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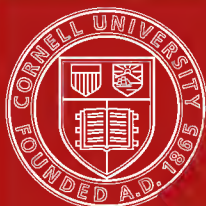
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THE  
ANCIENT AND ACCEPTED  
SCOTTISH RITE,  
IN THIRTY-THREE DEGREES.

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  
ROBERT B. FOLGER, M. D., PAST MASTER, 33D.,  
EX-SECRETARY GENERAL, &C.

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NEW YORK:  
PUBLISHED BY THE AUTHOR.

1862.

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TO THE  
**Latonia 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 Fraternaly,

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 "*purser rite*," 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 I.]

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 unpolled and unimpaired." See *Laurie'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.

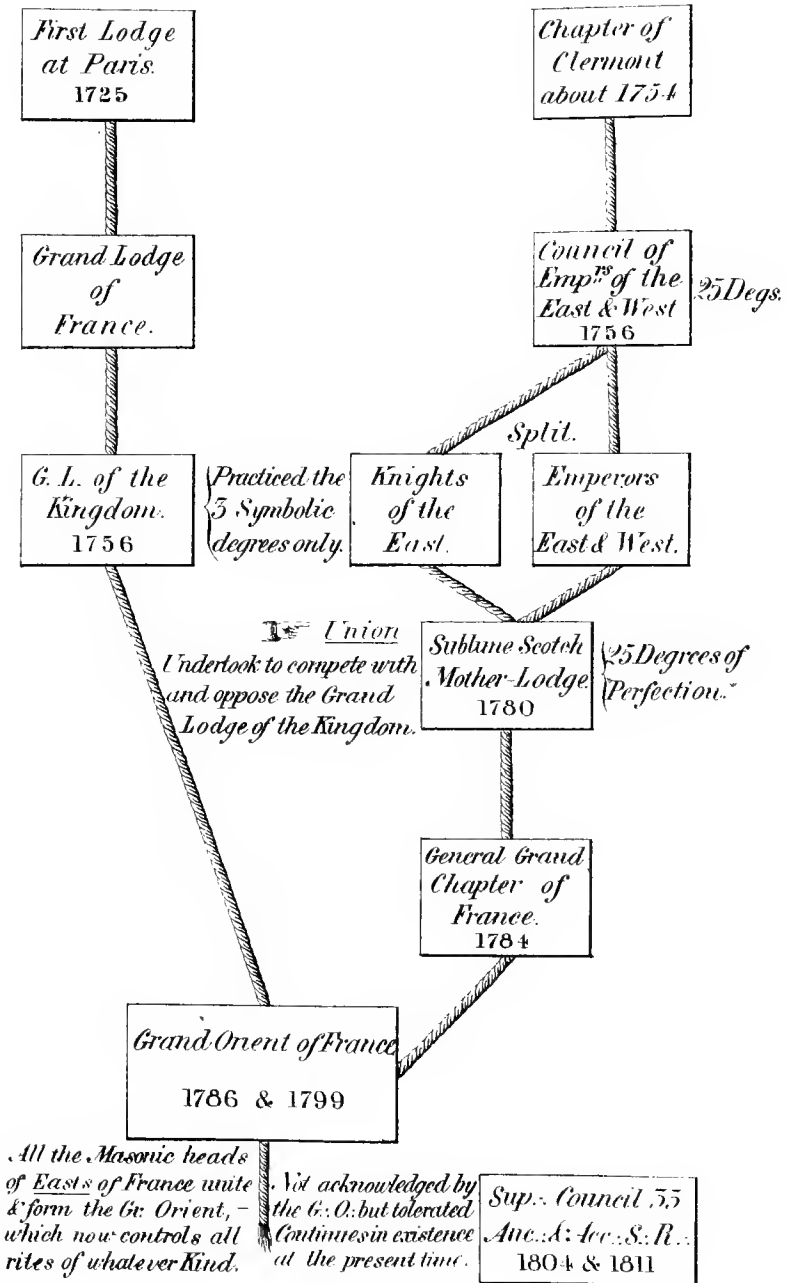
The meaning of the word *Orient* is East, and in Masonry simply denotes, the place of power. Thus, a Grand Lodge is called a Grand East of all subordinate Lodges within a State. The same remark will apply to Grand Chapters and Encampments; they are Grand Orients or Easts for their several subordinate 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 had 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, Consistorics 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 brethren 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 Aveille 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 Aveille 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 superseded 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 Tchoudy 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 Philadelphii*, 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 Pascalis, 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 *Kadosh*, and out of which were developed several other of the Elu 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*, Mac. 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 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.*”

“ *Rebold* 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 ‘*Essais*,’ 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 Cœens* ’ 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 :

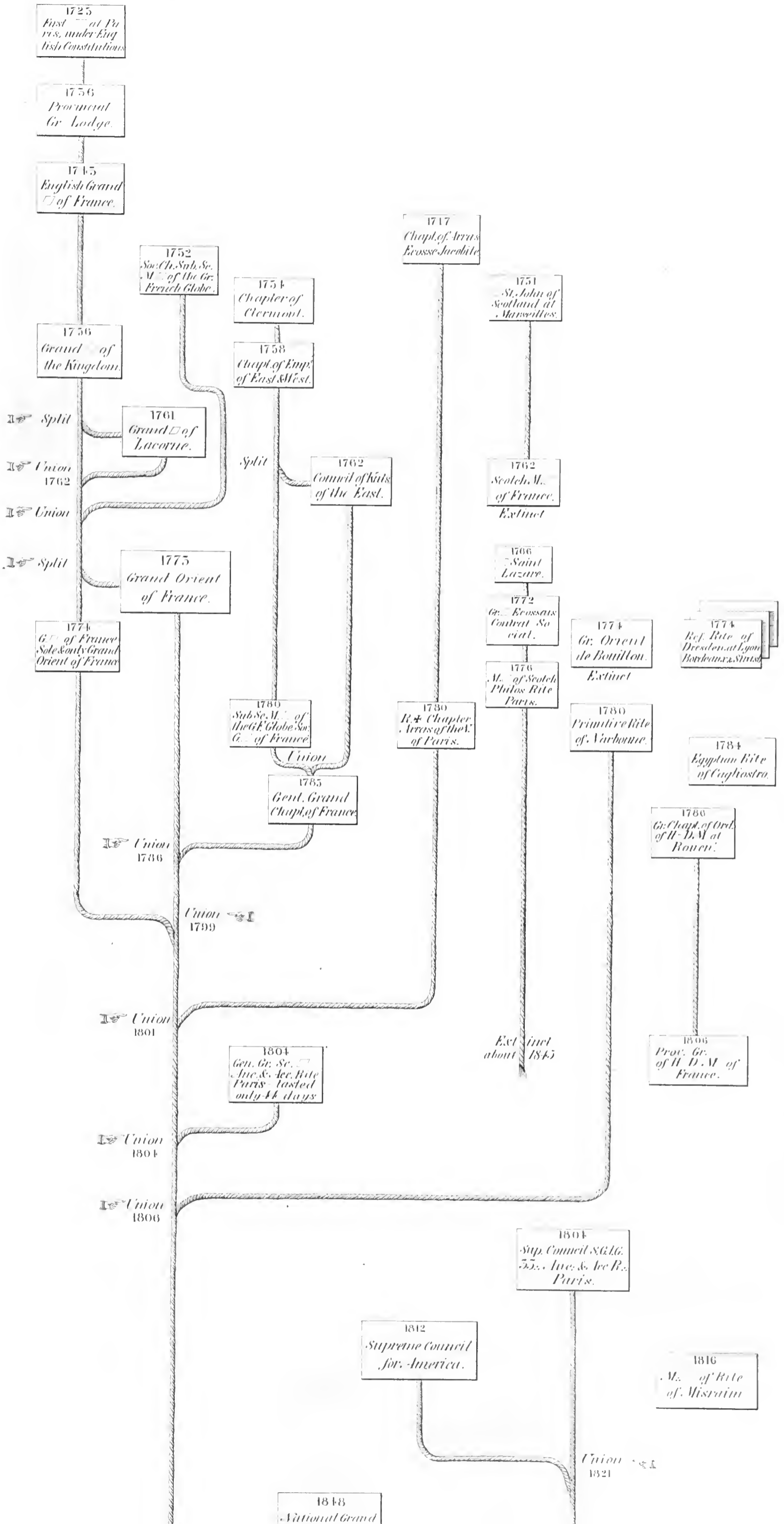
“ Certain Masons styled themselves ‘ *Sovereign Princes* and Grand Officers of the Grand and Sovereign Lodge of St. John at Jerusalem ’ founded at Paris a chapter of the Emperors of the East and West, in which they conferred on such Masons as were fond of many degrees, as many as Twenty-five *Thory*, *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*.

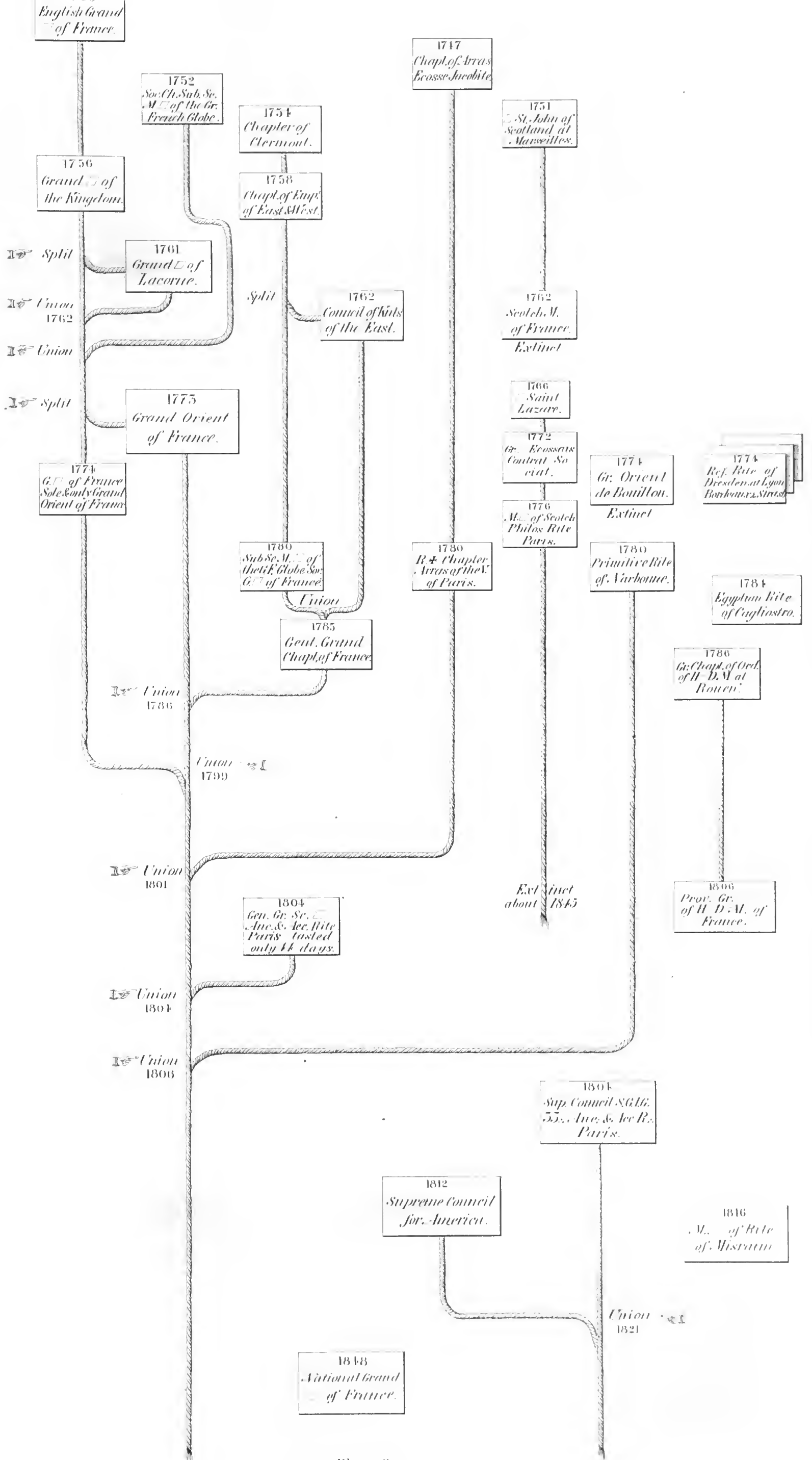
“ In 1761, *Lacorne*, the dancing master, Special deputy of the Grand Master, and as such, real head of the order, enraged because the Grand Lodge refused to recognize him and its members to sit with them, established a new Grand Lodge. Both Grand Lodges, granted Charters and the Council of the Emperors 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, Niuteen of Fellow Craft, Sixty-Four of Master Mason, Thirty-Six of the











“*Ehus*,” Sixty-Eight of the “*Eccossais*,” 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, Boubee, 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 Secret. |
| 20. Gr. Master of all Symbolic Lodges.      | 33. Sov'gn Grand Inspector General.         |
| 21. Patriarch Noachite, or Prussian Knight. |   |

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 Masous, 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 degree.

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 generally 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 Chevallerie, 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 Statntes 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 Masoury, 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 Masoury, 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 Mercy, are to be found in the nomenclature of any of the old degrees existing prior to 1804. Le Tuileur of l'Aulnay 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 conferees united 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. Council 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 primæval 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 *Annuaire* 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 Francais, St. Domingo. This pretended Supreme Council figures largely in the *Annuaire* 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.	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 Charle- 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 Masou. 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.	Entred Apprentice. Fellw Craft. Mafer Mason. Secrt Master. Perfet Master. Intimate Secretary. Intendant of the Buildings. Provost and Judge. Elect of the 9. Knight Elect of the 15. Illutrious Knight of the twelve Tribes. Grad Master Architect. Knight of the Royal Arch. Grad 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 Masou. 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. 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. Prince of the Tabernacle. Knight of the Brazen Serpent.
<p style="text-align: center;"><b>1736.</b></p> <p>4th. Ecossais. } added. 5th. Novice. } 6th. Knight of the Temple. }</p>	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.	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, Kut. of Royal Axe. Sovereign Prince Adept, Chief of the Grand Consistory.	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. Prace Adept, Chief of the Grand consistory.	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. Prince 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. Prince 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. Prince of the Tabernacle. Knight of the Brazen Serpent.
<p style="text-align: center;"><b>1786.</b></p> <p>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>”</p> <p>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.</p>	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.	Illustrious Knight Commander of the White and Black Eagle. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret.	Illstrious Knight Commander of the White and Black Eagle. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime, Commander of the Royal Secret.	Prince of Mercy.  Knight of Brnzen 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. 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, Commnder. 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.
26. 27. 28. 29. 30. 31. 32. 33.						

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 3.

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 deposite 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 Monarchical 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 Lieben, 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 Annuaries 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 Cerncau 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 :

- Ill. 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.
- Ill. Bro. James B. Durand*, for the State of Louisiana, near the Sovereign Grand Consistory.
- Ill. Bro. Thomas Lownds*, for the State of Rhode Island, near the Sovereign Grand Consistory.
- Ill. 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 15<sup>th</sup>, 1810. The body there petitioning for recognition and acknowledgement 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 15<sup>th</sup> 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 “*pedling 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 pedled 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 unsuspecting 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 Peixotto*, 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 Clarck*, 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.,
<i>Isaac Moses</i> , 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 Princee 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 Maduro 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 Gourgas* 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 Gourgas had, at any time of his life, with a Blue Lodge. Now it is hardly possible that Gourgas 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. Gourgas 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 *Annuaire* 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 Gourgas, 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 Puisant 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 Masonry, 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 Cerneau 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,



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, &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 Harcastle 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.



Signed on the original,  
*Witness,*  
 SAMFSON SIMSON,  
 K. H., S. P. R. S.

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,  
 &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 Masons 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.”

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“ *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. PICNOT, 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-Gourgas 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 Gourgas 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  
 Laguayra, } 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 Masonry 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-



neau, 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. Gourgas 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 Maçons, 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. Peixóto, J. J. J. Gourgas, 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 Secedieg 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 Filmore, 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 Cerneau; 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 Saot 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, sigoed 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.*”

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*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.

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*Deus Arcumque 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 Princes 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 Domni, 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 Mecumque Jus.***

Seal of the  
United Sup. 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 Havaona, &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 Masous, 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 Annuary 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 Coosistory, 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, Lefebre, 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 Masoury 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 cumulation 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 cumulated 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. Gourgas 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

Prehn, 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, Colleus, Dufau, 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 Dufau, 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, Dependant, 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. Gourgas.—General Grand Chapter.—C. C. Sebring.—The maiden Edict of the Gourgas Supreme Council.—Convention at Chicago.—Rev. Bro. Walker.—Lodge of Perfection in New York under Gourgas.—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 Gourgas 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 Foulhonze, 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 Gourgas 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. TIMPSON, 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, precedency 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. FOLGER,	" 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 German 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 Sincerité 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 Sincerité 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, Députy Grand Commander,

DANIEL SICKLES, Illustrious Minister of State,

HOPKINS THOMPSON, Grand Keeper of the Seals,



The Most Illustrious Brothers,

CHARLES W. WILLETTS,	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 Lieut. " "
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. STAGG,		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 Enc'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 Introductor.*
- WEARE D. BICKFORD, Brighton, P. M., *Grand Hospitalier.*
- 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.,  
L. 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. Worrall, 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 re-calls 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 B.B.: 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. B.B.: 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,  
 Ill. 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 Ceremonies,  
 “ 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.  
 Ill. 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 Reusselaer 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 RENSELAER, 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).

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## 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 Masonry 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 (Ecoissais), 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, (altho' 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 deputized 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'Hegnetty, 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 ‘*Ecossai Jacobite.*’ *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.



Grand  $\square$  of Frauce  
Emperors of the East and West

Patent of Stephen Morin.

1762. S<sup>t</sup> Domingo

Joseph Cerneau

Sup Council Charleston 1801

1802 Suplime Savannah

1805 R. + Chapter Trip Amicitie.

1807 Sov. G. Consistory New York.

1808 of Perfect "Jacobs"

1809. R. + Chapter Trip Alliance.

1809 Consistory "Tardif"

Sup Council New York 1812

1813 Acknowledged by Sup. Cl. of France

1813 Consistory Newport R.I.

1813 Consistory New Orleans

1813 Sup Council De la Motta

1814 Roy & Select Masters

1814 Gd. Encamp<sup>t</sup> Knights Templar

1816 Acknowledged by G. Orient of France

1816 Consistory Charleston.

1816 Consistory Philadelphia.

1818 Revives

1818 Extinct

1816 Lang. quishes

1822 Consistories Porto Rico.

Laquayra.

Barcelona.

Cumana

Havanna.

Port Spain.

1825 La Fayette R + Chapter

1825 Aaron's Band

1826 Consistory Brazil.

1827. Anti-masonic Excitement

1831 Revival of the Sup. Cl.

1830. Achn<sup>d</sup> by G. O of France

1832 Extinct

1832 Secedes from the U.S.C.

1832 United Sup. Cl. Western Mem.

1833 Forms a Chamber in G. of La.

Sup Council Louisiana 1839

1836 Treaty with France, Belgium and Brazil.

1844 Revives

1842 Consistory

1846 Dissolved by mutual Consent.

Sup Council "Atwood" 1846.

Sup Council Gourgas 1847

1851 Reborn<sup>d</sup> by Cross

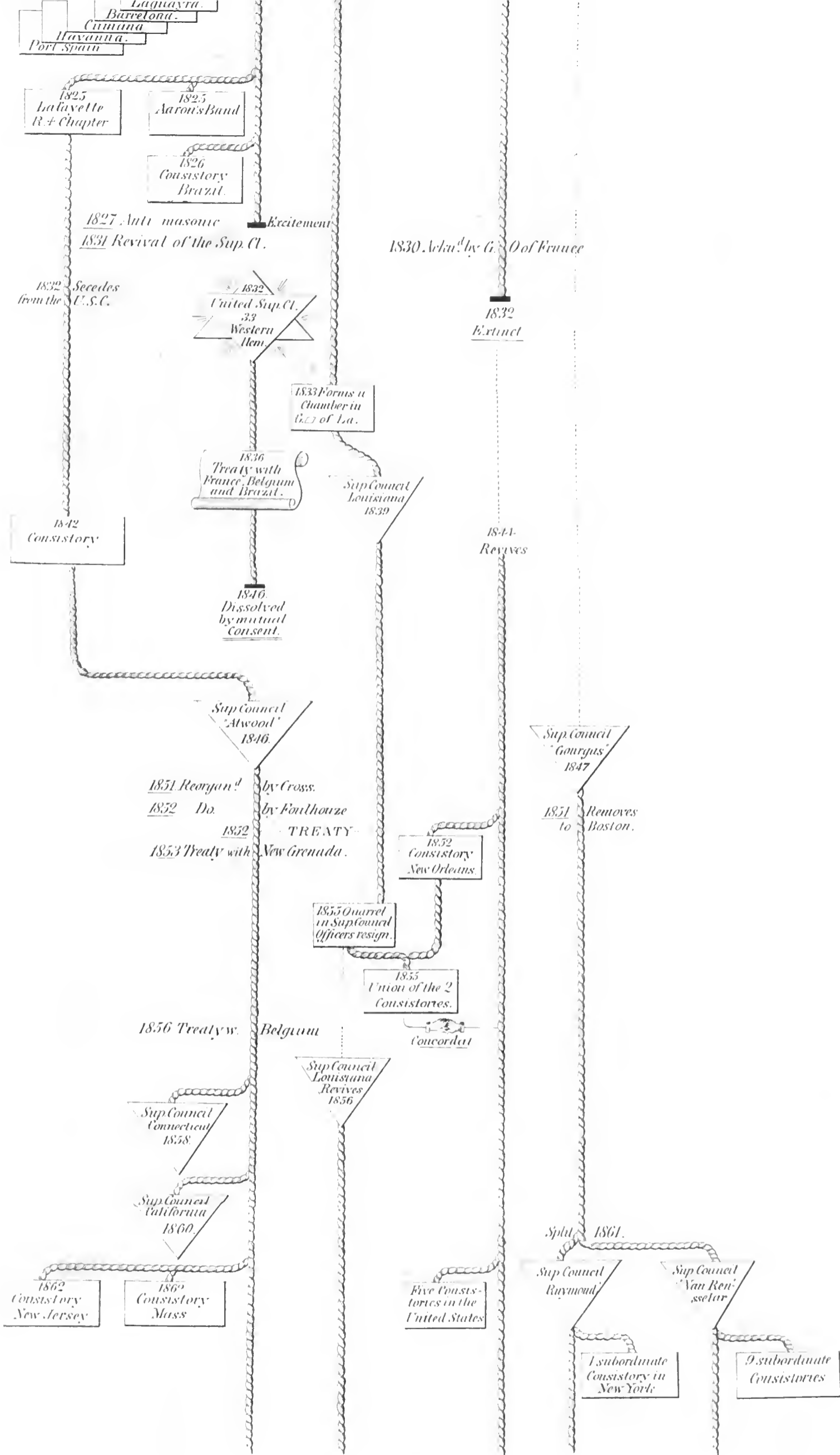


Plate A.



## 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 Cerneau 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 revives 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. Gourgas 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>R</sup>. DEGREE.

§. 10.

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. Ponzol, 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 Introdctor,
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 deputized 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 deputed 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. ITTER, 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 Bouchand, Grand Secretary; Harman Westeryelt, 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. I4.)

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 Rit , 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. .: Lieutenant Grand Commander became Most Potent Sovereign Grand Commander; Illustrious Brother Hopkins Thompson, P. .: Lieutenant 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. .: Lieutenant 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 Bearer,
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. Nicholsoo, 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 Dependancies, 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. BUOBEE, 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.

Æ. 79.

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 Harnsnester 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'Autin 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. Gelaire. 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 Bonneville. 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 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 Vennaissin,*" 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 Philadelphia, 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.: 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 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 Princes 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 Jernsalem, 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 Septimane 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 Gourgas 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 Barbieri 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 Gourgas 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 Emannel, 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 Annuary 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 Gourgas was removed to Boston, Mass., from New York city. Gourgas 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 Gourgas 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 *Ecossais*, 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, Cnshman, 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 Dalcho. 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 Dalcho 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 wideuing 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 guage, 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

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."





A P P E N D I X .

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D O C U M E N T S , & c .



# DOCUMENT No. 1.

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## NOMENCLATURE OF DEGREES

OF THE

## RITE OF PERFECTION.

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|--|---|
| 1. Entered Apprentice.                         | 16. Prince of Jerusalem.  |
| 2. Fellow Craft.                               | 17. Knight of the East and West.  |
| 3. Master Mason.                               | 18. Knight Rose Cross.  |
| 4. Secret Master.                              | 19. Grand Pontiff.  |
| 5. Perfect Master.                             | 20. Grand Patriarch.  |
| 6. Intimate Secretary.                         | 21. Grand Master of the Key of<br>Masonry.  |
| 7. Intendant of the Buildings.                 | 22. Prince of Libanus.  |
| 8. Provost and Judge.                          | 23. Sov. Pr. Adept, Chief of the<br>Grand Consistory.   |
| 9. Elect of Nine.                              | 24. Ill. Knt. Comm'r White and<br>Black Eagle.  |
| 10. Elect of Fifteen.                          | 25. Most Ill. Sov. Pr. of Masonry,<br>Grand Knight Sublime, Com-<br>mander of the Royal Secret. |
| 11. Ill. Elect, Chief of the 12 Tribes.        |   |
| 12. Grand Master Architect.                    |   |
| 13. Royal Arch.                                |   |
| 14. Grand Elect, Perfect and Sublime<br>Mason. |   |
| 15. Knight of the East or Sword                |   |
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THE above are the degrees known as the Rite of Perfection, instituted at Paris in 1758 and practiced by the late Council of the Emperors of the East and West. They were agreed upon September 22d, 1762, as being those of the doctrine of the Council of the Emperors of the East

and West by the Commissioners of said Council, and by those of the Princes of the Royal Secret at Bordeaux, and granted to Stephen Morin.

*Thory*, 1 Acta. Lat., p. 68 ; *Leveque*, *Aperçu*, p. 54, says : 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.*"

*Ragon*, *Orthodox Maç.*, p. 127 says : The regime of the Chapter of Clermont at first comprised only three degrees, *i. e.*, three besides the symbolic, *viz.* : Knights of the Eagle, or Master Elect, Illustrious Knight or Templar, and Illustrious Sublime Knight, *but that they soon became more numerous.*

*Leveque*, *Aperçu*, p. 56 says : That in 1758, certain Masons styling themselves Sovereign Princes and Grand Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, founded at Paris a Chapter of 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*, 1 Acta. Lat., p. 74, says : During the year 1758 was established at Paris, a Chapter styled, "*Chapter of the Emperors of the East and West.* Its members entitled themselves "Sovereign Prince Masons, General Deputies, Substitutes Generaux" of the Royal Art," "Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." *Their degrees of instruction were composed of Twenty-five Grades.*

*Vidal Fezandie*, *Essai Historique sur la Franc, Maç.*, p. 145 says : Three years after, *i. e.*, in 1754, profiting by the disorders occasioned by a dangerous and lamentable anarchy, the rite of the "Noachites" was introduced into the Capital, and the next year the Chapter of the Emperors of the East and West, which gratified the mania for degrees *by the perspective of its Twenty-five degrees.*

*Ragon*, *Orthodox Maç.*, p. 48 says : After stating the establishment of that Chapter in 1758, and giving the title assumed by its members as *Thory* gives them—"a crowd pressed forward to obtain the Twenty-five degrees of which the pretended instruction of the new regime was composed." And p. 149, after speaking of the Templar system started at Lyons, the Chapter of Arras, and the Chapter of Clermont he adds : "then comes the Council of the Emperor of the East and West, Sovereign Princes Masons, with its Twenty-five degrees eagerly sought after by

Master Masons." And he adds that the century will hardly have elapsed before Eight more degrees will be added to these Twenty-five, extending the nomenclature to Thirty-three. At p. 129 he states: "Their degrees of instruction were composed of Twenty-five grades, under the title of Heredom, divided into Seven Classes, the doctrine whereof had for its basis the Templar system. The Council was divided into Colleges in which these classes were conferred."

*Clavel* Hist. Pit., p. 167, says: Four years later, in 1758, there was formed from the debris of the Chapter of Clermont, a new body, which styled itself "Council of the Emperors of the East and West." Its degrees of instruction consisted of Twenty-five Grades and was the Templar system.

*Ragon*, Orthodox Maç., 171; *Thory*, 1 Acta. Lat., state: In 1759 this Council established a Council of Princes of the Royal Secret at Bordeaux.

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## APPENDAGE TO DOCUMENT NO. 1.

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The authors who think differently upon the assertion that "the Grand Orient of France is heir or successor of all the Ancient Scottish bodies and powers," and thus has the right, solely to administer them, thus speak:

"The Grand Orient, it is true, claimed to be the heir and successor of the different bodies that had previous to 1804, administered the different rites of Scottish Masonry in France, but that was a claim which she was never able to establish."—*Lamarre*, p. 42.

"It is enough for us to repeat, that the Grand Lodge, which was replaced by the Grand Orient, never knew any other than the first three symbolic degrees, and that its only jurisdiction was over the Blue or Adonhiramite Masonry. So that it was not possible that the higher degrees, and consequently the bodies that practiced them, could be under its control."—*Vidal Fezandie*.

"It is a great mistake to assert that the Grand Orient and Grand Lodge of France ever practiced Scottish Masonry. The Grand Lodge never recognized any other degrees than the three symbolic ones: as its continual quarrels with the Chapter of the High degrees prove.—*Bègue Clavel*.

"The circular of the Grand Orient, July 31st, 1819, admitted that in 1773, the Grand Orient *suspended* the working of the High degrees, &c. In 1786, it expressly rejected all above the 18th.—*Chemin Dupontes*.

It would seem by this last extract that the Grand Orient *did* work the High degrees *before* 1773, else it could not have *suspended working* them at that date, that it again worked them up to 1786, when she rejected all above the 18th.—*Author.*

“So matters stood until 1804. 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 Philosophic Scottish Rite, the Chapter at Arras, and several other bodies were also independent.—*Lamarre.*

“In 1805, the Grand Orient claimed 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 Constitution. They were transferred to a “*Directory of Rites*” within the body. This caused a separation with the Supreme Council.”—*Boubee.*

“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, &c.—*Clavel.*

“The Rite of Heredom or Kilwinning, the Mother Lodge of the Philosophic Rite, the Primitive Rite, the Rite of Beneficent Knights of the Holy City, Regime of the Directory of Septimanie at Montpellier, were all independent.—*Besuchet and Rebold.*

It is unnecessary to make any more quotations on this particular point. One thing is certain, *viz.*, That most of the Rites practiced in France, were united by treaty, at some time or other, with the Grand Orient, and Supreme Council, both bodies thus becoming possessors of the various rites, and that although these bodies may all have again separated, become independent, and worked the degrees, yet in separating they did not wrest from possession of the body with which they had united the knowledge and governing power over the rite which was once put in their hands.

So far as the Rite of Perfection is concerned, this is the case, and so far as the Ancient and Accepted Rite, this is the case, *viz.*, the Grand Orient has them in possession and controls them. The same may be said of the Supreme Council.

## DOCUMENT No. 2.

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As a proof that the Union of the Council of the Emperors of the East and West, with the Grand Lodge of France are now lost to most of the Masons, we deem proper to give here a copy of the document concerning said Treaty.

No. 1. Extract from the records of the Sovereign Council of Emperors of the East and West, Sublime Scotch Mother Lodge :

In the year 1772, on the 25th day of the moon, Ab., on the 26th day of the 5th month of the Masonic year 5772, and of the birth of the Messiah, the 26th day of July, 1772, the Sov. Scotch Mother Lodge, in General Assembly regularly convened and presided over by the Most Illustrious Administrator General of French Masonry.

After having heard the Grand Orator, the Supreme Council, Sublime Scotch Mother Lodge, commissions the worshipful Brothers Gaillard, Gr.: Orator Labady, Secretary General, Baron Toussaint and Delalande, to renew at the next General Assembly of the Most Worshipful Grand Lodge of France, the proposition which the Sovereign Council of the Emperors of the East and West, Sublime Scotch Mother Lodge, has caused to be addressed to it on the 2d October 1770, to unite the two bodies into one single body, *in which are to be deposited all the Masonic knowledge and the legislative power over every degree*, authorizes the above named brethren to accept in its name the said Union, and proclaims them, from this time forward, and without any further powers, its commissaries for the purpose of working, with those to be appointed by the Worshipful Grand Lodge, at the rectification of the Regulations, and at the framing up of such as they may deem necessary to the Government of the two united bodies, and to the general and particular administration of Masonry, which shall be in force after having been approved in a General Assembly of the Most Worshipful Grand Lodge and of the Sovereign Council; and decrees consequently that the acceptation thereof by its commissaries, subsequent to the deliberation of the Grand Lodge shall stand as good as if it had been made in General Assembly.

A true extract, &c., this 8th Sept., 1773.

Signed,

*Manu propria,*

LABADY.

No. 2.—In the year 5772, on the 9th day of the 6th month, the Most Worshipful Grand Lodge of France, regularly convened in General Assembly at the request of the Most Illustrious Administrator of Masonry in France, the Worshipful Brother Puiseux holding the Gavel at the East, and at the West the Worshipful Brother Le Lorrain and L' Ex-combart, the Worshipful Brethren Gaillard, Labady, Baron de Touissant and Delalande, Deputies of the Supreme Council of the Emperors of the East and West, Sublime Scotch Mother Lodge, the Worshipful Brother Gaillard being allowed to speak, they said that they *proposed to the Worshipful Grand Lodge to unite itself with the Supreme Council in one single body, in order to join together the legislative power and the Masonic knowledge.*

The Worshipful Brethren, after having stated the motives which rendered this Union necessary, have delivered a copy, in due form, the decision taken by the Supreme Council on the 26th July, 1772, of the Christian Era.

The matter being placed in form before the body, and the Worshipful Brother Bruneteau Grand Orator of the Worshipful Grand Lodge having been heard, it was unanimously decreed, that the Sovereign Council of the Emperors of the East and West, Sublime Scotch Mother Lodge should be united, and was from this time forward, united to the Most Worshipful Grand Lodge in *one single body, in order to join together all Masonic knowledge and the legislative power, over all the degrees of Masonry under the title of "Sovereign and Most Worshipful Grand Lodge of France."* She therefore selects and appoints Brother Bruneteau her Grand Orator, d' Anbertin her Grand Secretary, General Lacau and Lucas de Boulainvillers her Commissaries, in order to work with those of the Supreme Council, in pursuance of the desire and deliberation of July 26th, 1772, a copy of which in due form has been deposited in, and is to be annexed to the archives of the Most Worshipped Grand Lodge.

A reading of the above deliberation being made, the Worshipful Brethren Gaillard, Labady, Baron de Touissant and Delalande have, in the name of the Supreme Council, accepted its union with the Most Worshipful Grand Lodge, and this was sanctioned accordingly.

A true extract from the Records of the Most Worshipful Grand Lodge, and compared with the original by order of the Worshipful Brethren Commissaries Sept. 8th, 1772.

Signed,

*Manu propria,*

D' AUBERTIN



## No. 3.

## GRAND LODGE OF FRANCE.

A. L., 5772, on the 17th day of the 7th month of the Christian Era, Sept. 17th, 1772.

The Commissaries of the Sovereign and Most Worshipful Grand Lodge of France.

To all the regular Lodges, &c., &c.

Worshipful Masters and Dear Brethren.

The efforts of the Most Worshipful Grand Lodge have constantly and unceasingly tended to the prosperity of the Royal Art. For many years she has searched for the germ which divided her children and which has disturbed the peace of some of the *East*s of France. She has discovered that the divisions, in general, have originated from the *prerogatives of degrees*. While she relied upon and trusted the Council of Emperors of the East and West, Sublime Scotch Mother Lodge, for the administration and regulation of the higher degrees, she herself was carefully attending to the Symbolic degrees, *viz.*, the Apprentice, the Companion, and the Master, *in their different rites*. The boundaries which she herself had set to her work and jurisdiction, *have been the pretence, under which several subordinate bodies and individuals have sought to conquer the superior authority*. New Councils have been established under the arbitrary laws of their recent founders; Independence was the Constitutive basis of said establishments, and they assumed the necessary prerogatives which are the reward of long and diligent labor, and which merit alone can obtain without any injury to *Equality*—the corner stone of our Order.

The Most Worshipful Grand Lodge was engaged in finding such means as would obviate the evils, in which said new pretensions might involve the Royal Art when her labors were suspended. Since she has resumed them, she has given her first attention to the subject, and with the consent of our Illustrious Chiefs, she had received in her bosom the Sovereign Council of the Emperors of the East and West, Sublime Scotch Mother Lodge, with which she has united in one single body—*said body has the exclusive legislative power and authority over all the Masonic degrees, and the fulness of all Masonic knowledge*.

It was not enough for the Most Worshipful Grand Lodge to determine the central point of Masonry: she extended her views further. After having regulated the form of her administration, *her intention is to examine all the degrees, to re-establish those which might have been altered, and to reinstate each of them in the rank which it ought to occupy.*

The Most Worshipful Grand Lodge has specially charged us by her deliberations of July 26th and August 9th, last past, to prepare those important matters. We do not neglect them—we are now engaged in our labors and we most sincerely wish to meet her views promptly. We hope that you will concur with us in communicating to us your opinions and reflections upon the reform of the general administration, and in acquainting us with the particular rules and customs of your *East*

We have the pleasure of being W. M. and dear brethren.

Signed, *Manu propria*, BRUNETEAU, GAILLARD,  
DE BOULAINVILLIERS, LACAN,  
DELALANDE, LABADY, D' AUBERTIN,  
and BARON DE TOUSSAINT.

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**DOCUMENT No. 8.**

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**REPORT**

ON THE DIFFICULTIES WHICH EXIST BETWEEN

THE

**GRAND LODGE OF THE YORK RITE**

FOR THE STATE OF LOUISIANA,

AND THE

**SUPREME COUNCIL OF THE SCOTTISH RITE**

FOR THE SAME STATE,

AND ON THE PRETENSIONS OF THE SEVERAL SUPREME COUNCILS  
EXISTING IN AMERICA.

AND

***IRREFUTABLE PROOFS***

THAT THE

**Scottish Rite, Ancient and Accepted, in 33 degrees,**

**ORIGINALLY BELONGED TO THE**

**GRAND EAST OF FRANCE.**



BY BR.: LE BLANC DE MARCONNAY, 33d,  
Orator of the Chamber of Council and of Appeals of the Grand East.

TRANSLATED FROM THE FRENCH, BY BR.: LAFFON LADEBAT,  
A. M. M. of the York Rite, and a Member of the Supreme Council

OF THE

SCOTTISH RITE, ANCIENT AND ACCEPTED.

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**NEW ORLEANS:**

1853.



# TO THE CHAMBER OF COUNCIL AND OF APPEALS

OF THE

## GRAND EAST OF FRANCE.

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M.: WORTHY BB.:

SERIOUS difficulties have arisen between two Masonic bodies established in Louisiana, and corresponding with the Grand East of France. The documents concerning said difficulties have been deposited at the Grand East since September last by Bro. Jobert, a Representative of the Supreme Council, sitting at New Orleans, and were to be submitted to the appreciation of the Chamber of Council and of Appeals, in compliance with Article 72 of the Constitution, which reads :

“The Chamber gives its opinion in all cases concerning the relations of the Grand East with Foreign Masonic Powers.”

The Article 540 of the General Statutes, now in force, contains the following dispositions :

“The Special Speaker of the Chamber of Council and of Appeals shall furnish a Report to be annexed to the documents.”

In order, consequently, to comply with said prescriptions, I now submit my opinion upon a Schism, much to be lamented, which has lasted too long, between powers equally connected with this Grand East.

All the Grand Lodges of the United States of America, 32 in number, have been constituted after the York Rite, because they originated from England, Scotland or 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 afterwards, 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 North 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 the "*Desired Re Union*," 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 country. The Constitutive 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 titles from whencesoever they chose, as long as the majority recognized or established no Masonic authority.

All these Lodges lived in perfect harmony, notwithstanding their 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 the 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 of the ex-Worshipful Masters of the Lodges represented in its bosom, should 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 June, 1812, under the Presidency of Wor.: 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 formed and established, independent of the Grand Lodge, in order to regulate the administration of the High degrees of the York Rite.

Finally, the Scottish Masons applied to 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 day of June, 1813, and became afterwards a dependency of the Supreme Council now existing in that part of the world.

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 altogether under the York, Scottish, and Modern Constitutions, 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, to enjoy its privileges and benefits, it should be necessary to belong exclusively to the York Rite. On the contrary, it is therein stipulated, that all regular Lodges constituted, or to be hereafter constituted, under the authority of said Grand Lodge, are hereby declared to be as many Corporations, *defacto 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. However, B. B. Soulié, Dubourg, Moreau de Lilet, Lefebvre, Lemonier, Guibert, and Pinta, mentioned as petitioners in the 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 that there existed some discontent among certain Lodges of the York Rite, claiming the rigorous privileges of said rite, and excluding any amalgamation with other systems. But the Grand Lodge was not, at that period, afflicted with that disease, and was sparing no exertion to maintain Union among her subordinates.

Furthermore, the Grand Lodge, by a decree of 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 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 this 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 is, at this day, beyond all question.

The Grand Lodge is also in correspondence with the Grand East, 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 Knight Templars had been instituted in Louisiana by the Grand Encampment of the United States of America, and albeit this system is considered as foreign to Masonry by all the authorities professing the several rites, these bodies, nevertheless, worked 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 Knight Templars, of Malta, and of the Tripple Cross. But it does not forbid its adepts to take those degrees, and does not consider that they have forfeited their title of Masons, if their inclination induces them to become initiated to said degrees—it prohibits only, the wearing of their insignia in its 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 cumulation of rites adopted by the Grand Lodge of Louisiana.

A few Lodges of the York Rite, in the State of Louisiana, took advantage of the disposition of the Mississippi Grand Lodge, and of the question brought up by this foreign authority, to take a part in the quarrel; so



that, in 1848, seven Lodges, thus illegally constituted, united for the purpose of constituting a Spurious Masonic Authority, which was called "Grand Lodge of Ancient York Masons 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 cumulated 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 easily be 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 for the State of Louisiana could establish no other, but Lodges of Ancient and Accepted Free Masons. The brethren of the Scottish Rite believed sincerely, that this disposition concerned the Ancient and Accepted Scottish Rite Masons, as well as the Ancient and Accepted York Rite Masons. 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 Lodges 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 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, persisting in considering them Spurious Masons. The Grand Lodge of Louisiana sought to justify this strange ostracism by the authority of two Scottish Masonic powers, which entertain in America, a long standing partiality to the practice of the Ancient and Accepted Scottish Rite.

The Supreme Council of Charleston, and that of J. J. J. Gourgas,

declare, that they never pretended to govern the Symbolic Lodges of the Ancient and Accepted Scottish Rite, and consider the Supreme Council of Louisiana as spurious, under the pretence, that they neither constituted nor recognized it—and again, that the laws of Frederick II., their pretended Legislator have regulated the number of Supreme Councils having the exclusive right of practicing in America. By said laws, there should be but two Supreme Councils, one for the South, and the other for the North.

The odd predicament in which our Scottish brethren of Louisiana find themselves, makes it a duty for us to examine their titles, to discuss the value of the objections made to them, and to give our opinion in the matter.

Notwithstanding the high respect which I am inclined to entertain for my learned friends the brethren Albert G. Mackey, Gr.: Sec'y.: Gen.: of the Supreme Council of Charleston, and C. W. Moore, G.: Sec.: Gen.: of the Gourgas Supreme Council, I cannot coincide with them about the spuriousness of the Supreme Council sitting at New Orleans, and it is my duty to prove here that the latter Supreme Council is more regular, and observes better than theirs, the true regulation of Scottish Masonry.

The Ancient and Accepted Scottish 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 regularly conferred, but it possessed several other degrees which were obsolete. It was in coming to America, that this rite, enforcing a Ritual out of practice, transformed itself into Thirty-three degrees.

The first Supreme Council which appeared under that title in the Masonic world, was that of Charleston, South Carolina. It began its works in 1802. The powers granted to Count de Grasse Tilly were issued by this Supreme Council: his Patent dated February 21st, 1802, was signed by Brethren Frederick Dalcho, De la Motta, Isaac Auld, &c. He never established a Supreme Council in the island of St. Domingo, as has been asserted: he came direct from South Carolina to France.

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 enquired about their origin, and from whom they held their powers. The Supreme Council appointed a Commission composed of Bro's Frederick Dalcho, K. H., Priuce of the R. S. Sov.: Gr.: Ins.: Gen.: of the Thirty-third degree; Emanuel De la Motta, K. H. P.

of the R.: S.: Sov.: Gr.: Ins.: Gen.: Thirty-third degree ; Treasurer Gen. of the H.: E.: and Isaac Auld, K. H. P. of the Royal S. Sov.: Gr.: Ins.: Gen.: Thirty-third degree, to make a report on the subject. The brethren reporters asserted that, in 5762 (1762) the Constitutions of the Scottish Rite were transmitted to the Ill.: Bro.: Stephen Morin, who, on the 27th August, 5761 (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, and presided over by the *Deputy of the King of Prussia*, Challon de Joinville, Substitute General of the Order. [This is a wrong assertion. Bro. Challon de Joinville has never been a Deputy of the King of Prussia, and has not assumed that quality on the Patent of Brother Stephen Morin. He was the Substitute of the Prince de Clermont, then Grand Master of the Order in France.] And that those constitutions had been introduced in America by the same Brother Stephen Morin and his successors. This Report was printed by T. B. Bowen, No. 3 Bend Street, Charleston, South Carolina, in 1802. The title of it is, "A Discourse delivered in the Sublime Grand Lodge, at Charleston, South Carolina, on the 23d September, 1802, in presence of the members of said Lodge, of the Symbolic Grand Lodge of the Ancient Masons, and of the Officers of the several Lodges of this city, and published, at their request, by Brother Frederick Dalcho, a member of the Supreme Council of the Thirty-third degree, and Brother Orator of the Sublime Grand Lodge of Perfection." A copy of said discourse is still extant, as the Ill. Bro. Mackey has assured me, in his correspondence some years ago. However, it has been reprinted at Dublin, Ireland, in 1808, by John King, Westmoreland Street, with privilege from the author, and under the direction of the Ill. College of Knights Kadosch, from which Chapter the Prince Masons of Ireland derive their origin. Its authenticity stands then indisputable.

The Ancient Council of the Emperors of the East and West, existed in the old Grand Lodge of France. This fact results from the structure itself of the letters patent delivered to Stephen Morin. This Council and Lodge were under the direction of the same Grand Master, Count de Clermont, Prince of the Royal Blood, and of the same Representative of the Grand Master, Challon de Joinville. It united in 1772 with the Grand Lodge of France. This Grand Lodge, in its turn, united with the Grand Orient of France, by treaty of May 21st, 1799, and relinquished all its powers to that body. Thus, the Grand Orient is the sole and legitimate successor of the Grand Lodge, in all its attributions, alliances, prerogatives, &c.

The Council of the Emperors of the East and West had branched itself off in 1766, in order to frame a Council of Knights of the East. These two authorities became, soon after, extinct, with the exception, however, of such part of them as united itself to the Grand Orient of France in 1772, as has just been explained.

From the broken remains of the Ancient Council of the Emperors of the East and West, and of the Council of the Knights of the East, arose, in 1784, with the assistance of many brethren of the higher 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 February 27th, 1786.

In consequence of these acts, the Grand Orient has thus gathered in its hands, all the powers of the 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 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 Scottish Consistories of Bordeaux, known under the title of "*Sublime Scottish Mother Lodge*," and which was conferred on Stephen Morin, and called, from that period, Scottish Rite, Ancient and Accepted.

The Supreme Council of Charleston holds, consequently, its powers from France, according to its own statement, and to the most authentic historical documents; and it would be unfair, at this day, for it to charge with spuriousness the Supreme Council of New Orleans, which France has recognized with which she has made alliance, and which the Grand Orient proclaims perfectly regular.

If the laws of the Scottish Rite must be known, interpreted, vindicated, and observed, it must be through, and by, the Grand Orient of France, which is the oldest authority, the stock, and the tradition of said rite.

As regards the Supreme Council, of which the Ill. Brother J. J. J. Gourgas is, at present, the Grand Master, it has no more authority in the matter than the Supreme Council of Charleston. It was established on the 5th of August, 1813, by the Supreme Council of the M.: P.: S.: G.: I.: G.: of the Thirty-third degree, under the Celestial Canopy of the Zenith, corresponding to the 32° 45' 00" of North Latitude for the Southern Jurisdiction of the United States of America. (Such is the title adopted in the Act of Constitution by the Supreme Council of Charleston, under the denomination of Gr.: and Sup.: Council of the M.: P.: S.: G.: I.: G.: of the Thirty-third degree, under the Celestial Canopy of the Zenith, corresponding to the 40° 42' 40" of North Latitude, for the

Northern District and Jurisdiction of the United States of North America) Brother Richard Riker, First Criminal Judge, and Clerk of the City of New York, was appointed Lieut. Commander, Brother D. L. M. Peixotto, of New York Rabbi, was a founder of said Council, Brother J. J. J. Gourgas was the Grand Chancellor Secretary, and Brother Giles Fonda Yates, of the Protestant Reformed Religion, had been admitted in it, as representing the Supreme Council of Charleston. But, at that time, and since 1807, there existed already at New York, a Supreme Council, as regular as that of Charleston, and of which the Hon. Dewitt Clinton, Governor of the State, was the Grand Commander until his death in 1828, and of which the Ill. Bro. Henry C. Atwood is now the Grand Commander. The existence of this Supreme Council proved the illegality of the Gourgas Supreme Council. The latter has since transferred its seat to Boston. Nevertheless, it has not relinquished its pretensions upon New York, and claims to be the sole Scottish authority for all the Northern part of the United States. The Gourgas Supreme Council, an offspring of the Supreme Council of Charleston, must, like its parent, respect the decisions of the Grand Orient, their common author.

These two Supreme Councils labor under serious errors as regards the laws by which they are governed, and the rights which they arrogate to themselves. They refer 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.

Article 5th provides "that there shall be but one Council of this degree (33<sup>d</sup>) in each nation or kingdom in Europe, two in the States of North America, as distant as possible from each other; one in the English islands of America, and one, also, in the French islands."

When Stephen Morin imported the Rite of Perfection, or the Ancient Accepted Rite, in America, he somewhat attempted to disguise its origin, and to give it more importance than it really had. He, consequently, fathered the merits of the modifications upon an absolute monarch, and extemporized the law of May 1st, 1786, which he arranged for his own purposes. The bad use of the powers given to Stephen Morin, caused the Grand Lodge of France to recall him in 1766.

This rite, in fact, has no other true regulations than those decreed at Bordeaux, on the 20th September, 1762, by the Commissaries of the Council of the Emperors of the East and West, of Paris, and of the Princes of the Royal Secret, of Bordeaux. As regards the laws of Frederick II., it is certain that they never existed; and, if they had ever been

made, it would be at Berlin, not at Paris, and still less at Charleston, that the traces of their origin ought to be found.

