. 42 min. and 40 sec. N. L., and 2 deg. 0 min. and 51 sec. E. lon., meridian of Washington City, and

*Whereas*, I for valid and sufficient reasons am desirous of resigning and relinquishing my said office of Most Potent Sovereign Grand Commander of the said Sup. Council, and all my power and authority as such, from whatever source derived, and all other offices, authorities and powers incident or appertaining thereto, and

*Whereas*, I have consulted with the members of said Rite, and with the Sovereign Grand Consistory thereof as to the most suitable person to succeed me in said office, powers and authorities, and they have without dissent acquiesced in and approved of the selection hereinafter expressed, (although the seeking of such acquiescence and approval was an act of grace on my part, and was not necessary or matter of right.)

Now, therefore, these Presents witness that I have, and hereby do, in the presence of said Sovereign Grand Consistory, relinquish and forever resign my office of Most Potent Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, and all my power and authority as such, from whatever source derived, and all other offices, authorities and powers incident or appertaining thereto, and that I have and hereby do make, constitute and appoint William H.

Peckham, of the city of New York, my successor in and to said office, powers and authorities, and do hereby invest him, and convey and transfer to him, the said office of Most Potent Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite for the United States of America, its Territories and Dependencies, and all the power and authority as such, which I now have or ever have had, from whatever source derived, and also all other offices, authorities and powers incident or appertaining thereto, to have and to hold the same unto the said William H. Peckham and his successors for ever.

And I do hereby promise and declare that I have not done or performed any act, deed or thing whereby my power to carry out and perform the tenor and effect of these presents is impaired or in any way diminished, and that I hereby cancel, revoke and annul any and all appointments to the said office of said Most Potent Sovereign Grand Commander heretofore made by me, to take effect at my death or otherwise, and hereby declare the same to be null and void, and any such appointment or appointments shall be delivered up to be cancelled to said William H. Peckham, or his successor and successors, and I do hereby further promise and declare that I will at all times do, perform, make and execute any act, deed or thing which may be demanded of me by said William H. Peckham, or his successor or successors, for the purpose of confirming these presents, and sustaining and perpetuating the said William H. Peckham, and his successor and successors in the office, authorities and powers aforesaid.

Done at the City of New York, County and State of New York, this twenty-second day of June, in the year one thousand eight hundred and eighty of the Christian Era.

HARRY J. SEYMOUR, [L. s.]

*M. P. Sov. Gr. Commander.*

Sealed and delivered in }  
the presence of }

CHARLES F. BECK, 33°.

The Supreme Council as at present existing is given below, together with a roster of the Sublime Princes of the Royal Secret, 32°, giving it allegiance, which has been furnished to the Author by the politeness of the Grand Secretary General, with a request that the same be herein inserted, and inasmuch as it forms a part of the history of the Rite, the Author has acceded to such request.

#### SUPREME COUNCIL.—MARCH, 1881.

- III. WM. H. PECKHAM, P. M., *M. P. Sov. Gr. Com.*
- DANL. M. VAN COTT, D. D. G. M., *P. Lt. Gr. Com.*
- CHAS. F. BECK, P. E. C., *Gr. Min. of State.*
- F. R. S. DRAKE, D. D. G. M., *Gr. Orator.*
- H. W. P. HODSON, D. D. G. M., *Gr. Prior.*
- WM. J. McDONALD, P. M., *Gr. Chancellor.*
- THOMAS BELL, P. M., *Gr. Sec. Gen.*

THEODORE M. LEONARD, P. E. C., *Gr. Treas. Gen.*  
 JAS. S. FRASER, P. M., *Gr. Mar. Gen.*  
 JOHN L. PIPER, P. M., *Gr. Mas. Gen. of Cer.*  
 HENRY ARDEN, *Gr. Standard Bearer.*  
 GEORGE R. BEVANS, P. M., *Gr. Capt. of Guard.*  
 S. W. E. BECKNER, P. M. *Gr. Hospitalier.*  
 GEORGE W. HOMANS, P. E. C., *Gr. K. of S. & A.*  
 JAMES P. SWAIN, JR., P. M., *Gr. Seneschal.*  
 FRAZIER W. HURLBURT, 33°, *Deputy for State of New York,*  
 BENJAMIN C. LEVERIDGE, *Past Gr. M. of S. (Honorary.)*

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 SOV. GR. INSP. GEN.