In 1846 I deposited in the Grand Orient the original, in German, of a document which had been directed to me at New York, on the 17th of August, 1833, by the Grand Lodge of the "Three Globes," one of the three regular Masonic authorities of Prussia, and its purport is as follows :

"Concerning the opinions prevailing among you, we inform you that Frederick the Great is partly the author of the system adopted in our Lodges, but that he never troubled himself about our affairs, nor did he ever prescribe any laws to the Masons to whom he gave protection throughout his estates. The Grand Lodge, as far as she is concerned, maintains her jurisdiction over the Blue degrees of St. John only. A special committee, composed of members elected by the brethren, and called 'Superior Interior East,' directs the works of the Higher degrees, which do not exceed seven (which, with the primitive Blue degrees, form ten degrees). Such is the state of things; and all that is rumored among you, about the prescriptions and ordinances of Frederick the Great, and of a Superior Senate, which must exist, stands on no ground whatever."

It is certain that the Grand Lodge, "Royal York of Friendship," follows no other system than that of Fessler, which has but nine degrees; and that the "Grand National Lodge of Germany" professes but the system of Zinnendorf, composed of seven degrees only. Consequently, it is perfectly well demonstrated that, the Scottish Rite, in thirty-three degrees, has constantly been foreign to Prussia, notwithstanding the assertion that Frederick II. had willed the establishment of a Supreme Council for each State or Nation of Europe. 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 in the Universe, can no more be admitted, still less can it be applied to the equally extravagant disposition by which a Sov. Gr. Ins. Gen. of the Thirty-third degree had the power of making Masons, of convening them, and therewith forming a Supreme Council in countries which had 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 seats in such States as may have none. The United States of America can have one for each State of the Union, as each one has a G. Lodge upon the same principle. This principle has been sanctioned, among others, by the Grand East of Brazil, which made application to the Grand

Orient of France for the powers necessary to the establishment of the Scottish Rite, and to the formation of a Supreme Council in its bosom. Said principle has again been resorted to, in the Grand East and Supreme Council of New Grenada, which, since about twenty years, practices the Scottish Rite in said republic, and had been formed after the prescriptions 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 Charleston and Gourgas Supreme Councils have no more reason to say, "that the Scottish Rite has no Symbolic degrees, and that its authority affects only the Higher degrees." Each rite rests on its own primitive degrees. The form may differ, but the main point is always the same; thus, the symbolism of the York Rite is not that of the Scottish Rite, nor is the symbolism of the Modern Rite the same as that of the Ancient Rite.

The Patents of Stephen Morin literally say—"That he has full power of establishing a Lodge, to receive and multiply the Royal Order of Free Masonry, in all the Perfect and Sublime degrees."

The regulations of September 20th, 1762 (Article 2), in prescribing the classification of the degrees, provide that, "to pass from Apprentice to Fellow Craft, a distance of five months is required; and, that to be raised from Fellow Craft to Master Mason, a distance of seven months shall be observed."

We read, in a printed notice of the report made by the Commissaries of the Supreme Council of Charleston, in 1802, already mentioned—"Although the Sublime Masons have not, in this country, initiated any one to the Blue degrees, their Councils possess the irrevocable right of granting Patents to that purpose. It is the custom on the continent of Europe, and could be here the case, *if circumstances rendered necessary the use of that power.* The legality of their rite derives from the highest Masonic authority on earth, and can be tested to the satisfaction of any lawful or legislative Masonic body. In continental Europe, in England, in Ireland, in the West Indies, every Sublime Mason is known as a legitimate Past Master. In England, and in many States of America, the Grand Officers must be Royal Arch Masons. The Inspectors have not insisted enough on this point in this State (South Carolina), because they declined interfering with the Symbolic degrees; but they are fully convinced that, all Sublime Masons are regular Past Masters, and under as authentic a title and constitution as that of His Royal Highness the Prince of Wales, who is the Grand Master for England."

In the nomenclature of the degrees imported by Stephen Morin, and

which formed a part of those practiced by the Supreme Council of Charleston, mentioned in said report, we find: 1. The Entered Apprentice; 2. The Fellow Craft; 3. The Master Mason.

Thus the Supreme Council of Charleston, from its own avowal, after its own acts, and by the positive declaration of its first Masters, of its founders, is in manifest contradiction with the doctrine it gets up to-day for the occasion.

The Ancient Supreme Councils, such as that of Italy, established at Milan, March 5th, 1805; that of the kingdom of the Two Sicilies, constituted at Naples, June 11th, 1809, under the Grand Mastership of King Joachim Murat; that of Spain and the Indies, established at Madrid, on the premises of the Inquisition, under the protectorship of King Joseph Napoleon, July 21st, 1811, were settled on a Grand National Lodge of the rite, which in each of those countries conferred the Symbolic degrees. The Grand Orient makes a proper distinction between the rites it professes. It delivers distinct Constitutions for the Lodges of each rite, or allows the cumulation of rites in each Lodge. But it never establishes its Councils, Tribunals, or Consistories, without settling them on a Lodge or a Charter professing the Scottish Rite Ancient and Accepted. Article 20 of our Constitution provides that a Lodge is the real Masonic foundation, that it is she who initiates to the Masonic life, and that it is upon her that the Lodges of Perfection are settled.

Supreme Councils can dispense with constituting Symbolic Lodges when there exists an authority conferring the inferior degrees; but they resume and exert their rights on symbolism, when said authority ceases to practice the rite. Therefore, as long as the Grand Lodge of Louisiana possessed a Scottish chamber in its bosom, the Supreme Council of New Orleans had a right to confine itself to the practice of the higher degrees; but when the Grand Lodge had abolished that chamber—when it had declared that it would no longer constitute Lodges of the Scottish Rite, the Supreme Council had not only the right, but it was its duty to constitute regular Lodges after its rite throughout the whole extent of Louisiana.

It would be useless to argue that Masonic Symbolic authorities become irregular when they cumulate several rites. Experience victoriously answers the argument. France, Brazil, New Grenada, and Louisiana herself, during a certain time, cumulated, and still cumulate several rites, and no inconvenience resulted therefrom.

The Grand Lodge of Ancient Masons for the State of Louisiana ought to reflect, that she herself acknowledged the right of the Supreme Council of regularly conferring Symbolism, when she requested that body, on the



8th of June, 1833, to relinquish the right of constituting Lodges throughout the extent of its territory, on condition of its establishing a Scottish Chamber in its bosom.

These diverse pretensions gave birth to grievances, which it is necessary to point out and to appreciate. The Supreme Council of Charleston has lately established a Consistory of the Thirty-third degree in the very city of New Orleans, which it has dignified with the title of "Grand Consistory for the State of Louisiana." On the other hand, the regular Supreme Council of Louisiana has created in New York a superior body of the Scottish Rite.

The Supreme Council of Charleston has violated all the rules established in Masonry, by constituting a Consistory on the very premises of a regular power of the rite it does itself profess, and the independence of which it is bound to respect.

The Supreme Council of Louisiana could be blamed for a similar fault, not towards the Gourgas Supreme Council, which is irregular for the State of New York, and cannot pretend to be regular, except for Massachusetts, but towards the legitimate successors to the Supreme Council of New York, which existed in that city since 1807, and which is now under the Grand Mastership of the Ill. Bro. Atwood. I must, nevertheless, observe that the Supreme Council of Louisiana, acknowledging the legitimate rights of the Atwood Supreme Council, is ready to relinquish in its favor all pretensions over the superior body that it has established in New York.

The several Supreme Councils of the American Union must remain confined within the States in which they sit. They can establish Scottish Lodges, and even Supreme Councils, in the States which have no regular authority. This system is in conformity with that already adopted in the United States, among all the existing Grand Lodges.

The Supreme Council of New York, at present under the direction of the Ill. Bro. Atwood, has been entered on the Annual of the Grand Orient of 1816 as enjoying the correspondence. The Gourgas Supreme Council has solicited the same favor in 1829. The Supreme Council of Charleston has appeared in the Annual of 1830.; the Grand Lodge of Ancient Masons for the State of Louisiana entered in the correspondence of the Grand Orient in 1836; the Supreme Council of New Orleans has been therein admitted in 1842. All said authorities can, consequently, be considered as our allies; and if we have no right to interfere in their quarrels for the purpose of dictating laws, it is our province and our rigorous duty, to enlighten them if we can, to reconcile them, and to watch

over the preservation of our relations with powers we hold in the same degree of esteem.

It is, consequently, our mission to address to the W. : Grand Lodge of Ancient Masons of the York Rite for the State of Louisiana, some fraternal representations upon the awkward position in which her last proceedings have placed our brethren of the Scottish Rite in Louisiana.

We would also invite her, to re-establish in her bosom, the Scottish Symbolic Chamber, in order that the Symbolic Lodges of that system should be constituted, and work in peace under her jurisdiction. We must also invite the Charleston and Gourgas Supreme Councils to recognize the legitimacy of the rights of the New Orleans Supreme Council.

We must advise first, The Gourgas Supreme Council, to confine itself within its territory for the State of Massachusetts. Second, The Supreme Council of Charleston to relinquish the Grand Consistory which it has illegally constituted in the city of New Orleans, in spite of the indisputable and well established right of the New Orleans Supreme Council, and we do hereby declare, from this very time forward, that we do consider said Grand Consistory as abusive, vexatious, and irregular in its works.

We must publish, that whilst we admit the legitimacy of the Grand Lodge for each State in the Union, and for the government of the York Rite, still we are ready to recognize as the only regular powers, in the different parts of the Union, for the practice of the Scottish Rite Ancient and Accepted, in thirty-three degrees :

1st. For South Carolina, the Supreme Council established at Charleston, Ill. Brother John H. Honor, actual Grand Commander, and Ill. Brother Albert G. Mackey, Grand Secretary.

2d. For New York, the Supreme Council established at New York, Ill. Brother Henry C. Atwood, Grand Commander, and Ill. Brother Robert B. Folger, Grand Secretary.

3d, For Massachusetts, the Supreme Council established at Boston, Ill. Brother J. J. J. Gourgas, Grand Commander, and Ill. Brother Charles W. Moore, Grand Secretary.

4th. And for Louisiana, the Supreme Council established at New Orleans, Ill. Brother James Foulhouze, Grand Commander, and Ill. Brother J. J. L. Massicott, Grand Secretary.

Finally, we do hereby solemnly, and in the presence of the Masonic world, declare that the Scottish Masons, under the jurisdiction of the Supreme Council of New Orleans, possessing all and every condition required for one to be a regular Mason, should be received as such, in the

French Temples, and that our alliance with the regular Scottish authority in Louisiana, shall remain unshaken. Signed,

East of Paris, the 3d day of the Moon called Elul, 6th month, A. L. 5852 ; the 18th of August, 1852, of the Christian Era.

The Orator of the Chamber of Council and of appeals for the Grand Orient of France. LE BLANC DE MARCONNAY.

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### APPENDAGE TO DOCUMENT 3.

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TRANSLATION of a document received from Ill.: Bro.: Le Blanc de Marconnay, the original of which is deposited in the archives of Supreme Council.

“The first Lodge known in France was constituted in 1725 by the Grand Lodge of England in the York Rite.

“Until 1756 the Grand Lodge in France bore the title of ‘*English Grand Lodge of France*.’ It was only during this year that it took the name of ‘*Grande Loge du Royaume*,’ (Grand Lodge of the Kingdom) and until this time French Masonry practiced but three degrees, viz., the Symbolic, entitled the Apprentice, Companion and Master.

“Masonry was not known or practiced in any of its degrees in France in the year 1700.

“It was about the year 1758 that the Ineffable degrees were introduced in Masonry. They were not practiced by the Grand Lodge, but by an authority named ‘*The Supreme Council of Emperors of East and West*,’ and had no more than Twenty-five degrees, the last degree of which was ‘*Prince of the Royal Secret*.’

“It was in the year 1761 that Stephen Morin received in France the powers to propagate the Ineffable degrees in America. He received only twenty-five degrees and with them the ‘*title of Inspector General*,’ which title was given him in his Patent, not as a *degree*, but a *function*, which he was to exercise in America.

“Frederick II. of Prussia never received or practiced the Scottish Rite. This Sovereign never went higher up in the Masonic Order than the third degree or Master Mason. Scottish Masonry, as well as the Ineffable degrees, are not now, and never have been known or practiced in Prussia ; neither were the King of Sweden, Duke of Sudermania, &c., or the Duke Louis of Bourbon in France ever the *Deputies* of the King of

Prussia. There is nothing more problematical and uncertain than that a Grand Council of Princes of Jerusalem was opened in Charleston, February 20th, 1788. And it is equally uncertain and even questionable concerning the nomination of Colonel John Mitchell as Deputy Inspector General in the place of Myers in 1795. The only positive thing is the appearance and establishment in Charleston, South Carolina, on the 31st May, 1801, of a Supreme Council that *pretended* to descend from and succeed to Stephen Morin, and which adopted thirty-three degrees instead of twenty-five conferred upon said Morin.

“The Ineffable degrees were formerly practiced in France and continued to be so practiced, viz., from 1761 to 1804. Then Brother Count de Grasse Tilly, who had taken the Thirty-third degree in the Supreme Council of Charleston, brought them to France as a *NOVELTY* or ‘*curiosity*’ not with the title of Ineffable degrees, as of the Rite of Perfection under which title they had always been hitherto known, viz., the twenty-five degrees—but under that of *Scottish Rite, Ancient and Accepted*.

“When Brother Joseph Cerneau left France, he was no more than a Knight or Sovereign Prince of Rose Croix.

“The administration of the Scottish Rite was adopted in France by the Grand Orient only in the year 1810 and 1811, after the fall of the Empire. Until then this rite had been under the jurisdiction of a particular administration, not recognized by the Grand Orient, but which administration possessed the right of conferring the same from 1799 by virtue of various treaties entered into by that body with the Grand Orient.

“From 1807 until 1812 there was in New York only one lodge (atelier) of thirty-two degrees, of which Brother Cerneau was Grand Commander. It was about this time that Brother Cerneau founded a Supreme Council of thirty-three degrees, which obtained the acknowledgment of the Grand Orient of France in 1816.

“In 1813 the Supreme Council of Charleston, in order to injure and defame the Supreme Council of New York, which it said was irregular, created (by Emanuel de la Motte) a Supreme Council in New York, of which J. J. J. Gourgas was made a member and afterwards (1845–50) became Grand Commander.

“In 1832, Brother Count St. Laurent arrived here from St. Domingo. He collected together the wreck of the Supreme Council established by Brother Cerneau, and formed what was called the ‘*United Council*’ (Sup.: Conseil Uni,) for the Western Hemisphere, of which Brother Elias Hicks was Grand Commander, Brother Jonathan Schieffelin, Lieut. Grand Commander, Brother De la Flechelle, Blande la Motte d’ Autoerive, J.

Telfair, James Herring, Le blanc de Marconnay, &c., &c., were members. This Supreme Council was active about two years, when it gradually fell into silence.

“Definitely, The Regular Supreme Council of New York (in 1807 possessing only thirty-two degrees) since 1812 omnipotent for the Thirty-third passed in succession of time from the Illustrious Brother Dewitt Clinton to Illustrious Brother Elias Hicks, and finally arrived in the Grand Commandery of Brother Henry C. Atwood.

As for the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the thirty-third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgment of the Grand Orient of France in 1842.

Dated July 12th, 1853.

Signed,

LE BLANC DE MARCONNAY.

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NOTE.—This document should be an appendage to the report made by Brother Le Blanc de Marconnay to the Grand Orient as its orator. That report is published in full in the Appendix, Doc. No. 3., which see,

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## DOCUMENT NO. 4.

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### A C O P Y

OF THE

### POWER OR PATENT OF STEPHEN MORIN.

T.: T.: G.: O.: T.: G.: A.: O.: T.: U.:

AND in accordance with the will and pleasure of his Most Sovereign Highness Illustrious Brother LOUIS OF BOURBON, Count of Clermont, Prince of the Blood, Grand Master and Protector of all the Lodges.

At the East, in a place well lighted, and where dwell *Peace, Silence,*

*Concord*, Anno Lucis, 5761, and according to the Christian Era, August 27th, 1761.

*Lux ex tenebris, veritas, concordia fratrum.*

We, the undersigned, Substitutes General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John, established at the Grand East of Paris. And we, Sovereign Grand Master of the Grand Council of the Lodges of France, under the protection of the Sovereign Grand Lodge, under the sacred and mysterious numbers, do hereby declare, certify, and ordain to all Brethren, Knights and Princes, spread throughout both hemispheres, that having assembled by order of the Deputy General, President of the Grand Council, a request to us, communicated, was read at our sitting :

That our dear Brother Stephen Morin, Grand, Elect, Perfect, formerly Sublime Master, Prince Mason, Knight and Sublime Prince of all the Orders of the Masonry of Perfection, Member of the Trinity Royal Lodge, &c., being about to leave for America, and wishing to be enabled to work regularly, to the advantage and improvement of the Royal Art in all its perfection, may it please the Sovereign Grand Council and the Grand Lodge to grant him Letters Patent for Constitution. A report having been made to us, and being acquainted with the eminent qualities of Brother Stephen Morin, we have, without hesitation, granted this satisfaction for the services which he has always rendered to the order, and the continuation of which is to us guaranteed by his zeal.

Wherefore, and for other good reasons, after approving and confirming dear Brother Morin in his designs, and wishing to give him testimonies of our gratitude, we have unanimously constituted and instituted him, and by these presents do constitute and institute him, and we do give full power and authority to said Brother Stephen Morin, the signature of whom stands in the margin of these presents, to form and establish a Lodge for the purpose of receiving and multiplying the Royal Order of Free Masons in all the perfect and sublime degrees, to take due care that the general and particular statutes and regulations of the Grand and Sovereign Lodge be kept and observed, and to admit therein none but true and legitimate brethren of Sublime Masonry.

To regulate and govern all the members which may compose his said Lodge, which he is authorized to establish in the four parts of the world whither he may arrive or where he may dwell, under the title of "*Lodge of St. John*," and by surname "*The Perfect Harmony*."

Power is hereby to him granted to select such officers as he may think proper to help him in the government of his Lodge, and to whom we

command and enjoin to obey and respect him. We do command and ordain to all Masters of regular Lodges spread all over the earth, and of whatsoever dignity they might be, we request and enjoin them in the name of the Royal Order, and in the presence of our Most Illustrious Grand Master, to recognize, as we do ourselves hereby recognize, our dear Brother Stephen Morin as Worshipful Master of the Perfect Harmony Lodge, and we commission him as our *Grand Inspector*\* in every part of the new world to rectify the observance of our laws in general, &c., and by these presents we do institute our dearest Brother Stephen Morin, our Grand Master Inspector, authorizing him and giving him full power to establish perfect and Sublime Masonry in every part of the world, &c.

We therefore request the brethren in general to grant to said Stephen Morin such aid and assistance as may be in their power, and we do require him to act in a similar manner toward all the brethren, members of the Lodge, or such as he might have admitted or constituted, or whom he might hereafter admit and constitute in the Sublime Degree of Perfection, which we grant him, with full power and authority to make Inspectors wherever the Sublime degrees have not been established, as we are well satisfied with his great information and capacity.

In testimony whereof, we have delivered him these presents, signed by the Deputy General of the Order, Grand Commander of the White and Black Eagle, Sublime Prince of the Royal Secret, and by us, Grand Inspectors, Sublime Officers of the Grand Council and of the Grand Lodge established in this capital, and we have hereunto affixed the Grand Seal of our Illustrious Grand Master, His Royal Highness, Louis of Bourbon, Count of Clermont, Prince of the Blood, &c., and that of our Grand Lodge and Sovereign Grand Council.

At the Grand East of Paris, A. L., 5761, or of the Christian Era, August 29th, 1761.

Signed. *Manu propria*,

CHALLON DE JOINVILLE, Deputy General of the Order,  
Worshipful Master of the first Lodge in France,  
called Br. : F. : Thomas, Chief of the Eminent  
degrees, Commander and Sublime Prince of the  
Royal Secret.

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\* This was a *Title* and not a *Degree*. This title was, and is still, at this day, bestowed on brethren commissioned to examine the work of the Lodges, in order to report upon the regularity of their proceedings and their work.—*Le blanc de Marconnay*, page 28.

PRINCE DE ROHAN, Master of the Grand Lodge "*the Intelligence*" Sovereign Prince of Masonry.

LACORNE, Deputy Grand Master, Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince Mason.

SALVALETTE DE BUCKOLAY, Grand Keeper of the Seals, Grand Elect, Grand Knight and Prince Mason.

TAUPIN, Prince Mason.

BREST DE LA CHAUSSEE, Grand Elect Prince Mason.

COMTE DE CHOISEUL, Prince Mason.

Chevalier DE LENONCOURT, Prince Mason.

By Order of the Grand Lodge, Signed,

D' AUBERTIN, Grand Elect Perfect Master and Sovereign Prince Mason, Master of the St. Alphonso Lodge, and of the Sublime Council of Perfect Masons of France.



### LIST OF DEGREES ATTACHED.

Degrees agreed upon and instituted at Paris in 1758 and practiced by the late Council of Emperors of the East and West, confirmed by the Commissioners of said Council and by the Princes of the Royal Secret at Bordeaux, and hereby granted to Stephen Morin.

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|--|--|
| 1. Entered Apprentice.                             | 17. Knights of the East and West   |
| 2. Companion or Fellow Craft.                      | 18. Knight Rose Croix.   |
| 3. Master Mason.                                   | 19. Grand Pontiff.   |
| 4. Secret Master.                                  | 20. Grand Patriarch.   |
| 5. Perfect Master.                                 | 21. Grand Master of the Key of Masonry.  |
| 6. Intimate Secretary.                             | 22. Prince of Libanus, or Knight of Royal Arch.  |
| 7. Intendant of the Buildings.                     | 23. Sovereign Prince Adept, Chief of the Grand Consistory.   |
| 8. Provost and Judge.                              | 24. Illustrious Knight Commander of the White and Black Eagle.   |
| 9. Elect of Nine.                                  | 25. Most Illustrious Sovereign Prince of Masoury, Grand Knight Sublime. Commander of the Royal Secret. |
| 10. Elect of Fifteen.                              |  |
| 11. Illustrious Elect, Chief of the Twelve Tribes. |  |
| 12. Grand Master Architect                         |  |
| 13. Royal Arch.                                    |  |
| 14. Grand Elect, Senior Perfect Mason.             |  |
| 15. Knight of the Sword.                           |  |
| 16. Prince of Jerusalem.                           |  |



## STEPHEN MORIN'S POWER.

*Translated from Ragon—page 131.*

POWERS GIVEN TO STEPHEN MORIN ON THE 27TH AUGUST, 1761.

To the G. :. of the Gr. :. A. :. of the U. :. and by the good pleasure of H. :. S. :. H. :. the very M. :. Bro. :. Louis of Bourbon, Count of Clermont, Prince of the Blood, Grand Master and Protector of *all the Lodges* :

At the East of a place well-lighted, wherein dwell Peace, Silence, Concord, Anno Lucis, 5761, and according to the Vulgar Era, August 27th, 1761.

*Lux ex tenebris—Unitas—Concordia fratrum.*

We, the undersigned, *Deputies General of the Royal Art, Grand Wardens and Officers of the Gr. :. and Sov. :. Lodge of St. John of Jerusalem*, established at the East of Paris, and we the Sov. :. Gr. :. M. :. of the Grand Council of the Lodges of France under the protection of the Grand Sovereign Lodge, under the sacred and mysterious numbers, DO DECLARE, CERTIFY AND ORDAIN, to all the beloved Bros. :. Knights and Princes throughout both hemispheres, that, having assembled by order of the Deputy General, President of the Grand Council, a request communicated to us by the R. :. Bro. :. Lacorne, Deputy of our Very M. :. Gr. :. Master, was read at our last sitting. That our dear Bro. :. Stephen Morin, Grand, Elect, Perfect and Ancient Subl. :. Master, Prince Mason, Knight and Subl. :. Prince of all the orders of the Masonry of Perfection, member of *Trinity Royal Lodge, &c.*, being about to leave for America, and wishing to be enabled to work regularly to the advantage and propagation of the Royal Art in all its perfection, may it please the Sov. :. Gr. :. Council, and the Grand Lodge, to grant him Letters Patent for Constitutions. Upon the report which has been made to us, and being acquainted with the eminent qualities of Bro. :. Stephen Morin, we have without hesitation granted to him this small satisfaction, for the services which he has always rendered to the Order, and the continuation of which he guaranteed to us by his zeal.

Wherefore, and for other good reasons, after approving and confirming the very dear Bro. :. Morin in his designs, and wishing to give him testimony of our gratitude, we have, by unanimous consent, constituted and instituted him, and by these presents do constitute and institute him, and

we do give full power and authority to said Bro. : Stephen Morin, the signature of whom stands in the margin of these presents, to form and establish a *Lodge* for the purpose of receiving and multiplying the Royal Order of Free Masons in all the Perfect and Sublime degrees ; to take due care that the general and particular statutes and regulations of the *Grand and Sov. : Lodge* be kept and observed, and never admit therein any but true and legitimate brothers of Sublime Masonry.

To regulate and govern all the members which may compose his said *Lodge*, which he is authorized to establish in the four parts of the world, whither he may arrive or whither he may dwell, under the title of "*Lodge of St. John*, and by surname the "*Perfect Harmony*." Power is hereby granted him to select such officers to assist him in the government of his *Lodge* as he may deem proper, and whom we command and enjoin to obey and respect him. We do command and ordain all Masters of *regular Lodges*, of whatsoever dignity they may be, over the surface of the earth and of the seas—we request and enjoin upon them, in the name of the Royal Order and in presence of our M. : Ill. : Gr. : Master, to recognize our very dear Bro. : Stephen Morin as Worshipful Master of the "*Perfect Harmony Lodge*." And we commission him as our Grand Inspector in all the parts of the New World, to rectify the observance of our laws in general, &c., and by these presents we do constitute our very dear Bro. : Stephen Morin our Grand Master Inspector, authorizing and giving him power to establish the Perfect and Sublime Masonry in all parts of the world, &c.

We therefore request the Bros. : in general, to give to said Stephen Morin such aid and assistance as may lie in their power ; and we do require him to act in a similar manner towards all the Bros. : who will become members of his *Lodge*, or such as he may have admitted and constituted, or whom he may hereafter admit or constitute in the Sub. : degree of Perfection, which we confer upon him, with full power and authority to create Inspectors wherever the Sublime degrees shall not be established, as we are well satisfied with his great information and capacity.

In testimony whereof we have delivered these presents unto him, signed by the Deputy General of the Order, Grand Commander of the White and Black Eagle, Sov. : Sub. : Prince of the Royal Secret, and Chief of the Eminent degrees of the Royal Art ; and by us, Gr. : Inspectors, Sub. : Officers of the Grand Council and of the Grand *Lodge* established in this Capital. And we have herenunto affixed the Great Seal of our Ill. : Gr. : Master, H. : S. : H. :, and that of our Grand *Lodge* and Sov. : Grand Council.

At the Grand East of Paris, A. L. 5761, or of the Vulgar Era, August 27th, 1761.

Signed—CHALLON DE JOINVILLE, Deputy General of the Order, W.: M.: of the first Lodge in France called St. Thomas, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret.

[Same signatures as in first document.]

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*Extract from Lamarre's Defence, page 16.*

He says—"Besides the printed copies of this Patent, there is one in the archives of the Supreme Council of Charleston, in the original Register of Jean Baptiste Marie de la Hogue, copied by him from the Register of *Hyman Isaac Long*. The Register of the Brother de la Hogue is written throughout *Manu propria*, and authenticated by his signature and that of Alexandre François Auguste de Grasse Tilly, and the seal of the Sublime Grand Council of Princes of the Royal Secret at Charleston. This, the oldest copy within *our knowledge* extant, agrees substantially with that in Ragon, &c.

NOTE.—It could not have been older than the original, which was granted in 1761, from which both Marconnay and Ragon have copied—the former having evidently left out one or two sentences or words, as may be seen by examining the two together.

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## DOCUMENT No. 5.

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### RAGON—ORTHODOXIE MACONNIQUE.

**A. D.**

1758.

THE Council of Emperors of the East and West formed at Paris. It consisted of Twenty-five degrees, divided into seven classes. The Council was formed from the ruins of the Chapter of Clermont, founded in 1754 by the Chevalier de Bonneville.

1761.

August 27th, Patent of "*Deputy Grand Inspector*" given to Stephen Morin (a Jew) by the Council of the Emperors of

the East and West. Stephen Morin's business called him to St. Domingo, where he intended to propagate the "*Rite of Perfection*;" The Council of Emperors never imagined for a moment that such an audacious juggler as he was, would take possession of the rite to make a profit out of it. They never dreamed that he would not only make it an article of traffic, but that he would remodel and modify it at Charleston, South Carolina, and introduce it, 43 years afterward into Paris surcharged by eight new degrees, and all attested to by the Illustrious Frederick the Great, King of Prussia, who was never received into the Ancient and Accepted Rite, and HAD ALL THE HIGHER DEGREES IN HORROR. He opposed them during his whole life.

1762. } The Council of the Emperors of the East and West, and  
 Sept. 21st } the Council of Prince of the Royal Secret at Bordeaux drew up "Regulations of the Masonry of Heredom, or Masonry of Perfection, in thirty-five articles." A new Council was also erected, called *Knights of the East*.

1766. August 17th, The Grand Lodge of France in which the Council had its chamber, and was in union with the same, being dissatisfied with the arbitrary and unmasonic proceedings of Stephen Morin, annulled his Patent, recalled his power, and placed the Worshipful Brother Martin in his place. They state, that considering the carelessness, and the various alterations introduced in the Royal Art by Worshipful Brother Morin, her late Inspector, the Worshipful Grand Lodge annuls the Brief of Inspector granted to said Brother Morin, and deems proper for the good of the Royal Art to cause him to be replaced by Worshipful Brother Martin, &c.

1780. The Council of Emperors of the East and West, and Knights of the East strengthen themselves by recruiting men of low station, for whose money they made them Prince Masons. A certain number of Princes of the Royal Secret, formed their Supreme Council of Prince Masons, and the dignitaries of this Council took the title of "*Grand Inspector General*."

January 22d. of this year, the Council of the Emperors of the East and West issued a circular, stating that it takes of its own authority the title of the "*Sublime Scotch Mother Lodge of the Grand French Globe, Sovereign Grand Lodge*

of *France*," notwithstanding the title belonged to another power already.

1781. This Council would be a rival to the Grand Lodge of France, and in consequence crushed herself.—*She falls asleep*. Thus goes out the Rite of Herodim.
1784. 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, with the assistance of many brethren of the higher degrees and officers of the Grand Lodge of France, a Grand Chapter General of France.
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 Consistories of Bordeaux, known under the title of "*Sublime Scotch Mother Lodge*"

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## DOCUMENT No. 6.

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EXTRACT FROM THE MINUTES OF THE GRAND LODGE OF FRANCE.

Sitting of August 17th, 1766.

Worthy Brother Moët, President; Gerbier, Senior Warden; Lettu, Junior Warden; Baron de Tschoudy, Master of Lodge "*St. Stephen*," of Metz; Gallart, Master of the "*St. Julien*" Lodge of Argental borough; Martin, Leroy, L'Excombart, Ledain, Lelorrain, Duplessis, Liégeois, Joubert de la Bourdinière, Baillot, Duhousoy, Bandson, Robbineau, Poupert, Borel, Richard, and others.

The Worshipful Brother Martin read a piece of Architecture, and offered his thanks to the Most Worshipful Grand Lodge of France for having appointed him her Secretary for Paris, and declined on account of his departure for America.

*Resolved*, That the catechisms of the various degrees shall be overhauled, and rectified, and signed, and sealed, and stamped, and then be delivered to Worshipful Brother Martin.

*Resolved*, furthermore, that as an acknowledgment of the zeal of Worshipful Brother Martin in the several offices he has filled in our Grand Lodge, *he shall receive a Brief of Inspector for the Lodges of America*, the title of which shall be,

*“ That considering the carelessness, and the various alterations introduced in the Royal Art by Worshipful Brother Morin, her late Inspector, the Worshipful Grand Lodge annuls the Brief of Inspector granted to said Brother Morin, and deems proper for the good of the Royal Art, to cause him to be replaced by Worshipful Brother Martin, Master of the St. Frederick Lodge, and that his letters of Constitution for America be ratified.*

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## DOCUMENT NO. 7.

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*Circular throughout the two Hemispheres.*

UNIVERSI TERRARUM ORBIS ARCHITECTONIS GLORIA AB INGENTIS.

**Deus Mæumque Jus.**

**Ordo ab Chao.**

FROM the East of the Grand and Supreme Council of the Most Puiſant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith, which answers to the 32° 45' N. L.

To our Illustrious, Most Valiant and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masous of all degrees, Ancient and Modern, over the surface of the two hemispheres.

*To all whom these letters shall concern :*

HEALTH, STABILITY, POWER.

At a meeting of Sovereign Grand Inspectors General in Supreme Council of the Thirty-third degree, duly and lawfully established and congre-

gated, held at the Grand Council Chamber, on the 14th day of the 7th month called קשרי 5563, Anno Lucis, 5802, and of the Christian Era, the 10th day of October, 1802.

UNION, CONTENTMENT AND WISDOM.

The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration, the propriety of addressing circular letters to the different Symbolic Grand Lodges and Sublime Grand Lodges and Councils, throughout the two hemispheres, explanatory of the Origin and nature of the Sublime degrees of Masonry, and their establishment in South Carolina.

When a resolution to that effect was immediately adopted, and a Committee, consisting of the Illustrious Brethren Doctor Frederick Dalcho, Doctor Isaac Auld, and Emanuel De la Motta, Esq., Grand Inspectors General, was appointed to draft and submit such letter to the Council at their next meeting.

At a meeting of the Sovereign Grand Inspectors General, in Supreme Council of the Thirty-third, &c., &c., on the 10th day of the 8th month called Chisleu, 5563, A. L., 5802, and of the Christian Era, this 4th day of December, 1802.

The Committee to whom was referred the foregoing resolve, respectfully submitted to the Council, the following REPORT.

To trace the progress of Masonry from its earliest period, and to fix precisely, the dates of the establishment of each of the degrees, is involved in much difficulty. As Symbolic Masons, we date our origin from the creation of the world, when the Almighty Builder, the Grand Architect of the Universe, established those immutable laws, which gave rise to the sciences. Mutual wants and necessities impelled our primordial brethren to seek for mutual assistance. Diversity of talents, genius, and pursuits, rendered them, in some measure, dependent on each other, and thus society was formed, and as a natural consequence, men of the same habits and dispositions, associated more intimately together, which gave rise to institutions connected with their designs, and suited to their genius: these led to the exclusion of those whose talents, habits, and circumstances, either disqualified them from participating in the knowledge of the others, or rendered them dangerous or unprofitable to the welfare of their general interests.

As civilization began to extend through the world, and the minds of men became enlarged from the contemplation of the works of nature, the Arts and Sciences were cultivated by the most ingenious of the people.

The contemplation of the Planetary system, as the work of an Almighty Artist, and the attributes of their God, *gave rise to* RELIGION, and the Science of Astronomy. The measurement of land, and the division and marking of their property, gave rise to Geometry, and these, collectively, to the Mystic Order; and *Watchwords, Signs, and Tokens* were established to designate the *Initiated, or Admitted*.

It is, perhaps, impossible to fix precisely the time, when the first degrees were established in the form in which they are now given, as most of the Ancient records of the Craft were lost, or destroyed in England, in the wars of the Danes and Saxons. Much of the history of Masonry in the early stages, is so mixed with fable, and enveloped with the rust of time, that little satisfaction can be obtained; but as we approach nearer to our own times, we have authentic records for our government.

The peculiar manner in which the three first or Blue degrees are given, as well as the matter of them, clearly evince them to be merely symbols of the Superior or Sublime degrees. They were formed as the test of the character and capacity of the initiated, before they should be admitted to the knowledge of the more important mysteries.

In the Third degree we are informed that, in consequence of the death of H. A., the Masters Word was lost, and that a new one, which was not known before the building of the Temple, was substituted in its place. If Masonry, as is generally believed, and as many of our ancient records import, took its rise from the creation, and flourished in the first ages of man, they were in possession of a Secret Word, of which, the Masons under Solomon had no knowledge. Here then was an innovation of one of the fundamental principles of the Craft, and a removal of one of the ancient landmarks: this, however, we are unwilling to allow. It is well known to the Blue Master, that King Solomon and his Royal Visitor, were in possession of the real and pristine word, but of which, he must remain ignorant, unless initiated into the Sublime degrees. The authenticity of this mystic word, *as known to us*, and for which our much respected Master died, is proven to the most skeptic mind, from the sacred pages of Holy Writ, and the Jewish history, from the earliest period of time. Doctor Priestly, in his letters to the Jews, has the following remarkable passage when speaking of the miracles of Christ—“*and it has since been said by ‘your writers’ that he performed his miracles by means of some Ineffable name of God, which he stole out of the Temple.*” Notwithstanding the Symbolic Masons profess their societies to have originated in the first ages of the world, and date from the creation, yet in their degrees nothing is taught them but occurrences which took place at the building



of the first temple, (an inconsiderable period of about seven years) 2992 years after the creation. The history of their Order, previous to that period, and the extensive and important improvements in the Art, both before and since, they are unacquainted with.

Many of the Lectures of the Sublime degrees contain an Epitome of the Arts and Sciences, and in their history many valuable and important facts are recorded, obtained from authentic archives in the possession of our society, and which, from the manner of their communication, can never be mutilated or corrupted. This is an object of the first magnitude, in a society, whose principles and practices should be invariable. Much variety and 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 passwords 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 lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the "Sheen," in consequence of a national defect among the Ephraimites, designated the Cowans, and led to the slaughter of Forty-two thousand. The Sublime figure of the Divinity formed in the Fellow Crafts degree, can be elegantly illustrated, only by those who possess some knowledge of the "*Talmud*." Most of the words in the Sublime degrees are derived from the Chaldean, Hebrew, and Latin languages.

The various translations which the Symbolic degrees have undergone since their first establishment, from one language to another, and that, oftentimes, by men illiterate even in their mother tongue, is another cause of the variety which we lament. Not so the Superior degrees; they appear in that Sublime dress which their founders gave them, originating in Science, and embellished by Genius. Many of the Sublime degrees are founded on the polite arts, and unfold a mass of information of the first importance to Masons.

Although many of the Sublime degrees are, in fact, a continuation of the Blue degrees, yet there is no interference between the two bodies. Throughout the continent of Europe and the West Indies, where they are very generally known, they are acknowledged and encouraged. The Sublime Masons never initiate any into the Blue degrees without a legal warrant obtained for that purpose, from a Symbolic Grand Lodge; but they communicate the secrets of the Chair to such applicants, who have not already received it, previous to their initiation into the Sublime

Lodge, but they are at the same time informed that it does not give them rank as Past Masters in the Grand Lodge.

The Sublime Grand Lodge, sometimes called the Ineffable Lodge, or Lodge of Perfection, extends from the Fourth to the Fourteenth degree inclusive, which last, is the degree of Perfection. The Sixteenth degree is the Grand Council of Princes of Jerusalem, who hold jurisdiction over the Fifteenth degree, called Knights of the East, and also over the Sublime Grand Lodge, and it is to them what a Symbolic Grand Lodge is to the subordinate Lodges. Without a Warrant and Constitution, regularly issued by them, or by a higher Council or Inspector, they are deemed irregular, and are punished accordingly. All the degrees above the Sixteenth are under the jurisdiction of the Supreme Council of Sovereign Grand Inspectors General, who are SOVEREIGNS in Masonry. When it is necessary to establish the Sublime degrees in a country where they are unknown, a brother of the Twenty-ninth degree, which is called Kadosh, is appointed Deputy Inspector General over the District. He selects from among the Craft such brethren as he believes will do honor to the Society, and communicates the Sublime degrees to as many as is necessary for the first organization of the Lodge, when they elect their own officers, and govern themselves by the Constitution and Warrant which is furnished them. The jurisdiction of a Lodge of Perfection is Twenty-five leagues.

It is well known, that about twenty-seven thousand Masons accompanied the Christian Princes in the Crusades, to recover the Holy Land from the Infidels. While in Palestine, they discovered several important Masonic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which some of our degrees are founded.

In the years 5304 and 5311, some very extraordinary discoveries were made, and occurrences took place, which renders the Masonic history of that period of the highest importance—a period dear to the Mason's heart, who is zealous in the cause of his order, his country, and his God.

Another very important discovery was made in the year 5553, of a record 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 Mosaic account; an opinion entertained by many of the learned. Few of these characters were translated until the reign of our Illustrious and Most Eulightened Brother, Frederick II., King of Prussia, whose well known zeal for the Craft, was the cause of much improvement in the society over which he condescended to preside.

As society improved, and as discoveries of old records were made, the number of our degrees were increased, until, in progress of time, the system became complete.

From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of Masonry in Scotland, France and Prussia, immediately after the Crusades. But from some circumstances, which to us are unknown, after the year 4658 they fell into neglect until the year 5744, when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux.

In 5761, the Lodges and Councils of the Superior degrees being extended throughout the continent of Europe, His Majesty the King of Prussia, as Grand Commander of the order of Princes of the Royal Secret, was acknowledged by all the Craft, as the head of the Sublime and Ineffable degrees of Masonry throughout the two hemispheres. His Royal Highness, Charles, Hereditary Prince of the Swedes, Goths and Vandals, Duke of Sudermania, Heir of Norway, &c., &c., was, and still continues, the Grand Commander and Protector of the Sublime Masons in Sweden; and His Royal Highness, Louis of Bourbon, Prince of the Blood; Duke of Chartres, &c., &c., and the Cardinal Prince Bishop of Rouen, were at the head of those degrees in France.

On the 25th of October, 5762, the Grand Masonic Constitutions were ratified in Berlin, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges and Consistories of the Royal and Military Art of Free Masonry, over the surface of the two hemispheres. There are Secret Constitutions, which have existed from time immemorial, and are alluded to in these instruments.

In the same year the Constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed on the 27th of August, 5761, Inspector General over all Lodges, &c., &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened in Paris, at which presided the King of Prussia's deputy, Challon de Joinville, Substitute General of the Order, Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c., &c.

The following Illustrious brethren were also present :

The Brother PRINCE OF ROUEN, Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry, &c.

LACORNE, substitute of the Grand Master, Right Worshipful Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

MAXIMILLIAN DE ST. SIMON, Senior Grand Warden, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

LAVALETTE DE BUCHELAY, Grand Keeper of the Seals, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

DUKE DE CHOISEUIL, Right Worshipful Master of the Lodge of the Children of Glory, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

TOPIX, Grand Ambassador from His Serene Highness, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

BOUCHER DE LENONCOUR, Right Worshipful, Master of the Lodge of Virtue, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

BREST DE LA CHAUSSE, Right Worshipful Master of the Exactitude Lodge, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

The Seals of the Order were affixed and the Patent countersigned by DAUBERTAIN, Grand, Elect, Perfect, Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge and Sublime Council of Princes of Masons, &c.

When Brother Morin arrived in St. Domingo, he, agreeably to his Patent, appointed a Deputy Inspector General for North America. That high honor was conferred on Brother M. M. Hayes, with the power of appointing others where necessary. Brother Morin also appointed Brother Frankin Deputy Inspector General for Jamaica and the British Leeward Islands, and Brother Colonel Provost for the Windward Islands, and the British Army.

Brother Hayes appointed Brother Isaac Da Costa, 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 Meyers was appointed Deputy Inspector General for this State by Brother Hayes, who, also, had previously appointed Brother Colonel Solomon Bush, Deputy Inspector General for the State of Pennsylvania, and Brother Barend M. Spitzer to the same rank for Georgia, which was confirmed by a Convention of Inspectors when convened in Philadelphia, on the 15th of June, 1781.

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 Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives in their own dis-

trict, that His Majesty individually possessed, AND ARE SOVEREIGNS OF MASONRY.

On the 20th of February, 5788, the Grand Council of Princes of Jerusalem was opened in this city, at which were present, Brother I. Meyers, D. : I. : G. : for South Carolina; Brother B. M. Spitzer, D. : I. : G. : for Georgia; and Brother A. Frost, D. : I. : G. : for Virginia. Soon after the opening of the Council, a letter was addressed to His Royal Highness the Duke of Orleans, on the subject, requesting certain records from the archives of the Society in France, which, in his answer through Colonel Shee, his secretary, he very politely promised to transmit, but which the commencement of the French Revolution most unfortunately prevented.

On the 2d of August, 5795, Brother Colonel John Mitchell, late Deputy Quartermaster General in the Armies of the United States, was made a Deputy Inspector General for this State by Brother Spitzer, who acted in consequence of Brother Meyers' removal out of the country. Brother Mitchell was restricted from acting until after Brother Spitzer's death, which took place in the following year.

As many brethren of eminent degrees had arrived from foreign parts, Consistories of Princes of the Royal Secret were occasionally held for initiations and other purposes.

On the 31st May, 5801, 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 agreeably to the Grand Constitutions.

On the 21st of January, 5802, a warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem, for the establishment of a Master Mark Masons Lodge in this city.

On the 21st of February, 5802, our Illustrious Brother, Count Alexandre François Auguste de Grasse, Deputy Inspector General, was appointed by the Supreme Council a Grand Inspector General and Grand Commander of the French West Indies; and our Illustrious Brother, Jean Baptiste Marie de la Hogue, Deputy Inspector General, was also received as an Inspector General, and appointed Lieutenant Grand Commander of the same islands.

On the 4th of December, 5802, a warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem, for the establishment of a Sublime Grand Lodge in Savannah, Georgia.

## The Names of the Masonic Degrees are as follows, viz.:

1st degree, called	Entered Apprentice.	} Given in a Symbolic Lodge.
2d " "	Fellow Craft.	
3d " "	Master Mason.	
4th " "	Secret Master.	} Given in the Sublime Lodge.
5th " "	Perfect Master.	
6th " "	Intimate Secretary.	
7th " "	Provost and Judge.	
8th " "	Intendant of the Building.	
9th " "	Elected Knights of 9.	
10th " "	Illustrious Elected of 15.	
11th " "	Sublime Knights Elected.	
12th " "	Grand Master Architect.	
13th " "	Royal Arch.	
14th " "	Perfection.	} Given by the Princes of Jerusalem—the governing Council.
15th " "	Knight of the East.	
16th " "	Prince of Jerusalem.	
17th " "	Knight of the East and West.	
18th " "	Sovereign Prince of Rose Croix de Heroden.	
19th " "	Grand Pontiff.	
20th " "	Grand Master of all Symbolic Lodges.	
21st " "	Patriarch Noachite, or Chevalier Prussien.	
22d " "	Prince of Libanus.	
23d " "	Chief of the Tabernacle.	
24th " "	Prince of the Tabernacle.	
25th " "	Prince of Mercy.	
26th " "	Knight of the Brazen Serpent.	
27th " "	Commander of the Temple.	
28th " "	Knight of the Sun.	
29th " "	K. :. H. :	
30th " "		
31st " "	} Prince of the Royal Secret, Princes of Masons.	} Given by the Council of Grand Inspectors, who are Sovereigns of Masonry.
32d " "		
33d " "	Sovereign Grand Inspector General.—Officers appointed for life.	

Besides those degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them: such as

Select Masons of Twenty-seven, and the Royal Arch as given under the Constitution of Dublin; six degrees of Maçonnerie d'Adoption, Compagnon Ecosais, le Maître Ecosais, and le Grand Maître Ecosais, &c., &c., making in the aggregate fifty-two degrees.

The Committee respectfully submit to the consideration of the Council, the above report, on the principles and establishment of the Sublime degrees in South Carolina, extracted from the archives of the Society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the Institutions over which this Supreme Council presides; and they flatter themselves that, if any unfavorable impressions have existed among their brethren of the Blue degrees, from the want of a knowledge of the principles and practices of Sublime Masonry, it will be done away, and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons. That as all aim at the improvement of the general condition of mankind, by the practice of virtue and the exercise of benevolence, so they sincerely wish that any little differences that may have arisen, in unimportant ceremonies of *Ancient* and *Modern*, may be reconciled, and give way to the original principles of the Order, those great bulwarks of society, universal benevolence and brotherly love, and that the extensive fraternity of Free Masons throughout the two hemispheres may form one band of brotherhood. "Behold, how good, and how pleasant it is, for brethren to dwell together in unity."

They respectfully salute your Supreme Council by the *Sacred Numbers*.

Charleston, South Carolina, the tenth day of the eighth month, called Chislieu, 5563, A. L. 5802; and of the Christian Era, this fourth day of December, 1805.

FREDERICK DALCHO, K. : H. :., P. : R. : S. :.,  
Sovereign Grand Inspector General of the  
Thirty-third, and Lieutenant Grand Com-  
mander in the United States of America.

ISAAC AULD, K. : H. :., P. : R. : S. :., Sovereign  
Grand Inspector General of the Thirty-  
third.

E. DE LA MOTTA, K. : H. :., P. : R. : S. :., Sove-  
reign Grand Inspector General of the Thirty-  
third, and Illustrious Treasurer General of  
the H. :. Empire.

The above report was taken into consideration, and the Council was pleased to express the highest approbation of the same.

Whereupon *Resolved*, that the foregoing Report be printed and transmitted to all the Sublime and Symbolic Grand Lodges throughout the two hemispheres.

Signed :

J. MITCHELL, K. : H. : , P. : R. : S. : , Sovereign Grand Inspector General of the Thirty-third, and Grand Commander in the United States of America.

True extract from the deliberations of the Council.

AB. ALEXANDER, K. : H. : , P. : R. : S. : , Sovereign Grand Inspector General of the Thirty-third, and Illustrious Secretary General of the H. : Empire.

{ Seal of the Supreme Council }  
 { of the }  
 { Thirty-third. }

**Deus Vincumque Jus.**

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## REMARKS.

Although we have reviewed this notable document in full in the body of the history, yet there are some matters which have not been mentioned there, which we shall refer to here in the way of general remarks.

It will be observed in the first place, that this body assumes jurisdiction over the whole of the United States, basing its claims upon the Secret Constitutions of Frederick, which they state, authorizes but "*One Supreme Council*" in each nation, to be composed of Nine brethren, &c., see page 44 of this document.

But in 1813 they pretend to establish another Supreme Council in New York City which they style the "*Supreme Council for the Northern Jurisdiction*," at the same time taking to themselves the title of "*Supreme Council for the Southern Jurisdiction*." And forthwith the Secret Constitutions, *as they say*, reads that there shall be two Supreme Councils in the United States, viz., one for the North, and the other for the South. See Secret Constitutions, Article 5th, Doc. No. 28.

Again, By examining the Schedule of the degrees which form the new rite, and over which they claim to have exclusive control, it will be found



that the “*three first degrees*,” viz., Entered Apprentice, Fellow Craft, and Master Mason, are among the number. And at their commencement as a Supreme body they did attempt to control these degrees, but in consequence of the difficulty which at once sprung up between the Grand Lodge of South Carolina and themselves, they stated that they “*waived*” their right in this respect, and dropped them for the time being. But they declare that it is *only a* “*WAIVER*,” not an entire *renunciation*—that they have power to take them again whenever they shall please to do so, in the face of any authority that may be brought against them. See De La Motta’s Replication, Doc. No. 19.

The Secret Constitutions require that these degrees be the foundation of the rite, and make it just as obligatory upon the governing body, to rule those degrees, as any other in the Schedule. According to that instrument, they had no right whatever to *waive* their claim, or relinquish any of the degrees. See Sec. Inst., Doc. 28.

These Constitutions, Institutes, &c., made and ratified by Frederick, as they say, on May 1st, 1786, specify *all* the degrees by name and number, which shall constitute the rite. They require the degree of “*Sovereign Commander of the Temple*” shall be the Twenty-seventh of the system. Remember, this was written, as they say, in 1786. And yet, in 1797, eleven years subsequent to the making of these Constitutions, we find that this degree is *not known* to the rite, but is actually being conferred in the city of Charleston as a *detached degree*, by Henri Montmain. It was conferred as such, as late as 1799, De Grasse, De la Hogue, and many others, who were Sublime Princes of the Royal Secret and members of the body at Charleston some years before, received it as a detached degree at that time, and their Patents for it are to be found in the Archives at Charleston. It never was known to them before, and never made its appearance in the system, until the year 1802. They were pleased with the degree, they purchased it of Montmain and it was placed in the Secret Institutes after the year 1800.

This degree, together with the “*Chief of the Tabernacle*,” “*Prince of the Tabernacle*,” “*Prince of Mercy*,” “*Knight Ecossais*,” and “*Sovereign Judge Commander*,” were never known in Europe, nor in this country, before the establishment of this rite in 1802, and they challenge the production of any ritual (proper) of these degrees. Now if this be true, how, we ask, could they appear in the Institutes of 1786? sixteen years before *any one* in Europe knew anything about their existence.

Again, The Institutes have left *vacant* the Nineteenth and Twenty-fourth degrees, and doubled or called twice for the Twenty-ninth, thus

making the number of the degrees thirty, instead of thirty-three, (see Latin certified copy, Doc. No. 28). The founders of this body have placed the Grand Pontiff as the Nineteenth, according to Morm's list—Kadosh as Twenty-ninth, the Prince of the Royal Secret they have divided into three, making of it the Thirtieth, Thirty-first, and Thirty-second, leaving out altogether the "*Knight Ecossai*" and "*Sovereign Judge Commander*." The Institutes require Kadosh to be the Thirtieth, the "*Knight Ecossai*" to be the Twenty-ninth, and the "*Sovereign Judge Commander*" to be the Thirty-first. These errors were not corrected until the year 1822, when they appeared in a pamphlet, published by *Joseph McCosh*, entitled "*Documents on Sublime Free Masonry*." By referring to De La Motta's Replication, published in 1814, Doc. No. 19, it will be seen that these errors are kept up on almost every page.

Again, All the documents deposited in the Charleston Council, show clearly, that up to the year 1801, the highest degree known was the Twenty-fifth of the *Rite of Perfection*. And the government was based upon the Constitution of 1762. The Patents of De Grasse de la Hogue, Aveilhé, Mitchell, Dalcho, &c., all clearly prove this up to 1801.

But in 1802 we find them Sovereign Grand Inspectors General of the Thirty-third degree. There does not appear to have been any one present who was either possessed of this degree or properly authorized to confer it upon others. Neither Hays, nor Long, nor Forst, nor Bush, nor any of the party, claim higher than *Kadosh*, and Prince of the Royal Secret. And yet it is stated, that the Council was opened in *ample form*, and the degree was conferred on certain parties. There has never yet been given any information upon this subject.

In conclusion, we would state, some few inferences drawn from the foregoing, viz., That it appears to be very clear that they were not in possession of what they call the "*Secret Constitutions*" ratified by Frederick, when they manufactured the new rite in 1801. If they were in possession of them, where did they get them? They were never known in Europe before the year 1804, and in this country before the year 1802. But supposing all they say to be true, there would have elapsed a period of fifteen or sixteen years, between the ratification by Frederick, and their arrival here, during which no one in Europe or America had ever heard anything about them. They are said to have turned up in Charleston at that time, very much damaged by *Sea water* and *Attrition*, but nevertheless sufficiently legible for them to found and establish the *new rite*, for which these articles gave them authority. Having them in possession, why did they not follow the directions which they gave? Why

did they leave out entirely, two of the degrees, displace others, and put in degrees which those statutes did not call for? The simple truth is, that they had not the Constitutions at that time—they had not yet manufactured them.

As it regards Frederick II., we deem it unnecessary to say anything further than we have already said in the history. He was *not* the Commander of the degree of the Prince of the Royal Secret, he had nothing to do with the Secret Constitutions of 1786, and the whole story concerning both Frederick and the Secret Constitutions, together with the subject matter of the document, is the veriest humbug that was ever palmed off upon the Masonic fraternity.

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## DOCUMENT No. 8.

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*Ragon*, in his *Orthodoxie Maçonnique*, pages 164, 165, 166, and 167, gives a pretty full account of this rite. It is denominated

### PRIMITIVE RITE,

OR

### RITE OF THE PHILADELPHI OF NARBONNE,

**1779.**

THIS rite was invented and established at Narbonne on the 19th April, 1780, by certain pretended Superiors General, Greater and Lesser, of the *Order of the Free and Accepted Masons*—such are the terms of the Patent of Constitutions of the rite. It was attached to the Lodge *des Philadelphes* under the title of “*First Lodge of St. John working the Primitive Rite in the country of France,*” and in which Lodge it ranked Masonically from the 27th of December, 1779, the day of its application for annexation. The Lodge *des Philadelphes* printed in 1790 at the end of the list of its members, a curious fragment entitled “General notion as to the character and object of the primitive right” in which are found precise and detailed information in regard to the system of this regime.

It is formed by three classes of Masons, who receive Ten degrees of instruction. The *classes* or *degrees* do not designate such or such *grades*,



## DOCUMENT No. 9.

### VOUCHER.

TRANSLATION of the original Document from the German language, deposited in the GRAND EAST of France, by Ill. Bro. Le Blanc de Marconnay.

ORIENT, New York.

Most learned Brother ;

We thank you very much for your obliging letter of May 25th, and for the information it contains about the situation of the Royal Art in America. You desire to receive from us,

*First*, A history concerning the establishment, the progress, and the actual situation of Masonry in our East.

*Second*, The tablets which were printed by the superior authorities and by the Lodges thereto belonging.

*Third*, A copy of the publications which took place.

In order to comply with your wishes, it would be necessary for you to cover the expenses by a credit, as they are far above our means. But in order to satisfy you as much as is in our power without exceeding the limits of a simple letter, and as a token of our gratitude towards you for the interesting information you have communicated to us, we will only say that our "*National Grand Lodge*" had been founded under the auspices of Frederick the Great, first Mason and Grand Master in his Empire, on the 13th September, 1740. She has now ninety-nine daughter Lodges, and is composed of the Representatives of said Lodges, but she is not in the dependency or under the jurisdiction of any other foreign Lodge, and exists only under the protection of our August King, who confides entirely in her as authorized Mason—first, free, legislative and administrative. She is the centre of all her daughters, who are all devoted to her.

As it regards the opinions prevailing among you, we hereby inform you, that Frederick the Great is partly the author of the system adopted by our Lodge, but that he never interfered with her affairs, or *prescribed any laws* to the Masons over whom he extended his protection throughout his estates.

Our Grand Lodge confines her jurisdiction to the "*Blue degrees of St.*

*John.*" A Special Committee, composed of members elected by the brethren, and called Supreme Interior East, directs the work of the higher degrees, which do not exceed *Seven*.

The Scottish Lodge of this interior East is presided over by a Superior Scotch Master Mason, has jurisdiction over all the Scotch Lodges united with the Lodge of St. John, and forms a total with them all.

We recognize as a superior authority the old Scotch Directory, which is formed by elections in the Grand Lodge, concurs in the legislative acts, and puts into execution the resolutions of the Grand Lodge.

Such is the state of things here, and all that is reported or rumored among you about the enactments, ordinances, and laws of Frederick the Great, and of a Superior Senate or body which *must exist*, has no foundation in truth whatever.

Independent of this Grand Lodge (the old Scotch Directory of the National Grand Lodge of the "*Three Globes*") we have in Berlin two other Grand Lodges or "Grand Easts" equally recognized and provided with Royal privileges as well as our own, viz.,

The National Grand Lodge of Germany, and  
The Grand Royal York Lodge of "*Friendship*."

Each one of these Grand Lodges has a certain number of subordinate lodges, and it is a National law that none can exist in this kingdom unless they are subordinate to and united with these three Grand Lodges.

We recognize these two Grand Lodges as truly regular Masonic bodies as is our own, and we live with them in perfect harmony notwithstanding the difference of usages and forms existing between us.

We salute you with esteem and fraternal love by three times three.  
Berlin, August 17th, 1833.

The old Scotch Directory of the National Grand Lodge of the "*Three Globes*."

Signed,                    POSELGER, National Grand Master,  
                                  KALZE, Senior Warden,  
                                  MAZTORFF, DIEDERICHS, DALLEMANN and BERNHARD.

**DOCUMENT No. 10.****FREDERICK THE GREAT**

AND

**THE SCOTTISH RITE,***From the New York Dispatch, August 31st 1861.*

THE articles on this subject, in our issues of August 10th, 17th and 24th, having awakened considerable attention among the brethren of the Ancient and Accepted Rite, we have been induced to make some further investigation into the historical facts connected with the subject, and now submit the result of our researches. Before endeavoring to show *how* and *when* the name of Frederick the Great became so closely connected with the so-called higher degrees of the Scottish Rite, it will be necessary to review, briefly, his Masonic life, which we have condensed from the official proceedings of the centennial celebration of the initiation of Frederick the Great, King of Prussia, into the fraternity of Free Masons, by the Grand National Mother Lodge of the Prussian States, called of the Three Globes, &c., Berlin, 1838.

Frederick II., when Crown-Prince of Prussia, was secretly initiated at Brunswick, on the night of the 14th of August, 1738, by a deputation from a Lodge at Hamburg, which had been constituted the year previous by the Grand Lodge of England, and which in 1740 adopted the distinctive title of "Absalom." In 1740, a few days after his accession to the throne, Frederick openly declared that he was a Free Mason, and instituted a Lodge at Charlottenburg, over which he presided as Master. In this Lodge he initiated his brother, the Prince William of Prussia, the Margrave Charles, the Duke of Holstein-Beck, and the brother of the latter, Captain Von Mollendorf. He continued to hold his Lodge alternately at Charlottenburg, at his palace in Berlin, and at Rheinfels. Under Frederick's auspices, Masonry made rapid progress, and on the 13th of December, 1740, four brethren, by royal authority, instituted another Lodge, which took the name of "The Three Globes." Frederick, himself, never presided over this Lodge, although he was considered as its Grand Master. The King's own Lodge had no particular title, but in the

proceedings of the Lodge of the Three Globes we find it styled the "Loge Première," or "Noble Lodge." About the middle of 1743, in consequence of the Silesian war, and Frederick's entire attention being engrossed by affairs of State, the "Loge Première" ceased its meetings entirely, and most of its members affiliated with the Lodge of the Three Globes. The latter had begun some two years before to grant Charters for subordinate Lodges, and in 1744 adopted the style of a Grand Lodge, and by royal authority assumed the title of "Grand Mother Lodge of the Three Globes." With this period concludes the active participation of Frederick in Masonry, although it is not to be denied that he always continued to be the firm friend and protector of the fraternity. On the 29th of January, 1777, the Lodge of the Three Globes addressed a letter to the King, soliciting his portrait for the Lodge, and this letter was signed by *Frederick of Brunswick*, National Grand Master, and nephew of Frederick the Great. The king's reply is dated on the following day, and concludes with the following postscript, in his own hand-writing: "Vous allez donc devenir le grand prieur des franc-maçons à Berlin, comme le prince Ferdinand l'est dans le St. empire Romain."

Prince *Frederick of Brunswick* was elected, in 1772, as National Grand Master of the Grand National Mother Lodge of the Prussian States (Three Globes) and its subordinates, which office he retained until 1797. He was also an active and zealous member of the High degrees of the Strict Observance System, his title in that order being "Eques a Leone Aureo." We thus find two contemporary personages, *Frederick II.* and *Frederick of Brunswick*, the latter of whom was notorious for dabbling in the so-called Higher degrees of Masonry, with which the continent of Europe was then flooded.

In the series of degrees contained in the Ancient and Accepted Rite, we find the Twenty-first degree, called the "*Noachite or Prussian Knight.*" The ritual of this degree has been published in the following works, viz.:

A. "Les plus secrets mystères des hauts grades de la Maçonnerie dévoilés, etc." (Published at *Berlin*, by Haude & Spener.) And this is the *first* printed ritual of the degree.

B. "Allerneueste Entdeckung der verborgensten Geheimnisse der hohen Stufen der Freimaurerei Jerusalem, 1768." (Likewise published at *Berlin* by Haude & Spener) and which is a *German translation* of A.

C. "Recueil précieux de la Maçonnerie Adonhiramite: Paris, 1787." Each of these three rituals commences with the following words: "The very ancient order of Noachites, known under the name of Prussian



Knights, translated from the German by Mr. de Berage, Knight of Eloquence of the Lodge of M. de Saint-Gillair, Commander Lieutenant, Inspector General of the Prussian Lodges in France in the year of the Order 4658."

The ritual contained in A states that, "The Grand Master General of the Order, who is styled Knight Grand Commander, is the Very Illustrious Brother, *Frederick of Brunswick*, King of Prussia, &c." That in B calls him *Frederick the Great*, King of Prussia, while that in C calls him *Frederick William*, King of Prussia. Thus we find here *three separate personages* claimed as Grand Masters.

We have in our possession a manuscript ritual of the degree, copied from a *certified* copy in the archives of the Charleston Council, which corresponds almost literally with the printed rituals above quoted. The Grand Master of the Order is styled "the thrice illustrious brother *Frederick of Brunswick*, King of Prussia, but the *word* accompanying the "sign of entrance" is given as "*Frederick III.*" This password we do not find in any of the printed rituals nor in any of the numerous "Tuileurs" of the higher degrees. The "Tuileur Portatif, Paris, 1846," the "Manuel Maçonique of Vuillaume, Paris, 1820," the German edition of the latter, "Maurerisches Handbuch, Leipzig, 1828," and the "Tuileur of Delaulnaye, Paris, 1821," all give the word "*Frederick Deux.*" The last named work states that "the Knight Commander Lieutenant represents *Frederick II.* King of Prussia."

"Carliles Manuel" contains a ritual of the "Masonic degree of Noachites or Prussian Knights," in which no mention is made of Frederick.

In 1768, John Holt, of New York, published a work containing a ritual of "The Order of Noachites or Chevaliers Prussian," which, being a reprint of a London copy, we presume to be same with the work entitled "Salomon in all his Glory, or, the Master Mason, being a true guide to the inmost recesses of Free Masonry, both ancient and modern; containing a minute account of the proceedings, etc., by T. W. Translated from the French Original, published at *Berlin* and *burnt by order of the King of Prussia* at the intercession of the Free Masons. London, printed for G. Robinson and J. Roberts, 1766," with three plates. Another edition of 1768. Judging from the extracts given by Fellows in his "Exposition," page 352, it would appear to be an entirely different degree, and has no reference to Frederick.

As regards the *origin* of the degree, most Masonic writers state that the Order of Noachites was introduced at Paris in 1757, by M. de St.

Gelaire. (Leveque, page 56. Thory, Acta Lat. Vol. 1, page 74. Vassal, page 436. Vidal, Fezandie, page 145.)

Mackey says that the Order of Noachites was established in Prussia in 1755, and inducted into France by the Count St. Gelaire in 1757. Kloss states that in 1756 the "Chapter of Knights of the East" was instituted at Paris. Their system at first consisted of six degrees, the last of which was the Noachite or Prussian Knight. These degrees were subsequently carried to Berlin, and were practiced by the Grand Lodge Royal York of Friendship until the period of Fessler's Masonic reform.

After the establishment of the "Emperors of the East and West" at Paris, 1758, the Six degrees were included in their system of Twenty-five degrees, afterward known as the Rite of Perfection, and which, with eight additional degrees, *added by the Charleston Council*, composed the rite now known as the "Ancient Accepted Scottish Rite."

Ragon and Kloss both agree that the degrees of the "Chapter of Knights of the East" were composed by the Baron de Tschoudy, the author of the work entitled "*L' Etoile Flamboyante.*" This is confirmed by the fact that one of the editions of Tschoudy's work above-mentioned contains two small woodcuts, representing the jewel and armorial bearings of the Noachites, although nothing is said of the degree in his book; and yet these woodcuts are precisely similar to those contained and described in the rituals A and B before-mentioned.

There seems also to have been some connection between this degree of "Noachite" and the system of "African Architects," founded at Berlin about 1756, by Charles Frederick Köppen, and the Fifth degree of which was called the "Aletophilote, or Lover of Truth;" for in the German ritual B, part 2, page 67, we find an "account of the Noachites or Prussian Knights," which says that "In the beginning of the institution, this degree, which is one of the most pre-eminent of Free Masonry, was called *Societas Aletophilorum, or Lovers of Truth.*"

In view of these facts, we are justified in drawing the conclusion that the degree of the "Noachite" was composed by the Baron de Tschoudy, probably taking the "Aletophilote" of the African Architects as a basis; that he carried it to Paris, to the Chapter of Knights of the East, from whence it again returned to Berlin; that Tschoudy adopted *Frederick of Brunswick* as Grand Master of the Order, and that subsequently the name of *Frederick the Great* was substituted; and from this *hint* have originated all the idle stories about Frederick's connection with the Anc. and Acc. Scottish Rite.

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 APPENDAGE TO DOCUMENT 10.
 

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THE following document has just been received from the "*Grand Lodge of the Three Globes*" at Berlin, and appeared in the *Saturday Evening Courier*, March 15th, 1862, N. Y. a document of great importance, and as such we commend it to the attention of the reader :

THE SPURIOUSNESS OF THE SO-CALLED CONSTITUTIONS, &c., OF 1786,  
ALLEGED TO HAVE BEEN GRANTED BY FREDERICK II., PROVEN.

In our issue of the 26th of October last, we stated that the Grand Lodge of the "Three Globes," at Berlin, was investigating the alleged connection of Frederick II., of Prussia, with the so-called "Constitutions, &c.," of 1786, and would shortly issue its *protocol* on the subject.

These Statutes, Regulations, &c., as translated by Albert Pike, in our opinion, bore internal evidence of their spuriousness, and we have on all proper occasions denied their authenticity. The last steamer from Europe brought us the result of the investigations of the Grand Lodge of the "Three Globes," as contained in its Protocol of Dec 19th, 1861, which fully sustains us ; and as the promulgation of so thorough an investigation is due to the truth of history, we trust our contemporaries will give publicity to the same. The Protocol as translated, is as follows :

"13. The Grand Master stated that W. :. Brother Merzdorff, of Oldenburg, the highly estimated honorary member of the Grand Lodge, had sent to the 'Directory of the Order,' (Bundes Directorium,) a lengthy critical examination of the Constitution and Statutes of the system of the thirty-three degrees.

"The collection of these Constitutions, &c., has the title 'Statutes and Regulations,' Institutes, Laws and Grand Constitutions of the Ancient and Accepted Scottish Rite, compiled with notes from authentic documents for the use of the Order. By Albert Pike, Thirty-third M. :. P. :. Sov. :. G. :. Com. :. of the Supreme Council for the Southern Jurisdiction of the United States. New York. 1859.

"The Grand Master then gave the principal contents of the historico critical examination of Brother Merzdorff, and mentioned particularly that the above named Constitutions and Laws, which formed at present a basis of a system of high degrees in America, France and England, were attributed to King Frederick the Great, who is said not to have issued them

himself, but at least to have approved and signed them at the Grand Orient of Berlin, on the 25th day of the 7th month of the year 1762, and in May, 1786. These documents are in the Latin, French, and English languages. The last of them, May 1, 1786, begins with the following introduction: 'Nos Fredericus Dei Gratia—fecerunt,' &c. In the French text, 'Nous Frederic par la Grace de Dieu—ou Franc Maçonnerie,' &c., and concludes as follows: 'Datum in nostra regali sede Berolini,' &c. The Constitutions have the following introduction: 'Prohante praesente, sanciente—deliberaverunt, &c., and closes with 'Deliberatum, actum, sancitum in Magno et Supremo Concilio,' &c.

"According to the contents of these documents, Frederick the Great is said to have revised, reorganized, and increased from twenty-five to thirty-three degrees the system of High degrees in a Supreme Council held at Berlin, and which have often been the subject of critical examination, in consequence of the doubts of their authenticity which have always been uttered.

"Brother Le Blanc de Marconnay directed a letter about this subject, dated May 25th, 1833, from New York to the Directory of the Grand National Mother Lodge of the Three Globes. He wrote as follows: 'The highest tribunal of the Thirty-third and last degree of the Ancient and Accepted Scotch Rite, (a Masonic authority which has extended its jurisdiction over Europe, principally France,) claims to have its authority from Frederick II, King of Prussia, the said monarch having, on the 1st of May, 1786, revised the Masonic Constitutions and Statutes of the High degrees for which he had himself given the *reglemens*, &c. Are these historical traditions founded on truth? Is there any trace to be found of such a fact? Is there any probability for their being a reality?

"The answer which the Directory returned, on the 17th August, 1833, says: 'The Grand National Mother Lodge of the Three Globes was founded on the 13th September, 1740, under the authority of Frederick the Great, who was its first Grand Master. He *never* had anything to do with the organization and legislation of the Grand Lodge. All that has been related of his having, in 1786, originated a high Masonic Senate, &c., has no historical basis.'

"Kloss attends to this subject in a long examination in his 'History of Free Masonry in France,' (page 409,) and stamps the Constitutions and Statutes of the Ancient and Accepted Rite as '*the grand lie of the Order.*'

"As harsh as this judgment may appear at a first glance, the Directory of the Grand Lodge of the Three Globes, after repeated researches in the

archives and historical collections, cannot help sustaining it, by declaring the Constitutions and Statutes entirely false (apokryph), because:

" 1. King Frederick (the Great) attended to Masonic affairs for only seven years (from his initiation in 1738 to 1744), and was never engaged in them afterwards. He kept himself aloof from every direct participation in them, devoting himself, with almost superhuman exertions, exclusively to the troubles and cares of government and in the command of his army.

" 2. In the year 1762 the third Silesian campaign engaged the whole of the time and activity of the King, and on the 1st of May, 1786, (the last of his life), indeed a few months only before his death, (17th August, 1786), he resided, a martyr to the gout, decrepit and weary of life, in his castle of Sans Souci, near Potsdam, *not in* Berlin. According to the most reliable information, 'the King arrived in Berlin, September 9th, 1785, visited his sister, the Princess Amalia, inspected his public works, and spent the night at the mineral springs to attend on the next day (September 10th, 1785.) the manœuvres of his artillery. From the place of review the King returned to Potsdam. He never again came afterwards to Berlin; for, after having passed the winter in great suffering, his approaching end became no longer doubtful to his physicians in 1786, and the suffering monarch moved, on the 17th April, 1786, to the castle of Saus Souci, where he through four months suffered and died a hero.

" 3. It is, therefore, a falsehood that King Frederick the Great had convoked on the 1st May, 1786, in his residence at Berlin, a Grand Council for regulating the High degrees. It does not correspond at all to the manner of thinking and acting of the sublime Sovereign, to have occupied himself near the end of his earthly career with things which he had characterized as idle, valueless and play-work.

" 4. The documents kept from time to time in the archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents or of the existence of a Grand Council in Berlin.

" 5. Of the persons who are said to have signed those documents, only STARK and WOELLNER are here known, the *others are entirely unknown*, nowhere mentioned in any of the numerous Masonic books or writings collected here.

" But STARK *could not have signed the documents of 1762 and 1786*, for he was from 1760 to 1765 well known in England and France, and in Paris was the expounder of the Oriental manuscripts of the library. In 1766, he returned to Germany, and became Corrector at Wismar. In

1769, he was appointed Professor of Oriental languages at Königsberg, in Prussia, whence he went, in 1781, as first preacher of the Court to Darmstadt. Stark declares in his book, 'The Accusations Against Dr. Stark and his Defence: Frankfort and Leipsic, 1787, pp. 83 and 245,' that he had renounced, since 1777, all his Masonic connections, had not participated in any way afterwards with Masonic matters, and had been very indifferent to everything that had happened among the Free Masons; so indifferent that he did not want to answer letters of his former friends who wrote on such subjects.

"WOELLNER had been elected in 1775, 'Alt Schottischer Obermeister,' and held this office until the year 1791, when he was elected National Grand Master. Nowhere in the archives can be found evidence that he took an interest in the High degrees. A letter sent to him by 'des Philaethes Chefs légitimes du régime Maçonique de la respectable loge des amis réunis à l'Orient de Paris,' kept in the archives of the National Mother Grand Lodge, touches the meeting of a Convention in Paris, on the 15th June, 1786. It is signed by Brother Savalette de Langes, (Garde du trésor royal.) The purpose of the Convention was to be, 'to confer upon Masonic doctrine, and by the concentration of lights and the comparison of opinions, to clear up the most important points relating to the principles, dogmas, advantages and the true aim of Free Masonry, viewed only as a science.'

"A later letter from Brother Savalette de Langes, received February 9th, 1787, shows that the meeting of the Convention had been put off to the 21st February, 1787. On this letter is a remark that it had not been answered.

"*The Grand Lodge resolves to insert this report of the Directory into the Protocol, and so to promulgate it to all the Lodges.*"

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## DOCUMENT No. 11.

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EXTRACT from a document which has been in the hands of Brother Le Blanc de Marconnay at New York in 1833. The title of it was—

"Annual Tableau of the Brethren, composing the '*Sublime Grand Lodge of Perfection*' for South Carolina, established at Charleston, Anno Lucis, 5783—Annual for 1802.

Printing Office of P. B. Brown, No. 8 Bend Street, Charleston.

In this annual we notice,

*First.* As Sublime Grand Master, Frederick Dalcho, a native of London; Physician—a member of the Medical Society of South Carolina; an Honorary Member of the Societies of Chemistry, and of Physic of Philadelphia, one of the Physicians of the Charleston Dispensary; aged 32 years.

*Second.* As Sovereign Grand Commander of the Supreme Council of Sovereign Grand Inspectors General, Thirty-third degree. John Mitchell, a native of Ireland, a Justice of the Peace and a Notary Public, late Lieut. Colonel in the American Army, a member of the Order of Cincinnatus; aged 60 years. And other brethren whom it would be too long to enumerate here.

As first Honorary Member, His Royal Highness, Charles, Hereditary Prince of Sweden, of the Goths and Vandals, Duke of Sudermania, Hereditary Prince of Norway; Duke of Berwick, of Holstein, of Stormarick, and of Dillmarches, Earl of Oldenburg, and of Delmenhorst, Grand Admiral of Sweden, Vicar of Solomon of the 7th and 9th Provinces, and National Grand Master of the Kingdom of Sweden, Prince of the Royal Secret, Thirty-second degree.

NOTE.—Prince Charles, afterwards King of Sweden, never possessed regularly the Thirty-third degree. This is a degree unknown in Swedish Masonry. He had, consequently, been promoted to said degree, by the Supreme Council of Charleston, *by mere courtesy.*

DE M.

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Count De Grasse Tilly is also mentioned in this Annual.

*First.* As second Honorary Member of the Sublime Lodge of Perfection. Count Alexander Francis Augustus De Grasse, a native of Versailles, a planter of St. Domingo, aged 32 years. Rose Croix, Kadosch, Prince of the Royal Secret, Sovereign Grand Inspector General of the Thirty-third degree; Grand Commander for the French West Indies, and Representative of the Sublime Grand Lodge of South Carolina, in and at, the Sublime Grand Lodge of Saint Domingo.

*Second.* On the Tableau of the Officers of the Council of Princes of Jerusalem, of South Carolina, Representative at Saint Domingo—Augustus De Grasse, (ut supra.)

*Third.* On the Tableau of Officers of the Grand Consistory of Princes of the Royal Secret, Representative at Saint Domingo—Augustus De Grasse, (ut supra.)

*Fourth.* On the Tableau of Officers of the Supreme Council of the Thirty-third degree, Representative at Saint Domingo—Augustus De Grasse, (ut supra.)

NOTE.—Previous to the Supreme Council, established by the Grand Orient of France, in the G. O. of Hayti, in 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.* Brother De Grasse Tilly, no doubt, had in view, the establishment of those Lodges at St. Domingo, and for that reason, it is thus stated in the Annual. But he did not return to that island, then a prey to the Revolution, and it was only at Paris, in 1804, that he put his idea into execution. DE M.

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## DOCUMENT No. 12.

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EXTRACT from the "*Abregé historique de l' Organisation en France, des Thirty-three degrés du Rit, Ec. Anc. and Acc. Paris, 1814.*"

Page 77, (translation).

On the 15th of February, 1810, the Sov. G. Consistory of the Thirty-second degree established for the United States, at the O. 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 the 11th of February, 1813.

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Extract from "Recueil des Actes du Sup. Cons. de France," O. de Paris, 1832—(bearing the stamp of the Secretary General.)

Page 305, (translation.)

Decree, filling several vacancies in the Sup. Council, &c., &c.

Art 3. The Ill. Brn. hereafter named, are declared active members of the S. C. Lafayette, Lieut. General, Member of the Chamber of Deputies, and of the Sup. Council of North America.

Count Alex. Delaborde, &c., &c.

Signed by The Duke of Choiseul, S. G. Com. ; Comte Muraire Lieut. G. Com. ; De Fernig, Bellsard, Monthron, De Pully, Werhuel, De Grambonni, Setier, Dupin ainé Gniffrey, Dupin Jenne.

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## DOCUMENT No. 13.

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To the Glory of the G. A. of the Universe,

{ Device. }

at Heredom, 48° 50' 14" Lat N.

The 10th day of the 5th month of the year, A. L., 5816.

The 10th day of July, 1816, (E. V.)

The Grand Orient of France in its Supreme Council of all the rites To the Gr. Consistory of Chiefs of Masonry from the United States of America, Sitting at New York.

M. Ill. Brn. :—

We have received by the medium of the M. Ill. Brother F. Haequet, our President, the demand of our correspondence with your Grand Consistory, containing also the announcement that you had appointed this Ill. Bro. as your representative near us. It is with the greatest pleasure that we have to inform you, that in accordance with a report made by the Ill. Bro. Sallombrier, at our ordinary Session of the 3d inst., on the subject of this demand registered No. 13800, the Sup. Council of all rites sitting at the G. O. of France, has decreed unanimously, that this correspondence be opened, and that this present letter shall be written to inform you of the same, and to assure you that we will neglect no occasion

to make it more and more interesting for the greater prosperity of the Order and the propagation of its right.

We express the most sincere wishes, that the G. :. A. :. O. :. T. :. U. :. may continue to grant you his favors, and to cover your illustrious works with the same.

We are with sentiments of the most affectionate fraternity,

M. :. Ill. :. Brethren.

{ Stamp. }

Your very affec. :. and most devoted brethren,  
The Officers of the G. O. in its Supreme  
Council of all rites.

{ Stamp. }

HACQUET, President,

DE JOLY FRAYSSINET, 33,

RAMON,

{ SEAL }

ROETTIERS DE MONTALEAU,

BERG,

BOMVET,

GOUFEMENT,

TESSON,

G. DE BEAUMONT BONTON.

DE LA ROCHE,

VAN LIBEY,

CHACHERE DE BEAUREPAIRS,

CHALLON.

Stamped and sealed by us,

Keeper of the Seal

of the G. O. of France.

DUBIN.

By order, SIVARES, Sec.

—•••—

NOTE.—The following Document, No. 14, which is the original charter of Lafayette Chapter of Rose  $\blackcross$  will be interesting to the reader. This Chapter has lived from its date through all the storms and adversities of the Order, and is now in a most flourishing condition. It occupies a conspicuous place in 1832.

—•••—

**DOCUMENT No. 14.*****Ordo ab Chao.***

To the Glory of the Grand Architect of the Universe.





FROM the Orient of the Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their Territories and Dependencies, according to the "ANCIENT CONSTITUTIONAL SCOTTISH RITE OF HEREDOM, sitting in the city of New York, under the Cel.: Can.: near the B.: B.: at the central point of the Zenith, answering to the 40 deg.: 41 min.: North Latitude. May the rebuilding of the Temple, commenced under the protection of the Grand Architect of the Universe, be accomplished and bless our enterprises, &c., &c., &c.

**HEALTH, STABILITY, POWER.**




We, the Most Sovereign Grand Commander, Most Illustrious Grand Inspector General of the Thirty-third degree, Grand Dignitaries and Members of the most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies, regularly constituted by Constitutional Patents, dated the 28th day of October, A. L., 5807, and sitting at the central point aforesaid, Do, by these presents, Attest, Certify, and Declare, to all the Brethren, Valiant Knights, and Illustrious Princes of Masonry, wheresoever regularly constituted, or providentially dispersed, that being formally convened and fraternally assembled at the usual place of its sittings, the Sovereign Grand

Commander laid before us a petition, addressed to our Most Potent Sovereign Grand Consistory, signed by the Most Respectable and Perfect Brethren.

*Oliver M. Lownds, G. Morgan, H. Marsh, W. T. Hunter, Mariano Velasquez and Wm. H. Wetmore*, who, desiring to contribute by their united labors to the increase and advantage of the Mystic Art in all its perfection, have therein solicited, that power and authority may be granted to them, forming and establishing a Sovereign Chapter of Princes of the Rose  in the Valley of New York, under the distinctive title of "LA FAYETTE."

And We, considering that the establishing such a Chapter, cannot but be useful in the propagation of true Masonic principles, and in the reformation of abuses, which, by the indiscriminate and multiplied initiations into that Sublime degree, without regard to the Statutes and general Regulations of the Order, have been, and still may be practiced; and reposing the greatest confidence in the zeal and Masonic knowledge of the said Most Respectable and Perfect Brethren, who, in their petition, have designated the Most Respectable and Perfect Brother *Oliver M. Lownds* for their President; the Most Respectable and Perfect Brother *Garritt Morgan* for their Senior Grand Warden; and the Most Respectable and Perfect Brother *Henry Marsh* for their Junior Grand Warden—have, by a unanimous vote, resolved to Create, and Constitute, and by these presents DO CREATE and CONSTITUTE a Sovereign Chapter of Princes of the Rose , in the valley of New York, under the distinctive title of

### "LA FAYETTE."

And the said Sovereign Chapter of Princes of the Rose , when duly formed and organized, pursuant to the tenor of this Capitulary Charter, shall be, and is hereby vested with full power and authority to initiate into the Sublime degrees, and to confer upon all Regular Master Masons, the degrees from the *Fourth* (or Secret Master) to the *Eighteenth* (or Sovereign Prince of the Rose ) both inclusive. To regulate and govern the members, from time to time, and at all times, composing the said Sovereign Chapter of Princes of the Rose , according to the Statutes and General Regulations of the Order, and particularly, and especially according to those Regulations issuing from, or by authority of the "SOVEREIGN GRAND CONSISTORY OF THE UNITED STATES OF AMERICA." To *Elect*, and *Install* annually, on the first Thursday after Easter in every year, and from time to time, as vacancies may happen, their proper and necessary Grand Officers. And finally, to have, hold, and enjoy, all the

Rights, Honours, Titles Privileges, and Prerogatives, appertaining and belonging to Chapters of the Sublime degree of Sovereign Princes of the Rose ✠, and we do hereby entreat all Respectable and Perfect Brethren, Valiant Knights, and Illustrious Princes of Masonry, to acknowledge the said Sovereign Chapter of Princes of the Rose ✠, thus and hereby created and instituted under the distinctive title of "LA FAYETTE," in the valley of New York, aforesaid, and to receive and accept all the Respectable and Perfect Brethren and Knights, admitted by said Chapter to the Sublime and Perfect degree, in their Colleges, Councils or Chapters, promising to extend reciprocal respect toward all those who shall present themselves at this Orient, duly invested with equally authentic titles and recommendations.

Given under our signatures, the seal of our Arms, the seal of Masonic Princes, and the private seal of the Sovereign Grand Commander, in a place wherein are deposited Treasures, the splendor of which creates in the beholder, sensations of infinite joy, consolation, and gratitude, for all that is great and good under the C. : C. : at the city of New York, in the State of New York, in the United States of America, the Twenty-Second day of the Ninth Masonic month, called Kislev, of the year of true light, 5824, and of the Christian Era, 1824.

Signed, *Manu propria*,

JOSEPH CERNEAU.

Sov. : Gr. : Hon. : Commander, *ad vitam*,  
33d. degree.

JOHN W. MULLIGAN,  
Past Gr. Com., 33d.

DEWITT CLINTON,  
Sov. Gr. Com., 33d.

ELIAS HICKS,  
Dep. Gr. Com., 33d.

THOMAS LOWNDS,  
Gr. Keeper of the Seals, 33d.

{ Seal  
G. Com. }

MARTIN HOFFMAN,  
Minister of State, 33d.

A. P. CERNEAU, P. R. S., 32d.  
G. : M. : of Ceremonies.

JONATHAN SCHIEFFELIN,  
1st Lieut. : Gr. : Commander,

ALEXANDER S. GLASS,  
Grand Treasurer, 33d deg.

{ Private  
Seal  
G. Com. }

FRANCIS DUBUAR,  
2d Lieut. : G. : C. :, 33d.

{ Consistorial  
Seal. }

HAMPTON DUNHAM,  
Grand Hospitaller, 32d degree.

{ Council  
Seal. }

Ry Order, JOHN TELFAIR,  
Grand Chancellor, 32d degree.



**DOCUMENT No. 15.**

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**REGISTER.**

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**RULES AND STATUTES,**

**OF THE**

**SUBLIME DEGREES,**

**OF**

**MASONRY.**

---

**ABRAHAM JACOBS.**

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## And the Darkness Comprehended it not.

—♦♦—

*In the EAST, a place of LIGHT, where reigns  
SILENCE, and PEACE.*

WE, the Master, Wardens, and Secretary, of St. Andrew's Lodge, held in the town of Boston, and State of Massachusetts, Do Certify, that the bearer hereof, our worthy Brother *Abraham Jacobs*, has been regularly initiated into the second degree of Masonry. As such he has been received by us, and being a true and faithful brother, is hereby recommended to the favor and protection of all Free and Accepted Masons, wheresoever dispersed.

In witness whereof, we have caused the Seal of our said Lodge to be hereunto affixed, this twenty-second day of July, 1782, and of Masonry 5782.

We have caused the bearer to affix his name in the opposite Column.



ROBERT REVERE, *Master.*  
ROBT. McELROY, *Senior Warden.*  
N. WILLIS, *Junior Warden.*  
BEN. COOLIDGE, *Secretary.*

ABRAHAM JACOBS.

“Brother Jacobs received the Sublime degree of a Master, in Lodge No. 1, at Charleston, South Carolina, which Lodge then held their warrant under the Right Worshipful Grand Lodge of ———, in Europe, in the Presidency of the Worshipful Grand Master, the Duke of Athol. ’

NOTE BY AUTHOR.—The above is a copy of the first page, exactly as written by Jacobs himself, and purports to be a copy of his Masonic certificate for the “*second degree*,” as received from St. Andrew's Lodge, Boston. Whether correct or not, we have no means of judging. The form is certainly singular, and the wording also.

The note below is also written by himself, and is quite indefinite.

The second, third and fourth pages are filled with abstracts from the

Charleston Circular, concerning the establishment of the Sublime degrees.

It is given in full, Appendix, Document No. 7.

“In the year 1787, Brother Abraham Jacobs received the Sublime degrees, in the Sublime Lodge at Charleston, South Carolina, which Lodge was then under the auspices of Brothers Myers and Spitzer.

“On the first day of May Brother Abraham Jacobs received a certificate from the Sublime Lodge, at that time governed by Brother Edward Weyman, who then presided as Master of said *Lodge of Perfection*.”—

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## C O P Y

(IN HIS OWN HAND-WRITING.)

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*Health—Stability—Power.*

To the Glory of the Grand Architect of the Universe.

***Lux ex Tenebris.***

FROM the East of the Most Puissant Council of Most Valiant Princes and Sublime Masons of the Royal Secret, &c., &c. Under the Celestial Canopy of the Zenith, which answers to thirty-two degrees forty-eight minutes, North Latitude.

To our Illustrious and Most Valiant Knights and Princes of Antient and Perfect Masons, of all degrees, over the surface of the two hemispheres :

We, Edward Weyman, Grand, Elect, Perfect and Sublime Mason, Knight of the East, and Prince of Jerusalem, duly authorized by Patent, under the hands and seals at arms of the Thrice Puissant and Respectable Grand Inspectors, Joseph M. Myers and Barend M. Spitzer, Grand, Elect, Perfect and Sublime Mason, Knights of the East, and Princes of Jerusalem, Patriarch Noachite, Sovereign Knight of the Sun, and K. : H. :, &c., &c.

Do hereby Certify, Attest, and Declare to all men—That our dear and beloved brother, Abraham Jacobs, native of New York, in North America, now of the city of Charleston, State of South Carolina, the bearer hereof,

hath been examined by us, and having given great proof of his zeal fervor and constancy for an approved Master Mason of the Blue Lodge and the Royal Craft in general. We have, agreeable to all the rules and ceremonies, conferred on him the Sublime degrees of Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendent of the Buildings, Elected Knights, Grand Master Elect, Illustrious Knight, Grand Master Architect, and Royal Arch; and we have, also, to recognize his great attachment and love for our Royal Craft, initiated him in due form in the Grand and Sublime degree of Perfection, the ultimate of Symbolic Masonry, and that as such, we pray he may be received in all Lodges of those Eminent degrees.

We promise to pay the same attention to all brethren who may present themselves to our Lodge and Council furnished with proper and authentic titles. To which we, Edward Weyman, have hereunto subscribed our name, and affixed our Seal at Arms, also the Grand Seal of the Princes of Masons, in the place where the greatest of treasures are deposited, the beholding of which fills us with comfort and joy and acknowledgment of all that is great and good, near the B. :. B. :. this twenty-fourth day of the seventh month, called Nisan, of the year 4473, of the Restoration 2306, and of the Vulgar Era, the first day of May, A. D. 1788.

EDWARD WEYMAN, Grand Elect, Pft. and S. G. M., K. of the E. and P. of J.

M. GIST, S. D. G. Master, K. of E. and P. of J.

JOHN MITCHELL, Sublime Senior Grand Warden of the Lodge of Perfection. K. of the E. P. of J., K. of the E. and W., K. of the R. C., P. N., &c., and Sovereign Knight of the Sun.

JOSEPH BEE, S. Jr. G. Warden, K. of the E., Prince of Jerusalem.

T. B. BOWEN, G. E. P. and Sub. Mn., K. of the E., Grand Orator Sublime Lodge of Perfection.

ABRAHAM SASPORTAS, Grand Master of Ceremonies of the Lodge of Perfection, K. of the E., P. of J. P. M., and Sovereign Knight of the Sun.

JOSEPH DA COSTA, Grand Elect, Perfect and Sublime Mason, Knight of the East, Sublime Grand Secretary.

“In 1774, Brother Henry Frankin established the Royal Orders in Jamaica, and continued as their head for several years, which afterwards fell and laid dormant.

“February 1st, 1790, Brother Augustus Prevost appointed, in Philadelphia, Pierre la Barbier Plessis, whose Patent was endorsed as regular by Brother Wm. Moore Smith, Deputy Grand Inspector General, at Norristown. On the 4th November following it was endorsed by Anthony Bedeaud. On the 21st July, 1806, Sovereign Grand Inspector General of Thirty-third, and Deputy at Philadelphia.

“Brother Moses Cohen was raised to the Sublime degree of Knight of the Sun in 1789, by the Illustrious Brother M. Hayes, in Philadelphia, and was afterwards appointed Deputy Inspector and received his Patent, which was endorsed by a Convention held at the same place the ensuing February.

“In the spring of 1790 Brother Moses Cohen arrived at Kingston, in the island of Jamaica, at which place Brother Abraham Jacobs then resided, where he again renewed the Sublime degrees; and shortly after Brother Abraham Forst arrived; they then established a Consistory, at which place they promoted Brother Abraham Jacobs to the degree of Knight of the Sun. The November following Brother Abraham Jacobs left the island, when he received his certificate, with every necessary requisite for promoting the Craft in the city of Savannah and State of Georgia.’

[*Here follows his Certificate.*]

---

By the Glory of the Grand Architect of the Universe.

**HEALTH—STABILITY—POWER.**

***Lux ex Tenebris.***

FROM the East of the Most Puissant Council of the Most Valiant Princes and Sublime Masons of the Royal Secret, &c., &c. Under the Celestial Canopy of the Zenith, which answers to 17th deg. 56 min., N. Latitude.

To our Illustrious and Most Valiant Princes of Ancient and Modern Free Masonry, over the surface of the two hemispheres:

We, Moses Cohen, Grand, Elect, Perfect and Sublime Mason, Knight of the East and Prince of Jerusalem, Patriarch Noachite, Sovereign Knight of the Sun, K. H., Inspector General by authority of Convention convened in the town of Kingston, in the island of Jamaica, under the special protection of the Most Valiant Princes, and in their place and

stead, do hereby Certify, Attest and Declare to all Free and Valiant Princes of Masons, and of Free and Accepted Masonry, &c., &c., that our dear and beloved brother, Abraham Jacobs, native of New York, in North America, but now resident of the town of Kingston and island of Jamaica, the bearer hereof, hath been by us examined, and having given great proof of his fervor and constancy for an approved Master Mason of the Blue Lodge, also as Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendent of the Buildings, Elected Knights, Grand Master Elect, Illustrious Knight, Grand Master Architect, Royal Arch, and the Sublime degree of Perfection, the ultimate of Sublime Masonry. And that we have, also, to recompense his great attachment and love for our Royal Craft, initiated him, in due form, in the Grand and Sublime degrees of Knight of the East, Prince of Jerusalem, Knight of the East and West, Select Mason of Twenty-seven, Grand Maître Ecossai; and further, conferred on him the Sublime degree of Knight of the Rose Croix, Grand Pontiff, Grand Master *ad vitam*, Prussian Knights in two degrees, Knights of the Royal Axe; and that, having with firmness and constancy sustained the solid proof of his fervor, constancy and zeal in the support of the Royal Craft, and of his submission to the support of the Supreme Tribunal of the Sovereign Princes of the Royal Secret, we have initiated him Patriarch Noachite and Sovereign Knight of the Sun, with full power to initiate brethren and constitute Lodges agreeable to our rules, and that as such, we beg he may be received in all Lodges of those eminent degrees.

We promise to pay the same attention to all brethren who may present themselves to our Lodge and Council, furnished with proper and authentic titles.

To which we, Moses Cohen, have hereunto subscribed our name and affixed our seal at Arms, also the Grand Seal of Princes of Masons in the place where the greatest of treasures are deposited, the beholding of which fills us with joy and acknowledgement of all that is great and good near the B. B., the second day of the third month called Kislieu, of the year 4475, of the Restoration, 2308, and of the Vulgar AERA, the 9th day of November, 1790.

JACOB DELION,

Grand Secretary, *pro tem.*

MOSES COHEN, Gr. Insp. Gen'l., K. H.,

A. M. BONITO, G. K. of the S., *pro tem.*

“On the 29th day of March, 1792, The Illustrious Brother Israel De Lieben acknowledged Brother Abraham Jacobs' credentials, which he received from Thrice Illustrious Brother Moses Cohen, in Jamaica, as

certified by his credentials in Savannah, in the State of Georgia, as follows: ”

(Here follows the certificate of Israel De Lieben—same words as above—dated Savannah, 20th March, 1802, signed Israel De Lieben, K. H. and Sov. P. of the R. C., P. M., Joseph Da Costa, K. S., and Sublime Grand Secretary. This was done at Jamaica, Kingston.)



(Then follows a certificate from Forsyth Lodge, Augusta, Georgia, stating that Brother Abraham Jacobs was duly elected Master and served one year in that capacity, viz., from the 24th of June, 1799, to 24th of June, 1800. Signed, Joseph S. Cart, M. O. Crawford, S. W., Asaph Waterman, J. W., Robert Revere, Secretary, William Crawford, Treasurer.)

(Then a certificate from Independent Royal Arch Lodge No. 2, stating that Brother Jacobs was received as a visitor to that Lodge, June 18th, 1805—signed J. Linington, Master No. 2.)

(Then a certificate of his being admitted a visitor at the Installation of New Jerusalem Lodge by the Grand Officers, 23d June, 1807. De-witt Clinton, Grand Master,)

“On the 21st November, 1802, Brother Abraham Jacobs and eight other brethren, then residing in Savannah, in the State of Georgia, petitioned the Grand Council of Princes of Jerusalem at Charleston, South Carolina, for a Warrant and Constitution to establish a Sublime Lodge in that city.

“On the 4th of December, a Warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem for the establishment of a Sublime Grand Lodge in Savannah.

“On the 30th December, 1802, the Thrice Illustrious Brother Alexander Placid, member of the Sublime Grand Council of Princes of Jerusalem in Charleston, being duly authorized by said Council, attended the Petitioners in Georgia with their Warrant of Constitution, and regularly installed the Lodge under the *Firm* of the Grand Elect and Sublime Grand Lodge No. 2 under the jurisdiction of the Sublime Grand Council of Princes of Jerusalem in Charleston, South Carolina, agreeable to the minutes of the Lodge.

“October 10th, 1808, Brother A. Jacobs, then residing in the city of New York, in North America, in which city the Sublime degrees was not established. A number of old Royal Arch and Master Masons of the Blue Lodge, convened and petitioned Brother Jacobs 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 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*, until a regular Warrant should be obtained from the Grand Council in Charleston, and due notice thereof was given in the public prints the ensuing day.

“On the 6th November, 1808, the brethren met at their Council Chamber which was opened by the *Founder* (Brother Abraham Jacobs) with all the honors and solemnities. They were then visited by the Illustrious Brother John G. Tardy, Deputy Inspector General; John James Joseph Gourgas and Moses Levy Maduro Peixotto, K. H., 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 on that meeting.

“On the 14th of October, 1807, Brother Pierre La Barbriere Plessis conferred the degrees, and appointed John Gabriel Tardy as Deputy Inspector General at Philadelphia.

“Brother John Gabriel Tardy, Deputy Inspector General, promoted Abraham Jacobs to K. H., and Prince of the Royal Secret, and on the 24th day of November, 1809, gave him a Patent.”

(Here follows the Patent—worded same as the former.)

Signed,

RICHARD RIKER, S. P. R. S. and  
G. W.,

J. G. TARDY, Dep. Ins. Gen.,  
G. Sov. of Sovereigns.

SAMPSON SIMSON, K. H., S. P. R. S.,  
Grand Captain of the Guards.

JOHN B. DESDOTY, Deputy Ins.  
Gen., Deputy Commander.

MORDECAI MYERS, K. H., S. P. R.  
S., Grand Junior Warden.

MOSES LEVY MADURO PEIXOTTO,  
Dep. Ins. Gen., G. Treasurer.

By order of the Sublime Grand Consistory,

J. J. J. GOURGAS, Deputy Inspector General, &c.,  
Grand Secretary.

(The Patent of Tardy makes Jacobs a member of the Consistory, November, 1809, which had been established by them March 9th, 1809.)





APPENDAGE TO DOCUMENT No. 15.

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MINUTES AND PROCEEDINGS

Relating to Applications

RECEIVED FROM BRETHERN

INITIATED INTO THE

**SUBLIME DEGREES.**

Commenced the 26th May, 1792,

IN THE STATE OF GEORGIA,

NORTH AMERICA.