PROVOST S. HAINES, HENRY M. CLARK, CHAS. D. BROWN,  
 JAMES M. TURNER, ALEX. B. MOTT, M. D.  
 JOHN W. WARTH, *Asst. Gr. Mas. of Ceremonies.*  
 JOHN HANNA, *Asst. Sec. Gen.*

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 DEP. INSP. GENL. 33°.

STEPHEN M. WRIGHT, G. Rep, G. L. KANSAS, WM. H. RILEY, O. F. ANDERSON,  
 ARTHUR W. DUDLEY,  
 H. S. SPROULL, ALONZO STIVERS, JAMES McGRATH, JOHN H. CUNNINGHAM, NOBLE  
 F. MARTIN, L. F. SHEPARD, THOMAS PICTON, ADAM KUNKEL,  
 FRED. GUGEL, JR., H. E. DUBOIS.

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 MEMBERS OF SOV. GR. CONSISTORY 32°.

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B. F. Adams,	R. C. Baker,	E. W. Bradley,
George L. Ames,	Elias B. Baldwin, P. M.,	J. C. Baldwin,
Martin Anderson,	John Byers,	E. C. Berekmann,
Wm. H. Arkell,	W. W. Bancher,	G. Bain,
August Ahrens,	C. L. Blood,	C. F. Beatty, P. M., P. H.
Warren G. Abbott,	D. S. Banks,	P., P. E. C.,
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Theodore J. Armstrong,	J. R. Brown,	David C. Curtis,
A. L. Ackerman,	Jas. E. Briggs,	W. R. Carr,
S. T. Bangs,	Thos. E. Bradshaw,	Joseph Clark,
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Fredk. A. Baldwin,	P. D. Baldwin,	E. W. Clarke,
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B. Beringall,	F. A. Butler,	J. W. Clough,
F. Bode,	Wm. H. Butler,	John Clark,
Alfred C. Bunce,	G. W. Bryant,	E. M. Courtwright,
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Frank L. Brown,	S. D. Burchard, Jr.,	C. H. Crawford,
George Barnes,	S. A. Bates,	J. A. Corkey,
Thos. L. Browning, P. M.,	H. J. Boldt,	Charles Cook,
P. H. P.,	H. T. Barlow,	James Cody,

G. W. Church,	Alex. Graham,	James H. Kelly,
J. A. Cook,	J. J. Griffin,	A. Klinkenstein,
C. R. Churchill,	Geo. J. Green,	C. V. Kenison,
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Sanford C. Durland,	J. H. Hayward,	Romeo Kingsley,
J. B. Dobelmann,	K. C. Handal,	C. L. Ketchum,
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J. Du Bois,	P. W. Holmgren,	Em'l Leowenstein, P. M.,
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W. Eldridge,	M. G. Hill,	A. J. Murray, P. M.,
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G. A. Ellis,	Stephen Hubbard,	Silas Merrifield,
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J. M. Foss,	George Herbert,	C. F. Millard,
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C. E. Fowler,	G. B. Hebard,	P. W. Mead,
L. W. Filkins,	Cyrus O. Hubbell, D. D.	Bernhard Moses,
J. Falvella,	G. M.,	Judah Moses,
J. J. Fredericks,	J. A. Holmes,	James McDonough,
W. G. Fox,	J. O. Halsey, P. M., 33°,	James G. McMurray,
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E. M. Fletcher,	Geo. E. Hickey,	Stephen Merritt, P. M.,
Joseph Faulkner,	Major Irwin,	Wm. McDonough,
F. E. Francisco,	Thos. Irwin, P. M.,	Frank McGee, P. M., P. H.
T. Goerck,	Levi J. Isaacs, P. M.,	P.,
F. W. Gosswein,	John G. Jenny,	James S. Manning,
Alex. T. Graham,	T. W. Jaquin,	Alex. M. McKean,
Wm. T. Gieselberg,	W. J. Jenkins,	J. P. Mulqueeny, P. M.,
Wm. Gail,	L. C. Johnston,	Dan Mitchell,
M. H. Gowdy,	W. R. Jackson,	George S. Mainel,
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S. Greenman,	Aug. Edw. Kessels,	George Michel,
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O. H. Gallup,	G. S. Keller,	J. H. McClellan,