## *COPY OF A LETTER*

RECEIVED FROM MR. GODFREY ZIMMERMAN,

*Dated Augusta, 27th May, 1792.*

*Savannah, State of Georgia.*

MR. ABRAHAM JACOBS,

DEAR SIR : After my arrival here, I've taken an opportunity of communicating to several Brethren, the most respectable in this community, the Power and Authority which you are invested with. They request me to communicate to you, that they earnestly desire you will come up and confer on them the Sublime degrees, in order that they may be enabled to establish a Lodge of Perfection in Augusta. Sorry am I to say, that characters have crept in among us in our Lodge which are very disagreeable, and by establishing the Higher Orders, will be the only means to exclude them our future meetings.

I am authorized to inform you that there will be at least ten or twelve, who will join and *freely comply with your demand*, namely, that of bearing your expenses until your return to Savannah, &c.,—and I will be answerable for their strict compliance. My house and table you will please accept of during your stay amongst us, and your time will be made as agreeable as lays in our power; I therefore hope you will embrace the earliest opportunity in complying with our request, which will greatly oblige the brethren, and in whose behalf I remain, with respect,

Your Friend and Brother,

G. ZIMMERMAN.



*Copy of a letter received in Augusta, 9th June, 1792.*

MR. ABRAHAM JACOBS—

SIR: Happy to hear of your arrival in this place, we, whose names are hereunto subscribed, will attend to-morrow morning at 8 o'clock at the Academy, and request you to meet us there with your Masonic authority and papers, in order that we may have an opportunity of hav-

ing a view of them. Your kind compliance will particularly oblige us. Mr. Zimmerman will accompany you.

We are, Sir, Your Most Obedient Servants,                      Signed,  
 JOHN MILLER,      THOMAS MCCALL,      THOMAS WATKINS,  
 GODFREY ZIMMERMAN and WILLIAM URQUHART.

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State of Georgia, *Augusta*, 10th June, 1792.

This morning at the time appointed, I attended at the Academy and produced my warrant and papers to the signers of the foregoing letter, they were perused with attention and acknowledged to be authentic, in consequence of which, the same day I received the following letter :

BROTHER ABRAHAM JACOBS—

RESPECTABLE SIR: We, whose names are hereunto subscribed, being Past Masters and Officers of a regular constituted Lodge, under the Jurisdiction of the Grand Lodge of this State, having a desire of being farther advanced in the Sublime Science, and not being able to attain it from the Grand Lodge, earnestly request you will attend us this evening at 6 o'clock at our Lodge Room, and confer the Sublime degrees on us, so that we may be able to establish a Sublime Lodge of Perfection in this place. Your kind compliance will oblige,

Your Affectionate Brethren,

JOHN MILTON,	G. ZIMMERMAN,	THOMAS MCCALL,
WM. URQUHART,	THOMAS WATKINS,	M. BURKE,
JAMES GARDNER,	E. PRESCOTT,	THOMAS P. CARN,
WM. LONGSTREET,	GEORGE WALKER,	ALEX'R McMILLEN,
SEABORN JONES,	ROBERT FORSYTH,	——— BALDWIN,
		POOL, TYLER.

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AUGUSTA, 10th June, 1792.

TO BROTHER ABRAHAM JACOBS :

In consequence of receiving the above letter, I attended the applicants at the time and place appointed, and after having gone through the necessary examination of the three first degrees, and their warrant, and finding all to be regular, I proceeded to confer the degree of Secret Master on the following named brethren in rotation: Brothers John Milton, Thomas McCall, Thomas Watkins, Godfrey Zimmerman, William Urquhart, Michael Burke and Ebenezer Prescott—gave them the signs, tokens and words, with every other necessary instruction.

*June 12th.* This day conferred on Brothers John Milton, T. McCall, Godfrey Zimmerman, Michael Burke, Wm. Urquhart and E. Prescott the degrees of *Perfect Master* and *Intimate Secretary*, and gave them every instruction therein.

*June 13th.* This day Brother Thomas Watkins received the degrees of *Perfect Master* and *Intimate Secretary*, in presence of the brethren that attended yesterday in due form.

*June 14th.* This day conferred the degrees of *Provost* and *Judge*, on Brothers Zimmerman and Prescott, also the degrees of *Intendant of the Building*, or Grand Master in Israel. Brother James Gardner attended and received the degrees of *Secret Master* and *Perfect Master*, with every requisite instruction.

*June 15th.* Brother James Gardner received the degree of *Intimate Secretary* in due form with the necessary instruction belonging thereto. Conferred the degree of *Elected Knight of Nine* on Brother Godfrey Zimmerman. Conferred the degree of *Provost and Judge*, and *Intendant of the Buildings* on Brothers Milton, Gardner, McCall, Urquhart and Burke.

*June 16th.* Conferred the degrees of *Elected Knights of Nine*, on Brothers Gardner, Milton, Urquhart and McCall; also *Secret Master* in due form on Brothers Thomas P. Carns, George Walker, William Longstreet and Alexander McMillan with every instruction.

*June 17th.* All the *Elected Knights of Nine* met, opened in due form, that degree was conferred on Brother Ebenezer Prescott, and after giving the usual instructions, closed.

*June 18th.* Brother Ebenezer Prescott attended and demanded the Tenth degree, which was objected to in consequence of information being received that his character had been impeached—whereupon it was resolved, that every brother who had received the Sublime Orders be requested to give their attendance to-morrow afternoon at 3 o'clock, to investigate into the business, and that Brother Prescott be notified to come prepared to make his defense. Conferred the degrees of *Elected Knights of Fifteen*, *Illustrious Knight* and *Grand Master Architect*, on Brothers Milton, Urquhart and McCall, with the necessary instructions. Opened an *Intimate Secretary's Lodge*, the above-named brethren present, when Brothers McMillan and Walker was received in due form and received the necessary instructions and closed, when the Lodge of *Provost and Judge* was opened and Brothers Carnes, McMillan, Walker and Watkins received the degree and closed.

*June 19th.* At a meeting of the brethren agreeable to adjournment of yesterday, to be held in the afternoon of this day—there were present,

A. JACOBS, K. H.,	THOMAS P. CARNS,	THOMAS MCCALL,
THOMAS WATKINS,	MICHAEL BURKE,	GODFREY ZIMMERMAN,
GEORGE WALKER,	JOHN MILTON,	WILLIAM LONGSTREET,
ROBERT McMILLAN,	WM. URQUHART,	THOMAS GARDNER.

A Secret Masters Lodge was opened for the purpose of investigating the charge alleged against Brother Ebenezer Prescott, who attended agreeable to notice received and was admitted. Brother Urquhart informed the brethren present, that Brother Prescott formerly resided in the city of Charleston in the State of South Carolina—that he had there been taken up by the civil authority on suspicion of counterfeiting money, and had been confined in the common gaol of that city, and had made his escape from that metropolis. Brother Prescott denied the charge of counterfeiting, but said he had been suspected, stood his trial, and was honorably acquitted, but could not produce any vouchers to that effect, nor could he prove his assertions more satisfactory than he had related. Brother Prescott was requested to withdraw, which he did, the business being argued. It was unanimously resolved that he should never be admitted into this Lodge again, and a request made to Brother Jacobs never to give him a check book for any of the Sublime degrees he had received, nor confer any degrees on him until he produced satisfactory documents to convince this body of his innocence, and that Brother Godfrey Zimmerman notify him thereof. The Lodge was then closed when the degree of *Intendant of the Building* was opened, Brother Carns, McMillan, Walker and Watkins received this degree and closed. A Secret Masters Lodge was opened, and Brother Seaborn Jones received this degree after having passed the Oriental chair, and closed.

*June 20th.* *Elected Knights of Nine, Elected Knights of Fifteen, Illustrious Knight and Grand Master Architect* were conferred on Brothers McMillan, Carns, Walker, Watkins and Zimmerman. *Perfect Master and Intimate Secretary*, on Brother Seaborn Jones.

*June 21st.* *Provost and Judge and Intendant of the Buildings*, on Brother Seaborn Jones. *Secret Master*, on Brothers Forsyth, Baldwin and Pool.

*June 22d.* *Elected Knights of Fifteen, Illustrious Knights and Grand Master Architects*, on Brother Jones. *Perfect Master, Intimate Secretary and Provost and Judge* on Brothers Forsyth, Pool and Longstreet.

*June 23d.* Intendant of the Buildings and Elected Knights of Nine, on Brothers Forsyth, Baldwin, Longstreet and Pool.

*June 24th.* Elected Knights of Fifteen, Illustrious Knight and Grand Master Architect, on Brothers Forsyth, Baldwin, Longstreet and Pool.

*June 26th.* The Lodge-room was prepared for the Royal Arch, when the undermentioned brethren were honored with this Sublime degree :

Bros. MILTON,	URQUHART,	WALKER,	FORSYTH,
McCALL,	GARDNER,	CARNS,	ZIMMERMAN,
WATKINS,	BURKE,	McMILLAN,	POOL.

The history and lecture was then communicated, and closed in form.

*June 27th.* Sublime degree of Perfection—on Brothers Milton, Urquhart, McMillan, Forsyth, Zimmerman, Burke, McCall and Watkins ; gave them the history with every necessary instruction.

*June 28th.* This day the brethren who received the degree of Perfection attended, when that Sublime degree was again opened in due form. Brothers Gardner, Walker and Jones were admitted in rotation, and received this Sublime degree, also the history and lecture, much to the satisfaction of all present. The members appointed the following brethren a Committee to frame a code of rules for their government, until a regular set with a Warrant and Constitutions could be obtained from the Council of Princes of Jerusalem, at Charleston, South Carolina. Brothers Forsyth, McCall and Urquhart, the said Committee, had it also in charge to address the Council at Charleston, for the Warrant, &c. After which the Lodge was closed in due form with its usual honors.

*June 30th.* At a meeting of the Sublime Masons in the Lodge-room. Present—

A. JACOBS, K. S.,	ZIMMERMAN,
FORSYTH,	BURKE,
URQUHART,	McCALL, and
McMILLAN,	WATKINS.

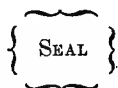
A Royal Arch Chapter was opened in form, and Brothers Baldwin, Longstreet and Pool received this degree with every necessary instruction, and closed.

*July 2d.* At a meeting of the Sublime Masons in the Lodge-room—Present, A. Jacobs, K. S. ; Forsyth, Urquhart, McMillan, Zimmerman, Burke, McCall and Milton. The Sublime degree of Perfection was opened in due form, and Brothers Baldwin, Longstreet and Pool received

this degree in form, and after the necessary communications the Lodge was closed with the usual honors.

*July 3d.* Brothers Milton, McCall, Urquhart, Gardner and Zimmerman, requested of me to confer two more degrees on them that they might form a Council of *Princes of Jerusalem*—that they might congregate and grant a Warrant to the Sublime Lodge. On condition that they would apply to the Council in Charleston for instructions requisite, that was not in my power to give them, I advanced the above-named brethren to the degree of *Princes of Jerusalem*, and gave each of them certificates. I also furnished a copy of the work and drafts to that degree, with every other instruction for their establishment in my power.

*January 12th, 1800.* I returned to Augusta and found Brother Urquhart in possession of the drafts and other copies that I left for their use the third 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 and the removal of Brother Milton, judging it now to be the prerogative of the Council at Charleston to whom they must inevitably apply.


 { SEAL } of the degree.

ABRAHAM JACOBS, K. S.

### REMARKS BY THE AUTHOR.

This is the close of "*part first,*" in Jacobs diary, he having been engaged in Augusta, Georgia, from June 10th to July 3d, 1792, in conferring the Ineffable and Sublime degrees upon sixteen brethren, ostensibly for the purpose of forming a Sublime Lodge of Perfection and Grand Council of Princes of Jerusalem. *Abraham Forst* was at this time the Deputy Inspector for Georgia, and residing there, yet he was not consulted, nor does it appear that it made any difference. Each one conferred the degrees wherever he could find a customer.

Eight years afterward, viz., in the year 1800, Jacobs visits Augusta and "*finds that no Lodge of Perfection is established or likely to be.*" This he knew before he conferred the degrees. He had no right whatever to form a Lodge, nor had the Council of Princes of Jerusalem at Charleston South Carolina, any right to grant them a Charter, unless they knew that the applicants received their degrees in a regular manner, from a properly constituted body.



STATE OF GEORGIA,  
Savannah, 17th April, 1796. }

Received a letter from Brother James Clarck, a regular Past Master of Solomons Lodge, under the jurisdiction of the Grand Lodge of this State, requesting to be instructed in the Sublime degrees, for the purpose of endeavoring to establish the Sublime Orders in this city. Conferred on him the degrees of *Secret Master* and *Perfect Master*.

April 20th. Conferred on him the degrees of *Intimate Secretary* and *Provost and Judge*.

April 25th. Conferred the degree of *Select Masons of Twenty-seven*, also the degree of *Intendant of the Buildings*, and on April 30th, the *Elected Knight of Nine* and the *Elected Knight of Fifteen*.

May 6th. Conferred the degrees of *Illustrious Knights* and *Grand Master Architect*.

ABRAHAM JACOBS, K. S.



STATE OF GEORGIA,  
County of Wilkes—Town of Washington. }

Received the following letter—

WASHINGTON, 21st November, 1796.

BROTHER JACOBS :

Your petitioners request that Abraham Jacobs should meet this day and from day to day, to confer the various degrees of Masonry on them, so that they may be enabled to form a Council or Lodge of Perfect Masonry, and they will, as in duty bound, ever pray, &c.,

JOHN GRIFFIN,	WM. COX,	ANDREW JETHER,
BENJAMIN EASELY,	CARVER WILLIS,	BENJAMIN SMITH,
MICAJAH WILLIAMSON, JR.,	GILBERT HAY,	JOHN CLARCK,
THOMPSON BIRD,	JOHN M. CARTER,	BENJAMIN HARRIS,
EDWIN MOUNGER,	WM. STYTTE.	

Taking the above applications into consideration, and *finding no Lodge established at Augusta, nor likely to be, as well as being twenty-five leagues distance*, met the brethren, examined their Warrant and proceedings of their Lodge, and found them all correct, and *the applicants all men of responsibility*, and irreproachable characters, complied with their requests.

*November 24th.* The under-mentioned brethren having assembled at the house of Brother Griffin, sent a Committee to desire my attendance. After having examined them and finding they had passed the Oriental chair, conferred the degree of *Secret Master* on Brothers Griffin, Hay, Bird, Easely, Jether, Carter, Williamson, Cox, Willis and Smith—also the degree of *Perfect Master* and *Intimate Secretary*.

*November 25th.* *Provost and Judge* and *Intendant of the Building*—Griffith.

*November 26th.* *Secret Master* and *Perfect Master*—Cox, Willis, Jether, Clarek and Harris.

*November 27th.* *Intimate Secretary* and *Provost and Judge*—Carter, Cox, Easely, Clarek, Willis, Smith, Jether and Harris.

*November 29th.* *Intendant of the Buildings* and *Elected Knights of Nine*—Griffin, Smith, Cox, Clarek, Williamson, Willis, Jether, Harris and Carter.

*November 30th.* *Secret Master* and *Perfect Master*—Mounger.

*December 1st.* *Provost and Judge* and *Intendant of the Building*—Hay and Williamson.

*December 3d.* *Elected Knight of Nine*—Hay.

*December 4th.* *Provost and Judge* and *Intendant of the Building*—Bird.

*December 9th.* *Elected Knight of Nine*—Bird.

*December 10th.* *Elected Knight of Fifteen* and *Illustrious Knights*—Hay, Clarek, Jether, Cox, Carter, Griffin, Easely, Smith and Willis.

*December 12th.* *Select Masons of Twenty-seven*—Carter, Easely, Smith, Cox, Griffin and Hay.

*December 14th.* *Grand Master Architect*—Bird, Jether, Cox, Carter, Hay, Easely, Griffin, Smith, Willis, Clarek, Harris and Williamson.

*December 17th.* *Royal Arch*—Griffin, Carter, Smith, Jether, Easely, Willis and Bird.

*December 19th.* *Royal Arch*—Hay, Williamson, Bird, Clarek, Harris and Cox.

*December 21st.* *Perfection*—Carter, Hay, Willis, Easely and Bird.

*December 22d.* *Perfection*—Griffin, Clarek, Williamson, Harris and Smith.

*December 23d.* *Intimate Secretary* and *Provost and Judge*—Mounger.

*December 24th.* *Intendant of the Building* and *Elect of Nine*—Mounger.

*December 25th.* *Elected Knight of Fifteen* and *Illustrious Knight*—Mounger.

*December 26th.* *Grand Master Architect*—Mounger.

At a meeting of the brethren in the Sublime degrees at the house of Brother Jacobs, December 22d, 1796—present, Abraham Jacobs, K. S.; Benjamin Smith, Edwin Munger, John Griffin, Bricknor Harris, Thompson Bird, John M. Carter and Benjamin Easely. A Secret Masters Lodge was opened for the purpose of consulting the brethren whether they would celebrate the ensuing festival and join in procession of Lodge No. 5. After deliberating, it was unanimously declared that we should march as Sublime Masons, with the insignia belonging to the Ninth degree. Brothers Griffin and Smith, were appointed a Committee to wait upon Lodge No. 5, to know if it would be agreeable that the brethren in the Sublime Orders should join them in their procession and festival. They being opened, the Committee waited upon them, and returned in a half hour and reported that they would be happy if we would join them. It was then ordered that the brethren in Sublime Orders join them in the festival on the 28th inst. The Lodge was then closed.

*May 3d.* Conferred the degree of *Knight of the East and Prince of Jerusalem* on Griffin, Clarck, Williamson, Harris, Smith, Easely and Hay.

*October 24th, 1797.* *Secret Master, Perfect Master* on Wm. Stythe, Deputy Grand Master of the State.

*October 28th.* *Intimate Secretary and Provost and Judge*—Stythe.

*October 29th.* *Intendant of the Building and Elected Knights of Nine*—Stythe.

*October 30th.* *Secret Master and Perfect Master*—Robert Sturges.

“ “ *Knight of East and West and Grand Master Ecossais* on Brother Griffin.

*November 1st.* *Knight of Rose Croix and Grand Pontiff*—Brother Griffin.

*November 3d.* *Grand Master, ad vitam, and Patriarch Noachite*—Griffin.

ABRAHAM JACOBS, K. S.




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## REMARKS BY THE AUTHOR.

This closes the “second batch,” eighteen in number. The reader will observe that the Diary is abbreviated in order to avoid so much repetition. The above persons had no idea of forming a Lodge, nor had Jacobs any

power to form such a body. As it was in the case of the Augusta proceedings, so here also, *no Lodge was ever formed.*

But the candidates were all of them "*very responsible men*" and Jacobs got his money—that was about all he cared for.

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STATE OF GEORGIA,  
City of Savannah, 12th December, 1801. }

Conferred the degree of *Secret Master* and *Perfect Master* on Brother Isaac Frank, by his written request, in full expectation of establishing the Sublime Lodge in this city.

*December 21st. Intimate Secretary and Provost and Judge*—Franks.

*February 8th. Intendant of the Buildings and Elect of Nine.*—Franks.

*February 9th.* Received an application from Brothers Lillibridge and More, requesting to be initiated into the Sublime degrees, they being recommended by Brother Franks—conferred on them the degree of *Secret Master.*

*February 12th. Perfect Master*—More and Lillibridge.

*February 22d.* Brother Joseph Prescott, a Royal Arch Mason, applied by letter for the Sublime degrees—being recommended well, conferred on him the degrees of *Secret* and *Perfect Master.*

*March 1st. Elect of Fifteen and Ill. Knights*—Franks.

*March 6th. Grand Master Architect*—Franks.

*March 20th.* Brother Zimmerman being in this city, and giving his assistance, conferred the degree of *Royal Arch* on James Clarck and Isaac Franks.

*March 29th.* Brother James Simpson applied by letter to receive the Sublime degrees, being well recommended, conferred on him the degrees of *Secret* and *Perfect Master.*

*March 31st.* Brother Green R. Dukes applied by letter for the Sublime degrees, being well recommended, conferred on him the degrees of *Secret* and *Perfect Master.*

*April 6th. Intimate Secretary, Provost and Judge*—More, Lillibridge and Prescott.

*April 19th. Intendant of the Building*—More, Lillibridge and Prescott.

*April 26th.* At a meeting of the Brethren Sublime Masons at the house of Brother Jacobs—Present, Abraham Jacobs, K. S. : Isaac Franks, William More, Joseph Prescott, John Lillibridge, James Simpson—it was

proposed that if the Lodge was opened in form, and brethren received in regular order, it would afford much greater instruction to the brethren and be more satisfactory to applicants, which was unanimously agreed to, and also that the hour of meeting should be at 6 o'clock, and that the third Sunday evening in every month be appointed for that purpose, which was unanimously agreed to. It was also agreed that whenever an application of a candidate was received that the brethren would attend for that purpose; in consequence, an Intimate Secretary's Lodge was opened, and Brother James Simpson received in form, when it was closed.

*May 17th.* A meeting of the brethren in the Sublime degrees was held at the house of Brother Lillibridge—present, Abraham Jacobs, K. S.; John Lillibridge, William More, Isaac Franks, Green R. Dukes and James Simpson. A Secret Masters' Lodge was opened. A letter was received from Brother Jacob Cunes and Master Mason and Past Master, requesting to be admitted into the Sublime Orders as a Tyler to this body when established, which was agreed to on condition that he would serve the body for one year without a compensation or advancing any monies to organize the same which he agreed to—he then was admitted and received the degree when the Lodge was closed.

*May 18th.* *Elected Knights of Nine*—William More.

*June 1st.* A letter was received from Brother Darius Woodworth, requesting to be initiated into the Sublime degrees. It was unanimously agreed he should be received—he was duly prepared and received this degree (*Secret Master*) when the Lodge was closed.

*June 13th.* *Perfection*—Isaac Franks.

*June 16th.* *Intimate Secretary and Provost and Judge*—G. R. Dukes.

*June 18th.* *Elected Knights of Fifteen and Illustrious Knights*—William More.

*June 19th.* *Intendant of the Building*—G. R. Dukes, and *Grand Master Architect*—William More.

*July 1st.* *Elected Knights of Nine and Elected of Fifteen*—Lillibridge.

*July 3d.* *Illustrious Knight and Grand Master Architect*—Lillibridge.

*July 4th.* *Knight of the East and Prince of Jerusalem*—Franks.

*July 5th.* *Royal Arch.*—More and Lillibridge.

*July 17th.* *Perfection*—More and Lillibridge. Franks and Gardner, from Augusta, present.

*July 26th.* *Perfection*—Clarck.

*July 29th.* *Secret Master*—John Cackles, written request. *Perfect Master*—Cunes.

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At a meeting of Sublime Masons held at Brother Jacobs, on Sunday, November 1st, 1801—present, A. Jacobs, K. S. ; William More, Isaac Franks, Ebenezer Prescott, John Cackles, James Simpson, Jacob Cunes, Tyler. A Secret Masters Lodge was opened, Brothers Franks and Cackles informed the brethren the Ill. : Bro. : Emanuel De La Motta, K. H. P. of the R. S., and member of the Supreme Council of the Thirty-third in Charleston, had arrived in this city, and proposed that a Committee from this body should wait on him and tender him an invitation to visit us this evening and request his attendance, which was unanimously agreed to. Brothers Franks and Cackles were appointed on that Committee, they waited on the Ill. : Bro. : in the name of the brethren assembled, and reported that Brother De La Motta's indisposition prevented his attending this evening, but would as soon as his health would permit. It was moved by Brother More and seconded by Brother Prescott, that the said Committee again wait on Brother De La Motta and request him to appoint a time when it will be convenient for him to visit the brethren, and that they notice Brother Jacobs thereof, that he may summons all the members to attend, which was agreed to, and the Lodge was closed.

*November 2d, 1801. Intimate Secretary*—Cackles and Cunes.

*November 3d. Provost and Judge*—Cackles and Cunes.

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At a meeting of the Sublime Masons held at the house of Brother Jacobs, Monday, November 9th, 1801—present, Jacobs, Simpson, Franks, Clarck, More and Lillibridge, Cunes, Tyler.

The Illustrious Brother, Emanuel De la Motta, in the chair.

The Ill. : Bro. : De la Motta, K. H., and P. : of the R. : S. :, opened a Chapter of Intendant of the Buildings, and Brother Cackles received this degree. It being suggested generally by the brethren that it was their wish to put themselves under the protection of the Sublime Council of Princes of Jerusalem in Charleston, by applying to them for a Warrant and Constitutions, to establish a Lodge of Perfection in this city, and signifying their wish to Brother De la Motta requested his assistance—they were informed by that Ill. : Bro. : that it was necessary that there should be at least Nine brethren in the degree of Perfection prior to such an application, and on its being accomplished he would make the necessary arrangements for obtaining a Warrant and Constitution for their establishment. It was then agreed that the number be notified to attend on Thursday evening next, when he would promote four of the brethren to

the degree of *Grand Master Architect*, and that on Sunday afternoon following they should attend, and he would confer on them the degree of *Royal Arch* and *Perfection*—the Chapter was then closed.

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*November 12th.* Chapter opened—E. De la Motta in the chair.

*Elected Knights of Nine*—Simpson, Cackles and Prescott.

*Elected Knights of Fifteen*—Simpson, Cackles and Prescott,

*Illustrious Knights*—Simpson, Cackles and Prescott.

*Grand Master Architects*—Simpson, Cackles and Prescott.

Having finished the conferring of these degrees on the above, the Chapter was closed.

*November 15th.* Sunday. Emanuel De la Motta in the chair.

*Royal Arch Chapter*—Simpson and Cackles received this degree.

*Perfection*—Simpson and Cackles.

The majority of the members of this body being present, formed themselves into a convention, and Brother Clarck was appointed to fill the chair by the brethren, which he did accordingly. Brother Clarck then informed the meeting, that it was the wish of the brethren to put themselves under the protection of the Council of Princes of Jerusalem in Charleston, South Carolina, and petition them for a Warrant and Constitution to establish the Sublime Lodge in this city, as it would be more in conformity to the Rules of the Grand Lodge of this State, which was agreed to. Whereupon it was resolved that the brethren immediately apply to that Council for a Warrant and Constitution for establishing a Sublime Lodge in this city. The brethren then proceeded to appoint the officers for the said Lodge as follows—

ABM. JACOBS, K. S., Sublime Grand Master.

JAMES CLARCK, Deputy Sublime Grand Master.

JAMES SIMPSON, Sublime Senior Grand Warden.

J. PRESCOTT, “ Junior “ “

WM. MORE, “ Grand Orator and Keeper of the Seals.

GREEN R. DUKES, “ Grand Secretary.

JOHN LILLIBRIDGE, “ Grand Master of Ceremonies.

ISAAC FRANKS, “ Grand Treasurer.

JOHN CACKLES, “ Captain of the Guards.

No further business before the Convention, it was dissolved.

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*December 6th. Secret Master and Perfect Master—Myer Durham.*

*December 13th. Intimate Secretary and Provost and Judge—Myer Durham.*

*December 26th. Knight of the East and West and P. of the Rose Croix—Isaac Franks.*

*January 10th, 1802. Secret Master and Perfect Master—Dr. Moses Shiftall.*

*November 16th. 1802. Intimate Secretary, Provost and Judge, and Intendant of Building—Shiftall.*

*November 17th. Intendant of the Building—Dukes.*

*November 18th. Elected Knights of Nine—Shiftall and Dukes.*

*November 19th. Elected Knights of Fifteen, Grand Master Architect—Shiftall and Dukes.*

*November 20th. Royal Arch and Perfection—Shiftall and Dukes.*

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STATE OF GEORGIA,        }  
City of Savannah.        }

At a Convention of the Sublime Masons in the city and State aforesaid, held at the house of Brother Abraham Jacobs, K. S., on Sunday afternoon, 21st November, 1802. Present, Abraham Jacobs, K. S.; Isaac Franks, Rose Croix; James Clarck, James Simpson, G. R. Dukes, John Cackles, William More, Moses Shiftall.

A motion was made by Brother Jacobs and seconded by Brother Simpson that a Chairman be appointed to this Convention and also a Secretary. Brother James Clarck was unanimously elected to fill the Chair, and Brother More as Secretary—they accordingly took their respective seats.

Brother Jacobs informed the meeting that the number of Nine Grand Elect Perfect and Sublime Masons were now completed, and as it was the wish of the brethren to apply to the Council of Princes of Jerusalem for a Charter and Constitution in Charleston, South Carolina, so that they might be established under their Jurisdiction in this city; he thought it advisable to do it as early as possible, whereupon it was resolved that the nomination of officers to fill the offices of this Lodge on the 15th November, 1801, be deemed null and void and of no effect.

Resolved, that this meeting immediately proceed and appoint officers to govern this Lodge. The following named brethren were then duly elected—





SAVANNAH, STATE OF GEORGIA, }  
25th, *Hesvan*, 4488, 21st *November*, 1802. }

Resolved, that the foregoing application be filled up and immediately signed, which was unanimously agreed to and complied with accordingly.

It was moved and seconded that a standing Committee be appointed to this meeting, and that they be impowered in behalf of the members to frame a letter to the Council of Princes of Jerusalem, and inclose our application to them for a Warrant of Constitution; also to write another letter to our Illustrious Brother Emanuel D. L. Motta, and inclose the above-mentioned papers to him, requesting him to use his influence in the Council in our behalf.

Resolved, that Brother Abraham Jacobs, James Clark and William More, be that Committee.

Resolved, that the Committee lose no time in carrying the foregoing business into effect with all possible dispatch.

Resolved, that whatever expenses may accrue in procuring the said Warrant, Constitution and By Laws, shall be immediately paid by this meeting.

Resolved that this meeting will attend the call of their Committee at any time they may have business to lay before them.

Resolved, that this meeting be adjourned. WM. MORE, Sec'y.

*November 23d*, 1802, At a meeting of the Committee appointed by the Sublime Masons in this city, the 21st of *November*, 1802, all the Committee present, when the following was agreed should be forwarded to the Council of Princes of Jerusalem in Charleston, South Carolina:

SAVANNAH, 29 *Hesvan*, 4488. }  
24th *November*, 1802. }

To the Thrice Respectable, the President and Members composing the Council of Princes of Jerusalem, in Charleston, South Carolina.

Respectable Brethren:

We, the undersigned, being appointed a Committee of Nine Grand Elect Perfect and Sublime Masons, in their behalf we take the liberty of addressing your respectable Council. The brethren here having a wish to establish the Sublime Lodge in this place under your jurisdiction, induces us to take the earliest opportunity of inclosing an application from them to your Council, requesting you to grant us a Warrant and Constitution

to establish the Sublime Orders in Savannah. Although many of the members that compose your respectable Council may be unacquainted with your applicants, we flatter ourselves from the information our Illustrious and Respectable Brother, E. D. L. Motta and others can give you, will satisfy your minds with respect of the LEGALITY in which we have received our degrees as well as of our characters, on being satisfied in your minds on that head, we content ourselves with the pleasing idea of your cheerfully complying in our request, by which means we shall be able to establish the Sublime orders under your jurisdiction on permanent basis. We have all our work and drafts, but the By-laws we are in want of, which no doubt will be transmitted by you. Should our sanguine wishes to be gratified by the members composing your respectable Council, and a Warrant and Constitution be granted under your jurisdiction, we earnestly solicit the Warrant &c., may be forwarded, so that the Lodge may be organized prior to St. John's day next.

We request to be informed of the expense that may accrue, and the money will be either forwarded or paid to your order as may be most agreeable. In behalf of the brethren of this city you have our warmest wishes for your future prosperity, and remain,

With due respect, your affectionate brethren,

ABM. JACOBS,	} Committee of Sublime Masons in Savannah, Ga.
JAMES CLARCK,	
WM. MORE,	

which letter was signed by the Committee and sent by Brother Franks by post, who paid postage  $\frac{7\frac{1}{2}}{100}$ , the Committee then adjourned.



At a meeting of the Sublime Masons in the city of Savannah, and State of Georgia, on the 6th day of Tebeth, 4488, corresponding to the 30th December, 1802, at the house of Brother Abraham Jacobs, K. S., for the purpose of receiving their Warrant and Constitution from the Sublime Grand Council of Princes of Jerusalem in Charleston, South Carolina, agreeable to an application from the brethren at this place, held the 25th Hesvan and 21st November, 1802. Present—

ABM. JACOBS, K. S.,	WM. MORE,
JAMES CLARCK,	MOSES SHIFTALL,
ISAAC FRANKS,	JOHN CACKLES,
JAMES SIMPSON,	JACOB CUNES, Tyler.

A Secret Masters Lodge was opened in due form, when Brother Jacobs informed the brethren that the Committee had received a letter from the Illustrious President of the Council of Princes of Jerusalem in Charleston, dated the 16th inst., notifying them that the Council had, with unanimous consent, granted them a Constitution and Warrant for holding and establishing a Sublime Lodge in this city, and that they had empowered our Illustrious Brother, Alexander Placid, P. R. S., to deliver the papers and install the Lodge, by the name of the Grand Elect Perfect and Sublime Lodge No. 2, agreeable to the Constitution. The Committee then produced and read the letter which met the approbation of the brethren. Brother Placid attended. The members demanded his authority, which he sent forward, it being read and properly signed and sealed, fully authorizing Brother Placid to install the Officers, it was returned to him.

A deputation of three brethren waited on our Illustrious Brother Alexander Placid; on his being announced, he was received with the honors due to his rank and Masonic station and placed in the chair. He then produced the Warrant, Constitution and By-laws, which were read in rotation and unanimously accepted, after which he presented the brethren with a Submission, which was read and signed by each brother, and returned to him. Brother Placid then proceeded to install the Officers in rotation, and proclaimed the Lodge according to ancient Custom and Usage.

Agreeable to a resolve passed the 21st November last by the members in Convention, Brother Franks, S. G. T., paid into the hands of our Illustrious Brother A. Placid, fifty dollars, the amount of the bill presented by him from the Grand Council of the Princes of Jerusalem, for which sum Brother Placid gave the Treasurer a receipt in full.

On motion of the Thrice Puissant Grand Master and seconded by Brother Shiftall, Resolved, that the Constitution of this Lodge be published twice in all the newspapers of this city, agreeable to an advertisement left in the hands of the Sublime Grand Master. Brother Cackles, Grand Master of Ceremonies, was requested to furnish a tin case for the better securing the Warrant and Constitutions of their Lodge, which was unanimously agreed to.

Brothers Crawford and Dukes being absent from this city, it was agreed that this Lodge would meet on their arrival, to install them in their respective offices.

The thanks of this Lodge was returned to our Illustrious Brother Placid for the early attention he paid to the installation of this Lodge, and for the pathetic charge he delivered on the occasion. No further business

before the Lodge, the Lodge was closed. A genteel supper was prepared, which all the brethren enjoyed and parted at high 12 at night.



ABM. JACOBS, S. G. M., and K. S.

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## REMARKS BY THE AUTHOR.

This is the third set in Georgia—being eleven in number—and is made successful by the timely arrival of De La Motta from Charleston. He had been made a *Sovereign Grand Inspector General of the Thirty-third degree*, and *Illustrious Treasurer General of the Holy Empire in the United States of America* in the month of February of that year, and one would have supposed that when he arrived at Savannah, and discovered that Brother Jacobs was doing a work for which he had no authority (he being a “*Knight of the Sun*” only,) he would have called him to a strict account. But instead of pursuing this course, he enters into the work with Jacobs, heart and hand, and succeeds in forming the brethren into a Lodge and Council, out of which comes *Fifty dollars*.

This is the body alluded to in the Charleston document, viz. :

“On the 4th 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.”

The candidates were initiated by Abraham Jacobs, and “*rung in*” by the Illustrious Emanuel, and as he, at that time and long after, was *the* Council at Charleston, he probably got the largest part of the fifty dollars.

His visit to New York city in 1813 did not terminate so successfully. He did not make any money by the journey, and found a very different class of men with whom he had to deal. Hence his furious denunciations of poor *Cerneau* with “*his abettors and followers*.” He was not even noticed by the Fraternity, and but little was afterward heard of “*De La Motta*.” That visit proved a complete overthrow to him, and he “*retired*.”

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STATE AND CITY OF NEW YORK,  
**SEPTEMBER 23d, 1804.**

Conferred the degree of a Master Mark Mason on Brother Joseph Jacobs, a Royal Arch Mason.

*October 4th.* Brother Joseph Jacobs, an old Royal Arch Mason having signified by letter his desire of receiving the Sublime degrees, taking into view the uncertainty of life and death, and in case of the latter not knowing into whose hands my papers may fall, determined to confer the Sublime degrees on him, on his being qualified to receive my papers in case of death, and return them to the Supreme Council at Charleston, South Carolina; in consequence of which conferred on him the degree of *Secret Master* and *Perfect Master*.

*October 7th.* *Intimate Secretary* and *Provost and Judge*—Jacobs.

*October 15th.* *Intendant of the Buildings* and *Elect of Nine*—Jacobs.

*October 18th.* *Elect of Fifteen* and *Illustrious Knights*—Jacobs.

*October 31st.* *Grand Master Architect*—Jacobs.

*March 3d, 1805.* Brother Daniel McCormack petitioned to receive the Sublime degrees, in order to endeavor to establish the Sublime Lodge in this city. Conferred on him the degree of *Secret Master* and *Perfect Master*.

*March 31st.* *Royal Arch*—Joseph Jacobs.

*June 2d.* *Perfection*—Joseph Jacobs.

*June 4th.* *Knights of the East*—Joseph Jacobs.

*June 6th.* *Prince of Jerusalem*—Joseph Jacobs.

*June 9th.* *Knights of the East and West*—Jacobs.

*June 18th.* *Sovereign Prince Rose Croix*—Jacobs.

*June 20th.* *Grand Pontiff*—Jacobs.

*July 5th.* *Patriarch Noachite* and *Prince of Libanus*—Jacobs.

*January 19th, 1806.* Received an application from Brother Thomas Lownds, a Royal Arch Mason, requesting to receive the Sublime degrees, in expectation of establishing the orders in this city, conferred on him the degrees of *Secret* and *Perfect Master*.

*February 2d.* *Intimate Secretary* and *Provost and Judge*—Thomas Lownds.

*July 8th.* Finding myself very ill, sent for Brother Joseph Jacobs, and conferred on him the degree of Knight of the Sun, delivering him a certificate, check-book and the key of my papers, also orders what to do with them in case of my death.

*December 31st, 1807.* Received an application from Brother Sampson Simpson and Isaac Moses, both Master Masons and Masters of the Secrets of the Oriental Chair, requesting me to instruct them in the Sublime degrees; from a thorough knowledge of them from their youth, conferred on them the degrees of *Secret Master* and *Perfect Master*.

*January 3d, 1808.* *Intimate Secretary* and *Provost and Judge*—Simpson and Moses.

*January 5th.* *Provost and Judge* and *Intendant of the Buildings*—Simpson and Moses.

*January 7th.* *Elect of Nine* and *Elect of Fifteen*—Simpson and Moses.

*January 10th.* *Illustrious Knights* and *Grand Master Architects*—Simpson and Moses.

*January 14th.* *Royal Arch*—Simpson and Moses.

*January 17th.* *Perfection*—Simpson and Moses.

*January 20th.* *Knights of the East*—Simpson and Moses.

*January 25th.* *Prince of Jerusalem*—Simpson and Moses.

*February 4th.* Brother Isaac Moses signed his submission, and received his certificate with a check-book.

*March 27th.* Brother Sampson Simpson signed his submission, received his certificate and copies of the degrees as far as Prince of Jerusalem with the plates.

*August 4th.* *Intendant of the Building* and *Elected Knight of Nine*, Thomas Lowndes.

*August 8th.* *Elect of Fifteen* and *Illustrious Knights*—Lowndes.

*August 16th.* *Grand Master Architect*—Lowndes.

*August 19th.* *Royal Arch*—Lowndes.

*August 24th.* *Perfection*—Lowndes.

*August 26th.* *Knight of the East*—Lowndes.

*August 30th.* *Prince of Jerusalem*—Lowndes.

*September 1st, 1808.* This day received an application from Brother John E. Runkle, Jeremiah Shotwell and William J. Hunter, all Master Masons, and having passed the Oriental Chair in this city, recommended by and introduced by Brother Thomas Lowndes, H. Priest of Jerusalem Chapter, and P. of Jerusalem, requesting to be initiated in the Sublime degrees, in order to establish a Sublime Lodge in this city. Conferred on them the degree of *Secret Master*.

*September 2d.* *Perfect Master* and *Intimate Secretary*—Runkle, Shotwell and Hunter.

September 5th. *Provost and Judge and Intendant of the Buildings*—Runkle, Shotwell and Hunter.

Brother Andrew Sitcher was recommended by the above brethren and received *Secret and Perfect Master*.

September 6th. *Int. Sec'y, Provost and Judge and Intendant of the Buildings*—Sitcher.

September 8th. *Secret Master and Perfect Master*—S. Phelps and John Clough.

September 10th. *Elect of Nine and Elect of Fifteen*—Hunter, Sitcher, Shotwell and Runkle; also *Intimate Secretary, Provost and Judge and Intendant of the Buildings*—Clough and Phelps; also *Secret and Perfect Master* on Benjamin Ayerigg.

September 20th. *Sublime Knights Elect and Grand Master Architect*—Hunter, Shotwell, Runkle and Sitcher; *Intimate Secretary, Provost and Judge and Intendant of the Buildings*—Ayerigg.

September 28th. *Elect of Nine and Elect of Fifteen*—Clough and Phelps.

September 29th. *Secret Master and Perfect Master*—Stephen Scudder.

September 30th. *Intimate Secretary, Provost and Judge*—Scudder; *Elect of Nine and Elect of Fifteen*—Ayerigg; *Illustrious Knights and Grand Master Architect*—Clough and Phelps; *Secret Master and Perfect Master* on Joel Hart.

October 1st. *Secret Master and Perfect Master*—Mordecai Myers, Richard Riker, Samuel Riker, Daniel Beach and William F. Stewart.

October 2d. *Int. Secretary, Provost and Judge*—Richard Riker, Myers, S. Riker, Stewart and Beach; *Elect of Fifteen and Illustrious Knight*—Scudder.

October 3d. *Intendant of the Building, Elect of Nine*—R. and S. Riker, Beach, Hart, Myers and Stewart; *Grand Master Architect*—Scudder.

October 4th. *Elect of Fifteen*—Richard and Samuel Riker, Beach, Hart, Myers and Stewart.

October 6th. *Illustrious Knights and Grand Master Architect*—R. and S. Riker, Beach, Hart, Myers and Stewart.

October 8th. *Royal Arch*—Hunter, Shotwell, Clough, Runkle, Phelps and Sitcher.

October 9th. *Perfection*—Runkle, Sitcher, Hunter, Shotwell, Phelps and Clough.

October 10th. *Illustrious Knight and Grand Master Architect*—Ayerigg.



*October 13th. Knights of the East*—Hunter, Shotwell, Sitcher, Clough, Phelps and Runkle.

*October 14th. Royal Arch*—R. and S. Riker, Beach, Hart, Myers, Aycrigg, Scudder and Stewart.

*October 20th. Perfection*—Richard Riker, Beach, Hart, Myers, Aycrigg, Scudder and Stewart.

*October 22d. Knights of the East*—Richard and Samuel Riker, Beach, Hart, Myers, Aycrigg, Scudder and Stewart.

*October 23d. Prince of Jerusalem*—Shotwell, Runkle, Stewart, Hunter, Sitcher, Clough and Phelps.

*October 26th. Prince of Jerusalem*—Richard Riker, Samuel Riker, Beach, Hart, Myers, Aycrigg and Scudder.

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The Brethren all being present, were anxious to form themselves into a Convention, in order to elect the Officers for the Council as well as for the Elect, Grand Perfect and Sublime Lodge, induced me to determine to promote the Officers in the Council and the Master and Deputy Master for the Sublime Lodge to the degree of K. S., agreeable and in conformity to Constitution and By-laws. It was moved and seconded that the Brethren present form themselves into a Convention, which was unanimously agreed to. Present—

BRO. THOMAS LOWNDS,  
SAMPSON SIMSON,  
JEREMIAH SHOTWELL,  
WILLIAM J. HUNTER,  
JOHN E. RUNKLE,  
ANDREW SITCHER,  
JOHN CLOUGH,  
JOHN PHELPS,

ABM. JACOBS,  
RICHARD RIKER,  
BENJAMIN AYCRIGG,  
STEPHEN SCUDDER,  
JOEL HART,  
MORDECAI MYERS,  
WILLIAM STEWART,  
JOSEPH JACOBS.

It was moved and seconded that Brother Abraham Jacobs take the Chair, which was unanimously agreed to. It was moved and seconded that Brother \_\_\_\_\_ act as Secretary to this Convention, which was unanimously agreed to. It was moved and seconded that the Officers to fill the Council of Princes of Jerusalem, be elected out of the brethren present, which was unanimously agreed to. The brethren then proceeded to vote, when it appeared that the following brethren were duly elected by a unanimous vote—

Brother RICHARD RIKER, Esq., Attorney General, M. E.,  
SAMPSON SIMSON, Esq., Attorney at Law, Scribe.

Col. ANDREW SITCHER,  
 DANIEL BEACH, Esq.,  
 JEREMIAH SHOTWELL,  
 JOSEPH JACOBS, Tyler.

The brethren then unanimously nominated and appointed the following brethren, Officers of the Sublime Lodge of Perfection—

Brother MORDECAI MYERS, S. G. M.,  
 JOHN E. RUNKLE, D. S. G. M.,  
 WM. J. HUNTER, S. G. S. W.,  
 WM. F. STEWART, S. G. J. W.,  
 BENJAMIN AYCRIGG, S. G. T.,  
 SAMUEL RIKER, S. G. S.,  
 JOEL HART, G. O. and Keeper of the Seals,  
 JOHN CLOUGH, Captain of the Guards,  
 S. SCUDDER, Assistant “ “ “

Resolved, That all the brethren meet at the Washington Lodge Room on the third day of November ensuing, to obtain certificates and sign their submission, which was agreed to.

Resolved, That the Officers of the Council and Lodge be then installed, which was agreed to.

Resolved, That this meeting be closed, which was agreed to.

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*October 29th, 1808.* Conferred the degrees of *East and West* and *Sovereign Prince of the Rose Croix*, on Brothers Mordecai Myers, Richard Riker, Sampson Simson, John E. Runkle, Thomas Lownds, Jeremiah Shotwell, Daniel Beach and Andrew Sitcher.

*October 31st.* Conferred the degrees of *Grand Pontiff* and *Grand Master, ad vitam*, on Brothers Mordecai Myers, Richard Riker, John E. Runkle, Thomas Lownds, Sampson Simson, Jeremiah Shotwell, Daniel Beach and Andrew Sitcher.

*November 1st.* Conferred the degrees of *Patriarch Noachite* and *Knight of the Royal Axe*, on the above-named brethren, cited the 31st October.

*November 3d.* This day met at the Washington Lodge Room at an early hour, and conferred the degree of K. S. on Brothers Richard Riker, Mordecai Myers, Sampson Simson, Thomas Lownds, John E. Runkle, Jeremiah Shotwell, Andrew Sitcher and Daniel Beach.

At a meeting of the Sublime Masons in the city of New York, held at the Washington Lodge Room, the 13th day of Hesvan, 5596, and 2d

November, 1808, agreeable to a resolution in Convention on the 26th October last. Present—

A. JACOBS, K. S.,	SAMUEL RIKER,
RICHARD RIKER,	DANIEL BEACH,
SAMPSON SIMSON,	BENJAMIN AYCRIGG,
JEREMIAH SHOTWELL,	STEPHEN SCUDDER,
WILLIAM J. HUNTER,	JOEL HART,
JOHN D. RUNKLE,	MORDECAI MYERS,
ANDREW SITCHER,	WM. STEWART,
JOHN CLOUGH,	JOSEPH JACOBS,

JOHN PHELPS.

The brethren all had their certificates signed, and subscribed their names to the submission.

The Council of Princes of Jerusalem was opened by the Founder, and the Officers of the Council installed and organized and closed. The Lodge of Perfection was then opened by the Founder, after which, Brother Richard Riker was placed in the Chair, and he installed Brother Mordecai Myers as Sublime Grand Master of the Sublime Lodge of Perfection, and placed him in the Chair, who installed the other officers and closed.

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

*I replied, "I know 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 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."*

At a meeting of the Sublime Masons, Princes of Jerusalem and Knights of the Sun, held at the Whitehall Washington Lodge Room, on the 16th day of Hesvan, 5569, and 6th of November, 1808. Present—

ABM. JACOBS, K. S. and K. H.,	DANIEL BEACH,
THOMAS LOWNDS,	SAMPSON SIMSON,
ANDREW SITCHER,	RICHARD RIKER,
JEREMIAH SHOTWELL,	JOHN E. RUNKLE,
MORDECAI MYERS,	JOEL HART,

JOSEPH JACOBS.

A Council of Princes of Jerusalem was opened at the request and solicitation of the brethren—our Illustrious Brother, John G. Tardy, K. H., P. of the R, S,, and Deputy Inspector General, attended the Council in company with the Illustrious Brethren John James Joseph Gourgas and Moses Levy Maduro Peixotto, K. H. and P. of the R. S.. 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 Brothers Moses Levy Maduro Peixotto, John James Joseph Gourgas and John Baptiste Desdoity, K. H. and P. of the R. S.

It was moved and seconded, that a Committee of Five be appointed to correspond with all the Supreme Councils and Sublime Lodges, which was unanimously agreed to, and the under-named brethren were duly chosen—

MOSES LEVY MADURO PEIXOTTO,  
SAMPSON SIMSON,

JOHN JAMES JOSEPH GOURGAS,  
ABRAHAM JACOBS.

Brother Tardy was pleased to tender his services to the said Committee, which were cordially accepted. It was moved and seconded that a Committee of Three be appointed to prepare a code of By-laws for the Council, which was agreed to. Brothers Beach, Sitcher and A. Jacobs were duly appointed. No further business, the Council was closed.

SAMPSON SIMSON, Secretary,



Copy of a letter to the Thrice Illustrious Brethren, Col. John Mitchell, Commander of the Supreme Council of the Thirty-third, and to the members composing the said Council in Charleston, South Carolina—

*New York, 14th of November, 1808.*

## HEALTH, STABILITY, POWER.

MOST RESPECTABLE AND ILLUSTRIOUS BROTHERN :

It is with pleasure I inform you that I have, by request of some of the most respectable citizens, Master Masons of the Blue Lodge, and many of them members of the Royal Arch Chapter established in this community,

conferred on them the Sublime degrees of Masonry and established a Council of Princes of Jerusalem in this city on Thursday, the 13th day of Hesvan, 5569, answering to the 3d inst., which proceedings have been sanctioned by the T. : Ill. : John G. Tardy, K. H., Deputy Inspector General by full Patent and Power invested in him, which he has produced to our satisfaction, and is in possession of every requisite for establishing the Council of K. H., &c.—who, in company with our Illustrious Brethren, John James Joseph Gourgas, Moses Levy Maduro Peixotto and John Baptist Desdoity, K. H. and P. of the R. S., attended our Convention on the 6th inst., when our Ill. : Bro. : John G. Tardy, acknowledged our proceedings legal, by granting dispensation under his hand and seal as Deputy Inspector General, authorizing our Council to put a Sublime Lodge in operation in this city under our jurisdiction, until a regular Warrant can be properly obtained, which proceedings was also confirmed to be legal by a Certificate of Approbation under the hands and seals of the Illustrious Brothers Gourgas, Peixotto and Desdoity, K. H. and P. of the R. S., at the foot of said Dispensation, by virtue of which power we are now established and congregated. I've transmitted you a list of the members composing our Council and Lodge, and from their respectability, no doubt will be pleasing to your Supreme Council. As a Mason, I think we shall become one among the most respectable Sublime Councils and Lodges now in operation.

I commenced this business on the 4th of October, 1804, and have been regularly progressing till its present accomplishment, on which we immediately advertized in the public papers to which refer you. No doubt they may be obtained from any of your printers, as there has not been known such an establishment here for many years past. It has made considerable inquiry. A Committee has been appointed by this Council, to address your Supreme body—they will transmit you our proceedings which are now in hand to forward for your inspection, and flatter myself, from their legality, you will give your assent and support to the infant institution in this metropolis, which will afford us much satisfaction. By request of the members, I am desired to inform you that we shall be happy in holding a brotherly correspondence, and when opportunity offers, be much gratified by a visit from any of your respectable Council, or their recommendations, your approbation of our proceedings and brotherly reply to this as soon as convenient by post, will be deemed a favor conferred on Illustrious Brethren.

Your Affectionate Brother,

ABM. JACOBS, K. S., &c.

To the Thrice Illustrious and Respectable Col. John Mitchell, Grand Commander of the Thirty-third, Officers and Members composing the Supreme Council in the Grand East of Charleston, South Carolina—

LIST OF MEMBERS

COMPOSING THE

Council of Princes of Jerusalem,

NEW YORK.

RICHARD RIKER, Esq., Att'y Gen'l.  
 SAMPSON SIMSON, Esq., Att'y at  
 Law.  
 THOMAS LOWNDS, High P't, Jerusa-  
 lem Chapter.  
 Col. ANDREW SITCHER.  
 DANIEL BEACH, Esq.  
 JEREMIAH SHOTWELL, Esq.  
 JOSEPH JACOBS, S. G., Tyler.

LIST OF MEMBERS

COMPOSING THE

Sublime Lodge,

IN

NEW YORK.

MORDECAI MYERS, M. S. G. M.  
 JOHN E. RUNKLE, D. S. G. M.  
 WM. J. HUNTER, S. G. S. W.  
 WM. F. STEWART, S. G. J. W.  
 JOEL HART, G. O. and Keeper of  
 the Seals.  
 Major BENJAMIN AYCRIGG, S. G. T.  
 SAMUEL RIKER, Esq., S. G. S.  
 Captain JOHN CLOUGH, C. of the G.  
 ISAAC MOSES, Jr., late of Charleston.  
 STEPHEN SCUDDER.  
 JOHN PHELPS.

ABM. JACOBS, K. S., K. H., P. of the R. S.



*New York, 19th November, 1808.* Conferred the degree of *Select Masons of Twenty-Seven*, on Brother Moses Levy Maduro Peixotto, by his request.

*New York, 26th November, 1808.* Conferred the degree of *Select Masons of Twenty-Seven*, on Brother John James Joseph Gourgas and Brother John Baptist Desdoity; also conferred on them and on Brother Peixotto, the Dublin Royal Arch, by their request.

## REMARKS BY THE AUTHOR.

THIS finishes the "*Diary*," and the reader will notice the names of the brethren in the list: *Richard Riker, Mordecai Myers, Joel Hart, Wm. J. Hunter, Jeremiah Shotwell, John E. Runkle, Isaac Moses, Sampson Simson* and *Thomas Lownds*. All these were prominent men in the Masonic order, and were, without doubt, led to receive the degrees from Jacobs, believing his statement as contained in his Register, viz.:

"October 10th, 1808. Brother *A. Jacobs*, then residing in the city of New York, North America, in which city the Sublime degrees were not established, &c."

Jacobs immediately goes on with the work, and by November 3d had completed it, and formed the brethren into a Lodge and Council. Due notice was then given in the daily papers, whereupon, November 11th, he was waited upon by Messrs. Mulligan and Cerneau, and informed of that which he knew before, viz., that the Sublime degrees had been established in New York long before that date. But Jacobs got the money for his candidates, and that, with him, was the principal thing.

The result of all this was, that before the end of the year 1809, the Lodge of Perfection had ceased its existence, most of the members uniting with the Sovereign Grand Consistory—and the pretended Consistory which was formed March 7th, 1809, composed of Gourgas, Simson, Tardy, Peixotto and Jacobs, died out at the same time. Brothers Lownds, Runkle, Shotwell, Hunter, Myers and others, having united with the Sovereign Grand Consistory, leaving the rest to themselves. Not having a sufficient number, and finding the whole of their proceedings irregular, they ceased.

And further, when Emanuel De La Motta arrived in New York, in 1813, he established, on his own responsibility, a Supreme Grand Council of Sovereign Grand Inspectors General, Thirty-third degree, as a rival to the Sovereign Grand Consistory of Mr. Cerneau. *Richard Riker* and *Sampson Simson* were both elevated by him to the Thirty-third degree for this purpose. By referring to the Diary of Jacobs, we find that they were both his scholars. *Mr. Gourgas* was also taken for another member. It is true, that Gourgas was not initiated by Jacobs, but he was initiated by De La Motta himself, as all the certificates which he holds will prove. If he holds any other certificates than those mentioned, they must be false, as the records of Lodge L'Union Français show, that Gourgas was initiated as an Entered Apprentice Mason, June 19th, 1806. Therefore, all the knowledge which he is in possession of, concerning

Sublime Masonry, he must have received after becoming a Master Mason, which, according to the rules of that Lodge, must have been in 1807 or 1808. He could not have been a Sublime Prince of the Royal Secret before he was an Entered Apprentice Mason, whatever he may say about the matter. *John G. Tardy* was also made a member of this body. We have already seen where Mr. Tardy received his degrees—*first*, as Knight of the Rose Croix from Achille Huet Lachelle, and *second*, as Sublime Prince of the Royal Secret from Pierre le Barbier Plessis, in Philadelphia, October, 1807. Sovereign Grand Inspector General, Thirty-third, from De La Motta, August, 1813. This body, with Daniel D. Tompkins at its head, is the rival Council trumped up by De La Motta in 1813, which lived only a few years, and fell to pieces in 1818, never to rise again.

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## DOCUMENT No. 16.

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THIS document was printed in French and English on the 25th day of May, 1812. The original is deposited with the Latomia Society. It is signed, *manu propria*, and bears the Seal and Stamp of the Sovereign Grand Consistory.

### *Ordo ab Chao.*

Grand Consistory for the United States of America, their Territories and dependencies, of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Rite of Heredom, held at New York.

Extract from the minutes of the 25th day of the 5th month, Anno Lucis, 5812.

The Grand Consistory of the United States, &c., &c.

Considering that amongst the facts which have been so fatally prejudicial to the the honor of the Sublime Philosophic Masonry, the most aggravating is, that of the abuse of power.

Considering that some Deputy Grand Inspectors have, without a proper choice of subjects, communicated the most eminent degrees; that they have even conferred the dignity of Grand Inspector General on their candidates, with powers to exercise every jurisdiction—whilst that dignity, *which can only be granted by the Grand Consistories*, extends its power no further than within their individual jurisdictions, and that these very



powers become abrogated, when he who is invested with the same, ceases to belong to the Grand Consistory from whence it originated.

Considering that such a dignity cannot, in any case, be transferred by him in whom the Grand Consistory placed its confidence, to another P. : M. : without a formal authorization from the Grand Consistory,

### Do Resolve,

1st. That it acknowledges as M. : vested with the Sublime degrees of Philosophic Masonry, those only who are bearers of Patents derived, either from a regular Grand Consistory, and acknowledged as such, or from authorities constituted by these same Consistories.

2d. That the brethren on whom the Sublime degrees of Philosophic Masonry should have been conferred in conformity to general usage, by Deputy Grand Inspectors General in regular exercise within the United States of America, of the powers attached to that dignity previous to the establishment of the Grand Consistory of the United States, shall be, upon their petitions, &c. being forwarded to the Grand Consistory, or its Deputy Grand Inspectors, admitted to enjoy the benefit thereof.

3d. That none of these Masons can be admitted or acknowledged in his degree, after the period of the 30th of November, 1812, being the day of St. Andrew, of Scotland, unless he can prove his having had no knowledge of the decision of the Grand Consistory of the 30th November, 1811. The Grand Consistory reserving to itself in such case the faculty of pronouncing upon the merit of the claims.

4th. That the Grand Consistory enjoins all the Princes of the Royal Secret, and the Deputy Grand Inspectors General of foreign Grand Consistories, residing within the limits of its jurisdiction, to conform themselves strictly to the *instructions upon the grand principles of Heredom Masonry*.

5th. That the present Resolution shall be printed to the number of 100 copies, and forwarded to its Deputy Grand Inspectors within its jurisdiction, to the Prince Masons whom it has already acknowledged, and to be annexed to its correspondence.

By Order of the Grand Consistory,

AUGUSTUS F. CERNEAU,

Grand Secretary, *pro tem.*



## DOCUMENT No. 17.

### C I R C U L A R .

*The Expulsion of Joseph Cerneau by the "Illustrious"  
Emanuel De La Motta.*

*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

**Deus Meumque Jus.**

**Ordo ab Chao.**

IN the name, and at the special request of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third degree, duly and lawfully constituted, under the Celestial Canopy of the Zenith, which answers to the 32 deg., 45 min., North Latitude.

To our Illustrious, Most Valiant, and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious 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 those to whom these letters shall come,*

**Union, Contentment and Wisdom.**

BE IT KNOWN AND REMEMBERED, That whereas, a certain individual of the name of JOSEPH CERNEAU, a Frenchman, born at Villeblerin, aged 50, and a jeweller by trade, residing at present, No. 118 William Street, in the city of New York, did, some time this last Spring, publish certain printed pamphlets, by the French called "*Tableaux*," signed and sealed, wherein he styles himself as "*Most Potent Sovereign Grand Commander of the Thirty-third degree, for the United States of America, their Territories and Dependencies, &c.*" And whereas, the only lawful body of the kind in the United States of America, was legally established on the 31st of May 5801, at the city of Charleston, South Carolina, and which is recognized all over the world: I therefore, the undersigned, Grand Inspector General of the Thirty-third, GRAND DIGNITARY OFFICER

of the aforesaid Supreme Council of the Thirty-third degree, in Charleston, South Carolina, do hereby, *in their name*, and at their *special request*, declare and certify, that having previously taken such measures as were expedient in all such cases ; *having also ascertained that he is not of, nor knows anything at all about the Thirty-third degree ;* and that having received no satisfaction whatsoever from the said *Joseph Cerneau* for his assuming a Degree, Title and Powers, to which he has not the smallest claim or right whatever ; in consequence whereof, and being in duty bound, to STOP, CRUSH and PUBLISH all such characters, so as to prevent their doing any further mischief, and continue to delude and impose upon otherwise worthy brethren, *unacquainted with the Superior degrees of Free Masonry.*

BE IT KNOWN AND REMEMBERED, therefore, that by, and in virtue of MY HIGH POWERS, RIGHTS and PREROGATIVES, as a *lawful Grand Inspector General of the Thirty-third degree, in the United States of America*, I do hereby publish and declare to the WHOLE WORLD, as well in my own name, as in that, and at the special request of MY Supreme Council, in Charleston, South Carolina, the aforesaid *Joseph Cerneau*, a Frenchman by birth, and a jeweller by trade, &c., &c., *as an imposter of the first magnitude, and whom we have expelled from every Masonic asylum within our jurisdiction ;* and further, that whatever Masonic works or proceedings he may have performed, *or put his hands to*, ever since his arrival in this country, from the West Indies, are also hereby declared as unlawful, void, and *totally vitiated by his last bare-faced imposture, and highly anti-Masonic conduct.*

That all those Symbolic brethren, and others who have been raised by him and his associates in what he or they have been accustomed to call his or their *Sovereign Chapter of Rose Croix, Grand Council of the Thirty-third*, are hereby declared irregular and unlawful, and that unless they shall, each of them, individually, come forward, express their sorrow and abhorrence of such unlawful, nefarious conduct, and submit themselves, according to the exact tenor of the laws, they shall also be published over the two Hemispheres, and declared, each of them, individually, as imposters and accomplices in his unlawful deeds.

*Be it known and remembered also*, That being determined to stop, and crush at once and forever, all such impositions as have been practiced and persisted in for so many years by *Joseph Cerneau* and others, from foreign countries, particularly the West Indies, I hereby, and in my own official capacity, declare, to whomsoever it may concern, that the "*Sovereign*

*Grand Consistory of the Thirtieth, Thirty-first and Thirty-second degrees,*" originally established in this city, on the 6th day of August, 5806, by the Thrice Illustrious Brethren, John Gabriel Tardy, John Baptist Desdoity, Moses Levy Maduro Peixotto, and John James Joseph Gourgas, all of them R. C. Eco., K. H., S. P. R. S., Deputies Grand Inspectors General and Grand Masters, under the old system, &c., &c., and others, has been rigorously inspected, and their proceedings approved of by me; in consequence whereof, I hereby declare, acknowledge, and recognize them, as well in my own name, as in that of my aforesaid Grand and Supreme Council of the Thirty-third degree, at Charleston, South Carolina, as being the only lawful body in New York, *which can exist for the Northern District of the United States of America, &c.*

In testimony whereof, I, the aforesaid and undersigned, EMANUEL 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, &c., &c., have delivered the present, under my hand, and *Grand Seal of Sovereign Prince of the Royal Secret*, and also the Stamp of the Thirty-third, at this Grand East of New York city, by the 40th deg., 42 min., North Latitude, the 26th day of the 6th month, called Elul, Ao Mi, 5573, Ao Ls, 5813, and of the Christian Era, this 21st day of September, 1813.

### Deus Acumque Jus.

E. DE LA MOTTA.

Signed,  
Sealed and Stamped  
on the Original,

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,

### Deus Acumque Jus.

In the name and in behalf of the Supreme Grand Council of Sovereign Grand Inspectors General of the Thirty-third degree, holding its sittings in Charleston, South Carolina. We do hereby approve of, and confirm, *all and every* of the foregoing declaration and proceedings of our Illustrious Brother E. DE LA MOTTA, THE ILLUSTRIOUS TREASURER GENERAL OF THE HOLY EMPIRE, against a certain *Joseph Cerneau*, who has assumed to himself the profession of principles and degrees, of which he is ignorant, and has arrogated to himself powers and privileges which never have

been lawfully committed to him ; and we do therefore declare, and publish, that the aforesaid *Joseph Cerneau, and his abettors and followers*, are unworthy of Masonic communion with any regular Free Masons, whether of High or Low degree, or wheresoever dispersed ; and that each and every of them are HEREBY EXPELLED from even every or any lawful degree, or Masonic Society, in which they may have been received or admitted, until they shall make their peace with our aforesaid Grand Council, upon such terms as our aforesaid Illustrious Treasurer General of the Holy Empire, shall recommend, and adopt for that purpose.

Given under our hands and seals of the Grand Council of Princes of the Royal Secret, and of the Supreme Council of the Thirty-third degree for the United States of America, and dated this 24th day of December, 5813.

Signed and  
Stamped with  
two Seals.

JOHN MITCHELL.

K. H. S. P. R. S. Sovereign Grand Inspector General of the Thirty-third, and Grand Commander in the United States of America.

FREDERICK DALCHO.

K. H. P. R. S. Sovereign Grand Inspector General of the Thirty-third, and Lieutenant Grand Commander in the United States of America.

Issued by me, this Thirty-first day of January, 5814,

E. 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.

Approved by,

ISAAC AULD, M. D.

K. H. P. R. S. Sovereign Grand Inspector General of the Thirty-third degree.

JAMES MOULTRIE, M. D.

K. H. S. P. R. S. Sovereign Grand Inspector General of the Thirty-third degree.

## REMARKS BY THE AUTHOR.

WE here have the notorious paper of Emanuel De La Motta, called "*the expulsion of Joseph Cerneau*" and his associates. It is now out of print, as well as the accompanying documents connected with the same, which has made it desirable that they should be published again, and placed in a form in which they can be preserved, as a standing memorial to all into whose hands they may fall, of the folly, and bombast, of a "*travelling pedlar.*"

When it is remembered that the body from which he pretended to come, was a mere name without any substance—composed of five individuals, self established—and at that time not recognized as a regular body by Masons of any degree—that of the five which did compose it at that time, two were Jews—that De La Motta, according to his own statement, did, without consulting them, come on to New York, and there, *without any authorization*, in the character, and by virtue of HIS EXTRAORDINARY POWERS, not only as Sov. Gr. Ins. Gen. of the Thirty-third degree, but as the Most Illustrious Treasurer General of the Holy Empire, issue the foregoing decree.

And when it is remembered who, and what, the persons were, whom he pretended to expel, from every Masonic body over the two hemispheres, or more properly speaking, over the habitable globe, the whole affair will take its place among those events, which we are generally apt to term, not only as outrageous, but more like the performances of an idiot, or of a person who was not in his right mind.

Besides Mr. Cerneau, the following names were among the number, as abettors and followers :

Hon. Dewitt Clinton, Grand Master of the Grand Lodge, and Governor of the State.

Hon. John W. Mulligan, Deputy Grand Master, afterward United States Consul to Greece.

Hon. Cadwallader D. Colden, Grand Senior Warden, and Mayor of the city.

Martin Hoffman, Deputy Grand Master, afterward Grand Master of the Grand Lodge.

Elias Hicks, Grand Secretary of the Grand Lodge, afterward Grand Commander Thirty-third., with about fifty or sixty of the most respectable and influential members of the fraternity in the city, many of whom were wealthy merchants, and devoted to the best interests of the in-

stitution. See list of members, Document 20. Such were the "abettors and followers."

The Illustrious Emanuel came alone. An inward consciousness of his HIGH POWERS, RIGHTS and PREROGATIVES, urged him forward, and sustained him under every trial. He knew that the two hemispheres were at his feet, he was determined to "STOP, CRUSH and PUBLISH" all such "characters," and after having expended all the ammunition he could possess himself of, in the way of talk and bombast, he penned the foregoing decree, and published it to the world. Having performed this exploit, he turned his steps toward Charleston, in order to seek the approval of, what he is pleased to term, "*his Council.*" In this he was disappointed at first, as there was still enough self respect left in the minds of two of the supposed members of that body, to deter De La Motta from accomplishing his project. But after a protracted quarrel, and some three months interval, he succeeded in obtaining their signatures to the document, and in that form it was issued January 31st, 1814, and is herewith presented, word for word.

The statement therein made concerning the Sovereign Grand Consistory of the Thirtieth, Thirty-first and Thirty-second degree, is simply, *a barefaced falsehood*, inasmuch as Tardy was not an Inspector or possessor of the degree, until the latter part of the year 1807, and Gourgas not until the year 1808. This has been fully set forth in the body of the history, and in other places in the Replication, so that it is unnecessary to repeat it here.

The document was printed in form, and sent to every Masonic body in the United States. Among the number was the Grand Lodge of the State of New York, who returned it to De La Motta without noticing it. This was also the case with all the Grand Lodges, and other Grand and Subordinate bodies, throughout all the States. Not a single instance of its being responded to can be discovered, all rejecting it as unworthy of a moments consideration. In one instance it was replied to, and De La Motta chose to publish the replies in his "*Replication,*" which we think would have been much better for him, had they been suppressed. There is nothing disrespectful in the replies, while they both speak plainly the opinion they entertain of the man. These replies may be found in the Replication, Document 19, over the signatures of John A. Shaw and Stephen Deblois.

Following this document in the Appendix, is the reply to it by the Sovereign Grand Consistory, which is recommended to the reader as a dignified, manly, and honest report.

## APPENDAGE TO DOCUMENT No. 17.

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*Second Edict by De La Motta,  
In Philadelphia, Pa.*

MASONIC NOTICE.

I, THE undersigned, Emanuel De la Motta, K. H. S. P. R. S. Sovereign Grand Inspector General of the 33d degree, Grand Dignitary Officer in the Grand and Supreme Council of the 33d degree at Charleston, South Carolina, &c., &c., &c.,

Do hereby, as well in my own name, as in that, and at the special request of my aforesaid Supreme Council, make known to all and every Masonic Institution, and Brethren of whatever degrees they may be. That a certain JOSEPH CERNEAU, a Frenchman by birth, and a Jeweller by trade, residing at present at No. 118 William Street in the City of New York, and who calls himself "THE MOST POTENT SOVEREIGN GRAND COMMANDER OF THE THIRTY THIRD DEGREE FOR THE UNITED STATES OF AMERICA, THEIR TERRITORIES AND DEPENDENCIES," is an IMPOSTOR in Free Masonry, and thereby stands expelled from every Masonic Asylum. I further declare that all, and every individual made or raised by him, or his bodies, are *Illegal* and *Irregular*; also that all, and every, the several bodies constituted by him or them, are *Illegal* and *Unconstitutional*.

In consequence thereof I hereby enjoin on all Masonic bodies, and Brethren of whatever degrees they may be, not to hold with him or them, any Masonic communication whatever.

Signed

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

Sovereign Grand Inspector General of the Thirty-third, and Illustrious Treasurer General of the Holy Empire in the United States of America, &c., &c. Grand East of Philadelphia, this ——— day of January, 5814.

*N. B.* Editors of other papers throughout the Union, friendly to the Masonic institution, are hereby requested to give the above advertisement a few insertions into their respective papers.

*Note.* This Edict followed the one issued in New York City.—Rather cool for De La Motta. Doubtless the "*various Masonic asylums, and Masonic bodies, and Brethren of whatever degree in the United States,*" regarded the Edict with the silent contempt which it deserved.



**DOCUMENT No. 18.**

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**REPLY**

OF THE

*Sovereign Grand Consistory,*

TO

EMANUEL DE LA MOTTA'S

PUBLICATION.

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## To the Glory of the Grand Architect of the Universe.

### *Ordo ab Chao.*

At the Orient of the most powerful Sovereign Grand Consistory of Grand Inspectors General of the Thirty-third degree, and Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, under the Celestial Canopy, at the Central point, answering to 40° 41' North Latitude.

### HEALTH—STABILITY—POWER.

*Extract from the minutes of the Grand Consistory, at its session the 28th day of the 12th month, Anno Lucis 5813.*

The Committee appointed at the last Session, to take into consideration the printed circular then communicated, made their Report, which is as follows:—

To the Most Potent Sovereign Grand Consistory of the United States of America, its Territories and dependencies, sitting at New York.

The Report of the Committee to whom was referred a printed paper, purporting to be issued under the signatures of E. De La Motta, John Mitchell, and Frederick Dalcho.

Your Committee, in undertaking the charge committed to them, have felt, that this production derives its only title to the consideration of the Grand Consistory, from the manner in which it has been published and distributed.

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 power 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.

On the 21st of September 1813, at New York (the designated latitude of which does not reflect much credit on the geographical attainments of this "Sovereign Grand Inspector General,") this denunciation is made.—Had it been previously authorized, a confirmation would be nugatory,—yet on the 24th of December following, two persons acting as individuals, but in the name of a Council, give their approbation: and by this very instrument, subscribed by them as Sov.: Gr.: Com.: and his Lieutenant, exclude themselves from deliberating, or deciding on ulterior measures, leaving these to the absolute and arbitrary will of their Treasurer, an *inferior* officer, whose *future* acts, just or unjust, lawful or unlawful, they adopt and sanction in advance. Can any Mason or any man believe, that so preposterous an act, can proceed from men having the slightest knowledge of the principles of our Order, or of common sense?

Amplify as other circumstances have proved to the Grand Consistory, that if there ever was a Council at Charleston, it has long ceased to exist; no more decisive evidence could be wanted than these absurd contrivances of its pretended members. If there were such a body, would it not be seen, vindicating to the Masonic world, prerogatives and jurisdiction, against the usurpation of which it complained, by one of its most solemn acts, authenticated in the amplest form?

Nor will the authority of De La Motta and his coadjutors, appear in a

more favorable light from the matter, than from the form, of this daring calumny.

After some confused recitals, it declares, *First*, that Joseph Cerneau is an impostor, expelled by De La Motta from every Masonic asylum. *Second*, that his proceedings and Masonic works, since his arrival from the West Indies, are unlawful, void, and totally *vitiating*. *Thirdly*, It declares the reason why they are so. That is "by his last barefaced imposture." Now the only specific imposture and conduct alleged, and which is called the last, and of course, must be the first, also, is the publication of the Tableau, or list of the members of this Grand Consistory. This then, is the highly Anti-Masonic conduct by which he declares the previous proceedings to be *vitiating*, admitting thereby, that they were regular before. This absurdity cannot escape the notice of the most careless. Can the publication of a list of persons, composing a collective body, vitiate its acts? Even supposing such a measure improper, it cannot annul antecedent regular transactions.

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.

But the malice of this production is not more apparent, than its arrogance and injustice. Betraying the greatest ignorance of the Masonic system in the United States, it *usurps* jurisdiction over the three degrees of what is usually denominated, Ancient Masonry.

It is well known that the three first degrees are under the exclusive superintendence of Independent Grand Lodges. Admitting that De La Motta is, in fact, a Grand Inspector General (*which your Committee have the most satisfactory reasons to disbelieve*) he has gone beyond the line of his duties and his powers, to interfere with that jurisdiction.

Your Committee on the point, refer the Consistory to the communication, giving notice of its establishment, to the Grand Lodge of the State of New York, in which they expressly recognize its supremacy over Master Masons.

The Sov. : Gr. : Com. : Cerneau, is punished and condemned according to the "*old system*," "*castigat audit que dolos*," with some improvements of this modern Rhadamanthus, for he will *hear* nothing. Next the associates, or members of the Consistory, are threatened with the same fate, unless they submit; and this summons to answer, kept secret for more than three months, is, for the first time, promulgated with the decree of this threefold Council of single men, expelling them in mass "*from any or every lawful degree, or Masonic Society.*"

Did not the daring malignity of this pretended denunciation sustain the indignation it excites, its ludicrous inconsistency would put all gravity at defiance.

As to the declaration, in favor of a Sovereign Grand Consistory, said to be formed 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 they could have been what they professed 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 this 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 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 ignorant of our laws and institutions, or disposed to sanction the violation of the obligations they impose.

Your Committee might securely rely on the observations they have made on this defamatory paper, to establish its total irregularity; but it is in such direct violation of the fundamental laws and institutions of Exalted Masonry, that they cannot refrain from showing that by these, that point is put beyond the reach of doubt.

The 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 Grand Consistory absolutely supersedes the individual authority of the Grand Inspectors General, in the regulation and government of the Order.

As to this degree of 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.

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 Sov. Gr. 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 apprized. 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.

After this ample exposure of an instrument which can inflict disgrace on none but its authors and abettors, your Committee might safely conclude their labors, but they prefer submitting, on this occasion, some of the circumstances attending the establishment and progress of the Grand Consistory, which will also reflect some more light on the pretended Council at Charleston, which, in a spirit of appropriation, your Committee have no doubt, is in strict conformity with the fact De La Motta emphatically calls his.

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 Supreme Grand Council of France, an act, sufficient in itself, to outweigh the cavils of all imposters.

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 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 Gr. Consistory that the body at Charleston, if it ever had a lawful existence, was extinct.

The subsequent transactions of the Grand Consistory, were warranted by the High Constitutions under which it acts: and were required by the abuses produced in various parts of the United States, by impostors, who made a shameful traffic of their pretended degrees.

Its inherent power is the fullest warrant for the extent of its jurisdiction, recognized as, at least, co-extensive with the limits of the nation where it is established. The public papers throughout the United States bear testimony to the publicity which it has given to all the acts, of which it concerned the dispersed members of the higher orders, to be apprised. Years have since elapsed, and till now, no one has had the hardihood to impeach its proceedings. It has persevered peacefully and successfully towards its ultimate objects—the correction of abuses, and the establishment, on a firm foundation, of the degrees under its peculiar care. Men, distinguished in the annals of our Order, have received from it, Constitutions for the establishment of Exalted bodies, in various parts of the United States.

And does this pretended Council of Charleston, after years of torpid indifference, expect now to rival the vital energies of this Consistory? If two or three members, the fragments of its dissevered frame (and of their title to be thus considered, there is no proof,) do now reside at Charleston, it is obvious they have made no efforts to raise it from the dust. They have not a sufficient number for any deliberation, or official purpose, according to the established laws of the Order. How futile must be their expectations, that, after so many years of peaceful slumber, three individuals could overturn, or even shake, a body regularly formed, respectable as well on account of its labors as of the individuals who compose it, and recognized by competent authority, whose testimony must outweigh the attempts of ten thousand such detractors.

The Consistory, if called upon by a body competent to decide, might view, with triumph, the opportunity such an occasion would present, to



disclose all the evidence which they possess to confound their calumniators.

After this ample statement, your Committee are of opinion that the Grand Consistory should submit to the good sense of all who may be called on to judge, the decision between it and its accusers. With respect to any future attack, either from the same or from any other quarter, your Committee deem it most dignified and proper for the Consistory, to oppose the invitation for all who feel interested in their concerns, to apply directly to it for information.

Your Committee advise that the Consistory should, on no other similar occasion, give any other answer than that it is willing to submit its acts to the investigation of all whom it may concern, to make it in a regular and constitutional manner. But your Committee cannot hesitate to advise, that the Consistory owe to themselves, and the interest of Masonry in general, to denounce to the Masonic world, this proceeding of De La Motta and his associates.

All of which is respectfully submitted.

New York, February 28th, A. L., 5814.

Signed, JOHN W. MULLIGAN,	JONATHAN SCHIEFFELIN,
ELIAS HICKS,	JOSEPH BOUCHAUD,
MARTIN HOFFMAN,	A. RAINETAUX,
FRANCIS DUBUAR.	

Whereupon, Resolved unanimously, that this Grand Consistory approve and adopt the said Report, that it be entered at length on the minutes of this session, and the original deposited among the Archives of this Grand Consistory.

Resolved, That the conduct of Emanuel De La Motta and his associates, in framing and publishing their said act against our Sovereign Grand Commander, and the members of this Grand Consistory, be, and it is hereby denounced to the Masonic world, as Irregular, Anti-Masonic, and Scandalous.

Resolved, That this Grand Consistory does not recognize the said Emanuel De La Motta and his associates, as legally possessing the degrees or powers which they claim, nor as worthy of admission into any regular assembly of Exalted Masons. And that their pretended acts are void and insignificant.

Resolved, That it be, and hereby is enjoined on all the Masonic bodies under our jurisdiction, to govern themselves by the tenor of these proceedings.

Resolved, That copies, authenticated in due form, of the said Report, and of the Resolutions taken thereon at this meeting, be transmitted with all possible dispatch to the different bodies corresponding with the Grand Consistory in the two hemispheres; to the Grand Councils of Princes of the Royal Secret, and other bodies under its jurisdiction—to the Most Worshipful Grand Lodge of the State of New York, and the other Most Worshipful Grand Lodges of the United States and elsewhere; under the canopy of heaven; and to such other bodies as the Sovereign Grand Commander shall direct.

A true copy from the minutes.

By order of the Grand Consistory.

A. RAINETAUX, R. C., K. H., S. P. R. S.

Grand Secretary.

Sealed and Stamped by

J. SCHIEFFELIN, R. C., K. H., S. P. R. S.,

Grand Inspector General, Thirty-third degree,

Grand Keeper of the Seals.

**DOCUMENT No. 19.**

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**REJOINDER**

OF

EMANUEL DE LA MOTTA,

TO THE

*Sovereign Grand Consistory,*

FOR THE UNITED STATES OF AMERICA, THEIR  
TERRITORIES AND DEPENDENCIES.

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THE above Rejoinder is copied word for word, from a Pamphlet entitled  
"Documents on Sublime Free Masonry,—by JOSEPH McCOSH,  
S.: G.: L.: G., 33d.: Grand Secretary, &c.—1822."

The Pamphlet is deposited with the Latomia Society.



*Universi Terrarum Orbis Architectonis per Gloriam  
Ingentis.*

**Deus Meumque Jus.**

**Ordo ab Chao.**

IN the name of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third degree, duly and lawfully constituted in the United States of America, under the Celestial Canopy of the Zenith, which answers to the thirty-second degree, forty-five minutes, North Latitude.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious 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 those to whom these letters shall come—*

**Union, Contentment and Wisdom.**

Imperious necessity has again imposed on me the unpleasant task of appearing before the Masonic World in a conspicuous point of view. Existing circumstances, at this period, have led me to wish not to obtrude myself into the attention of the reflecting, liberal, and unbiassed Mason; but the duty I owe myself, my friends, and those Masonic bodies to which I am connected, compels me, unwillingly, to step forward to refute the obloquy and unmerited opprobrium thrown out against me in a certain pamphlet industriously circulated, and said to emanate from a society of gentlemen, entitling themselves "*The Most Powerful Grand Consistory of Grand Inspectors General of the Thirty-third degree, and Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, under the Celestial Canopy, at the central point, answering to 40 degrees, 41 minutes, North Latitude.*" Deeming the language both indecorous and anti-masonic in its personality, I have laid aside every consideration which might have had a tendency to retard this publication; nor should I have waited to this late hour to present this replication, were it not for the following reasons: absence from the city—confined by long and severe indisposition to a sick chamber—*abstracted from the world, con-*

sequently unacquainted with various occurrences, a copy of the pamphlet alluded to, having never come to my hands until within a very few weeks. The charges exhibited against me in that pamphlet, I hope to prove to the impartial and uninfluenced mind to be a complete calumny. My attentive readers will have the goodness to bear with patience the recital of some circumstances which I pledge myself shall be in strict conformity with truth; with documents, and incontestable evidence, to prove the correctness of my assertions, and to establish beyond the reach of just refutation, the circular issued on the 31st of January, 5814. In the early part of May, 5813, I arrived here, not on any *speculative*, *office-hunting* or *Masonic errand*, but in quest of health. Some time 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 Constituted bodies of its jurisdiction, Anno Lucis, 5813. New York. Printed by Hardcastle & Van Pelt, No. 86 Nassau Street, 1813.*" On the very front of which I perceive 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 pretension 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 Grand Council of Sublime Princes of the Royal Secret, Supreme Chiefs of High Masonry, &c.\**

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\* It may be perfectly correct as here stated, viz., that Mr. Cerneau's name appeared in Longworth's Directory for the first time in the year 1809. but the author of the "*Replication*" knew very well that Mr. Cerneau arrived in the country, and settled at New York City, at least three and perhaps four years before the period named. He was repeatedly assured of this fact, in conversa-

*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, &c.*"

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

*Fourth*, His two Sovereign Chapters of *Rose Croix*, the "*Triple Amitié*,"\* announced in the first instance, I expect, must have been closed as legally as it had been opened, so as to make room for another of a better description, under the denomination of the "*Triple Alliance*," which, to this day, decorates Longworth's Directory; both of which, his initiating, together with all his other proceedings in this eighteenth degree, the *Rose Croix*, is *precisely as lawful* as it would be for *one or more* Royal Arch Masons, in the very place where regular Chapters of Royal Arch Masons should have for years been lawfully established; to come forward and introduce into that Sublime degree, Symbolic Brethren, even the profane, then, with their help, establish, consecrate, instal, and finally publish themselves as having a *lawfully constituted Chapter of Royal Arch Masons*. I call upon all worthy Companions to pronounce what would be the natural consequence of such irregular, unwarranted and unlawful anti-masonic proceedings.

*Fifth*, *Mr. Cerneau and his society*, under the denomination of "*Grand Consistory for the United States of America, their Territories and Dependencies, &c.*," under date of the 25th day of the 5th month, Anno Lucis, 5812, came out with a Grand Decree, famous for its presumptuous ignorance, and which in itself is a Masonic enormity: therein

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tions had with Mr. Cerneau and Mr. Clinton. He was informed that Mr. Cerneau had established the Grand Consistory in 1807, and that Mr. Cerneau and Mr. Mulligan, in company, waited upon Abraham Jacobs, his bosom friend and coadjutor, at his Hebrew school room, November 11th, 1808, for the purpose of informing him, that they desired his attendance at a Council of Princes of Jerusalem, then sitting, &c. See Jacob's Diary page 107, Appendix.

\* The mention here made of the *Rose Croix* Chapter "*Triple Amitié*" is proof conclusive, that De La Motta well knew that Mr. Cerneau had resided in New York, certainly at the time that Chapter was formed, for Cerneau established it three years before it changed its name to "*Triple Alliance*," under the Grand Consistory, which was in 1809. It continued its existence in that form and title, up to the year 1828, and was one of the largest and most respectable in this country, numbering over one hundred members.

they style the kind of Masonry to which they have devoted themselves, namely, the *Exalted*, the *Sublime*, the *Philanthropic* or *Philosophic Masonry*, &c., &c. Considering and feelingly complaining of the great abuses existing in this country by means of an improper choice and conduct on the part of the Deputies Inspectors General, &c., Mr. Cerneau's Exalted, Sublime, Philanthropic or Philosophic, and Grand Association, &c., declare by the third resolve of their aforesaid Grand Decree, that no Sublime Masons, Deputy Inspectors General, within the sphere of *Mr. Cerneau's society, Grand Jurisdiction*, "can, or shall be admitted, or acknowledged in their degrees after the period of the 30th November, 1812, being the day of St. Andrew of Scotland, unless he can prove his having had no knowledge of Mr. Cerneau's society, advertisement, and appeal in the newspapers dated 30th November, 1811.\* The aforesaid Grand Society reserving to itself, in such cases, the faculty of pronouncing upon the merit of claims." So that any Sublime Mason of any degree whatever, descending in a direct and lawful line from Our Illustrious, Well Beloved, and of Far Famed Memory, Brother *Stephen Morin*, who may not see fit to advance and range himself quietly under the banners of this Most Potent Sovereign Grand Masonic character, before the expiration of a specified time, will, of course, be deemed and declared *irregular*, as opportunity and circumstances may offer. By whom? by *Mr. Cerneau and his Sovereign Grand Association*, and therefore each and every one of the lawful Deputies Inspectors General within the United States of America, who have been appointed to their office, some of them perhaps twenty years or more before Mr. Cerneau came over to this country, and who have grown grey in the

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\* Allusion is here made to the publication "*by authority of the Grand Consistory*," and which was issued as a Document of that body, May 5th, 1812, (see Appendix No. 16.) The very object of forming the Consistory in the first place, was, to put a stop to all irregularities practiced by irresponsible parties. These irregularities had, by this time, become serious in their effects. The country was full of persons who might justly be denominated "*travelling pedlars*," upon whom De La Motta and Moses Cohen, and Hays, and Hyman Isaac Long, and Forst, and Spitzer and others, had conferred the degrees. With the possession of these degrees, they carried "*their Patent, or Power*," signed by either of these parties, and used it wherever they went. Abraham Jacobs was one of this class, and resided in the city. He had no regular "*power*," except that which was given him under the hand of Moses Cohen, in the island of Jamaica, and with this power, he conferred the Royal Arch degree, and Mark Master on his son, although there were a large number of Royal Arch Chapters in the city, and up to the year 1808, according to his "*Diary*," he had initiated over seventy persons. This is what De La Motta calls "*growing grey in the faithful performance of their duties*."



faithful performance of their duties, are now to come submissively to Mr. Cerneau and his Grand Association, with their silver locks bleached in the performance of the hardest labors of judicious and correct Masonry, to be approved of, rejected, or restricted in their powers.

*Sixth*, Mr. Cerneau crowned the whole of his anti-Masonic career, in the spring of 1813, by means of his celebrated Tableaux or Pamphlets, therein publishing to the Masonic world, "His Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree," himself, of course, as the Chief, or Most Potent Sovereign Grand Commander of the Thirty-third degree for the United States of America, their Territories and Dependencies, &c., which has already been denounced by us, over the two hemispheres, as the most flagrant and monstrous Masonic imposition that ever was, or ever can be, practiced on the Royal Order.

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 pretender 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 SOVEREIGN, 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, 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., &c., being at my own request, accompanied by the Thrice Puissant Brethreu Moses Levy Maduro Peixotto, John James Joseph Gourgas, K. H., S. P. R. S., Deputies Inspectors General; Richard Riker and Sampson Simson, K. H., 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 a certain Pamphlet or Tableau, entitled 'List of 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.'*" 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 he, 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 could not acknowledge any body of Masons, unless I was satisfied they were legally constituted. Upon his refusal 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, and Illustrious Treasurer General of the Holy Empire in the United States of America.

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., Dep. Ins. Gen.,  
J. J. J. GOURGAS, K. H., S. P. R. S., Dep. Ins. Gen.‡

### ANOTHER EXTRACT.

Be it known and herewith recorded, that when on the 14th day of September inst., 1813, I, the undersigned, Emanuel De La Motta, &c., &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 the case may require :

*First.* That in the presence of the aforesaid Most Illustrious and Puis-

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\* There does not appear to be any thing amiss in this conversation, so pompously paraded before the world. So far as the "*right of visit*," is concerned, De La Motta was correct. He had the right to go and converse with Cerneau, and also to take witnesses with him. He chose to make use of this right, and went with his witnesses. Cerneau's reply was gentlemanly, and in accordance with a pledge given to the Grand Consistory. So far, well—but when he assumed the "*bully*," under the pretence of being "Illustrious Treasurer General for the United States of America," and Grand Hierophant of the "*Holy Empire*," he then earned for himself the name of a mountebank, and became the laughing stock, not only of Cerneau, but "*all the world besides*."

† Both initiated by Abraham Jacobs, See Diary.

‡ Initiated by himself (De La Motta). See Documents now in possession of Gourgas.

sant 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 me to 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 Cerneau mentioned positively, that he had been recognized by France. In testimony whereof, I, the undersigned, &c., &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. E. DE LA MOTTA, K. H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-third, and Illustrious Treasurer General of the Holy Empire in the United States of America.\*

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.




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\* The assertion here made, "that Mr. Cerneau did not possess the Thirty-third degree" was rather rash. De La Motta might have thought so, but it was probably in the power of Cerneau to have convinced him in a moment if he had been disposed to do so, that he was in full possession of the Thirty-third degree. It is not our intention to reason about the matter here, this not being the proper place. We think it will be sufficient to say, that all persons who have ever received the Thirty-third degree at the hands of Joseph Cerneau, or his "*coadjutors*," (and the number is not small) have been acknowledged as such, and have been fraternally received by like bodies, in that degree. Witness, Hon. Dewitt Clinton, Hon. Mr. Mulligan, Marquis de Lafayette, and many others whom it is not necessary now to name. The Marquis de Lafayette was received and acknowledged by the Grand Orient of France in that capacity, also by the Supreme Council of France, and was Representative to the Supreme Council of France for the United Supreme Council of the United States, from the year 1832 to the day of his decease. He was succeeded in that capacity by the Count St. Laurent, who was also made a Sovereign Grand Inspector General by the "Cernean Association." Which we think proof sufficient, that Cerneau did, really, possess the Thirty-third.

I do now appeal to my readers, without, I trust, incurring the imputation of presumption, whether my conduct appeared anti-Masonic, irregular, malicious and scandalous, as was so lavishly pronounced in a resolve, signed by the subtile and respectable coadjutors of this manifestly pretended Inspector General. What motives could have actuated me in applying for a view of Mr. Cerneau's papers, when I did not wish them placed into my hands, but merely required to overlook them? He could not be apprehensive of my mutilating them, or depriving him of such valuable documents, being surrounded by gentlemen who would not have permitted such an act, had I even been so inclined. Having acknowledged and recognized the Supreme Council of the Thirty-third degree in Charleston, and myself as their Representative, with what color, and under what lawful pretence, could he refuse me full and entire satisfaction of what I had a right to expect, as appertaining to Masonic standing: he did, however, repeatedly and peremptorily refuse to let me have a sight of his Patents, from which circumstance, and from his *not answering* certain signs thrown out to him, I was induced to suppose, and am still fully convinced, Mr. Cerneau knew nothing of the Thirty-third degree, and consequently that he was imposing upon the credulity of respectable characters. But still wishing to act the friendly and brotherly part towards Mr. Cerneau, I requested him to reflect on our conversation, and that I should be happy to hear from him previous to my leaving the city, since which period I have neither seen nor heard from Mr. Cerneau, but through the medium of *his Most Powerful Grand Consistory of Grand Inspectors General of the Thirty-third degree, &c., &c.*, by an (to use their own language) *inconsistent, calumniating and ludicrous* pamphlet, published in February last. Still anxious to do no act which might be unfavorably construed, I waited the next day on *his Deputy Grand Commander*, when the following was the conversation which took place between us:

Conversation with "MR. DEWITT CLINTON," transcribed from the original.

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., &c., &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 entertain of him as a gentleman, and as Grand Master of 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, 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 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, &c., 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 till he should see some gentlemen on the subject. He then inquired my place of residence, and on being informed, replied, I should

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\* Both of them Grand Officers in the Grand Lodge—Mr. Mulligan was Deputy Grand Master, and Mr. Hoffman was subsequently Grand Master.—*Author.*

hear from him. 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, and Illustrious Treasurer General of the Holy Empire in the United States of America.

Witness,

SAMPSON SIMSON, K. H., S. P. R. S.

On the day previous to my leaving the city, Mr. Dewitt Clinton called upon me at my place of residence, and mentioned that it had not been in his power to see his friends on that subject, inquiring what stay I should make in Philadelphia. I replied three or four weeks. He then observed, that in that time he would see his friends, and wished me to suspend all further proceedings, until I heard from him through the medium of Mr. Sampson Simson, but not hearing, either from Mr. Cerneau or "*Mr. Dewitt Clinton*," and urged by my Council to know what had been done, I transmitted them the circular which I intended to issue, requesting their sanction to it, which I received some time afterwards; the original is in my possession for the investigation of any of the brethren.\*

And now I shall endeavor, in a very circumspect manner, to answer the several parts of this elaborate and declamatory pamphlet, said to be issued by, and under the authority of "*Mr. Joseph Cerneau's Most Pow-*

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\* De La Motta would strive to make it appear by his statement here given, that Mr. Clinton had been inveigled into the Grand Consistory, and was altogether ignorant of the nature of the degrees which had been conferred upon him, or the character of the body with which he had become connected. But we think it will appear in a different light when we say, that Mr. Clinton did not *withdraw* from the said body, but continued with it in the face of De La Motta's anger, publication, &c., became very much attached to it, was a very active member, and continued Grand Commander up to his death, which happened in the month of February, 1828. As an evidence of the truth of these remarks we would state, that one of the last acts of his life, was the signing in his official capacity, a document of a Sovereign Grand Inspector General, at the same time remarking with great emotion, that he felt happy to be able to perform this duty for him, an old friend, and had no doubt it would be of great service to him. He was very unwell at the time, and died four days afterward. His connection with the Supreme Council and Grand Consistory was of nearly twenty years duration. The assertion therefore, which is often made, "*that Mr. Clinton changed his mind*," is simply false.

*erful Sovereign Grand Consistory of Grand Inspectors General of the Thirty-third degree, &c.*" Must it not appear very extraordinary, that in their Tableaux those gentlemen should call themselves, "*the Supreme Council of Grand Inspectors General of the Thirty-third degree, &c.*," and a few months afterwards, in their pamphlet, style themselves "*The Most Powerful Sovereign Grand Consistory of Grand Inspectors General of the Thirty-third degree, &c.*" Does it not appear very inconsistent to every judicious mind? Does it not *explicate* their total ignorance of that degree, or even the principles on which it is predicated.

To review the most conspicuous paragraphs in the pamphlet now under consideration, and that demand replication, it will become necessary that I quote them as published, which will expose in more glaring colors, the absurd and incongruous proceedings that mark the conduct of Mr. Cerneau and his adherents.

"Had it only been 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 whom should it have been sent, if not to Masons of every degree, so as to put them on their guard against the gross impositions so long practiced with impunity by Mr. Cerneau? And further, was not this Consistory or Council, or whatever other denomination they may be pleased to give it, informed at the time by their *Most Potent Sovereign Grand Commander and his Deputy*, of MY POSITIVE DETERMINATION to issue MY SOLEMN PROTEST against such anti-Masonic proceedings. As to what relates to malicious calumny, how can any one bestow such an epithet, from the friendly and brotherly manner I proceeded with Mr. Cerneau, to which, had he answered by exhibiting me his papers, or had "*Mr. Dewitt Clinton*" fulfilled his promise to procure a view of those papers which, if on examination had been found correct or genuine, would have prevented this unpleasant altercation. It was not a contention between Mr. Cerneau and myself for the Grand Commandership; it was not a competition with Mr. Cerneau to his crown of straw, attempting at the same time to wrest it from his brows to decorate my own; but IMPERIOUS DUTY as a lawful Sovereign Grand Inspector General of the Thirty-third degree, necessitated me either to bring by friendly means



Mr. Cerneau to a due sense of his anti-Masonic proceedings, so long persisted in, or to exhibit him to the public view of the Fraternity—I beg leave to insert here the following Articles from the Grand Constitutions of the Thirty-third degree, as ratified at BERLIN on the 1st of May, 5786 :

*Article 9th.* “No Deputy Inspector can use his Patent in any country, where a Supreme Council of Inspectors General is established—*unless it shall be signed by the said Council.*”

*Article 10th.* “No Deputy Inspector heretofore appointed, or who may hereafter be appointed, by virtue of this Constitution, shall have power to grant Patents, nor to give the degree of Kadosch or the higher degrees.

*Article 11th.* “The degree of Kadosch, and the degree of Prince of the Royal Secret, are never to be given, but in the presence of three Sovereign Grand Inspectors General.

*Article 12th.* “The Supreme Council shall exercise all the Sovereign Masonic power, of which his August Majesty, Frederick II., King of Prussia, is now possessed, in recalling the Patents of Deputy Inspectors, for improper unmasonic conduct, &c.”

(This is altogether a new version, or translation of the Secret Constitution, peculiar to Emanuel himself. Compare with Pikes' translation.)

And the Patent of every lawful Sovereign Grand Inspector General of the Thirty-third degree contains the following paragraph: “And we hereby authorize and empower our said Illustrious Brother, to establish, congregate, superintend and inspect, all Lodges, Chapters, Councils, Colleges and Consistories, of the Royal and Military order of Ancient and Modern Free Masonry over the surface of the two hemispheres, agreeably to the Grand Constitutions, &c., &c.”

From the latter clause in my Patent, it became a bounden duty to interest myself in exposing Mr. Cerneau's impositions, for so many years practiced with impunity on the Masonic world. It must appear evident, also, that I had no other alternative in pursuing this line of conduct towards Mr. Cerneau after his contempt of my repeated requests. Does it not seem, therefore, self evident, to a mind the least given to reflection, that the epithet bestowed on me of “*the gratification of private malice*” is completely ungenerous, and considered unfounded on the broad basis of correct principles.

“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."