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John McDonald,  
F. W. Martins,  
Wm. G. Milligan,  
Kenneth McKenzie, P. M.,  
Joseph L. Mundy,  
James Mathewson,  
Jos. Nash, P. M., P. H. P.,  
Gustav Niehring,  
F. W. Norcross,  
Henry Niehoff,  
Thomas Orr,  
C. H. Ostrander,,  
G. O. Osborne,  
Charles A. Piercy,  
John A. Patterson,  
Robt. W. Pain, P. M.,  
E. J. Parisot,  
C. D. Pierce,  
B. P. Prescott, P. M.,  
Alfred B. Price, G. Rep.  
G. L., I. T.,  
M. S. Pixley,  
John C. Peckham,  
David Pearl,  
Ambrose Pendleton,  
Henry Purviss,  
Henry R. Price,  
A. W. Pendleton,  
Ralph E. Prime, P. M.,  
P. H. P.,  
John Pfisterer,  
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Charles A. Parkinson,  
R. A. M. Paterson,  
Calvin L. Quimby,  
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S. W. Rowland,

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C. H. Robertson,  
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James P. Robertson,  
Charles Reed,  
Fred. A. Rowe,  
John Reilly,  
Robert H. Racey,  
L. Robdenburg,  
Patrick Ryan,  
Wm. Robinson,  
Nap. B. Remley,  
James Robinson,  
Chas. Slee.  
J. P. Solomon, P. M., P.  
H. P.,  
James Scott, P. M.,  
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John Spanenberger,  
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H. P., P. E. C.,  
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H. O. Stratton,  
Wm. Snyer,  
Wm. H. Sterling.  
Jere. T. Smith,  
John Stewart,  
Theo. E. Swift,  
Fred. B. Stuart,  
James M. Sanders,  
H. P. Stein.  
Louis Schwarz,  
D. S. Skinner, M. D.,  
O. K. Scofield,  
John L. Swain,  
Chas. E. Stockford.  
Robert A. Simpson,  
John Spence, P. M.,  
John Stewart,  
Richard Shepard,  
Charles Syme,  
J. D. Stickney,  
Charles D. Shepard,  
E. M. Stoddard,  
Wm. H. Smith,  
Wm. Shipsey, P. M.,  
Ed. T. Stuart,  
H. C. Sageman,  
Fred. B. Staats,  
Wm. Sadler, Jr.,  
Thos. S. Stanton,  
Morris Spiegel,  
John B. Sallman,  
John Stewart,

Henry Schmid,  
A. J. Tartiss,  
Francis W. Thompson,  
Hiram Thomkel,  
H. R. Turner,  
John Thompson,  
Wm. Tate,  
Andrew J. Thomas,  
Isaac H. Terrell,  
Wm. E. Tobias,  
Chas. H. Talley,  
John Vickers,  
S. M. Vredenburgh,  
J. F. Valentine,  
E. B. Valentine, P. M.,  
F. L. Voorhees,  
J. E. Van Dorn,  
C. Van Valkenburgh,  
Geo. M. Van Buren,  
Henry Veit,  
Henry S. Vroom,  
David Van Cleaf, Jr.  
Lewis E. Warren,  
J. T. Williams.  
Elijah N. Wilson,  
Geo. A. Wharry, P. M.  
Ira A. Whitman,  
Ed. H. Warker.  
Geo. W. White, P. H. P.  
J. H. Weastel,  
C. W. Von Wallmerich,  
C. G. Von Wallmerich,  
John Wilson,  
John H. Wood, P. M.  
Frank W. Wiley,  
Theo. Wilcox,  
Frank W. White,  
Chas. A. Wooten,  
B. F. Watson,  
Rufus N. Waller,  
Jas. Walker,  
W. N. Waterbury,  
J. J. Waterbury, P. M.,  
John H. Warren,  
Salomon Wisthorne,  
J. H. Wolfe,  
Irving J. Woodin,  
John C. Williamson,  
"Gus Williams,"  
Geo. H. Wildman,  
Nath. H. White,  
Benjamin Wheeler,  
H. D. F. Young.