As to the degrees and powers arrogated by me—who are they—pretending to be acquainted and lawfully vested with the Sublime degrees of Masonry, that are not also furnished with *legal private Registers duly signed and sealed*, by means of which they may easily see and know, what the several Constitutions of the Order truly and really are, and learn also, that the Supreme Council of the Thirty-third at Charleston, South Carolina, was legally established on the 31st day of May, 5801, and that at that time I was lawfully initiated in Council, and appointed the *third* Grand Officer for life.\* Are those Sublime Masons also unac-

\* It is true that the statement has gone forth from the Charleston Council in the shape of a circular, that the body was lawfully established on the 31st day of May, 5801; but there are a great many persons to be found who do not place any confidence whatever in the declaration—and for the following reasons:

*First*, Because, according to their own showing, all the persons in possession of the Sublime degrees, from Stephen Morin down to John Mitchell, Frederick Dalcho and the Illustrious De La Motta himself, were not in possession of any thing higher than Prince of the Royal Secret, then rating as the twenty-fifth and last degree. This was the case in 1801.

*Second*, John Mitchell, Frederick Dalcho, and the Illustrious Emanuel, spring up, all at once, Sovereign Grand Inspectors General of the Thirty-third and last degree—while there does not appear to be any proof whatever, that there was any person present invested with the Thirty-third degree to confer it upon either one. All we hear about the matter is, that John Mitchell is a Thirty-third and Sovereign Grand Commander, then the others, &c. Now the question naturally arises, Who initiated or elevated *John Mitchell*, and where did his power come from? This question has never been answered. An attempt, however, has been made to answer it, by saying that the ritual of the degree accompanied the Secret Constitutions. But this is quite absurd. For if that were the case, the original Constitution could be found, *somewhere*, in the world, from which the copy was taken. None such has ever yet been found, and up to 1802 none other than this one was ever known in the world. Besides, it is not at all probable that it would have been fifteen years in coming from Berlin to Charleston, viz., from 1786 to 1801. They would, most probably, have known something of it in Prussia, where it is pretended, the rite was made. But they are in ignorance up to this time,

And the truth is, that the Charleston people did not have the Constitution *then*, else they would have been governed by it, in regulating the degrees of the rite. This is more particularly noticed in another place. They have first manufactured the degree, and have made up and arranged the rite out of what rituals they had at that time in their possession. They knew nothing of the "*Sovereign Ecossais of St. Andrew*," nor the "*Sovereign Judge Commander*." These were left out altogether. The Kadosh was placed as twenty-ninth, when the Constitution demands it as the thirtieth. The *Sovereign Judge Commander* is named and commanded as the thirty-first degree. But they knew nothing about it, and in order to make the number thirty-three, made three degrees out of the Royal Secret, viz., thirtieth, thirty-first and thirty-second.

quainted that our *Illustrious Brother Comte Alexandre Francois Auguste De Grasse Tilly*, a Deputy Inspector General, was initiated by the Supreme Council at Charleston on the 21st of February, 5802, a Sovereign Grand Inspector General of the Thirty-third degree, and appointed Grand Commander, *ad vitam*, for the French West India Islands? And that our *Illustrious Brother Jean Baptiste Maria De La Hogue*, a Deputy Inspector General, was also initiated a Sovereign Grand Inspector General of the Thirty-third degree, and appointed Lieutenant Grand Commander *ad vitam*, for the same islands? To those who wish for still further proofs, I beg leave to refer them to the circular issued under date of 4th December, 5802, by the Supreme Council of the Thirty-third at Charleston, South Carolina. Regular Sublime Masons must be acquainted, likewise, by means of their private Registers, that on the 19th day of April, 5802, our Illustrious Brother, the *Rev. Doctor Frederick Dalcho*, Lieutenant Grand Commander in the United States of America, was appointed Representative of the Supreme Council of the Thirty-third, established at Cape François, by Illustrious Brother Count De Grasse, for the United States of America, and consequently, that he is the only lawful organ of that body in this country.

How palpable must it not appear to the enlightened, the extreme ignorance shown of that degree by this Committee, acting for and sanctioned by Mr. Cernean's Society, otherwise called, *Most Powerful Sovereign Grand Consistory of Grand Inspectors General of the Thirty-third degree, &c.* In making such advancement they are uninformed, that a Supreme Council of the Thirty-third, once constitutionally established, whilst a single member remains, is considered in existence; or that a lawful Sovereign Grand Inspector General of the Thirty-third, once appointed,

Having done this, they subsequently went to work and manufactured the Constitution—and since its first production, it has undergone so many changes and alterations that there are no copies to be found alike.

These are some of the reasons why so many people doubt whether the Charleston Council was either, at that time or any other, lawfully constituted. And also the reason why they ask who made John Mitchell Sovereign Grand Inspector General, Thirty-third? He, probably made himself such, then made Dalcho, and they two made the Illustrious Emanuel in Feb. 1802, which operation he never recovered from. It followed him all his days in its sad effects. Witness his bombast, &c., ever after, whether sick or well, at home or abroad, he never alludes to the subject, as far as can be judged without calling himself "The Illustrious De La Motta, Sovereign Grand Inspector General of the Thirty-third degree and Illustrious Treasurer General of the Holy Empire for the United States of America, &c., &c., &c." (The most of his productions are thus made up, and when these titles are extracted from them, there is so little left that it is not worthy of notice.)

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. Has this been my case? No. The contrary will appear by the sanction of the Supreme Council of the Thirty-third at Charleston, on my circular issued on the 31st day of January last.

“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 either be 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.”

The whole tenor of this clause, as appears in the report of the Committee of *this aforesaid Society*, is generally refuted in the preceding pages; in addition to which I do aver, that the form of my circular, with its sanction, was perfectly correct and consistent with the Thirty-third degree, which, to those who have lawfully received that degree, is a fact well known.

“On the 21st of September, 1813, at New York (the designated latitude of which does not reflect much credit on the geographical attainments of this Sovereign Grand Inspector General) this denunciation is made. Had it been previously authorized, a confirmation would be nugatory. Yet on the 24th of December following, two persons, acting as individuals, but in the name of a Council give their approbation; and by this very instrument, subscribed by them as Sovereign Grand Commander and his Lieutenant, exclude themselves from deliberating on or deciding ulterior measures, leaving these to the absolute and arbitrary will of their Treasurer and *inferior officer*, whose future acts, just or unjust, lawful or unlawful, they adopt and sanction in advance. Can any Mason, or any man believe, that so preposterous an act can proceed from men, hav-

ing the slightest knowledge of the principles of our Order, as of common sense."

How futile an effort to cavil at geographical knowledge? How imbecile their observations must appear, relative to the latitude of New York? How irrelevant to the subject? Of what consequence was it whether the latitude of New York was placed in  $40^{\circ}41'$ , or  $40, 23$ ? May it not have proceeded from a typographical error? But this conduct reminds me of what I have often witnessed at the bar in a court of justice, practiced by petty attorneys when employed in a lame case; to catch at every little faux pas, or inadvertency of the adverse party, to make the best of a bad case; it may also be assimilated to a vulgar adage—"a drowning man will catch at a straw."

On the 14th of September, 5813, as it appears from the attested conversations; I called on Mr. Cerneau, and on the next day, the 15th, on Mr. Dewitt Clinton, and on the 21st I left the city, apprising Mr. Clinton I should remain in Philadelphia for some time: from neither of the gentlemen having received any information, I was compelled in the early part of December, to transmit my circular to the Supreme Council of the Thirty-third, in Charleston, for their decision; and after its return to me with their approbation and act, I retained it until the 31st of January, 5814, before it was promulgated. Will not my forbearance in publishing this circular appear to the candid and impartial mind, as a willingness to act consistently, or in conformity to the disposition and advice of my Council, observing strictly the most regular and circumspect conduct?\*

"Amplly as other circumstances have proved to the Grand Consistory, that if there ever was a Council at Charleston, it has long ceased to exist, no more decisive evidence could be wanted than these absurd contrivances of its pretended members. If there were such a body, would it not be seen, vindicating to the Masonic world, its prerogatives and jurisdiction, against the usurpation of which it complained, by one of its most solemn acts, authenticated in the amplest form?"

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\* But how does it happen that this expulsion is issued and *printed* under date of 21st September, certainly promulgated three months before the period stated above, and fully reviewed, answered and printed by the Sovereign Grand Consistory. The simple truth is, that it was promulgated in September, and his so-called Council would not endorse it. By December, De La Motta had accomplished his object with them and they signed. And then published with their endorsement. De La Motta does not hint at the quarrel he had with Mitchell and Dalcho before they could be prevailed upon to sign it.

In answer to this, it will be sufficient to refer the reader to the act of the Supreme Council of the Thirty-third at Charleston, on my circular.\*

“Nor will the authority of De La Motta and his coadjutors appear in a more favorable light from the matter, than from the form, of this daring calumny.”

Who have I calumniated? Have I attempted to traduce the character of Mr. Cernéau and his adherents? Could it be deemed a calumny to hold up to Masonic view, a character who had imposed, and was imposing on a number of persons, a grade he was not entitled to? What authority could delegate to Mr. Cerneau, the powers to assume the title of *Most Potent Sovereign Grand Commander of the Thirty-third degree for the United States of America, their Territories and Dependencies?* If they did, how could they constitutionally give such a power to any person not lawfully admitted into the Thirty-third degree? And who, in fact, is perfectly and totally unacquainted with that degree. As to any powers whatsoever, issuing from any foreign jurisdiction, however supreme it might be, a moments reflection will prove its invalidity. As well might the Grand Lodge for the State of New York, or any other, grant a Warrant for the purpose of enforcing supremacy in the Symbolic degrees, in any of the European kingdoms. In such a case, the legal authority there would, no doubt, take the necessary steps to stop such unwarrantable proceedings against their own natural and constitutional rights.

“After some confused recitals, it declares—

“*First*, That Joseph Cerneau is an impostor, expelled by De La Motta, from every Masonic Asylum.

“*Second*, That his proceedings and Masonic works, since his arrival from the West Indies, are unlawful, void, and totally *vitiating*.

“*Third*, It declares the reason why they are so, that is, by his barefaced imposture, and highly anti-Masonic conduct. Now the only *specific imposture* and *conduct* alledged, and which is called the last, and, of course, must be the first also, is the publication of the Tableau, or list of the members of this Grand Consistory. This, then, is the highly anti-Masonic conduct by which he declares the previous proceedings to be vitiated, admitting thereby that they were regular before. This absurdity cannot escape the notice of the most careless. Can the publication

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\* Although the body in 1802 consisted of nine members, yet by 1813, the number had dwindled down to five, viz., John Mitchell, Frederick Dalcho, Emanuel De La Motta, Isaac Auld and James Moultrie. De La Motta was the chief man, and aside from the present transaction, the existence of such a body would not have been known.

of a list of persons, composing a collective body, *vitiate its acts*? Even supposing such a measure improper, it cannot annul antecedent regular transactions."

The expulsion of Mr. Joseph Cerneau was the natural consequence of his impositions,\* and of his well fixed determination to persist therein. I beg leave to submit the following *quere* to every Mason—particularly the blue or Symbolic brethren. In the event that three Fellow Crafts, who have been regularly entered, and passed in a regularly constituted Lodge, should, by some unlawful means, obtain an insight into the Third degree, and should apply, and obtain a Warrant from the Grand Lodge, and under that sanction should initiate persons, and after a lapse of time their nefarious conduct should be brought to light; whether such characters would not be expelled from every Masonic institution, their acts deemed void and of no effect, and persons so initiated by them, pronounced clandestinely made; and would they not be compelled to go over the same ground in a regularly constituted Lodge; and should it so occur that one or more of them persist in their refusal, to apply to the regularly constituted authority, whether they would not share the same fate with their Master and Wardens? *Thus stands the case of Mr. Cerneau and his adherents.* Further, What Mr. Cerneau's gentlemen pretend to deem of minor consideration—the publication of their celebrated Tableau or pamphlet—is of the highest importance; and I will prove incontestably to the most uninformed mind, the impositions practiced, and which stamps Mr. Cerneau as a Masonic impostor; and, if established, as I have no doubt I shall be able to do, to the full conviction of every unprejudiced brother, must and will vitiate all Mr. Cerneau's former acts, even in the supposition of their being correct, which I by no means admit:

*First,* On the first blush of this Tableau or pamphlet, Mr. Cerneau

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\* The expulsion of Cerneau from "*every Masonic Asylum in the two hemispheres.*" If one were to judge of De La Motta's powers by reading his documents, they would be led to the conclusion that he was a dangerous man, and of unheard of importance. But when it is remembered that the body of which he claimed to be a member and "*Grand Dignitary Officer*" stood alone, unknown and unrecognized by any regular Masonic body in the wide world until the year 1828; that out of the city of Charleston, South Carolina, and Savannah, Georgia, there were no bodies of Masons which were constituted by them; these threats become perfectly ridiculous. Although De La Motta did expel Cerneau from every Masonic asylum in the Universe, yet Cerneau found admission ever afterwards into every Masonic Asylum in the Universe, whenever he pleased to present himself and ask an entrance. Always, however, excepting the Supreme Council of Charleston, "*South Carolina,*" of which the Illustrious Emanuel was the Chief.

publishes to the Masonic world his being of the Thirty-third degree; the impossibility of Mr. Cerneau's obtaining this Supreme degree under its several restrictions, known to every one lawfully initiated therein, formed the ground work of my inquiries. Fully satisfied of the impracticability of Mr. Cerneau being possessed of that degree by intuition or inspiration, and its communication by letter was as impossible, as obtaining the three first degrees of Masonry through that channel.

*Second*, Mr. Cerneau's assuming the title of "Most Potent Sovereign Grand Commander of the Thirty-third degree for the whole of the United States of America, their Territories and Dependencies," could be but an assumption, for no Masonic institution, however Supreme, and wherever situated, could lawfully invest him with such a power; it must, therefore, be a self-evident truth—the man who assumes a character he is not entitled to, is decidedly an impostor.

*Third*, By what Patent right did Mr. Cerneau arrogate to himself the title of Sovereign Grand Inspector of the Thirty-third degree? Where is his authority for establishing a Supreme Council of the Thirty-third? He has none—he has shown none—nor can he refer to any.

*Fourth*, Another proof of his total ignorance of this degree, which is manifested in his celebrated Tablean, is the appointments of officers or places of dignity, and the incorrect number composing his Council; this, together with the subsequent conversations which took place with Mr. Cerneau and Mr. Dewitt Clinton, fully established Mr. Cerneau as a Masonic impostor.

The Thirty-third degree was established on the 1st day of May, 1786. The occasion of it I will state. By the Constitutions of the Sublime Prince of the Royal Secret, which were ratified on the 25th of October, 1762—the King of Prussia was proclaimed as the Chief of the Eminent degrees, with the rank of Sovereign Grand Inspector General and Grand Commander; the Higher Chapters and Councils could not be opened without his presence, or that of his substitute, whom he must appoint; all the transactions of the Consistory of the Thirty-second degree required his sanction, or that of his substitute, to establish their legality; and many other prerogatives were attached to his Masonic rank; no provision however had been made in the Constitution for the appointment of his successor; and as it was an office of the highest importance, the utmost caution was necessary to prevent an improper person from obtaining it. The King, being conscious of this, established the Thirty-third degree. Nine brethren in each nation form the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree, who, after his



decease, possess all his Masonic prerogatives over the Craft. Their appointment is *ad vitam*. They are the executive body of the Masonic fraternity, and their approval is now necessary to the acts of the Consistory before they can become laws; and from their decision there can be no appeal.\*

After this full explanation, it will be rather difficult to understand the following farrago of nonsense—I allude to the report of the Committee of Mr. Cerneau's Grand Society, page 8.

"As to this degree of 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."

Does it not put *all gravity at defiance*" (reverting to the gentleman's words) to perceive thinking men assuming to write with as much erudite consequence as is manifested in the above paragraph? They speak of *laws, regulations of the Thirty-third degree, and Secret Constitutions*, exactly as if they had them in their possession, when it has repeatedly been clearly proved, that their leader, Mr. Joseph Cerneau, from whom, of course, they must have derived all their knowledge and information, is nothing else but a *pretender*, and Masonic impostor of the Thirty-third degree.†

"Yet this is the only reason offered to cover the malignity, which has

\* Here is a repetition of the story of Frederick of Prussia, &c., a mere fable and entirely unworthy of confidence, as has been fully set forth in the body of the history. That Cerneau did *possess* the Thirty-third degree we have clearly proved, therefore it is simply "*silly*" to insist upon his being an impostor, and the *quere* about the three fellow crafts is entirely out of place. Cerneau had the Thirty-third degree with all the powers with which it invested him. This point has been made satisfactory many times to all who have ever received the degree at his hands.

† As the Grand Consistory, from its very commencement, denounced the Secret Constitutions, and especially those said to have been manufactured by Frederick, (more probably Frederick Dalcho than Frederick the King of Prussia) and as they also denied any authority as binding upon them except the *General Laws, Statutes and Regulations* of the Masonic order, together with all the boasted powers of individual Sovereign Grand Inspectors General, the reading of the above will not put "*all gravity at defiance*," The powers defined by the Grand Consistory to Sovereign Grand Inspectors General, are to be found in their Patents, many of which may be found in the Appendix, to which the reader is referred.

prompted this atrocious libel on a valuable and zealous Mason, an industrious artizan, the father of a family, a meritorious and peaceful citizen."

How must the shafts of calumny recoil to the bosom of those, who so liberally darted them at me? Have I traduced Mr. Cerneau's character as not being a peaceful citizen? Have I accused him of *mixing alloy with his work*? Have I charged him with not attending to his *business faithfully as a jeweller*? Can any expression of mine be construed to have a tendency to injure Mr. Cerneau in the opinion of his friends? I could have no enmity to Mr. Cerneau, as I knew not the *gentleman*, never having seen him but once in my life, nor did I ever hear his name mentioned until his celebrated Tableau or pamphlet fell into my hands, of which I deemed it my duty to investigate the validity, and trace the gentleman's Masonic conduct. Can this Committee of Mr. Cerneau's Society allude to my wishing to injure Mr. Cerneau, by preventing him from *selling Masonic jewels*, as charged against him by a certain pamphlet, purporting to be published at Philadelphia in the year 1810?

Had Mr. Cerneau confined his high dignities to his friends in the city of New York alone, and had he not possessed the effrontery to publish this pamphlet or tableau, blazing to the Masonic world his elevated situation, he might, with impunity, within his circle of friends and supporters, have called himself the *Emperor of Emperors, the King of Kings, the Most Potent and Powerful Commander of Commanders*; and even the *Grand Saviour and Protector of all the Masonic institutions for the whole of the United States of America, their Territories and Dependencies*. He might have sat securely, adorned with a crown of straw on his head, issuing his aerial mandates, and encircled by his august dignitaries.

"But the malice of this production is not more apparent, than its arrogance and injustice. Betraying the greatest ignorance of the Masonic system in the United States, it usurps jurisdiction over the three degrees of what is usually denominated Ancient Masonry."

"It is well known that the three first degrees are under the exclusive superintendence of Independent Grand Lodges. Admitting that De La Motta is, in fact, a Grand Inspector General (which your Committee have the most satisfactory reasons to disbelieve) he has gone beyond the line of his duties, and his powers, to interfere with that jurisdiction.

"Your Committee, on the point, refer the Consistory to the communication, giving notice of its establishment, to the Grand Lodge of the State of New York, in which they expressly recognize its supremacy over Master Masons.

The charges of malice, arrogance and injustice, as exhibited in this clause, is as little established on the principles of correctness, as Mr. Cerneau's Grand Commandership. In what point have I exhibited any malice? Was it in bringing to light the impositions of an individual? Was it an act of injustice, to hold up this individual to the Masonic brotherhood of every degree to prevent his further impositions? Wherein have I exercised a power to which I am not legally authorized? Is not every Mason compelled to expose every impostor in Masonry? Have I, in any one solitary instance, interfered with the jurisdiction of the Grand Lodge, or any of its subordinate Lodges? Am I censurable because I directed one of my circulars to the Grand Lodge for the State of New York, *which they thought proper to return to me*, mentioning, "*inasmuch as it related to degrees not known or acknowledged by said Grand Lodge?*" My duty compelled me to give them the information, and put them on their guard, as well as every other lawful Masonic body over the surface of the two hemispheres. *They chose to take no notice of it. I have nothing further to say,\** except, that although Sublime Masons have not, in this country, initiated into the Blue or Symbolic degrees, yet their Councils possess the indefeasible 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 never could lawfully alienate their rights as Sublime Masons*) as can be demonstrated to the perfect satisfaction of every Masonic, judicial and legislative body.

Throughout the continent of Europe, England, Ireland and the West Indies, every Sublime Mason is recognized as a *lawful Past Master*: In

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\* De La Motta acted wisely in confessing that "*he had nothing more to say.*" His defamatory circular, expelling Joseph Cerneau, together with De Witt Clinton the Grand Master, John W. Mulligan, Deputy Grand Master, Cadwallader D. Colden, Senior Grand Warden, Martin Hoffman, Past Deputy Grand Master, and Elias Hicks, Grand Secretary, with several others, all being members of and holding some kind of office in the Grand Lodge of the State of New York, was considered not only an insult, but a piece of perfect bombast. It was regarded by them as the effects of insanity. The "*circular*" met with the same fate in every other Masonic body in the United States, always excepting "*The Supreme Grand Council of Sovereign Grand Inspectors General, Thirty-third degree, in Charleston, South Carolina.*" It fell, "*still born.*"

England, and in 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 Masons 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.\*

“Did not the daring malignity of this pretended denunciation sustain the indignation it excites, its ludicrous inconsistency would put all gravity at defiance.”

The whole of this clause is already replied to generally in the preceding pages. The risibility of the gentlemen composing this Committee of Mr. Cernear's Society may be excited at the ludicrous inconsistency of my circular, as they term it, but how would their feelings be lacerated, should circumstances occur, which would cause them to visit a city, where regularly constituted bodies of Sublime Masons are established; and they should announce themselves in the high grades of Masonry, be refused admittance, and told they were spuriously made, which, under existing circumstances, would be the case? *How then would their rejoicing be turned into mourning?*†

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\* This may all be very true, but because men are recognized as lawful Past Masters, that does not prove that they have any right whatever to confer the degrees of Ancient Masonry outside of a regularly constituted and duly authorized Lodge of Masons. This has been a settled and fixed law in the Masonic World for one hundred and forty years or more, throughout the “continent of Europe, England, Ireland and the West Indies.” The same law prevails in relation to the Sublime degrees—viz., that unless a person receive them from a regularly constituted body, having the proper power to confer the same, they cannot be received by like bodies, or acknowledged as Sublime Masons. The “travelling pedlar” system which De La Motta, Jacobs and others followed with so much pecuniary profit, has long since been denounced, and at this day is not to be found. It was the perpetration of these very acts on the part of the coadjutors of Stephen Morin, such as Hays, Frankin, Hyman Isaac Long, Moses Cohen, Spitzer, Forst, De La Motta, Jacobs and others, that led to the organization of the Grand Consistory. It was done to put a stop to these irregular proceedings. For the doing of which, De La Motta, alone and unaided, expels the whole of them, and denounces them as impostors.

† Nevertheless this very thing was done in very numerous instances, and continues to be done, up to this day, without any disagreeable effects, either to the feelings or the person. They have never been turned away from any door that they have attempted to pass through, either in Europe, South America,

“As to the declaration in favor of a Sovereign Grand Consistory, said to be 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 they were what they professed 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 this 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 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.”

In August, 5806, there were resident in this city, the following Illustrious Brethren, lawful Sublime Princes of the Royal Secret, and Inspectors Thirty-second degree: John Gabriel Tardy, John Baptiste Desdoity, John James Joseph Gourgas, Pierre Adrienne Du Peyrat, Lewis Du 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 third day of November, 5808, 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 Baptiste Desdoity, John James Joseph Gourgas, Moses Levy Maduro Peixotto, R. C. Scott, K. H., S. P. R. S. Inspectors, aided and assisted by nine Knights of the Sun, and nine Princes of Jerusalem. On the 6th day of November, 5808, a Warrant of Constitutions passed the Seal of the aforesaid Grand Council of Princes of Jerusalem

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the West Indies, or our own land, not excepting, in this case, the city of Charleston, South Carolina. On the contrary, the Grand Consistory established in that city, a Grand Council of Sublime Princes of the Royal Secret, and a Sovereign Chapter of Rose Croix, both of which bodies flourished from the commencement, and numbered among their members: P. Javain, Joel R. Poinsett, Thomas W. Bacot, John S. Cogdell, Isaac M. Wilson and others. Mr. Bacot was Grand Master; Mr. Cogdell was Senior Warden and Mr. Wilson was Grand Secretary of the Grand Lodge of the State, and Mr. Poinsett was Minister of the United States to Mexico. They continued members up to the year 1828, when the Grand Consistory ceased on account of the great anti-Masonic excitement.

\* See Document 40, Appendix.

for the establishment in this city of a Sublime Grand Lodge of Grand Elect, Perfect and Sublime Masons, under the specific appellation of "*Aurora Grata.*"

Due notice of which was immediately given in the public prints, and in the succeeding month of March, the Sovereign Grand Consistory of the Thirtieth, Thirty-first and Thirty-second degrees, were induced to publish themselves as having been in existence *for some time back*, in order to evince to Mr. Cerneau, his Grand Association, and the Masonic world in general, that their establishment had existed for a considerable time.\*

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\* The statement here made is not founded in truth, and De La Motta knew it to be false when he penned it. We shall, therefore, repeat here what we have before said in the history, and other places in the Appendix. And *first*. The Consistory which De La Motta declares existed in 1806, or rather, "that there were residing in the city of New York in August, 1806, certain persons, Sublime Princes of the Royal Secret, Thirty-second degree, and Inspectors, who formed a Consistory, &c." By referring to the "*Register*" of Abraham Jacobs, it will be found that Pierre Le Barbier Plessis, at Philadelphia, on the 14th day of October, 1807, conferred the degrees on John Gabriel Tardy, and appointed him a Deputy Inspector General. How could it be possible that Tardy should be of the number who formed the Consistory, or even had the degrees in August, 1806?

Again, By a certified copy from the records of Lodge La Union Francais, now before us, we learn that John James Joseph Gourgas was initiated an Entered Apprentice in that Lodge, July, 1806; at an interval of some months was passed as a Fellow Craft; raised to the degree of Master in 1807, and retired from the Lodge in July, 1808—having been a member two years, less three days. Now how was it possible that Gourgas could be a Deputy Inspector General, Thirty-second degree, in August, 1806, when he was but just made an Entered Apprentice (*viz.*, the last of July), and by the rules of that Lodge "*was obliged to serve his time.*" He never possessed the Sublime degrees until the year 1808, according to his own documents.

So far then as these two persons are concerned, the statement is *false*.

The names of Du Peyrat and De Saulles have never appeared in their published lists at any time.<sup>1</sup> When that Consistory was formed—*viz.*, March 7th, 1809—the following persons composed it as shown by Abraham Jacobs' Register and Patent from Tardy:

JOHN G. TARDY, S. of S., and G. C.	MORDECAI MYERS, Gr. Jun. Warden,
JOHN B. DESDOITY, Dep. Gr. Com.,	SAMPSON SIMSON, Gr. Cap. of Guards,
RICHARD RIKER, Grand Warden,	M. L. M. PEIXOTTO, Gr. Treasurer,
J. J. J. GOURGAS, Grand Secretary.	

Jacobs was made a member November 24th, 1809.

Again, Would it not be as well to suffer Abraham Jacobs, the founder of this Council of Princes of Jerusalem and Lodge of Perfection speak for himself. In his Register he says: "October 10th, 1808, Brother A. Jacobs, then residing in New York, in North America, IN WHICH CITY THE SUBLIME DEGREES WERE NOT ESTABLISHED." A number of old Royal Arch Masons, and

<sup>1</sup> See Document 40, Appendix.

Does it not excite the indignation of every enlightened Mason, on a cursory perusal of the above paragraph? Can the gentlemen composing this Committee of Mr. Cerneau's Association mean to impeach my char-

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Master Masons of the Blue Lodge convened and petitioned Brother Jacobs, 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 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*, until a regular Warrant should be obtained from the Grand Council at Charleston, and due notice thereof was given in the public prints the ensuing day.

The names of these brethren are, *Richard Riker, Sampson Simson, Mordecai Myers, Joel Hart, Samuel Riker, Jeremiah Shotwell, William J. Hunter, John E. Ruckle, Andrew Sitcher, John Clough, John Phelps, Daniel Beach, Benjamin Ayerigg, Stephen Scudder, William Stewart, Joseph Jacobs, Thomas Lownds.* (*Isaac Moses* was made but his name does not appear, and one other—viz., see Abraham Jacob's Diary.

These names, with Abraham Jacobs, formed the nine Knights of the Sun, and nine Princes of Jerusalem, who aided Tardy, Peixotto and Gourgas, in opening a Council of Princes of Jerusalem. Desdoity *was not* present—so that is another mistake; Mordecai Myers was installed Grand Master of the Sublime Lodge of Perfection, and placed in the Chair; and Richard Riker was installed Thrice Equitable of the Council, and placed in the Chair by Tardy. Desdoity was present at this meeting, being on the 6th inst.

The idea that the notice published in the newspapers should convince the Masonic world that the Consistory had been in existence for a considerable time; "*for some time back*," was simply absurd, for neither Gourgas, nor Riker, nor Simpson, nor Tardy, were eligible before this time—viz., November, 1808. Tardy one year before, but the rest were initiated by Jacobs and De La Motte. Tardy, Desdoity and Peixotto were the only persons in the Consistory who were eligible before November, 1808. All the rest, both in the Consistory and the Council were irregular, and the individual authority of Tardy did not make them any better.

And further, as it regards the practice of the Sublime degrees in the city of New York at that time, Jacobs, in his Diary states :

November 11th, 1808. This day Mr. Mulligan and a French gentleman (Mr. Cerneau) called on me at the school about 11 o'clock, informed me their visit was as 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 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.

Jacobs knew well that such a body was in existence and had been for some years, but he chose to be ignorant of it. He knew also that there was no other body but that one, hence after organizing those men whom he had initiated into a Council of Princes and a Lodge of Perfection, he directs them to apply to Charleston for a Warrant, which he need not to have done if there was a Consistory at that time in New York. The arrival of Tardy from Philadelphia was timely, and answered his purpose just as well.

acter, or that of the gentlemen alluded to? *They dare not.* Or is it in consequence of our being Israelites? If so, it is another strong corroborative proof, not only of their total want of information of the Sublime degrees, but in fact of the whole system of Masonry. What are the first principles requisite to qualify a candidate for admission into the first degree? Is it not the belief in the existence of a Supreme being? Does not a Hebrew manifest such faith? Is not everything, whatever relative to Religion and Politics, prohibited in our Lodges? Does it require more than that a man should possess that belief, and enjoy a good moral character, to entitle him to the benefit of Masonry? Is there a path where the foot of civilized man has traversed, that Masonic institutions are not established, and its benefits extended to all the believers in a Supreme Deity, without its being confined to any particular sect? Let us take a view of the three first degrees. Is it not evident to every Symbolic Mason, that there are no distinctions as to religious or political principles? It is as evident to the Royal Arch Mason that a Hebrew has the same privilege extended to him, as a companion of any other persuasion. If then, the principles of Masonry are predicated upon such grounds, is it presumable that the more Sublime degrees could shut its doors against the admission of any person of morality, virtue and religion. Admitting for a moment that Mr. Cerneau and his Society should be in possession of the High degrees, I call upon them to produce, if they can, one single instance, in any one degree of Masonry, which disfranchises a Hebrew from enjoying every privilege granted to any other sect. Were I at liberty, fully to explain myself, it being impossible to say into whose hands this may fall, I would lead them through each degree, particularly the *Rose Croix* and the *Royal Secret*, and point out whether a Hebrew is not as much entitled as a Christian brother, or any other of whatever persuasion, to the Royal Arch, the Perfection, the Chief of the Tabernacle, the Prince of the Tabernacle, the Prince of Mercy, the Knight of the Brazen Serpent, and many more, both under and above. If they are the least acquainted with the Constitutions of the Royal Secret, as ratified at Berlin on the 25th day of October, 5762, and in the supposition that their copy is genuine, and duly certified by lawful authority, I refer them to the very first article of that Constitution, to the Emblems on our Diplomas, and to the sacred engagements of a *Rose Croix* of Heredom, and of a *Royal Secret*, for a confirmation of what I do rigidly maintain. I leave the candid reader to determine, whether the insinuations of the gentlemen of the Committee, are bottomed on the broad basis of correct principles.



Those acts of some "*individuals*" as alluded to in the elaborate pamphlet, when investigated, will be found to be the proceedings of one individual, who may be noted, by his having repaid kindness, by going over to Mr. Cerneau's Grand Society, and refusing afterwards to give up and return the Warrant then in his possession, as Grand Master of the Sublime Grand Lodge of Perfection, the *Aurora Grata*.\*

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\* De La Motta's character as a historian does not require any impeachment from the hands of the Committee who are the authors of the "*Reply*." He impeaches himself at every step by his contradictory and false assertions. They state this simple "*fact*" in their reply—viz., "*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 they were what they professed to be,*" or as it reads, "*that they ought to be what they profess*"—by which they meant to be understood as speaking of a Consistory in 1806, that John G. Tardy, John James Joseph Gourgas, Richard Riker and Sampson Simson were only initiated, the former (Tardy) in 1807, and the latter by Abraham Jacobs in November, 1808, and so could not, as a matter of course, form a Consistory in 1806. They then give the date of the formation of the Consistory—viz., March 7th, 1809—and which body ceased to exist very soon afterward, even during the same year, for they discovered that all their proceedings were illegal and irregular. They suffered the body to become extinct, and the leading members among them united with the Grand Consistory, the Grand Master of the Lodge of Perfection taking the Warrant with him, and would not give it up. Now this is precisely what they meant and no more. The term Israelite, or Jew, is not even mentioned or hinted at, in the Reply, which is certainly a manly and honest report. But De La Motta knew his weakness, and made this "*dodge*" of his own accord, in order to turn off the attention from the question at issue, and to excite the sympathy of the brethren in his behalf, by declaring that the Committee were influenced by a spirit of persecution toward him and his coadjutors, because they were Israelites or Jews. He supposes this to be the case, and at once falls upon the doctrines of the Symbolic degrees, known and acknowledged as such the world over, to sustain him in those degrees known as Sublime. A poor subterfuge indeed, and being no parallel, as the former do absolutely require "*that a person do believe in the existence of God,*" while the latter, which he has chosen to mention, do absolutely require, that a person must be a believer in Jesus, the Messiah, and the doctrines which he promulgated while on the earth, which are to be found fully set forth in the Scriptures of the New Testament. We allude to the seventeenth, eighteenth, and others above them. As for the Constitution of 1762, which he avers was ratified at Berlin in 1786, by Frederick of Prussia, we think it quite unnecessary to repeat here, what we have before said in notes to the said Constitution. The Introduction, and Article First, on which he bases all this childish talk, never was in Berlin or France, until it was carried there from Charleston, South Carolina, the place in which all these additions, improvements and interpolations were made. Well may he say "*in the supposition that their copy is genuine, and duly certified by lawful authority,*" by which he means that it must be taken from the Register of De La Hogne, De Grasse, or Aveilha, or Hyman Isaac Long—not one of them agreeing or being alike—and then certified by the Supreme Grand Council of Sovereign Grand Inspectors General of Charleston, South Carolina, De La Motta being

“The 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 Grand Consistory absolutely supersedes the individual authority of the Grand Inspectors General, in the regulation and government of the Order.

“As to the degree of 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.”

In allusion to this clause, the gentlemen composing the Committee of Mr. Cerneau's Society have made a jumble of different points under different heads :

*First*, They have blended the Supreme Council of the Thirty-third degree with the Sovereign Grand Consistory of the Thirtieth, Thirty-first and Thirty-second degree, by calling the Council a Consistory, and the Consistory a Council.

*Second*, They have commingled together three distinct bodies under one general head, to wit., Inspectors whose powers are limited *solely to inspect* ; *Deputies Inspectors General* who have the power to inspect generally, and to constitute as far as K. H. inclusively ; and finally, *Sovereign Grand Inspectors General of the Thirty-third degree*, who are authorized and empowered to *establish, congregate, superintend, and inspect*, all and every degree, agreeably to the Grand Constitutions ; the extreme ignorance of the gentlemen of the Committee, respecting all these points, is sufficiently palpable without any further comment.

In reference to the Secret Constitutions I do affirm, that they have existed from time immemorial ; that special mention is made of them in the Constitutions of Sublime Prince of the Royal Secret, as ratified at Berlin, on the 25th day of October, 1762 ; further, that they are un-

the head. Both the Constitution of 1762 and of 1786 are in the Appendix, No. 28 and 29, and the reader is referred to them for more particular information.

We do not wish to drag forth the name of any particular person at this late day, which De La Motta has alluded to “as having repaid kindness by going over to Mr. Cerneau's Grand Society, and refusing afterwards to give up and return the Warrant then in his possession as Grand Master of the Sublime Grand Lodge of Perfection, the “*Aurora Grata*,” but we have no doubt that his character would at any time have borne a better reputation than that of his accuser.

*changeable*, and are the very basis and old landmarks of every other Constitution (in the whole Masonic system) framed since, or which time and circumstances may require hereafter. Every Mason, of whatever degree, is subject to them, whether he is acquainted with them or not, although I must acknowledge that, as well as the Thirty-third degree, they are not to be met with in every hand, as Mr. Cerneau's Association has clearly proved, and exhibited strong evidences of their want of knowledge in that grade. Innumerable instances can be made apparent in their publication, and declaration, of being possessed of a degree which they never did receive.\*

"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 sat-*

\* The "*jumble*" which De La Motta speaks of here, is no "*jumble*" whatever, but simply organizing under the General Statutes of the body, and on precisely the same plan as the Grand Orient of France, the Grand Orient of Brazil, and the Grand Orient of New Granada. The Grand Orient of France has a Consistory of Rites. Those of Brazil and New Granada have a Consistory of the Rite they administer. They style themselves "Orient in the bosom of which they have a Supreme Council of the Thirty-third, Grand Council of the Thirty-second, &c." The organization of the Grand Consistory of the United States was precisely the same—a body which did not confer any degrees whatever—but was the Executive body, and gave the power to all subordinate bodies to perform their proper and legitimate work. The records of the body are full of applications for the various degrees, received through the "*General Committee of Administration*," and having been received and acted upon, were referred, as the case required, either to the Chapter of Rose Croix, or the Grand Council of Sublime Princes of the Royal Secret, or to the Supreme Council of the Thirty-third. With this explanation, it is hoped, the confusion will disappear.

As it regards the "*Secret Constitutions*," we do not think it necessary to repeat, what we have before, so fully set forth in the body of the history. But if the remark of De La Motta be true—viz., *that they are unchangeable*,\* why does the Council, of which he pretended to be a member, change the said enactments at the very start, and persist in that change, certainly up to the time when this replication was penned—viz., 1814, and how much longer we cannot say. We refer to the Schedule of degrees given in the celebrated circular of 1802, in which K. H. is made the Twenty-ninth, and the Prince of the Royal Secret, Thirtieth, Thirty-first and Thirty-second, leaving out the Scotch Knight of St. Andrew and Sovereign Judge Commander, all of which are defined by that instrument, and De La Motta shows by his language concerning the "Consistory of Thirtieth, Thirty-first and Thirty-second," in this and many other places, that he knew nothing in the year 1814 of any other system, while the Grand Orient of France did, from the year 1805, define all the degrees, and they were practiced in that form by the Grand Consistory from the time of its establishment, 1807, up to the year 1827, in the month of November, when it ceased to exist. See plate 3.

*isfaction, &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 submit his claims to that investigation which the Consistory might deem it their duty to make."

As to what relates to the obligations of Mr. Cerneau, to give me satisfaction, I submit to the candid reader to determine, if Mr. Cerneau knew his duty in the high grade to which he has pretended, whether he was not bound to render me, AS REPRESENTATIVE OF THE SUPREME HEAD IN THIS COUNTRY, a full and ample view of his Patents, and proceedings since his arrival in these States; particularly after having placed into his hands MY CREDENTIALS, and his acknowledging the legality of the same, and also of the Supreme Council of the Thirty-third at Charleston, South Carolina, to which I beg leave to refer the reader to the before recited attested conversations. I call on the Brethren Symbolic, as well as Sublime, to say, if it is not customary among us, to exchange views of certificates, Patents, &c., &c., which Mr. Cerneau peremptorily refused.

Mr. Cerneau, as well as his Society, seems to be particularly anxious to blend together, what they are accustomed to term, their Grand Consistory, and their Supreme Council of the Thirty-third degree. When I visited him on the 14th of September, 5813, I was more than once obliged to specify very plainly, that I had not called to make inquiries respecting a Grand Consistory, but what he had published, and just acknowledged to me—viz., his Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree, &c., &c. That point once settled, the succeeding could not suffer any difficulty, and must come in afterwards as a matter of course. Upon Mr. Cerneau's repeated refusal

to exhibit his papers, and referring me to his Supreme Council of the Thirty-third degree, what were my observations to him? Show me the powers you have for establishing a Supreme Council of the Thirty-third, and I will readily meet your Council. I beg leave to submit the following *quere* to my Symbolic Brethren: Should any Master Mason apply to visit a Lodge which he has never visited before, would he suffer himself to be examined by a Committee, before he had a view of their Warrant, or would he enter that Lodge before he had the proof of its being legally constituted?

As to what relates to my taking advantage of Mr. Cerneau's want of information in the language of the country—how little do I merit the charge; when previous to my visiting him, I prevailed on two Illustrious Brethren, well versed in the French and English languages, to accompany me, in order to explain to Mr. Cerneau, should he be at a loss to understand, the purport of my visit. The accompanying brethren did very readily repeat in French, such parts of the conversation as we supposed he did not understand. In the attempt to explain to him in French what I observed, Mr. Cerneau declared, that he fully understood every syllable I uttered.

As "to the multiplied abuses and impositions existing and practiced in this country, by means of persons falsely pretending to possess the Exalted degrees" so feelingly complained of by this Committee of Mr. Cerneau's Society, I think it hardly possible to meet any where, whether in this or any other country, over the surface of the two hemispheres, with a character that can stand more pre-eminent in all those charges, than Mr. Cerneau.

"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 Supreme Grand Council of France, an act, sufficient in itself to outweigh the cavils of all impostors."

As to the correctness of all they boasted of, "*most ample recognition by the Supreme Council of France,*" we know that Mr. Cerneau and his Society first came out with their pretended Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree, only in May, 1813, and yet the report of the Committee sanctioned and published by Mr. Cerneau's Association, asserted they are recognized. How can that be possible? How, under the difficulties attending a navigation on account of war, could all this be effected, between May and the 14th of Septem-

ber, 1813, or even between May 1813, and February 1814? It is also rather surprising that they should not positively state, all the different Supreme bodies over the surface of the two hemispheres, who have thought proper to acknowledge them; but on the contrary, they should bring forward the solitary instance of their recognition by the Supreme Council of France. *Have you, for instance, been acknowledged by HEREDOM, or by any of the Supreme bodies in England, Scotland, Ireland, Prussia, Sweden, Denmark, Russia, Germany, Italy, Switzerland, or even Asia?* I believe you can show no such recognition, and I can assure you that the Supreme Council of the Thirty-third at Charleston, South Carolina, will continue to take such special good care to follow you up into every quarter of the globe, where Masonic institutions are established; that it ever will be impossible for you to obtain anything whatever from, or even be admitted or acknowledged, any where among lawful Sublime Masons, *should you persist in your obstinacy.\**

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\* That the Grand Consistory was acknowledged by the Supreme Council of France there is no doubt. The reader is referred to Appendix No. 12. But De La Motta asks the question, "*whether the Grand Consistory has been acknowledged by Heredom, or any of the Supreme Bodies of England, Scotland, Ireland, Prussia, Sweden, Denmark, Russia, Germany, Italy, Switzerland or even Asia?*" We shall endeavor to answer the inquiry in as few words as we can. And first, "*Heredom,*" As it is not yet clearly defined whether the name attaches to a person, a place, or a body—and as the spelling of the word is not yet satisfactorily determined—whether it be Heredon, Herridom, Harrodin, Harrodin, or Hair-dom, we confess our inability to answer on this point; we do not think he could have answered it himself; and we should have thought he would have left Scotland out of the number of names he called over, after having received so stern a rebuke, in reply to the circular of 1802, which they were pleased to address to the Grand Lodge of Scotland, to which they replied in a way not soon to be forgotten. One would have thought, after such an occurrence, that Scotland's name would ever afterward have been among the "*forgotten things*" of the Supreme Grand Council of Charleston, "South Carolina. [See page 25, History.] And Prussia, too, is brought in, when all the Grand Masonic bodies of Prussia have persisted in declaring from the very commencement up to the present time, or until within ten years, that neither King Frederick nor themselves ever knew any thing about the rite, even by name; that the only rites known in that country, aside from the Symbolic degrees, were those of Fessler and Zinnendorf. [See Document 10.] Besides these two they have had no others. In England they have been strangers to the Ancient and Accepted Rite until within twenty years; the degrees conferred there, being in detached portions, and in various styled bodies, under no particular organization or head. In Ireland, as well as England, they have had what are called the Ineffable degrees, up to the Sixteenth, or Prince of Jerusalem for many years, but the "*system*" extending up to the Thirty-third, has only been introduced there for fifteen or twenty years.

In Sweden, Denmark, Russia and Germany the Rite has never been introduced. Their systems are entirely different. Italy and Switzerland had no Supreme Council of the rite until 1812, or thereabouts, and as for Asia, we

“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 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.”

If the Supreme Council of the Thirty-third at Charleston, South Carolina, did receive the two communications above alluded to, why did they not answer them?

*First*, Mr. Cerneau arriving in this country, provided with foreign Patents and Powers, what was the very first step for him to insure their legality in this country? To send and have them recognized and endorsed by the Supreme Council of the Thirty-third, at Charleston, South Carolina.

*Second*, What was he next bound to do, if his wish was to act lawfully? To ask of Charleston the permission, to form and establish here, a lawful body of Sublime Princes of the Royal Secret (in case there was none already formed) which would no doubt have been granted to him, or any other brother acting agreeably to the Grand Constitutions. But they never would have rescinded their Supreme rights into the hands of Mr. Cerneau, or any other person.

Supposing that Mr. Cerneau had so far acted constitutionally, what

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leave her out of the question, knowing but little about the names attaching to any of the numerous rites they practice there. One thing, however, is true—viz., that in the year 1814, when this replication was written, there was not in the known world, beside the Supreme Grand Council of Charleston, and the Supreme Council of France, (which was founded and established by the Count de Grasse, from that Supreme Council) also the two bodies at Naples and Milan, any bodies of that kind, so that an acknowledgement from any was impossible. But if, by the word “*Supreme Bodies*” is meant, Grand Lodges, &c., there are acknowledgements from all parts of the world. As for the threat held out by De La Motta, it amounted to nothing, he not being acknowledged himself by any Masonic body but the Supreme Council of Charleston.

would have been the manner for him to proceed on the lawful establishment of a Consistory of Sublime Princes of the Royal Secret? To have had nothing to do with Symbolic brethren, but call to his assistance a competent number of already lawfully raised brethren of (at least) a certain degree, then with their advice, counsel, and information, proceed together to the aforesaid establishment of a lawful Consistory. When all had been regularly accomplished, and approved of by the Supreme head at Charleston, South Carolina, then write, and require the recognition of all other bodies of the same kind, over the surface of the two hemispheres.

Was this the conduct of Mr. Joseph Cerneau? No; it was not.

If he had Patents or Powers of any description, they have been issued and sent to him from a foreign jurisdiction; say, by a few French emigrants, brethren from St. Domingo, who had taken refuge in the small port of Barracoa, island of Cuba, who probably knew as much of our language and localities, as he himself did on his first arrival here. I assert, that none of his Patents or Powers ever made their appearance, or ever were endorsed by the Supreme Council of the Thirty-third, at Charleston, South Carolina, or any Inspector General lawfully authorized by them. I further affirm that Mr. Cerneau's name had never appeared on our Registers, and other lawful documents, more particularly *as a Sublime Mason*, vested with the sole control of the high orders of Masonry in the United States of America, their Territories and Dependencies.

What was Mr. Cerneau's conduct then?

He first commenced to work in the dark, and when he and his friends arrived at the point, they thought themselves sufficiently strong and respectable, then they published themselves as a Grand Consistory, without assuming, however, the supremacy over all the States of America, their Territories and Dependencies. They then, and not until then, wrote and sent copies (agreeably to their pamphlet) of their high deeds all over the world, and, as they say, also to Charleston. Under such circumstances was it probable, or could they so far blindly flatter themselves, that they would receive from Charleston their recognition? Had they seriously reflected a moment, they might certainly have foreseen, what has at last occurred; all they could get by it was, that their Councils would be set down *in red characters*. Finding the Supreme Council of the Thirty-third at Charleston, South Carolina, did not recognize them, Mr. Cerneau and his friends declared them extinct, and proclaimed themselves as the Supreme Head of Masonry, for the whole of the United States of America, their Territories and Dependencies; and no doubt in time, pur-



suing fast upon the lawful road they were, and are travelling on, they will also declare as extinct, all the other Supreme bodies over the surface of the two hemispheres, who do not think proper to acknowledge their Grand Association.

I will now propose to my Symbolic brethren, a case nearly the same with that under consideration of Mr. Joseph Cerneau and his Grand Association. Admit for a moment that a Master Mason should delude a number of brethren of the first and second degrees, by informing and convincing them that he is a Master Mason, and fully persuades them he has the right and power, to raise to the Sublime degree of a Master Mason any individual they consent, and he thus initiates them into the third degree. Now, he observes, we are all very lawful, and very good Master Masons, let us form and establish a Master Masons Lodge; they all consent; it is accomplished; he then says further, we must be acknowledged or recognized, but it is requisite we send copies of what we shall deem sufficient, of our proceedings, to all the Symbolic Grand Lodges in the world. One of them, very far distant, not fully informed, and wherein this Master Mason has luckily some good friends, recognizes their Lodge, but the Grand Lodge, under whose jurisdiction he is placed, discovering the absurdity of their whole business, &c., &c., for the present, and for good reasons, takes no particular notice of it, this emboldens this worthy Mason and his coadjutors to progress; sometime after, he and his party, declare that very Grand Lodge under whose jurisdiction they are situated, *as being extinct*, 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 at the time they were not honored with an answer. They declare and publish themselves for ever, as being the real, true and lawful Grand Lodge of Master Masons, which has, as they conceive, by right, taken the place of the one by them declared extinct. What ought to be, and what would be the consequence of such Masonic enormity? More especially after friendly and brotherly means had repeatedly been resorted to without success.

To return to Mr. Joseph Cerneau and his Grand Association. I believe what follows to be as exact a history of his transactions as can possibly be given, or depended on, in such obscure dealings.

We will for a moment suppose that Mr. Cerneau was, at his arrival from the Havanna in this city of New York, a regular Sublime Prince of the Royal Secret, even a lawful Deputy Inspector General, old system, suppose also that he wrote, after his arrival here, for those powers, &c., &c.; that those powers were actually sent to him, signed by three, five,

seven, nine, or even more legal Illustrious brethren, collected in some corner of the world, for him to do every thing that might be performed ; such full powers coming from a foreign jurisdiction (which, by the bye, I have great doubts whether it has ever been known or acknowledged by any other) could not be lawful unless restricted by this absolute, and well understood proviso, that Mr. Cerneau should act and comport himself in all things whatsoever to the old landmarks, and in conformity with all the rules, regulations and Constitutions of all and every, the several degrees of Masonry. Under such a supposition, which was the lawful road to be pursued by Mr. Cerneau ? Arriving in a foreign country of which he little knew, if at all, the localities and language, as a good and faithful brother he would have made very special inquiries respecting those degrees, and the brethren belonging thereto, by means of which he would have found, that in this city of New York there existed the *Triple Union*, [see Appendix, Document 40,] a lawful Sovereign Chapter of Rose Croix, working in the Ancient form, also a number of the Most Respectable Brethren belonging to all the Sublime degrees, in particular, five lawful Sublime Princes of the Royal Secret, and Inspectors, that in Philadelphia there was an Ancient regular Sovereign Chapter of Rose Croix, and three lawful Deputies Inspectors General, old system ; in Baltimore and Norfolk, Sovereign Chapters of Rose Croix ; in Charleston, South Carolina, the Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third degree, the Sovereign Grand Consistory of Sublime Princes of the Royal Secret, Thirtieth, Thirty-first and Thirty-second degrees, for the Southern District of the United States of America ; a Grand Metropolitan Lodge and Sovereign Grand Chapter of Rose Croix of Heredom, a Grand Council of Princes of Jerusalem, a Sublime Grand Lodge of Perfection ; and in Savannah also, a Sublime Grand Lodge of Perfection, and throughout the United States of America, a host of lawful Deputies Inspectors General, Thirty-second degree, who had labored in the faithful performance of their duties. He should then have communicated with a competent number of these brethren, and after consultation, had he and they felt inclined to proceed, there was no other lawful line of conduct to be pursued but that which I have already pointed out ; besides, on information he would have found that in the very city of New York there were a number of illustrious brethren, at least equally, if not *more so*, entitled to form and be at the head of such an establishment as himself. Is this what you have done Mr. Cerneau ? I appeal to you, your friends and supporters as ingenuous men to answer the question in truth. For if you and your children are genuine

lawful brethren, you and they must love the truth with all your hearts ; Masonry being supported by nothing but the unveiled, plain, unsophisticated truth.

Mr. Cerneau, was this the line of conduct pursued by you and your abettors ? No, sir ; as I have proved before, you have no Patents or Powers endorsed, or in any form signed and recognized by the Supreme Council of the Thirty-third degree at Charleston, "*South Carolina*," or by any illustrious brother lawfully authorized by them : you have called none to your assistance, nor consulted with any one equal or superior to yourself as to the degrees or information, although you had them in numbers and *every way most respectable* within call ; you have had to do with none but Symbolic Masons, and to acknowledge at this day all the Masonic establishments you pretend to, you must, without any kind of scruple or ceremony, have leaped over the most sacred engagements, landmarks, rules, laws, regulations, Constitutions, &c., &c., &c. So that you must have initiated all your Royal Arch Masons, your Grand Elect, Perfect, Sublime Masons, your Princes of Jerusalem, your Sovereign Princes of the Rose Croix, your K. H., all your Sublime Princes of the Royal Secret, your Deputy Inspectors General, and all your pretended Sovereign Grand Inspectors General of the Thirty-third degree. In fact, you, Mr. Cerneau, per se, and in the very face of a whole host of lawful Most Illustrious brethren of all degrees, and lawful high bodies of every description, have initiated, healed, consecrated, formed, established and installed all and every degree of Masonry, from the Fourth up to your very pretended Thirty-third degree, inclusively. Can there exist a single worthy Mason who can approve such conduct, or even think that such absurdities ever could be sanctioned by, and such powers be lawfully vested in any individual ?

Men distinguished in the annals of our Order have received from it, Constitutions for the establishment of exalted bodies in various parts of the United States.

It is true that the original intent of the Superior degrees, were designed only for the select few, and to prove the excellent election of Mr. Cerneau and his Society of a Deputy Inspector for the State of Rhode Island, and of a President of their Grand Council of Sublime Princes of the Royal Secret, sitting at Newport, Rhode Island, I beg leave to submit the following two letters, *verbatim*, (without comment) received from those Exalted gentlemen, whom, under the fostering care of Mr. Joseph Cerneau and his Grand Association, have devoted themselves to the profound study of their highly Exalted, Sublime, Philosophic and Philanthropic Masonry, according to the Ancient Scottish Rite of Heredom, &c., &c., &c.

## C O P Y.

E. DE LA MOTTA, Esq.,

NEWPORT, Rhode Island, February 5th, 1814.

SIR :

Your circular under date of the 31st ult, I received per mail last evening, the contents of which, in every point of view, merits the contempt of every Mason, or man of common sense. If any controversy or misunderstanding had taken place between your *self-styled Royal Highness, Illustrious General of the Holy Empire*, and the Grand Consistory of the United States, it was your duty to pointedly address them, and if our interference had been deemed necessary, we ought to have been addressed in a manner becoming a Mason and a gentleman. The Consistory from which we had the honor of receiving our Charter, and which we now work under, we were, previous to our application to them, convinced, were regularly and legally established and acknowledged in different parts of the world. Our authority we do not mean to conceal, but enjoy every privilege granted us, and defend the dignity attached thereto to the last extremity. Your threats to expose the gentlemen composing the said Grand Consistory, particularly the Hon. Dewitt Clinton, I doubt not he will take such notice of as it requires, in which he will be supported by his worthy companions. In a short time we shall call a meeting of our members, and jointly reply to your contemptuous letter. In the meantime we shall address Mr. Joseph Cerneau, and enclose him one of your letters for his inspection and direction. Let me caution you, High and Mighty Illustrious Grand Inspector General, and Royal Treasurer of the "UNITED STATES," not to harbor an idea of advertizing my name as you threaten, for the moment I see it, I will advertize you as a scoundrel through the world, and individually prosecute you to the extremity of the law, in which I assure you, I shall be followed by each of my worthy companions. If you have any further communications to make, let them be couched in proper language, and in the like manner they will be replied to ; and if you wish letters post-paid you will please set the example, by paying the postage of any further letters you write.

Your Obedient Humble Servant,

STEPHEN DEBLOIS.

Signed on the original.

## C O P Y.

NEWPORT, February 6th, 1813.

E. DE LA MOTTA, Esq.,

SIR :

HAVING received a circular, destitute of every Masonic principle, addressed to me, with your name annexed to the same, I feel it a duty I owe myself, as well as the Council to which I have the honor to belong, to reply to it. Now, sir, be it known to you, and all concerned, that the Deputy Grand Council in Newport, Rhode Island, obtained from the Grand Consistory in New York, whereof Joseph Cerneau is Grand Commander, Dewitt Clinton, Deputy Grand Commander, &c., &c., a Charter for the establishment of the same. I, sir, had the honor to be one of the number, who was appointed to visit New York, for attainment of the same, and was appointed Deputy Grand Inspector for the State of Rhode Island. While there, sir, I saw their Charter,\* from both France and Great Britain. Now, sir, I wish you to understand, that in addressing the members of the Council to which I have the honor to belong, you do not address boys, fools or drunkards; they are men, sir, who will never subscribe to the sentence, that Joseph Cerneau, Dewitt Clinton, and others, are impostors, &c., consequently, *base villains*, because Mr. E. De La Motta sees fit, from some motive or other, to say they are. No, sir, you have mistaken the ground. You, sir, are bound by every Masonic, by every manly principle, to prove, beyond the power of refutation, that they are the base characters you have represented them to be: Then, sir, and not till then, would I exert every power which I possess, to have a fair and candid examination of the subject, in the Council to which I belong. This, sir, you have not done—I have wrote to New York, and have no doubt but Joseph Cerneau, Esq., Hon. Dewitt Clinton, and others who compose the Grand Consistory, will take such steps as will bring their accusers to a sense of justice. But, sir, you say we have been basely imposed upon, for which imposition, unless we acknowledge our "*sorrow*" to you, we shall be published here. Mr. E. De La Motta, let me caution you to tread lightly, and pause before you do that, which you may wish to recall when too late, for I pledge you my word as a Mason, that whoever shall dare to publish an individual belonging to the Council in Newport, that I will retaliate the indignity, and hold him or them

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\* Meaning the acknowledgement by the Supreme Council of France.

up to the world, as a scoundrel, and a base impostor; and if his, or their character shall merit notice, he or they shall be called to account. But, sir, I wish to be understood, that we are ready at all times to correspond with any legal *Masonic body* in a *Masonic manner*, but we are not to be the dupes of any men, or set of men.

I am, sir, a friend to *legal* Masonic Institutions,

JOHN A. SHAW.

Signed on the original.

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An advertisement appeared in the newspapers some time last winter, under the sanction of Mr. Cerneau's Grand Association, respecting the establishment of a *Grand Encampment of Knights Templars, Knights of Malta, &c., &c.*, for this State. 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 Kadosh. To perceive names mentioned in *their celebrated Tableaux*, as possessing the grade of K. H., *designated* as Grand Officers in that Grand Encampment; a thing so incompatible with the degree of K. H., that *every true and lawful* brother arriving at that degree, must shudder at their improper conduct; a circumstance in its own self, *sufficient* to cause *their expulsion* from those high degrees. Does this conduct among their many others not evidence their total ignorance of the Higher Orders of Masonry?

And now I shall fully abandon the gentlemen of the Committee to all the "*vital energies*" (page 12 of their elaborate pamphlet,) and their Most Powerful Sovereign Grand Consistory of Grand Inspectors General of the Thirty-third degree, and Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry, of the Ancient Scottish Rite of Heredom, for the United States of America, under the Celestial Canopy, at the central point, answering to 40 degrees, 41 minutes, North Latitude. Or their *alias ci-devant* 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 constituted bodies of its jurisdiction, Anno Lucis, 5813.

Having independently replied, as amply as the situation of my health would permit, to their elaborate, gentlemanly and declamatory pamphlet, issued in February last; I beg leave to submit to the candid reader unequivocally to say, who is most entitled to the very elegant epithets, so liberally bestowed in said pamphlet, such as "malicious, calumny, anti-

Masonic, the gratification of private malice, arrogance, pretension, daring calumny, absurdity, atrocious libel, injustice, the greatest ignorance, Modern Rhadamanthus, daring malignity, pretended denunciation, disgusting mass of absurdity and wickedness? Whether the *accused* or the *accusers* stand most entitled to them? My greatest fault has been to endeavor to rend the veil that obscured the vision of the deluded, and to mutilate the mantle of imposition into which Mr. Joseph Cerneau has enveloped himself.

I take also my final leave of you, my deluded brethren. Permit me to exhort you to reflect, and ere it is too late, to relinquish the untenable ground you have taken, and abandon the false standard you have enrolled under.

Done and delivered under my hand and Stamp of the Thirty-third degree, at the Grand East of New York City, by the 40th deg., 41 min., North Latitude, the 20th day of the sixth month, called Elul, A. M., 5574; of the Restoration, 2344; Anno Lucis, 5814; and of the Christian Era, the 5th day of September, 1814.

E. DE LA MOTTA, R. C., 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., &c.

By command,

JACOB DE LA MOTTA,  
R. C., K. H., S. P. R. S.

**Deus Meumque Jus.**

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REMARKS.

The above is copied verbatim from a Pamphlet issued in 1822, entitled "*Documents on Sublime Free Masonry; by Joseph McCosh, Grand Secretary of the Supreme Council. Charleston: 1822*"—12 mo., 104 pages. It was in possession of Dr. Richard S. Spofford, Deputy Inspector General for the State of Massachusetts—Newburyport—for more than thirty years, and is now deposited with the "*Latonia Society*" for future reference.

We have given here, verbatim, the Replication of the Illustrious Emanuel to the Grand Consistory, accompanying it with a few notes, pointing out the mis-statements, perversions and downright falsehoods of

the man. All of which, when separated from the paper, leave it empty and void, except so far as it concerns the wonderful powers and pretensions of De La Motta, and the direct assaults upon the character of Cerneau as an impostor and a dishonest man. Which charges are entirely unsupported by any proof, except the mere assertion of De La Motta himself.

These charges have been fully met, and answered in the history. It will be quite sufficient to state here, that from the time of Cerneau's arrival, to the time of his departure to France, his native land, in 1834 or 1835, a period of thirty years, he sustained the character of an upright Mason, and an industrious artizan—honest in his dealings, and respected by those who were acquainted with him. So far as the conferring of Masonic degrees was concerned, that ceased with him as an individual, as soon as the Grand Consistory was formed in 1807. This, the records of the Consistory abundantly prove. But, as it regards the publication of Masonic works, the manufacture of Masonic jewelry, and the sale of Masonic implements, &c., these things formed a part of his employment, and his living, all the time of his sojourn here, in the same way that it now forms the occupation, and subsistence, of members of the fraternity in very large numbers, and to a much greater extent. There is nothing dishonest or dishonorable in all this, whatever De La Motta and his successors may say about it.

Would that as much could be said in De La Motta's favor. But, unfortunately for him, this cannot be. From the time he was made a Sovereign Grand Inspector General, in 1802, in the month of February, we hear of him in his travels around the country, earnestly engaged in his occupation. We first hear of his exploits at Savannah, Georgia, at which place Abraham Jacobs, his bosom friend, had arrived, with what he called a "*Power*" from "*Moses Cohen*," a brother Israelite, to initiate and make Masons, &c. Here Jacobs, although perfectly irresponsible and without any *legal* authority, commenced to confer the degrees, then went to Augusta for the same purpose, then to Washington, Wilkes Co., then back to Savannah, occupying in this work quite ten years, immediately under the sight and knowledge of De La Motta, during which he had initiated between forty-five and fifty persons to the Sublime degrees: yet not a word was spoken against Jacobs and his operations by De La Motta or his Supreme Council. On the contrary, he went down to Savannah, and helped him in the work there (see Jacobs' Diary, Document 15). If there was any complaint to be made of disorder, or irregularity of proceedings, surely here were just grounds, but we find that, instead of



reproving Jacobs, and calling him to account, *he united with him in the work*, and finally, by management, gets out of the initiated persons, the sum of fifty dollars, for what he is pleased to call a Warrant.

We next hear of him in New York, to which city Jacobs had removed. Jacobs was then teaching a Hebrew school, and conferring the degrees upon all whom he could "*catch*," although he knew from the commencement, that the Grand Consistory with subordinate bodies, were in existence at the time. If there was any virtue in any of De La Motta's high sounding powers and titles, he should, on his arriving in New York, have called Abraham Jacobs to a strict account for his irregular and scandalous proceedings, not only in regard to the Sublime degrees, but also Ancient Craft Masonry, as it appears by his Diary, that he was also conferring the degrees of "*Mark Master*," and "*Royal Arch*," and also stated, that he had power to "*initiate, pass and raise*" to the Sublime degree of a Master Mason. But we hear of no protest against his proceedings. On the contrary, when Emanuel arrives, he takes some of these very men, initiated by Jacobs, to form his new Supreme Council of Sovereign Grand Inspectors General, as Richard Riker, Sampson Simson and Gourgas, whom he had initiated himself. How much authority De La Motta had to do this work, we will not now stop to inquire. But the Supreme Council of his creating continued but a very short time, and then "*fell asleep*." Subsequently we hear of De La Motta's residing here, with Gourgas for his amanuensis, or Secretary. Wherever he obtained the opportunity for the exercise of his Masonic powers and prerogatives, he never failed to exercise them.

This is the man who pretends to "*STOP, CRUSH, AND PUBLISH*" all irregular proceedings "*at once and forever, in the face of men who have labored diligently, whose locks are silvered with age and have grown grey in the exercise of their 'functions.'*"

But his main charge against Cerneau is, that he was not possessed of the Thirty-third degree, and being ignorant, had no right to establish a body to confer this degree. This charge has been proven, groundless, inasmuch as all who have ever received that degree at his hands, have always met with a fraternal reception, and have been acknowledged as such, all over the world. Witness the Marquis de Lafayette, Count St. Laurent, Seth Driggs, Joel R. Poinsett, Thomas W. Bacot, Joseph Gouin, P. Javain, Leblanc de Marçonnay, and a large number whose names it is quite unnecessary to particularize. And that is, to us, proof positive that "*Cerneau and his Grand Society*" did really, and truly, possess the Thirty-third degree. So said the Grand Orient, and the Supreme Coun-

cil of France, so also said the Supreme Council of Belgium, and the Grand Orients and Supreme Councils of Brazil and New Granada.

Now, this being the case, where was the "*imposture*" practiced by Cerneau? We see none. He professed to have the Thirty-third degree; to prove it, he conferred it upon many others, who were all received and acknowledged as such, by the various bodies professing that degree, in many parts of the world. Nevertheless, those who had received the degree at Cerneau's hands, were called "*deluded*," expelled by this Mountebank, and required to "*become penitent, and make their peace with the Illustrious Treasurer General of the United States of America, &c., &c., before they could be received to his favor.*"

This Replication, which consists of nearly fifty closely printed pages, declares on every page, and on many of the pages, several times over, that Cerneau is an impostor of the first magnitude. It shows, from the beginning to the end, a display of malicious feeling, of wounded pride, seldom to be met with. And yet he calls upon his brethren to witness, that he is not sensible of having a wish to injure Mr. Cerneau. He asks with all apparent innocence, "What he has done to injure him?" Surely, if the name of an impostor, a deceiver, and a rascal, freely spoken with the tongue in public companies, published in the newspapers of the day, the issue of private printed circulars, and forwarding them to every Masonic body that could be heard of, is not a serious injury to a man's character and feelings, then we confess we do not know, what will produce injury to character in this world.

And what were the results produced? Doubtless De La Motta believed at the time he published these things, that the fraternity, as a body, would believe all he averred, and excommunicate the whole "*batch.*" But herein he found his mistake. The fraternity, as a body, knew very well who Dewitt Clinton, John W. Mulligan, Martin Hoffman, Alexander S. Glass, Elisha W. King, Cadwallader D. Colden, Elias Hicks and others, who were called the "*abettors and followers of Cerneau*," were, and what character they had borne among them, but De La Motta they did not know, or if they did, they knew nothing in his favor. They regarded him as an adventurer, a travelling huckster, who was disappointed to find that the Ancient and Accepted Rite had become systematized in New York, whereby his "*occupation*" as a travelling pedlar would be gone, and smarting under a sense of his loss as the Illustrious Treasurer General of the Holy Empire of the United States of America, he came on from Charleston to let off "*some superabundant steam*," in the hope, that the noise of the escape would astound the "*deluded ones*," and bring

them to their senses. But alas! his hopes were disappointed—the documents fell “*still born.*” They were returned to him, as sent. The Supreme Council and Sovereign Grand Consistory kept on in a flourishing condition, all the members and all the bodies moved on uninterruptedly, and De La Motta had had his trouble for his pains. He went home writhing under the smart; this replication is the product, and the Supreme Council of Cerneau exists in 1862 as it did in 1814, and is likely to continue as the history will show.

After this time we hear very little of De La Motta or his Council. Soon after these transactions, an application was made by prominent brethren in Charleston, South Carolina, for the establishment of a Consistory in that State. P. Javain was at once appointed Deputy Inspector General, the Consistory was established, it continued to flourish even in De La Motta’s own city, numbering among its members some of the first men in that State. It was strongly opposed by the De La Motta faction, at the head of which was Joseph McCosh. In 1822 this difficulty culminated, the public papers were full of the controversy; this replication, with other documents, were issued in pamphlet form by McCosh, but it all ended in smoke, the Consistory continuing until 1828.

So much for the published libels of Emanuel De La Motta. Knowing their scarcity at the present time, as well as the anxiety of those who have heard of the man, to get possession of them we have taken pains to insert them all here, not only as matters of reference, but for their preservation to the fraternity, that perchance some of them may, in a leisure hour, turn to them, and witness how far a man, naturally smart, can be blinded by prejudice and passion, and thus under these influences, be led to wander round, until he earns for himself the reputation and the name of a slanderer and a deceiver.



THIS Pamphlet is annexed because it is a much more perfect one, than those published in 1813, 1814, 1815 and 1816. The others are not as full, and as this is precisely like the preceding ones in every respect but that one, the Author has preferred the one of this date.

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**DOCUMENT No. 20.**

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**LIST**

OF THE

**GRAND OFFICERS, MEMBERS, HONORARY MEMBERS, &C.**

OF THE

**SUPREME COUNCIL,**

OF

**GRAND INSPECTORS GENERAL**

OF THE

**33d. 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 LUCIS, 5818.**

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**New York;**

**PRINTED BY Br. J. SEYMOUR, 49 JOHN STREET.**

1818.

### *Ordo ab Chao.*

*To the Glory of the Grand Architect of the Universe.*

Most Potent Grand Consistory of the Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies.

Extract from the minutes of its Sessions of the 30th day of the ninth month, Anno Lucis, 5816 ; Common Era, 30th of November, 1816.

Under the Celestial Canopy of the Zenith, at the central point answering to the 40th degree, 41 minutes, N. L.

The Sovereign Grand Consistory, regularly convoked, met in General Assembly on the day above mentioned, at the usual place for holding its sittings, and its labors opened by the Sovereign Grand Commander, in the accustomed form and manner.

The subject of the following decree being under consideration, and the motives that led to this measure being maturely weighed and appreciated, several members having evinced their opinion upon it, and the Illustrious Brother Minister of State being heard, it was unanimously adopted in these words :

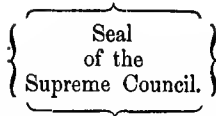
“ Whereas, the right of granting Constitutional Charters for Masonic institutions within the United States of America, their Territories and Dependencies, from the Secret Master, Fourth degree, to that of Grand Inspector General, Thirty-third, both inclusive, exists only with the Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry ; therefore

“ Resolved, That to be entitled to the privilege and prerogatives of Masonic bodies constituted by this Grand Consistory, all that are working in those degrees in the United States of America, their Territories and Dependencies, under, or under pretence of any foreign authority, shall within eleven months from the date, present their Warrant or authorization for the inspection of this Grand Consistory ; and that the certificates of such inspection shall be delivered gratis.

“ Also Resolved, That the preceding resolution be inserted at the head of the list of members of the Sovereign Grand Consistory, &c., about to be printed.

“ A true copy from the minutes.

A. RAINETAUX, Grand Chancellor.”



**Ordo ab Chao.**

To the Glory of the Grand Architect of the Universe.

Supreme Council

OF

GRAND INSPECTORS GENERAL OF THE THIRTY-THIRD DEGREE.

*Most Potent Sovereign Grand Commander,*  
The Most Ill. Bro. J. JOSEPH CERNEAU, Past Master.

*Most Illustrious Deputy Grand Commander,*  
HON. DEWITT CLINTON, Grand Master of the Grand Lodge, and Governor of the State of New York.

*Most Illustrious Lieutenant Grand Commander,*  
HON. JOHN W. MULLIGAN, Past Master.

*Illustrious Minister of State,*  
The M. Ill. Bro. CADWALLADER D. COLDEN, R. W. Senior Warden of the Grand Lodge, and Mayor of the City of New York.

*Illustrious Grand Treasurer of the H. E.,*  
CHARLES GUERIN, Past Master.

*Illustrious Grand Secretary of the H. E.,*  
JOHN P. SCHISANO.

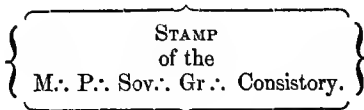
*Illustrious Grand Keeper of the Seals,*  
JONATHAN SCHIEFFELIN, Past Master.

*Present Members.*

JACOB SCHIEFFELIN,	TOUSSAINT MIDY,	JOSEPH BOUCHAUD,
JAMES B. DURAND,	ANTHONY RAINETAUX,	MARTIN HOFFMAN,
JOSEPH GOUIN,	THOMAS LOWNDS,	ELIAS HICKS,
	FRANCIS DUBUAR.	

*Absent Members,*

A. M. DUPOTET, (dead) G. H. C.,	The M. I. B. J. P. BERARD,
G. HACQUET, Grand Honorary Commauder,	JOHN HUARD,
J. J. ITER,	JOHN P. LE FEBRE,
EMANUEL GIGAUD,	P. DULER,
J. F. HURTEL,	J. PINARD,
P. JAVAIN,	P. DESPORTES,
	J. DUMAINE,



## MOST POTENT SOVEREIGN GRAND CONSISTORY

OF

## Supreme Chiefs of Exalted Masonry.

The Most Illustrious Brother JOSEPH CERNEAU, Past Master, M. P. Sov. Gr. Com.

HOD. DEWITT CLINTON, Grand Master of the Grand Lodge, and Governor of the State of New York, Deputy Grand Commander.

CHARLES GUERIN, Past Master, *1st Lieutenant Grand Commander.*

JAMES B. DURAND, Past Master, *2d Lieutenant Grand Commander.*

JOHN W. MULLIGAN, Past Master, *1st Minister of State.*

The M. Ill. Bro. CADWALLADER D. COLDEN, Senior Warden of the Grand Lodge, and Mayor of the City of New York, *2d Minister of State.*

ANTHONY RAINETAUX, *Grand Chancellor.*

AARON H. PALMER, Past Master, *Grand Secretary.*

JAMES GELSTON, *Grand Treasurer.*

JOSEPH GOUIN, *Grand Keeper of the Seals.*

JONATHAN SCHIEFFELIN, Past Master, *1st Grand Master of Ceremonies.*



THOMAS LOWNDS, Past Master, 2d *Grand Master of Ceremonies.*

TOUSSAINT MIDY, *Grand Expert Int* .:

MARTIN HOFFMAN, Deputy Grand Master of the Grand Lodge—  
*Grand Captain of the Guards.*

CASPER W. EDDY, *Grand Hospitaller.*

JOSEPH BOUCHAUD, Past Master, 1st *Assistant to the Grand Secretary.*

FRANCIS DUBUAR, Past Master, 2d *Assistant to the Grand Secretary.*

JOHN TELFAIR, *Assistant to the Grand Introdutor.*

*Present Members.*

The Most Ill .: Bro .: J. P. BERARD, Ex. Grand Chancellor, Grand  
Honorary Officer, Past Master.

ELIAS HICKS, Grand Secretary of the Grand Lodge.

JACOB SCHIEFFELIN, Past Master, JOHN P. SCHISANO,

ABRAHAM LOTT, Past Master, ALEXANDER GLASS, Past Master,

WILLIAM T. HUNTER, Past Master, GEORGE CLINTON.

*Absent Members,*

CHARLES CLINTON, J. B. SUBRAN, LOUIS LABOURDETTE,

LALUNG MONTROP, EMANUEL GIGAUD, J. B. M. LE FEBRE,

W. DAVIS, D. D. DESSESARTS, STEPHEN DEBLOIS,

R. MERRILL, J. F. HURTEL, P. DULER,

T. W. BACOT, P. DESPORES, J. DUMAINE,

J. ASEMONTI.

*Deputies in the Provinces,*

The M .: Ill .: Bro .: 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.

*Honorary Members,*

The M .: Ill .: Bro .: GERMAN HACQUET, Grand Honorary Comman-  
der, Representative near the  
Grand Orient of France, in  
Supreme Council of Rites,  
Sovereign Grand Consistory,  
and Supreme Council of  
Grand Inspectors General of  
the Thirty-third degree.

The Most Illustrious Brother J. J. ITTER, Representative near the Supreme Council of Grand Inspectors General of the Thirty-third degree, for the Island of Jamaica.

The Most Ill. ∴ Bro. ∴ A. M. DUPOTET, (dead) Grand Honorary Commander.

“ “ “ “ JOHN A. LAMOROUS,  
 “ “ “ “ JOHN HUARD,  
 “ “ “ “ JOSEPH TOIRAC,  
 “ “ “ “ BARTHELEMY BRUNETAU.

*Representatives of the Corresponding Bodies near the Most Potent Sovereign Grand Consistory,*

The Most Ill. ∴ Bro. ∴ JOSEPH CERNEAU, for the Grand Orient of France, Supreme Council of Rites, and Sovereign Grand Consistory.

“ “ “ “ JAMES B. DURAND, for the Sovereign Grand Council, Sublime Princes of the Royal Secret for the State of Louisiana.

“ “ “ “ THOMAS LOWNDS, for the Sovereign Grand Council, Sublime Princes of the Royal Secret for the State of Rhode Island.

“ “ “ “ JOHN W. MULLIGAN, for the Sovereign Grand Council, Sublime Princes of the Royal Secret for the State of Pennsylvania.

“ “ “ “ JACOB SCHIEFFELIN, for the Sovereign Grand Council, Sublime Princes of the Royal Secret, for the State of South Carolina.

\* \* \* \* ( ) for the Sovereign Grand Lodge, Astrée, of Russia.

The Grand Consistory meet on the five regular meetings, according to the laws of the Most Exalted Masonry.

*Grand Committee of General Administration,*

The Most Ill. Bro. DEWITT CLINTON, Governor of the State of New York, President.

The Most Ill. Bro. CHARLES GUERIN, Vice President.

*Members.*

JAMES B. DURAND, JOHN W. MULLIGAN, JOSEPH GOUIN,  
ANTHONY RAINETAUX, JACOB SCHIEFFELIN.

## LIST

OF THE

## GRAND OFFICERS

OF THE

## Grand Council

OF THE SUBLIME PRINCES OF THE ROYAL SECRET FOR THE STATE  
OF NEW YORK, SITTING IN THE CHAMBER OF  
THE SOVEREIGN GRAND CONSISTORY.

The Most Illustrious Brethren,

JOHN W. MULLIGAN,	Illustrious President,
JACOB SCHIEFFELIN,	“ Grand Senior Warden,
JOHN P. SCHISANO,	“ “ Junior Warden,
CASPER W. EDDY,	“ “ Orator,
AARON H. PALMER,	“ “ Secretary,
JOSEPH GOUIN,	“ “ Treasurer,
JAMES GELSTON,	“ Assistant Grand Treasurer,
JONATHAN SCHIEFFELIN,	“ Grand Keeper of the Seals,
FRANCIS DUBUAR,	“ “ Master of Ceremonies,
THOMAS LOWNDS,	“ “ Expert,
JOHN TELFAIR,	“ “ Standard Bearer,
ABRAHAM LOTT,	“ “ Captain of the Guards,
ALEXANDER S. GLASS,	“ “ Hospitalier.

LIST  
OF THE  
GRAND COUNCILS  
OF  
Sublime Princes

OF THE ROYAL SECRET, CONSTITUTED BY THE MOST POTENT  
SOVEREIGN GRAND CONSISTORY, FOR THE UNITED  
STATES OF AMERICA, &c.

THE GRAND COUNCIL

*for the State of Louisiana, sitting in the City of New Orleans.*

The Most Illustrious Brethren,

JOHN PINARD,	Illustrious	President,
JOHN B. M. LE FEBRE,	“	Grand Senior Warden,
EMANUEL GIGAUD,	“	“ Junior Warden,
FRANCIS MARTINEZ Y. PIZARRO,	“	“ Orator,
DENIS R. DESCHANET DESSESARTS,	“	“ Secretary,
C. F. LA ROUX,	“	“ Treasurer,
ROMAIN PAMAR,	“	“ Expert,
RAYMOND DEVEZEE,	“	“ Captain of the Guards.

*Absent Members,*

JOHN DE URCULLEE,                      NOEL CESAR FOURNIER.

*Honorary Members,*

JOSEPH CERNEAU,                      DEWITT CLINTON,  
JAMES B. DURAND, Rep.: near the Sov.: Gr.: Con.:

THE GRAND COUNCIL

*for the State of Rhode Island, sitting in the City of Newport.*

The Most Illustrious Brethren,

ISAAC STALL,	Illustrious	President,
JOHN BROWN,	“	Grand Senior Warden,
RICHARD MERRILL,	“	“ Junior Warden,

WILLIAM COGGESHALL, Illustrious Grand Secretary,		
STEPHEN DEBLOIS,	“	“ Treasurer,
J. PERRY,	“	“ Master of Ceremonies,
EDWARD EASTON,	“	“ Keeper of the Seals,
ELISHA CHASE,	“	“ Captain of the Guards.

*Present Members,*

The Most Illustrious Brethren,

WM. DOUGLASS,      ELISHA BLISS,      ——— PRATT.

*Absent Members,*

DAVID M. COGGESHALL,      WM. DAVIS.

*Honorary Member,*

THOMAS LOWNDS, Representative near the Sovereign Grand Consistory.

---

 THE GRAND COUNCIL
*for the State of Pennsylvania, sitting in the City of Philadelphia.*

The Most Illustrious Brethren,

JOHN F. HURTEL, Illustrious		President,
JOHN F. CANONGE,	“	Grand Senior Warden,
JOHN F. HERILS,	“	“ Junior Warden,
PETER DULER,	“	“ Secretary,
J. GARDETTE,	“	“ Treasurer,
A. SABAL,	“	“ Keeper of the Seals,
J. M. MONGES,	“	“ Hospitalier.

*Honorary Member,*

JOHN W. MULLIGAN, Representative near the Sovereign Grand Consistory.

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 THE GRAND COUNCIL
*for the State of South Carolina, sitting in the City of Charleston.*

The Most Illustrious Brethren,

J. S. COGDELL, G.: S.: W.: of the G.: L.:,	Ill.:	President,
T. W. BACOT, G.: M.: of the G.: L.:,	“	Ex-President,
A. E. ULMO,	“	Deputy President,
I. M. WILSON, G.: S.: of the G.: L.:,	“	Grand Senior Warden,
PETER FAYOLLE,	“	“ Junior Warden,

F. L. L. HERMINIER,	Illustrious Grand Orator,
CHARLES S. TUCKER,	“ “ Secretary,
PETER DESPORTES,	“ “ Treasurer,
A. L. PRINCE,	“ “ Master of Ceremonies,
A. A. A. CARIVENE,	“ “ Keeper of the Seals,
SAMUEL RICHARD,	“ “ Captain of the Guards,
RICHARD PEARCE,	“ “ Expert,
JACQUES MAGNAN,	“ “ Hospitalier.

*Present Members,*

Most Illustrious Brothers,

JOEL R. POINSETT,

BENJAMIN MATTHEWS.

*Absent Members,*

Most Illustrious Brothers,

JOHN DUMAINE,

SIMON S. CHANCOGNIE.

JOHN WYLEE.

*Honorary Members,*

Most Illustrious Brothers,

PETER JAVAIN, Rep.: of the Sovereign Grand Consistory, U. S. A.,  
 JACOB SCHIEFFELIN, Rep.: near the Sovereign Grand Consistory.



## SOVEREIGN CHAPTER OF P.: R.: ✠.:.

*Under the title of "TRIPLE ALLIANCE," sitting in the valley of New York.*

Most Respectable and Puissant Brethren,

JONATHAN SCHIEFFELIN,	President,
FRANCIS DUBUAR,	Grand Senior Warden,
THOMAS LOWNDS,	“ Junior Warden,
MARTIN HOFFMAN,	“ Orator,
HARMAN WESTERVELT,	“ Secretary,
JAMES B. DURAND,	“ Ex. President of Chap. Grand Treasurer,
JOHN P. SCHISANO,	“ Keeper of Seals,
GERRITT MORGAN,	“ Expert,
TOBIAS W. BEDELL,	“ Master of Ceremonies,
CASPER W. EDDY,	“ Hospitalier,
JOSEPH COLLET,	“ Guard of the Temple,
ELIAS HICKS,	Assistant to Grand Orator,
AARON H. PALMER,	“ “ “ Secretary,
JOHN TELFAIR,	“ “ “ Master of Ceremonies.

*Members,*

JOHN W. MULLIGAN, Ex. Pres. of Chap.,	TOUISSANT MIDY,
WM. T. HUNTER,	ANTHONY RAINETAUX,
PETER FREVAL,	JOSEPH BOUCHAUD,
JOHN M. GERVAIZE,	MATHIAS B. TALLMADGE,
ALEXANDER S. GLASS,	ABRAHAM LOTT,
FITZ E. HALLECK,	WILLIAM STUART,
THOMAS SMITH WEBB,	BENJAMIN P. KISSAM,
JOSEPH ASEMONTI,	PETER GRENNELL,
	MARC CRIVELLIE,
JONATHAN CARLTON.	

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 SOVEREIGN CHAPTER OF ROSE ✠,

*Under the title of "FRIENDS OF PEACE," sitting in the valley of Charleston, South Carolina.*

Most Respectable and Puissant Brothers,

JOEL R. POINSETT, Illustrious	President,
THOMAS W. BACOT, "	Ex. President,
CHARLES S. TUCKER, "	Grand Senior Warden,
RICHARD PEARCE, "	" Junior Warden,
F. L. L'HERMINIER, "	" Orator,
PETER DESPORTES, "	" Treasurer,
SAMUEL RICHARDS, "	" Secretary,
A. A. A. CARIVENE, "	" Keeper of the Seals,
PETER FAYOLLE, "	" Expert,
BENJAMIN MATHEWS, "	" Master of Ceremonies,
JACQUES MAGNAN, "	" Hospitalier,
A. S. PRINCE, "	" Guard of the Temple.

*Members,*

JOHN S. COGDELL,	A. E. ULMO,	ISAAC M. WILSON.
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*Absent Members,*

JOHN DUMAINE,	SIMON S. CHANCOGNIE,
JOHN WYLEE,	PETER LORENCE.

*Honorary Members,*

Most Respectable and Puissant Brothers,

PETER JAVAIN, Representative of Sovereign Grand Consistory,  
 JACOB SCHIEFFELIN, Rep. ∴ near Sovereign Grand Consistory.

## CORRESPONDING BODIES.

*The Grand Orient of France, in Supreme Council of the Rites.*

GERMAIN HACQUET, President,	
ROETIER DE MONTALEAU, 1st Representative of the Grand Master of the Grand Orient of France.	
GASTEBOIS,	Grand Senior Warden,
DEJOLLY FRAYSSINET,	“ Junior Warden,
BORIE,	“ Orator,
SIVARD,	“ Secretary,
CHACHERE DE BEAUREPAIRE, Gen.	“ Treasurer,
DUBIN,	“ Keeper of the Seals.

*The Sovereign Grand Consistory of France,*

The Most Illustrious Brothers,

GERMAIN HACQUET, Sovereign Grand Commander,	
PAJOT D'ORVILLE, 1st Lieut.	“ “
DE FOISSY, 2d Lieutenant	“ “
DAVID D'BEDELLUN, Minister of State,	
GENEUX,	Grand Chancellor,
GOETZ,	“ Treasurer,
DUBIN,	“ Keeper of Seals,
GASTEBOIX,	“ Master of Ceremony,
DE BEAUREPAIRE,	“ Expert Introduc.
BENOU,	“ Standard Bearer,
THEUREL DE FLAMMICOURT,	“ Captain of the Guards,
JACQUES,	G. “ Hospitalier.

*Officers,*

SIVARD,	MOREAU DE ST. MERRY,	SALLAMBIER,
DELAUNAY,	SALLENEUVE,	DE LA ROCHE,
MERCADIER,	PROSTEAU,	MONTLOUIS,
	BOURET.	

*Tribunal of Appeal of the Grand Consistory of France.*

Most Illustrious Brothers,

DE LA HAYE,	President,
BERTSNASCO,	Grand Senior Warden,
HOUSSEMENT,	“ Junior Warden,
CHALLAN,	“ Orator,



LE CLERC, Grand Secretary,  
 POULET, " Master of Ceremonies,  
 WATTEAU, " Keeper of Seals.

*Officers,*

BELLEYME, DE BEAUMONT, BOUILLON,  
 VAN ESBECCQ, SAVIN, GAUME.

*The Sovereign Grand Lodge, Astrée, of Russia, sitting at St.  
 Petersburg.*

By the Committee of General Administration.

Signed, *manu propria*,

DEWITT CLINTON, President, CHARLES GUERIN, Vice President,  
 JAMES B. DURAND, J. SCHIEFFELIN,  
 Jos. BOUCHAUD, Grand Secretary.



Sealed and Stamped by

JONATHAN SCHIEFFELIN,  
 Grand Keeper of the Seals,



By command,

AARON H. PALMER,  
 Grand Chancellor.

JOSEPH GOUIN.

Communications to the Sovereign Grand Consistory, &c., to be ad-  
 dressed to Joseph Cerneau, No. 61 Chatham Street, New York.

## DOCUMENT No. 21.

### CONTROVERSY IN THE CHARLESTON NEWSPAPERS.

From the Southern Patriot, of May 3d, 1822.

*To all whom it may concern, and the Craft in general,*

THE subscriber has read, with extreme pain, various publications in the newspapers, and particularly one in Thursday evenings' "*Patriot*," and Friday mornings' "*Courier*," headed, "*Lux ex Tenebris*," over the name of Joseph McCosh, Secretary.

The exclusive powers claimed in this last advertisement has compelled this public notice.

It is not proper to lay before the public, nor even the Masonic fraternity, in this way, the proceedings of the Sovereign Grand Consistory for the United States, sitting at New York, as regards the improper acts and usurpation of authority, by certain persons in this place, whilst her Grand Council for this State, duly and legally constituted, was existing and regularly working under Charters thence derived. Pending the further deliberations, and until the final determination of the said Sovereign Grand Consistory at New York, all correct Masons may be satisfactorily informed, from the most full and indisputable documents, which are in possession of the subscriber, of the constitutionality and claim of the said Sovereign Grand Consistory, to sole and exclusive sovereignty in the United States.

A dissemination of such information may guard the unwary, and tend to prevent a reproduction of discord among the Masonic family in this State.

P. JAVAIN,

Deputy Inspector General, representing the  
Sovereign Grand Consistory of the United  
States, for the State of South Carolina.



From the Charleston Mercury of May 6th, 1822.

*To all whom it may concern.*

As silence might imply assent to the above notice of P. Javain, it seems proper for the accused, in self defence, to inform the Craft, that P. Javain represents an illegal body of Masons in New York, who have been regularly expelled as *impostors*, *usurpers* and *pretenders*, to a knowledge of degrees of which they are ignorant, and a power to confer such as they do know, contrary to the established rules of the Order. Since February, 1783, the degrees in question have been legally conferred in this city, by a power regularly emanating from Frederick of Prussia, who possessed the Sovereign powers in Free Masonry from 1761 to 1st of May, 1786, when he delegated his high powers to a certain number of Grand Councils of Sovereign Grand Inspectors General, who were to be initiated into a separate degree on that occasion, and were to continue "*for life*" (except removed for improper conduct,) certain articles were established for their government and direction, called "*the Grand Constitutions.*" By these they were empowered to meet, whenever, and as often as they deemed fit. In all their Patents and Commissions were these remarkable words: "We authorize and empower you to establish, congregate and superintend and inspect Lodges, Chapters, &c., agreeably to the

Grand Constitutions." And by these Constitutions of 31st of May, 1786, Deputy Inspectors General were restricted from acting.

In 1801, 31st of May, a Supreme Council of Sovereign Grand Inspectors General, was duly opened and established in this city, and its officers appointed *for life*, four of whom are still living and agreeably to the Grand Constitutions, the Council cannot become extinct. Besides these *four*, there is in this country another Council of SEVEN ALIVE, who will succeed if this Council should ever become extinct, but the last one of either Council possesses the power of renovating it at his pleasure.

P. Javain is the Representative of a body created by one Joseph Cerneau, jeweller, who is first traced to this country in Longworth's Directory, 1809, with the letters G. I. G. P. S. G. C., attached to his name. By availing himself of the strong political divisions of the State of New York, at that time raging most furiously, a conduct directly opposite to every Masonic principle, he strengthened himself so much as, by the spring of 1813, to burst from his secrecy, and publish to the world his famous "*Tableau*," by the very wording of which he convinced every Mason, initiated into these degrees, of his total ignorance of some of the highest which he pretended to communicate, nor has the angry representative of his *expelled body*, yet learnt the titles of the degrees which he pretends to give, as plainly appears by the wording of the above notice. After every exertion at an amicable adjustment had failed, the expulsions of Joseph Cerneau and "*all his abettors and followers*," was finally ratified 24th of December, 1813, copies of which are left at the offices of the different newspapers for the inspection of such as desire it. The accused would improve this opportunity, to protest in the strongest terms possible, against dragging the concerns of the fraternity before the public, and should any contention arise among the Craft, they are blameless. P. Javain alone may thank himself for it. The accused resorted to every honorable expedient to avoid such a termination, and but for P. Javain all differences would have been amicably adjusted; yet he is only an *honorary* member of this body he is so strongly advocating on his individual responsibility.

All correct Masons may be satisfactorily informed, from the most full and indisputable documents which are in possession of the only regular body of Sublime Masons in South Carolina, and which have been accumulating for these forty years back, of the constitutionality and honest claims to sovereign authority, which invested the body who publish this reply to P. Javain's wanton attack. The unbiassed of the Masonic family are warmly invited to make the strictest investigation of all the circumstances connected with this subject, and they are asked, if any twenty or

thirty Fellow Crafts were to sign a Charter to make Master Masous in some distant port, whether the Masons made under such a Charter would be legal; or whether they would not be denounced as impostors? But time will determine this question, and it is sincerely hoped, repair the breach that is now made in this fair fabric. No canting apology is made for the pain felt in this reply.

May the Grand Architect of the Universe guide and direct all the brotherhood, whether of high or low degree, in all their actions, and make them redound to his glory.

JOSEPH McCOSH, Secretary.

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From the Charleston Mercury, May 7th, 1822.

*To all whom it may concern, and the Craft in general.*

I HAVE already said that public journals are not the proper medium through which to make remarks respecting Masonic disputes, nor can they give either strength or credit to any *unmasonic* or *unauthorized* denunciations which they may convey to the public.

The only notice which it is necessary for me to take, of the publication which appeared in yesterday's "*Mercury*," over the name of Joseph McCosh, in reply to my address *to members of the Craft*, in the gazettes of this city, is again, earnestly to invite all *Free Masons* of correct principles, to view the indisputable evidences in my possession, proving the constitutionality of the Sovereign Grand Consistory in New York, as above stated; which documents are opposed only by a "*handbill*," the republication of which, I am authorized by a letter, bearing date, 1st ultimo, to say, was not made with either the *knowledge* or the *approbation* of the *respectable* brother whose name is used therein, to give a sanction to the proceedings of the persons associated with Joseph McCosh, which letter may also be seen on application to

P. JAVAIN,

No. 187 King Street.

*Note.*—The "*respectable*" brother here alluded to is Mr. Cerneau.

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From the Charleston Mercury, May 8th, 1822.

*To all the Masonic family.*

BROTHERS:

P. Javain, No. 187 King Street, having completely admitted all the facts in my reply of the 6th inst., I sincerely hope this may be the last time I shall be obliged to wound your feelings in this public manner. In

regard to his notice in the "*Mercury*" of yesterday morning, you all know that truth and justice will give strength and credit, to all Masonic and authorized statements.

To obtain the permission of an individual, to circulate what had been over eight years in circulation, seemed unnecessary, as the individual alluded to, repeatedly and most positively refused to take any part whatever in the subject at issue; and more especially as all the original letters relating thereto, in the handwriting of the signers, and the *sealed* expulsion itself, were carefully examined by myself and others beforehand; these documents were genuine.

How P. Javain's documents are indisputable, which have been in continual dispute ever since they were made, is best known to him who has so long most carefully concealed them from the inspection of all those, who, from their knowledge of these degrees, are able to form an opinion of their genuineness. P. Javian's change of opinions, in speaking of the individual alluded to, is to be hailed as a presage of future good.

Finally, my brothers, "try all things, prove all things, and hold fast that which is good."

With respect,

JOSEPH MCCOSH.

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## REMARKS BY THE AUTHOR.

THE reader may require some explanation to these communications, not being familiar with the circumstances which led to, or were connected with the above, and many other publications by the opposing party, ostensibly headed by Joseph McCosh, but really by Emmanuel De La Motta, in Charleston, his then place of residence.

With the proceedings of De La Motta at New York, the reader is already well informed. Immediately after the publication of De La Motta's Replication in the month of December, 1814, a petition for a Sublime Council of Princes of the Royal Secret, from persons in that city, was presented to the Sovereign Grand Consistory in New York, favorably acted upon by that body, and P. Javain was appointed Deputy Inspector General for the State of South Carolina, with full powers to superintend the establishment of the Grand Council there.

It was established and went into operation, numbering among its members some of the most respectable men in the city, many of them officers and members of the Grand Lodge in that State. Immediately after its organization, De La Motta commenced operations against it, by malicious reports and misrepresentations, by the free circulation of his *printed ex-*

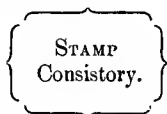
*pulsion* of Joseph Cerneau, his aiders, abettors and followers—by the circulation of their names printed in “*red letters*” in various handbills—and by all the various means such a character was capable of using, in order to injure them in the public estimation.

But he managed this dirty work so adroitly, that his name did not appear in the proceedings. In the course of time, he had gathered around him a considerable number of men, who became devoted to his interests, among whom was one *Joseph McCosh*. Being a pliant tool in his hands, he made him the “*leader*.” He was not yet elevated to the Thirty-third degree, or even to the Consistory. And the inducements held out to him, as well as the promises made by De La Motta, spurred him on. He left no plan untried, and finally, in the year 1822, had forced the whole matter before the public in the Charleston daily papers.

Although this course of proceeding was entirely repugnant to the feelings of Mr. Javain, as well as to every member of the Grand Council, he thought proper to reply to one of the published communications, in his official capacity, simply requiring those among the brethren who felt any interest in the matter, to call upon him at his house and he would satisfy them of the legality of the Sovereign Grand Consistory by the exhibition of the proper documents, &c.

The replies show the character of the opposers, being merely a repetition of the New York farce. The printed expulsions are re-circulated; Cerneau, his abettors and followers are pronounced impostors and ignorant men; the story of Frederick of Prussia and the Secret Constitution is repeated, together with the bald and naked falshood, that their bodies were acknowledged all over the world. If the communications had been signed by De La Motta himself, no one would probably have noticed them, as all the residents of Charleston knew “*all about him*.” As a reward for the services which McCosh had rendered, he was admitted to the Supreme Council of De La Motta’s, and made a Sovereign Grand Inspector General, Thirty-third degree.

These proceedings had no effect upon either the Grand Council of Princes, or the Sovereign Chapter of Rose Croix. The character of both bodies was not injured in any way, and they continued their labors, as has been before stated, until the year 1827.

**DOCUMENT No. 22.****Ordo ab Chao.**

DIXIT DOMINUS FIAT LUX ET LUX FUIT.

To the Glory of the Grand Architect of the Universe.

FROM the Orient of the Most Puissant Sovereign Grand Consistory of the Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America, etc., etc., etc., held in the city of New York, at the central point of 40 deg., 41 min., North Latitude.

To all Sovereign Grand Consistories, Councils, Chapters, Encampments and Grand Lodges, wheresoever established, throughout the world, greeting,

**HEALTH—STABILITY—POWER.**

Extract from the minutes of extra sitting, held on the 10th day of the 9th month, Anno Lucis, 5820 ; Christian Era, 10th of November, 1820.

Present, the Most Illustrious JOSEPH CERNEAU, Sovereign Grand Commander, &c.