UTICA CONSISTORY, 32°.

- III. JOHN H. CUNNINGHAM, P. M. P. E. C., 33° *Com.-in-Chief*.  
NOBLE F. MARTIN, 33°, 1st *Lt. Com.*  
L. H. SHATTUCK, 32°, 2d " "

H. J. COGGESHALL, 32°. *Min. of S. and Gr. O.*  
 M. A. MCKEE, P. M., 32°. *Gr. Chan.*  
 R. P. BIRDEYE, 32°. *Gr. Sec.*  
 A. D. CHASE, 32°. *" Treas.*  
 A. R. EASTMAN, P. M., 32°. *Gr. Eng. and Arch.*  
 JOHN CUMMINGS, JR., 32°. *" Hosp.*  
 E. L. AKEHURST, 32°. *Gr. Master of Ceremonies.*  
 DANL. T. EVERTS, 32°. *C. of G.*  
 H. C. WELTON, 32°. *Gr. Standard Bearer.*  
 L. F. SHEPARD, 33°. *Sentinel.*

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S. P. R. S., 32°

THEODORE H. SCHULZE, T. S. GRIFFITHS, T. V. LE ROY, CLAUDE WILSON,  
 JOHN W. HOWARTH, W. H. CLOHER, JR., F. H. MARKOE, T. R. PROCTOR,  
 A. J. CHILDS, C. W. HACKETT, WM. PRIME, H. W. PELL, GEO. D. DIMON,  
 E. S. REYNOLDS, HENRY C. WELTON.

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UTICA LODGE OF PERFECTION.

HENRY C. WELTON, 32°. *Thrice Potent Gr. Master.*  
 WILLIAM H. CLOHER, JR., 32°. *Hiram of Tyre Dept., Gr. Master.*  
 WILLIAM PRIME, 32°. *Venerable Senior Gr. Warden.*  
 T. SOLOMON GRIFFITH, 32°. *" Junior " "*  
 F. H. MARKOE, 32°. *Gr. Orator.*  
 A. D. CHASE, 32°. *" Treas.*  
 RUFUS P. BIRDEYE, 32°. *" Sec. and K. of S. and A.*  
 E. L. AKEHURST, 32°. *" Master of Ceremonies.*  
 J. W. HOWARTH, 32°. *" Captain of the Guard.*  
 T. V. LE ROY, 32°. *" Hospitable Brother.*  
 C. W. HACKETT, 32°. *" Tyler.*

*Instituted Feb. 9. '81.*

This Council is the legitimate successor of the Cernean Supreme Council, which was disbanded in 1863, upon the formation of the Union, and as such possesses all the attributes, powers and authority which the Cernean-Hayes Council possessed at that time.

On the other hand the present Council of the Northern Jurisdiction under the command of Ill. Henry S. Palmer, is the legitimate successor of the Raymond-Gourgas Council, which was likewise disbanded upon the formation of said Union, and as such possesses all the attributes, powers and authority which the Raymond Council possessed at that time, and none other.

The question therefore as to the paramount authority of these Rival Councils is to-day in the same position it occupied in 1862. and to the consideration of that question the Author refers the reader to a careful perusal of the prior pages of this work, in which a full and exhaustive discussion of the controversy will be found.