The Sovereign Grand Commander laid before the Consistory sundry documents and correspondence, recently received, relating to the Anti-Masonic and irregular conduct of a certain JOSEPH DE GLOCK D' OBERNAY ; and the facts connected therewith being substantiated to the full satisfaction of the Grand Consistory, the following Preamble and Resolution were submitted, adopted, and ordered to be circulated :

“ Whereas, satisfactory information has been received by this Grand Consistory, that JOSEPH DE GLOCK D' OBERNAY, *alias* D' OBERNAY DE GLOCK, professing to be a regularly constituted Mason, and member of the Masonic Order, and to have taken all the degrees as far as the degree of Grand Inspector General, or Thirty-third degree, has, under pre-

tence of his quality as possessing this last degree, not only interrupted the harmony of the Order by the creation of members, and the erection of a Grand Consistory, in a place or places within the jurisdiction of this Grand Consistory, and where competent power had already been conveyed; but also by conferring of his own mere motion, the three first degrees of Ancient Masonry, and transferring the power of doing so to others, within the jurisdiction of regularly organized Grand Lodges, or within the vicinity of Lodges which, by some such regularly organized Grand Lodge, had been duly and efficiently constituted, and contrary to all Masonic usage; now, therefore, in order to prevent, as much as possible, the continuance of these practices on the part of the said JOSEPH DE GLOCK D' OBERNAY, *alias* D' OBERNAY DE GLOCK, and to guard the Masonic community of all the degrees against his further impositions,

Resolved, That the statement contained in the preceding preamble be communicated to all the bodies with whom this Grand Consistory is in correspondence, and also to all known Grand Lodges throughout the world."

By order of the Most Puissant Sovereign Grand Consistory.

Attest,

Signed,

AARON H. PALMER,

Grand Chancellor.

## LIST

OF THE

# GRAND OFFICERS

OF THE

## MOST PUSSANT SOVEREIGN GRAND CONSISTORY.

The Most Illustrious Brothers,

JOSEPH CERNEAU,

Past Master,

*Sov. : Gr. : Com. :*

DEWITT CLINTON,

Governor of the State  
of New York, Past  
Grand Master of

the Grand Lodge,

*Dep. : Gr. : Com. :*

CHARLES GUERIN,

Past Master,

*1st Lieut. G. : C. :*

JAMES B. DURAND,

Past Master,

*2d Lieut. G. : C. :*

JOHN W. MULLIGAN,

Deputy Grand Mas-  
ter Grand Lodge,

*1st Minister of State.*



The Most Illustrious Brothers,		
CADWALLADER D. COLDEN,	Mayor of the City of N. Y., Past Senior Grand Warden of Grand Lodge,	<i>2d Minister of State.</i>
AARON H. PALMER,	Past Master,	<i>Grand Chancellor.</i>
JOSEPH BOUCHAUD,	Past Master,	<i>Grand Secretary.</i>
FRANCIS DUBUAR,	Past Master,	<i>1st Ass. : Gr. : Sec. :</i>
HARMAN WESTERVELT,		<i>2d Ass. : Gr. : Sec. :</i>
JAMES GELSTON,		<i>Grand Treasurer.</i>
ELIAS HICKS,	Grand Secretary of Grand Lodge,	<i>G. : K. : of the S. :</i>
JONATHAN SCHIEFFELIN,	Past Master,	<i>1st G. : M. : of C. :</i>
THOMAS LOWNDS,	Past Master,	<i>2d G. : M. : of C. :</i>
TOUISSANT MIDY,		<i>Grand Ex. : Intro. :</i>
JOHN TELFAIR,	Past Master,	<i>Assist. Ex. : Intro. :</i>
MARTIN HOFFMAN,	Past Deputy Grand Master of Grand Lodge,	<i>Grand C. : of G. :</i>
ABRAHAM LOTT,	Worshipful Master of Holland Lodge,	<i>Grand Hospitalier.</i>

**DOCUMENT No. 23.****COPY OF THE PATENT**

OF

ILL.: BRO.: SETH DRIGGS,

To the Glory of the Grand Architect of the Universe.

***Ordo ab Chao.******Deus Numque Jus.***

WE, the Most Puissant Sovereign Grand Commander, and General Grand Committee, Inspectors General of Thirty-third degree, Grand Dignitaries, Grand Officers and Members of the Sovereign Grand Consistory of the Supreme Chiefs of Exalted Masonry for the United States of America, her Territories and Dependencies, regularly constituted by Constitutional Patents bearing date the 28th day of the 8th Masonic month, in the year eighteen hundred and seven, and sitting at the central point above mentioned—Declare, certify and attest by these presents, that being assembled by an extraordinary convocation, the General Grand Committee communicated to us a Petition, addressed to our Sovereign Grand Consistory, and signed by the very Illustrious Brother Seth Driggs, who desires to labor for the advantage and increase of our Royal Art in its utmost perfection, and solicits from us a Constitutional Patent, investing in him the title and prerogatives of Representative of our Sovereign Grand Consistory for the island of Trinidad.

The Sovereign Grand Consistory, after having considered the advantages which may result in favor of the Sublime Order by the establishment of Exalted Masonry in that part of the New World, and considering that a like establishment can only be useful for the propagation of true Masonic principles, and for the reformation of all abuses which may have

been introduced, to prevent any irregular initiation to the Sublime degrees, and to see the Statutes and General Regulations of the Order observed.

Placing the utmost confidence in the zeal, fervor and knowledge of our Illustrious Brother in the Royal Art, have unanimously DECREED,

*First*, That the Illustrious Brother Seth Driggs, born in Middletown, State of Connecticut, in the United States of America, aged Twenty-nine years, and who has resided in the island of Trinidad twelve years, Sublime Prince of the Royal Secret, Member of the Sublime Grand Council of Princes of the Royal Secret for the State of New York; Sovereign Grand Inspector General, Thirty-third, and Member of the Sovereign Grand Consistory of the United States of America, her Territories and Dependencies, shall be, and by these Patents is clothed with the Sublime dignity of Deputy Grand Inspector General, Representative of our Sovereign Grand Consistory for the island of Trinidad, under the vertical point of the Zenith, answering to the 10th deg., 29 min., North Latitude.

*Second*, That he is invested with power to elevate a sufficient number of Masons, already regularly admitted to the three first degrees of Symbolic Masonry, whom he shall deem worthy by their virtues and their zeal for the Royal Art, to all the degrees of Exalted Masonry—comprising the Fourth or Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elect of Nine, Illustrious Elect of Fifteen, Sublime Knight Elect, Grand Master Architect, King Solomon's Royal Arch, Grand Elect Perfect and Sublime Mason, Knight of the East and Sword, Prince of Jerusalem, Knight of the East and West, Sovereign Prince of Rose Croix de H., Grand Pontiff, Grand Master of all Symbolic Lodges, Patriarch Noachite, Prince of Liban, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Commander of the Temple, Knight of the Sun, Patriarch of the Crusades, Kadosch, Grand Inquisitor Commander and Sublime Prince of the Royal Secret, 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 our Sovereign Grand Consistory a true account of his proceedings, in order to obtain the ratification of the same. The Provisional Grand Committee thus established and governed by our said Illustrious Brother, Seth Driggs, shall then solicit from our Sovereign Grand Consistory a Charter for the establishment of a Sovereign Chapter 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.

*Third*, That when the Grand Council of Princes of the Royal Secret shall be established in the island aforesaid, full and absolute power shall be concentrated in that body.

*Fourth*, That our said Illustrious Brother, Seth Driggs, shall have the right to inspect the labors of said Grand Council and Sovereign Chapter of Rose Croix, and other bodies of Exalted Masonry which may be established. He will be careful to repress and give information to our Sovereign Grand Consistory of such innovations as may be therein introduced. The Sovereign Grand Consistory, confidently reposing in the honor and the integrity of the Illustrious Brother Seth Driggs, promise to acknowledge and to approve of all he may do for the splendor and prosperity of our sublime institution.

*Fifth*, That a copy of these decrees, clothed in all the requisite formalities, shall be furnished with all convenient despatch to our Illustrious Brother Seth Driggs, and the Sovereign Grand Consistory will invest him with all the rights, privileges and prerogatives attached to the Sublime degrees with which he is decorated, have delivered to him this present Patent, in the margin of which he has signed his name, to the end that it may be useful to him in all places and at all times. We therefore request all our Most Illustrious, very Valiant Knights, and Masonic Princes regularly constituted, to acknowledge and favorably receive our Most Illustrious Brother Seth Driggs, in the Sublime dignities in which he is clothed, promising the like respect toward those who may present themselves in our Orients, at the doors of our sacred asylums furnished with the like authentic titles.

Given by us, Sovereign Grand Committee, Grand Inspectors General, Thirty-third; Grand Dignitaries, Grand Officers and Members of the Sovereign Grand Consistory for the United States of America, her Territories and Dependencies under our hands, mysterious Seal, and the Grand Seal of Princes of Masonry, under the C.: C.:, near the B.: B.:, in a place where the most valuable treasures are deposited, the sight of which fills us with consolation, joy and gratitude for all that is great and good.

At the city of New York, United States of America, under the sign *Libra*, this fifth day of the seventh Masonic month called Tisri, year of light, 5822, and of the Christian Era, 1822.

Signed,

T.: M.: Ill.: BB.:

JOSEPH CERNEAU,	Honorary Grand Commander, <i>ad vitam</i> ,
JOHN W. MULLIGAN,	Thirty-third, " "
DEWITT CLINTON,	" Deputy " "
T. MORGAN,	Thirty-second, 1st Lieut. " " <i>pro tem.</i>
JONATHAN SCHIEFFELIN,	Thirty-third, 2d " " " "
TOBIAS W. BEDELL,	Thirty-second, 1st Minister of State,
CADWALLADER D. COLDEN,	Thirty-third, 2d " " "
AARON H. PALMER,	" Grand Chancellor,
JOHN TELFAIR,	" " Secretary General,
JOSEPH BOUCHAUD,	
FRANCIS DUBUAR,	
HARMAN WESTERVELT,	
THOMAS LOWNDS,	
OLIVER M. LOWNDS.	

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## DOCUMENT No. 24.

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To the Glory of the Grand Architect of the Universe.

**Ordo ab Chao.**

**Deus Numque Jus.**

Most Potent Sovereign Grand Consistory of the Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom for the United States of America, their Territories and Dependencies.

Extract from the Minutes of its Session of the 14th day of the 9th month, Anno Lucis, 5823 ; Christian Era, November 14th, 1823.

Under the Celestial Canopy of the Zenith, at the central point, answering to the 40th deg., 41 min., North Latitude.

The Sovereign Grand Consistory, regularly convoked, met in General Assembly on the day above mentioned, at the usual place for holding

its sittings, and its labors opened by the Sovereign Grand Commander in the accustomed form and manner.

The subject of the following resolution being under consideration, and the motives which led to this measure being maturely weighed and appreciated, several members having evinced their opinions upon it, and the Illustrious Brother, Minister of State, being heard, it was unanimously adopted in these words—

The Sovereign Grand Consistory having heard read a communication from our Representative for the State of South Carolina, respecting the Grand Council in the said State, and having seriously deliberated upon 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 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, particularly with certain Societies under the assumed title of "*Kadosh*," (K. : H. :) *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 Chapters being spurious and irregular, and their members "*impostors.*" And in order that it may be fully understood who are and who are not regular, it has been deemed expedient to promulgate that Patents have been granted by this Sovereign Grand Consistory for the formation and establishment of Grand Councils of Princes of the Royal Secret, and Capitularly Charters for Sovereign Chapters of Rose Croix in the following places—viz. :

New York, State of New York,  
 Charleston, State of South Carolina,  
 Philadelphia, State of Pennsylvania,  
 New Orleans, State of Louisiana,  
 Baltimore, State of Maryland,  
 Newport, State of Rhode Island,  
 Newburyport, State of Massachusetts,  
 Norfolk, State of Virginia,  
 Havana, Island of Cuba,  
 Mayaguez, Island of Puerto Rico,  
 Cumana, {  
 Barcelona, { Republic of Columbia, South America,  
 Laguayra, {

all of which are now in the active operation of their powers and functions. And further, that this Sovereign Grand Consistory has, at this moment, Deputy Grand Inspectors General and Representatives residing in all the above mentioned States, Provinces and Departments, to either or all of which Grand Councils, Sovereign Chapters of Rose Croix or Representatives, application may be made by any brother *regularly* possessing the degrees of Exalted Masonry, as also by all other Masonic bodies connected with this Sovereign Grand Consistory, either by affiliation or correspondence, for information on any and on all subjects relating to the order, and *without whose recognition, no person or persons claiming the privileges of the same, should or ought to be received* and admitted into said Councils and Chapters, and acknowledged by the respective members of the same.

This Sovereign Grand Consistory cannot avoid considering the present a very apt and proper occasion for enjoining upon all the Grand Councils and Sovereign Chapters of Rose Croix subordinate to its authority, and upon all its Deputy Grand Inspectors General and Representatives, where-soever located, strictly to abstain from entering into any public controversy on the subject of its regularity or constitutional organization, its recognition by the Grand Orient, Grand Consistory, and Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree of France, and by all other regularly constituted Sovereign Grand Consistories in Europe, bearing ample testimony to the order and solidity of its foundation.

A true copy from the minutes,

JOHN TELFAIR,

Grand Chancellor.

**DOCUMENT No. 25.****COPY OF THE PATENT**

OF

ILL.: BRO.: RICHARD S. SPOFFORD, M. D.

*To the Glory of the Grand Architect of the Universe.****Ordo ab Chao.******Deus Arcumque Jus.***

At the Grand Orient of the Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient and Accepted Scottish Rite of Herodim, for the United States of America, their Territories and Dependencies, regularly constituted under the Celestial Canopy, near the B.: B.: at the central point, answering to the 40th deg., 41 min., North Latitude.

May the rebuilding of the Holy Temple, begun under the protection of the Grand Architect of the Universe be completed, and crown our enterprise, &c., &c.

To all our Most Illustrious and Very Valiant Knights and Masonic Princes, wheresoever dispersed over the surface of the two hemispheres,

**HEALTH—STABILITY—POWER.**

We, the Most Potent Sovereign Grand Commander, Grand Inspectors General of the Thirty-third degree, Grand Dignitaries, Grand Officers and Members of the Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their Territories and Dependencies, regularly formed by Constitutional Patents, dated on the 28th day of the eighth Masonic month, in the year of true light, 5807.


Do by these presents declare, certify and attest, that being by an




extraordinary convocation duly and regularly assembled, the Sovereign Grand Commander communicated to us a memorial addressed to our Sovereign Grand Consistory and signed by the Very Illustrious Brother Richard S. Spofford, expressing his desire to labor for the advantage and increase of our Royal Art in its utmost perfection, and soliciting from us a *Constitutional Patent*, vesting in him the title and prerogatives of Representative of our Sovereign Grand Consistory in and for the State of Massachusetts. The Sovereign Grand Consistory, after having deliberated upon the said proposition, and considered the advantages which might result to the Sublime Order by the establishment of Exalted Masonry in that part of the United States, by the propagation under its auspices of true Masonic principles, and reforming any abuses which by irregular initiations to the Sublime degrees without a due respect to the Statutes and General Regulations of the Order, or otherwise may have been introduced. And placing the utmost confidence in the zeal, integrity and Masonic knowledge of our said Illustrious Brother Richard S. Spofford, born in the State of Massachusetts, and there residing, Doctor of Medicine, Sublime Prince of the Royal Secret, Member of the Sovereign Chapter of Princes of Rose Croix, sitting in the valley of New York, under the distinctive title of "*Triple Alliance*," and of our Sovereign Grand Consistory for the United States of America, have unanimously *decreed* and do *decree* as follows :

*First*, That our Illustrious Brother Richard S. Spofford shall be, and he is hereby elevated to the Sublime Dignity of Deputy Grand Inspector General, and clothed with the power and authority of Representative of our Sovereign Grand Consistory in and for the State of Massachusetts.

*Second*, That our said Illustrious Brother is hereby clothed with full power and authority to elevate seven Masons, already regularly admitted to the three first degrees of Symbolic Masonry, 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 Prince of the Royal Secret, both inclusive, to the end that he may establish in the said State a Grand Provincial Committee of Sublime Princes of the Royal Secret, and in doing which he is required to call to his aid all the Sublime Princes of the Royal Secret in the vicinity thereof whom he shall know to be regular, and to send to our Sovereign Grand Consistory a true account of his proceedings in order to obtain a ratification of the same. The Grand Provincial Committee thus established and governed by our Illustrious Brother Richard S. Spofford, shall take due care that the General Regu-

lations of Exalted Masonry, and particularly those of our Sovereign Grand Consistory be strictly and faithfully observed, and shall forthwith solicit from our Sovereign Grand Consistory a Capitulary Charter for the establishment of a Sovereign Chapter of Princes Rose , and a Constitutional Patent for the establishment of a Grand Council of Sublime Princes of the Royal Secret for the State of Massachusetts.

*Third,* 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 above-mentioned vested in our said Illustrious Brother Richard S. 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.

*Fourth,* That our said Illustrious Brother Richard S. Spofford, in his capacity of Representative for our Sovereign Grand Consistory in and for the State of Massachusetts shall have the right of inspecting the labors of the said Grand Council of the said Sovereign Chapter of Princes of Rose , and of all the bodies of Exalted Masonry which may hereafter be established in the said State of Massachusetts, and with the said right is connected the duty of checking and suppressing all innovations and irregularities that it may be attempted to introduce therein, and to give to our Sovereign Grand Consistory the earliest and fullest information, if any such, wherever they occur.

*Fifth,* The Sovereign Grand Consistory, desirous of manifesting their perfect confidence in the honor and fidelity of the Illustrious Brother Richard S. Spofford, and to secure to him all the rights, privileges and prerogatives attached to the Sublime degrees, and to the especial dignity with which he is decorated, have delivered to him this Patent, in the margin of which he has, *ne variatur*, signed his name—promising hereby to confirm, acknowledge and approve, whatever he may do hereunder and hereby, for the honor, the splendor, and the advancement of our Sublime Order. And we do therefore request of all our Most Illustrious and very Valiant Knights and Masonic Princes regularly established, to acknowledge and respect, and favorably receive our Illustrious Brother Richard S. Spofford in the Sublime Dignities with which he is clothed, promising the like respect to all those who shall present themselves at our Orient invested with like claims and furnished with like authentic documents.

Given by the Sovereign Grand Inspectors General of the Thirty-third degree, Grand Dignitaries, Grand Officers and Members of the Sovereign

Grand Consistory for the United States of America under our hands, and mysterious Seal, and the Grand Seal of the Princes of Masonry in a place where the most valuable treasures are deposited, the sight of which fills us with consolation, joy and gratitude for all that is great and good, at the City of New York, in the State of New York, in the United States of America, this 17th day of the fourth Masonic month called *Tumuz*, in the year of true light, 5825, and of the Christian Era, 1825.

Signed,



DEWITT CLINTON,	Thirty-third,	Sovereign Grand Commander,
JOSEPH CERNEAU,	"	Sov. : G. : Hon. : Com. : , <i>ad vitam</i> ,
ELIAS HICKS,	"	Deputy Grand Commander,
JOHN W. MULLIGAN,	"	Past " Commander,
MARTIN HOFFMAN,	"	Ill. : Minister of State,
JONATHAN SCHIEFFELIN,	"	1st Lieut. Grand Commander,
FRANCIS DUBUAR,	"	2d " " "
OLIVER M. LOWNDS,	Thirty-second,	Illustrious Grand Secretary,
MARIANO VELASQUEZ DE LA CADENA,	Thirty-second,	Grand Secretary Foreign Department,
THOMAS LOWNDS,	Thirty-third,	Grand Keeper of the Seals,
JOHN TELFAIR,	"	Grand Chancellor,
G. MORGAN,	"	1st Grand Master of Ceremonies,
AUGUSTUS F. CERNEAU,	Thirty-second,	2d " " " "
W. T. HUNTER,	Thirty-third,	Grand Introducutor,
GEORGE SCRIBA, jud.,	"	2d Gr. : Ex. : Introducutor,
ALEXANDER S. GLASS,	"	Grand Treasurer General,
HAMPTON DUNHAM,	Thirty-second,	Grand Hospitalier,
HENRY MARSH,	"	Grand Captain of the Guards.



**DOCUMENT No. 26.****PATENT DELIVERED TO  
DAVID JEWETT,**

ON THE

THIRD OF NOVEMBER, 1826.

BY THE SOVEREIGN GRAND CONSISTORY  
OF NEW YORK,Giving him full power to establish a Council of Sovereign Princes of the  
Royal Secret, &c., in and for the Brazilian Empire.***Ordo ab Chao.****To the Glory of the Grand Architect of the Universe.*


At the Orient of the Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient and Accepted Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, regularly constituted under the Celestial Canopy, near the B. : B. :, under the central point answering to 40 deg., 41 min., North Latitude.

May the rebuilding of the Holy Temple, begun under the protection of the Grand Architect of the Universe, be completed, and crown our enterprises, &c., &c.

To all our most Illustrious, very Valiant Knights and Masonic Princes, of all the degrees wheresoever dispersed over the surface of the two hemispheres,

**HEALTH—STABILITY—POWER.**


We, the Most Potent Sovereign Grand Commander, Grand Inspectors General of the Thirty-third degree, Grand Officers, Grand Dignitaries, and Members of the Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, for the United States of America, their Territories and Dependencies, regularly formed by Constitutional Patents, dated on the 28th day of the 8th Masonic month, in the year of true light, 5807,

Do by these presents *declare, certify and attest*, that being by an extraordinary convocation duly and regularly assembled, the Sovereign Grand Consistory communicated to us a memorial addressed to our Sovereign Grand Consistory, and signed by the Very Illustrious Brother *David Jewett*, expressing his desire to labor for the advantage and increase of our Royal Art in the utmost perfection, and soliciting from us a Constitutional Patent, vesting in him the title and prerogatives of *Representative* of our Sovereign Grand Consistory in and for the Brazilian Empire. The Sovereign Grand Consistory, after having deliberated upon the said proposition, and considered the advantages which might result to the Sublime Order by the establishment of Exalted Masonry in that part of the world, by the propagation, under its auspices, of true Masonic principles, and reforming any abuses which by irregular initiations to the Sublime degrees, without a due respect to the Statutes and General Regulations of the Sublime Order, or otherwise may have been introduced. And placing the utmost confidence in the zeal, integrity and Masonic knowledge of our said Illustrious Brother *David Jewett*, born in New London, State of Connecticut, aged 52 years, General of the Armada of the Empire of Brazil, Sublime Prince of the Royal Secret, Member of the Sovereign Chapter of Prince of the Rose , sitting in the valley of New York, under the distinctive title of "TRIPLE ALLIANCE," and of our Sovereign Grand Consistory for the United States of America, having unanimously decreed, and do decree as follows :


*First*, That our said Illustrious Brother *David Jewett* shall be, and is hereby elevated to the Sublime Dignity of Deputy Grand Inspector General, and clothed with the power and authority of Representative of our Sovereign Grand Consistory in and for the BRAZILIAN EMPIRE.

*Second*, That our said Illustrious Brother is hereby clothed with full power and authority to elevate seven Masons, already admitted to the three first degrees of Symbolic Masonry, whom he shall deem worthy of 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 Prince of the Royal Secret, both inclusive, to the end that he may establish in said Empire, a Grand Provincial Committee of Sublime Princes of the Royal Secret, and in doing which he is required to call to his aid, all the Sublime Princes of the Royal Secret in the vicinity thereof, whom he shall know to be regular, and to send our Sovereign Grand Consistory a true account of his proceedings, in order to obtain a ratification of the same.

The Grand Provincial Committee thus established and governed by

our Illustrious Brother David Jewett, shall take due care that the General Regulations of Exalted Masonry, and particularly those of our Sovereign Grand Consistory, be strictly and faithfully observed, and shall solicit from our Sovereign Grand Consistory a Capitular Charter for the establishment of a Sovereign Chapter of Princes of Rose , and a Constitutional Patent for the establishment of a Grand Council of Sublime Princes of the Royal Secret for the *Brazilian Empire*.

*Third*, That as soon as a Grand Council of Sublime Princes of the Royal Secret shall be so established in and for the Empire of Brazil, the individual and absolute power hereby above mentioned, to be vested in our Illustrious Brother *David Jewett*, shall cease and terminate, and the same authority shall be, and is hereby declared, to be transferred, concentrated and confined to the aforesaid Grand Council of Sublime Princes of the Royal Secret.

*Fourth*, That our said Illustrious Brother *David Jewett*, in his capacity of Representative of our Sovereign Grand Consistory in and for the Brazilian Empire, shall have the right of inspecting the labors of the said Grand Council, of the said Sovereign Chapter of Princes of Rose , and of all other bodies of Exalted Masonry which may hereafter be established in the said Empire and with the said right is connected, the duty of checking and suppressing all innovations and irregularities that may be attempted to introduce therein, and to give our Sovereign Grand Consistory the earliest and fullest information of any such, wherever they occur.

*Fifth*, The Sovereign Grand Consistory, desirous of manifesting their perfect confidence in the honor and integrity of the Illustrious Brother *David Jewett*, and to secure to him all the rights, privileges and prerogatives attached to the Sublime degrees, and to the especial dignity with which he is decorated, have delivered to him this Patent, in the margin of which he has, *ne variatur*, signed his name—promising hereby to confirm, acknowledge and approve whatever he may do hereunder and hereby for the honor and splendor, and advancement of our Sublime Order.

And we therefore request of all our Most Illustrious, very Valiant Knights, and Masonic Princes regularly constituted, to acknowledge, respect, and favorably receive our Illustrious Brother *David Jewett*, in the Sublime Dignities with which he is clothed, promising the like respect to all those who shall present themselves at our Orient, invested with like claims, and furnished with like authentic documents.

Given by the Sovereign Grand Commander, Grand Inspectors General of the Thirty-third degree, Grand Dignitaries, Grand Officers and Mem-

bers of the Sovereign Grand Consistory for the United States of America under our hands and mysterious Seal, and the Grand Seal of the Princes of Masonry, in a place where the most valuable treasures are deposited, the sight of which fills us with consolation, joy and gratitude, for all that is great and good.

At the city of New York, in the State of New York, in the United States of America, this the 4th day of the 9th Masonic month, called Kisleu, in the year of true light, 5826, and of the Christian Era, 1826.

JOSEPH CERNEAU,  
Sov. :. Gr. :. Hon. :. Com. :. *ad vitam*,  
Thirty-third degree.

DEWITT CLINTON,  
Sov. :. Grand Commander,  
Thirty-third degree.

JONATHAN SCHIEFFELIN,  
1st Lieut. Grand Commander,  
Thirty-third degree.

MARTIN HOFFMAN,  
1st Minister of State,  
Thirty-third degree,

OLIVER M. LOWNDS,  
2d Minister of State,  
Thirty-third degree.

AUGUSTUS F. CERNEAU,  
2d Grand Master of Ceremonies,  
Thirty-second degree.

JOHN W. MULLIGAN,  
Past Grand Commander,  
Thirty-third degree.

ELIAS HICKS,  
Deputy Grand Commander,  
Thirty-third degree.

FRANCIS DUBUAR,  
2d Lieut. Grand Commander,  
Thirty-third degree.

GEORGE SMITH,  
Grand Hospitaller,  
Thirty-third degree.

ALEXANDER S. GLASS,  
Grand Treasurer General,  
Thirty-third degree.

LOUIS TIMOLAT,  
2d Grand Expert,  
Thirty-third degree.

*By Order,*

MARIANO VELASQUEZ DE LA CADENA,  
Grand Chancellor,  
Thirty third degree.

Sealed by

HARMAN WESTERVELT,  
Grand Keeper of the Seals.

SEAL  
Grand Council.

SEAL  
Consistory.

PRIVATE.

Endorsed in Brazil in 1835, Exequator,

JOSE PAULO DE SANTOR BOAVETO, Thirty-third,		Grand Master.
EPISANIO JOSE PEDROZO, Thirtieth,	1st	“ Vig. ∴
CHRISTIANO BENEDICTO OTTONI, Eighteenth,		“ Treasurer.
PAULIN JOSE SOAVES DE SOUZA, Eighteenth,	2d	“ Vig. ∴
ANTONIO SOUZA ARARYO, Eighteenth,		“ Secretary.



# DOCUMENT No. 27.

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*Ad Universi Terrarum, Orbis Summi Architecti Gloriam.*

## LIST

OF THE

Grand Dignitaries, Grand Officers,  
EFFECTIVE MEMBERS, ABSENT AND HONORARY  
MEMBERS, &C., &C.

OF THE

### UNITED SUPREME COUNCIL

FOR THE

### WESTERN HEMISPHERE,

OF

## GRAND INSPECTORS GENERAL

OF THE ORDER

33d Degree of the Ancient and Accepted Scottish Rite,  
SUPREME CHIEFS, PRESERVERS, AND TRUE PROTECTORS

OF

### SUBLIME AND EXALTED MASONRY.

AND OF

PRINCES OF THE ROYAL SECRET, KNIGHTS, AND SUBLIME AND  
PERFECT MASONS,

COMPOSING ITS SUBORDINATE SECTIONS,

LAWFULLY ESTABLISHED

AND

SITTING AT THE GRAND ORIENT OF THE CITY OF NEW YORK  
IN THE UNITED STATES OF AMERICA.

ALSO OF THE

CONSTITUTED BODIES OF ITS UNITED JURISDICTIONS,  
ON THE 16th DAY OF THE MOON *KISLEU*,

**ANNO LUCIS, 5832.**

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**Orient of New York;**

5832.

ELLIOTT & HEGEMAN, PRINTERS.

UNITED SUPREME COUNCIL  
OF THE  
Sovereign Grand Inspectors General  
OF THE  
WESTERN HEMISPHERE.

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*Grand Dignitaries, Grand Officers, and Grand Inspectors General,*  
The Most Illustrious Brothers,

ELIAS HICKS, Esq., Past Master, Sovereign Grand Inspector General, Thirty-third degree; Ex Grand Commander, *ad vitam*, of the former Supreme Council of the United States of America, &c., New York City.  
*Most Potent Sovereign Grand Commander, (ad vitam.)*

DE ST. LAURENT, (Marquis de Santa Rosa and Count) Past Master, Sovereign Grand Inspector General, Thirty-third degree; Ex Grand Commander, *ad vitam*, of the former Supreme Council of South America, New Spain, &c., &c., at present at New York.

*Most Potent Sovereign Assistant Grand Commander, (ad vitam.)*

JONATHAN SCHIEFFELIN, Esq., Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York City.

FRANCIS DUBUAR, Esq., Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York City.

*Most Illustrious 1st and 2d Lieutenants Grand Commanders.*

LORENZO DE ZAVALA, Ex Governor of Mexico, and Ex Secretary of the Treasury of the Mexican United States, Past Master, Sovereign Grand Inspector General, Thirty-third degree, at present in Vera Cruz.  
*Most Illustrious Minister of State of the H. E.*

GEORGE SMITH, Esq., Past Master, Sovereign Grand Inspector General, Thirty-third degree, Newark, N. J.  
*Most Illustrious Grand Secretary for the English language and Chancellor for the H. E.*

MARIANO VELAZQUEZ DE LA CADENA, Professor in Columbia College, Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York City.  
*Most Illustrious 2d Grand Secretary for the Spanish and Foreign languages.*

JOSEPH BOUCHAUD, Merchant, Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York.  
*Most Illustrious Grand Treasurer General of the H. E.*

(\*—— \*——)

*Illustrious Assistant Grand Treasurer General.*

MARIANO VELAZQUEZ DE LA CADENA, *ut supra*, New York.  
*Most Illustrious Grand Archivist of the H. E.*

JOHN TELFAIR, Esq., Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York.  
*Most Illustrious Grand Keeper of the Seals.*

ORAZIO DE ATTELIS, (Marquis De Santangelo,) formerly Superior Officer in the Neapolitan Army, Past Master, Sovereign Grand Inspector General, Thirty-third degree, New York.  
*Most Illustrious Grand Expert.*

MARQUIS DE SANTANGELO, *ut supra*, New York.  
*Most Illustrious Grand Master of Ceremonies.*

JUAN MELANI, (Chevalier De Sussarelli,) Ancient Officer of the Guards of the King of Sardinia; Past Master, Sovereign Grand Inspector General, Thirty-third degree, now of New York.  
*Most Illustrious Grand Captain of the Guards.*

(\*—— \*——\*)

*Most Illustrious Grand Sword Bearer.*

LUCAS UGARTE, formerly Fiscal of the Royal Treasury in Havana, &c., Past Master, Sovereign Grand Inspector General, Thirty-third degree, now in Central America.  
*Most Illustrious Grand Standard Bearer,*  
*Most Illustrious Grand Hospitalier and*  
*Illustrious Deputy Grand Master of Ceremonies—vacant.*

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THOMAS LONGWORTH, Esq.,	Editor New York Direc- tory, &c., P.: M.: S.: G.: I.: G.:, 33d deg.,	New York.
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G.:, 33d deg., New York.
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P.: M.: S.: G.:  
I.: G.:, 33d deg., New York.
- JOSEPH MICHARD, Late an advocate in  
France, Professor of  
the French language;  
P.: M.: S.: G.:  
I.: G.:, 33d deg., New York.

---

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the Republic of Hayti, Sovereign Grand Inspec-  
tor General, Thirty-third degree; Grand Protec-  
tor of the Order in Hayti.

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Inspector General, Thirty-third degree; *Grand  
Representative of the United Supreme Council  
of the Western Hemisphere, near the Supreme  
Council of France.* Paris.

HENRY DUPONT FRANKLIN, Counsellor at Law,  
Past Master, Sovereign Grand Inspector General,  
Thirty-third degree; Honorary 2d Lieutenant  
Grand Commander of the United Supreme  
Council, and its *Grand Representative in Hayti  
and vicinity,* Port au Prince.

*Honorary Members.*

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- A. DE A \* \* \* \* P.: M.:, S.: G.: I.: G.:,  
33d deg., in Spain.
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G.:, 33d deg.; Naturalist and M. D., Tuscany.
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G.:, 33d deg., Venezuela.
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G.:, 33d deg., Charleston, S. C.
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G.:, 33d deg., Colombia.
- ANTOINE DECOUR, P.: M.:, S.: G.: I.: G.:,  
33d deg., 1st Clerk in the Civil Tribunal at Aux  
Cayes, Hayti Aux Cayes.
- J. D. DANIELS, P.: M.:, S.: G.: I.: G.:, 33d  
deg., Commodore Colombian Navy, Columbia.
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33d deg., Philadelphia.
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32d deg., Ancient Commissary General and Or-  
derer in chief in St. Domingo, Paris.
- JUAN ESCALONA, P.: M.:, S.: G.: I.: G.:,  
33d deg., General in the Colombian Army, Colombia.
- FELIPE ESTEVAS, P.: M.:, S.: G.: I.: G.:,  
33d deg., General in the Colombian Army, Colombia.
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G.:, 33d deg., New Orleans.
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G.:, 33d deg., New Orleans.
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G.:, 33d deg., New Orleans.
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G.:, 33d deg., France.
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deg.; Ex Secretary of War, Republic of Colom-  
bia, Colombia.
- J. J. GUEDRON, P.: M.:, S.: G.: I.: G.:,  
33d deg., Colombia.
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G.:, 33d deg., Philadelphia.
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G.:, 33d deg., Charleston, S. C.
- A. O. DE L \* \* \* \* \* P.: M.:, S.: G.: I.:  
G.:, 33d deg., Spain.
- N. D. LAFARGUE, P.: M.:, S.: G.: I.: G.:,  
33d deg.; Director of the Customs at Aux  
Cayes, in Hayti, Aux Cayes.
- GEORGE WASHINGTON DE LAFAYETTE, (Count),  
P.: M.:, S.: G.: I.: G.:, 33d deg., Paris.
- P. LAURENS, Esq., P.: M.:, S.: G.: I.: G.:,  
33d deg., Charleston, S. C.
- AIN MIA M \* \* \* \* \* P.: M.:, S.: G.: I.:  
G.:, 33d deg., Porto Rico.

PEDRO B. MENDES, Esq., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Porto Rico.
SAUL DE MICHELLI, Esq., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Porto Rico.
G. M. MORALES, Esq., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Porto Rico.
TEO, DAS, DE O * * * * * &c., &c., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Spain.
P. G. DE O * * * * * &c., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Spain.
JOSE A. PAES, P.: M.:, S.: G.: I.: G.:, 33d deg.; President and General of the Republic of Venezuela,	Caraccas.
ILDEFONSO DE PAREDES, P.: M.:, S.: G.: I.: G.:, 33d deg.; Colonel of Cavalry,	Quito.
JOSE L. PELGRON, P.: M.: S.: G.: I.: G.:, 33d deg.,	Quito.
JOEL R. POINSETT, P.: M.:, S.: G.: I.: G.:, 33d deg.; Ex Ambassador of the United States to Mexico,	Charleston.
J. F. ROGER, (Baron,) P.: M.:, S.: G.: I.: G.:, 33d deg.; Ex Governor of Senegambia; Member of the Legislature of France,	Paris.
FEO. DE PAULA SANTANDER, P.: M.:, S.: G.: I.: G.:, 33d deg.; General and President of the Republic of New Granada,	Bogota.
JOHN P. SCHISANO, Esq., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Norfolk, Va.
DARET SENAC, M. D., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Norfolk, Va.
CARLOS SOUBLETTE, P.: M.:, S.: G.: I.: G.:, 33d deg.; General and Ex Secretary of War, Republic of Colombia,	Bogota.
RICHARD S. SPOFFORD, M. D., P.: M.:, S.: G.: I.: G.:, 33d deg.,	Newburyport.
CHARLES S. TUCKER, Esq., P.: M.:, S.: I.: G.:, 33d deg.,	Charleston, S. C.



DIEGO URBANEJA, P. : M. :., S. :. G. :. I. :. G. :.,  
33d deg.; Ex Chief Justice of the Republic of  
Colombia, Bogota.

M. DE G. y V \* \* \* &c., P. :. M. :., S. :. G. :.  
I. :. G. :., 33d deg., Spain.

RAFAEL URDANETA, P. :. M. :., S. :. G. :. I. :. G. :.,  
33d deg. : General in Colombian Army, Bogota.

*Note.*—In conformity with the Eighteenth Article of the Constitution of the United Supreme Council, each *effective* member thereof is also an *active* member in all its subordinate sections, and its honorary members are likewise honorary members in the same sections.

## SUBLIME PRINCES OF THE ROYAL SECRET, 32<sup>d</sup>. DEGREE.

### ACTIVE MEMBERS OF THE SECOND AND FIRST SECTIONS.

*First,* The preceding Sovereign Grand Inspectors General, Members of the United Supreme Council.

*Second,* Every Prince of the Royal Secret, who was a member of the Ex Grand Consistory for the United States of America, on the 28th of November, 1827, the date of its dissolution, upon signifying his submission to the United Supreme Council, engaging to conform to the stipulations of the Treaty of Union, and receiving the assent of the Council thereunto.

*Third,* Every Prince of the Royal Secret who was a member of the former Supreme Council of South America, &c., and who now resides, or may in future reside, in the city of New York or its vicinity, upon signifying his willingness to conform, and subscribing to the terms of the treaty, and receiving the assent of the Council thereunto.

#### *Honorary Members of the same Section.*

The Most Illustrious Brothers,

P. A \* \* \* \* &c., P. :. R. :. S. :., 32d deg., Canary Islands.

A. A \* \* \* \* &c., P. :. R. :. S. :., 32d deg., Canary Islands.

PIERRE EMILIE BERRYER, Merchant in the Island of Hayti; P.: R.: S.:, 32d deg.; Deputy Grand Inspector General, and Representative of Supreme Council in south part of the island,	Aux Cayes.
T. R. C * * * * * &c., P.: R.: S.:, 32d deg., Ponce, in	Porto Rico.
R. Z. Y. C * * * * * &c., P.: R.: S.:, 32d deg., Ponce, in	Porto Rico.
FELIX DOUTRE, Director of Mint; P.: R.: S.:, 32d deg., in Hayti,	Port au Prince.
FRANCOIS LOUIS GOUPILLEAU, P.: R.: S.:, 32d deg., Interpreter,	Nantes.
R. G * * * * * &c., Merchant, P.: R.: S.:, 32d deg.,	Canary Islands.
H. J. A. HADFEQ, Planter, P.: R.: S.:, 32d deg., at	St. Y. de C.
AUG. MA. M * * * * * &c., P.: R.: S.:, 32d deg., at	St. J. de P. R.
IN. DE M * * * * * P.: R.: S.:, 32d deg.,	Canary Islands.
WM. PHIPPS, Merchant, P.: R.: S.:, 32 deg.,	Aux Cayes.
PIERRE JEAN FRANCOIS SAUSSET, P.: R.: S.:, 32 deg.: Collector of direct duties,	Brest.
JULIEN CLEMENT SORET, P.: R.: S.:, 32d deg.; Ancient Merchant,	Nantes.
D. DE C * * * * * &c., P.: R.: S.:, 32d deg.,	Canary Islands.

Every member of this section is also a member of the first section, whether active or honorary, under the same circumstances as above.

FUNERAL COLUMN  
OF THE  
*First Grand Dignitaries.*

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- The Most Ill. Bro. :. The deceased Count DE GALVES, (Bernado) late Viceroy of Mexico, Grandee of Spain, Founder and Puissant Sovereign Grand Commander of the former Supreme Council, 33d deg., New Spain, &c.
- “ “ “ “ The deceased Baron DE NORONA, (Jose Maria,) late Lieut. General of the armies of her Catholic Majesty, &c., Founder and Grand Commander of the former Supreme Council of South America, &c.
- “ “ “ “ The deceased Count DE SANTA ROSA (A. De Joachim,) late Major of Cavalry in the army of his Catholic Majesty, &c., Founder and 1st Lieut. Grand Commander, &c.
- “ “ “ “ The deceased DON FRANCISCO DE SAAVEDRA, late Intendent General of Venezuela, and 1st Lieut. Grand Commander, &c.
- “ “ “ “ The deceased DEWITT CLINTON, late Governor of the State of New York, Past Grand Master of the Grand Lodge of the same, and Grand Commander of the former Supreme Council of the United States of America, &c., &c.
- 

It is not deemed necessary to publish the remaining part, containing a list of all the subordinate bodies. It will suffice to say that all the bodies, of whatever kind or degree, deriving either from the Sovereign Grand Consistory which terminated its existence in the year 1827, and all those deriving from the Supreme Grand Council of New Spain, South America, &c., are considered as subject to this body, which is a continuation of the old one.

**DOCUMENT No. 28.****FIRST PART.****TREATY**

OF

**Union and Amalgamation****BETWEEN**

The Most Illustrious Brother ELIAS HICKS, Potent Sovereign Grand Inspector General of the Thirty-third degree—Most Potent Sovereign Grand Commander, (*ad vitam*) and the Supreme Council of the Most Potent Sovereign Grand Inspectors General of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Exalted Masonry for the United States of America, their Territories and Dependencies, &c., &c., sitting at the Orient of the world, under the Celestial Canopy, at the central point of the Zenith, corresponding to the 40th deg., 41 min. North Latitude, and 3d deg., 1 min., 13 sec., East Longitude from Washington, duly and lawfully represented by

The Most Ill. : and P. : Bro. : JONATHAN SCHIEFFELIN, P. : Sov. : G. : Ins. : Gen. : of the Thirty-third degree, 1st Lieut. Grand Commander ; The Most Ill. : Bro. : ORAZIO DE ATTELIS, Marquis De St. Angelo, P. : S. : G. : Ins. : Gen. : of the Thirty-third degree ; The Most Ill. : Bro. : GEORGE SMITH, P. : Sov. : Grand Inspector General of the Thirty-third degree, and Grand Secretary of the H. E.

All three members of the aforesaid Supreme Council, invested with their regular and full powers.

*Of the One Part.*

And the Most Ill. : Bro. : M. A. N. A. R. DE JACHIM DE SANTA ROSA DE R. DE ST. LAURENT, (Marquis De Santa Rosa, Count De St. Laurent, &c., &c.) P. : Sov. : Gr. : Ins. : Gen. : of the Thirty-third degree ; M. : P. : Sov. : Gr. : Com. : (*ad vitam*) of the Supreme Council of the P. : Sov. : Gr. : Ins. : Gen. : of the Thirty-third degree, of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Ancient and Modern Free Masonry, for Terra Firma, South America, or New Spain, &c., &c., (from one sea to the other, &c., &c.) the Canary Islands, Porto Rico, &c., Founder of the Most Respectable Lodge of the "COMMANDERS

DU MONT THADOR" at the Orient of Paris, Honorary Member of the Supreme Council of the Thirty-third degree for France, &c., &c., duly invested with the whole powers and authority of his Supreme Council and their subordinate sections, &c., &c., heretofore sitting at the central point of the 9th deg., 40 min., North Latitude, and 312th deg., 40 min. Longitude from Ferro Islands, duly and lawfully represented by

The Most Ill. : Bro. : LORENZO DE ZAVALA, P. : Sov. : Gr. : Ins. : Gen. : of the Thirty-third degree ; The Most Ill. : Bro. : LUCAS UGARTE, P. : Sov. : Gr. : Ins. : G. : of the Thirty third degree ; and The Most Ill. : Bro. : JOHN MELANI, Chevalier de SUSSARELLI, P. : Sov. : Gr. : Ins. : Gen. : of the Thirty-third degree, and Grand Chancellor (*ad hoc*) of the H. E.

All three members of the Supreme Council aforesaid, invested with their full and regular powers.

#### OF THE OTHER PART.

*To all Masons who shall behold these presents—*

### HEALTH, VIRTUE, UNION.

Considering that two or more Sovereign Masonic bodies of the same rite, may voluntarily unite and anaigamate themselves in one single dogmatic and administrative body, whatever may be the limits of their respective territorial jurisdictions, without violating the Secret Grand Constitutions, Institutes, or General Statutes of our Order, or the doctrines or integrity of our rite, which is essentially tolerant, free and independent.

Considering that the total extinction of the Ancient Supreme Council for Mexico, or New Spain, &c., &c., and the actual dispersion of the members of the Supreme Council for Terra Firma, South America, &c., (from one sea to the other) the Canary Islands, Porto Rico, &c., &c., have deprived the greater part of the Western Hemisphere of all the invaluable benefits that result from the Ancient and Accepted regular Masonic Worship.

Considering that it is the duty of every dogmatic and administrative power in general, and of every true Scottish Free and Accepted Mason in particular, to work indefatigably for the propagation of an Order, whose object is to spread useful knowledge, to extend the perfection of morality, the exercise of all social, domestic and individual virtues, and consequently the utmost possible happiness of mankind in general, and of men in particular.

Considering that it is urgent to prevent throughout all and every quar-

ter of the world, and most particularly in the Western Hemisphere, in as far as it was practicable, any fatal schism, any illegitimate and dangerous establishment of Pseudo Masonic bodies, the offspring of corruption, venality, and base ambition, and above all, any arbitrary and irregular concession of Masonic degrees by wandering impostors, to individuals unworthy of ever being a part of any honest and moral association.

Considering in fine, that by this union and amalgamation, made of the two largest Masonic powers in the New World, unity and stability of the order will be firmly consolidated, and the Sublime and pure Scottish Ancient and Accepted Rite will more securely preserve its independence, the tolerance and purity of its dogma, together with its consistency and dignity.

WE HAVE AGREED AND DECREED, AND DO HEREBY AGREE AND DECREE, AS FOLLOWS :

*Article First.*

The Supreme Council of the Potent Sovereign Grand Inspectors General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Ancient and Modern Free Masonry, for Terra Firma, South America, Mexico or New Spain, &c., &c., (from one sea to the other) Porto Rico, the Canary Islands, &c., &c. And the Supreme Council of the Potent Sovereign Grand Inspectors General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Exalted Masonry for the United States of America, their Territories and Dependencies—are hereby forever united and amalgamated into one individual dogmatic and administrative body, each one being an essential part of the other.

*Article Second.*

The two united and amalgamated powers shall hereafter be designated by the distinctive title of "*United Supreme Council for the Western Hemisphere, of the Potent Sovereign Grand Inspectors General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Exalted Masonry.*"

Their seat is invariably in the United States of America, at the central point of the 40th deg., 41 min., North Latitude, and 3d deg., 1 min., 13 sec., East Longitude from Washington.

In any case of emergency that may present itself, this central point may be changed by a decree of all their united sections, but it shall never be removed from out of the territorial limits of the United States of America.

*Article Third.*

In consequence of the union and complete amalgamation of the two powers, all Lodges, Chapters, Colleges, Areopaguses, Councils, Consistories, &c., &c., &c., professing the Ancient and Accepted Scottish Rite, and that have hitherto received their Patents, Charters, Constitutions, &c., from either of the two united powers, either within the former limits of their respective territorial jurisdictions, or of that of each other, are all hereby equally and indiscriminately recognized and proclaimed, lawful and regular, and will therefore receive new Patents, Charters or Constitutions from the United Supreme Council of the Western Hemisphere, provided they shall regularly transmit to it, the lists of their respective Dignitaries, Officers and Members, whether present or absent, honorary or titular, accompanied by an authentic copy of their Constitution, Patent, Charter and By-Laws, and likewise submit to the taking of a new oath to this power, and appoint and delegate representatives near it, duly invested with competent degrees and titles.

*Article Fourth.*

All Free Masons of both the Americas, Porto Rico, the Canary Islands, &c., professing the same Ancient and Accepted Scottish Rite, and who may have hitherto received their Diplomas, Certificates, or Patents from any Masonic body established at any point whatever within the former jurisdiction of one or other of the heretofore separate powers, but not constituted or authorized by either of them, are to be considered as regular Masons, from and after the moment when they shall duly take the oath to submit to the authority and rules of the two united powers, and shall then receive new Diplomas, Certificates or Patents, corresponding with their respective degrees.

Those also are to be considered as Regular Masons of the Ancient and Accepted Scottish Rite, throughout the whole extent of the jurisdiction of the United Supreme Council for the Western Hemisphere, &c., &c., who exclusively derived, or who may hereafter derive, their Diplomas, Certificates or Patents, from any regular Masonic body of the same rite, which shall have duly recognized its dogmatic, and administrative power and independence.

*Article Fifth.*

From the moment of the sanction and ratification of the present treaty on the part of the two contracting powers, the Most Illustrious and Potent Sovereign Grand Commander (*ad vitam*) of the Supreme Council for Terra Firma, South America, Mexico or New Spain, the Canary Islands,

Porto Rico, &c., Brother COUNT DE ST. LAURENT, will, and does hereby, formally and solemnly abdicate, for himself and his successors, his aforesaid most high dignity and all the particular powers and authority invested in his person as such, in favor of the M. : Ill. : Bro. : ELIAS HICKS, Most Potent Sovereign Grand Commander (*ad vitam*) of the Supreme Council for the United States of America, their Territories and Dependencies, his successors in that most high dignity, and also in favor of the said Supreme Council, to be perpetually possessed and exercised by them, without any restriction whatever, under the new title which by the present treaty is conferred upon the union of the two powers, and conformably with our Grand Constitutions, the Institutes and Statutes of the Order and of the Rite.

*Article Sixth.*

In consequence of the premises, The Most Illustrious and Potent Sovereign Grand Inspector General, Thirty-third degree, Most Potent Sovereign Grand Commander (*ad vitam*) of the Supreme Council for the United States of America, their Territories and Dependencies, shall, from and after the ratification of the present treaty by the two contracting powers, renounce (*ipso facto*) that title for himself and his regular successors, and shall assume the title, rights, and dignity of Most Illustrious and Most Potent Sovereign Grand Commander (*ad vitam*) of the United Supreme Council for the Western Hemisphere of Potent Sovereign Grand Inspectors General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Exalted Masonry, and shall be proclaimed and acknowledged as such.

In the meantime, the Most Illustrious and Most Potent Sovereign Grand Inspector General, Thirty-third degree, Brother Count DE ST. LAURENT, heretofore Most Potent Sovereign Grand Commander (*ad vitam*) of the Supreme Council, Sovereign Grand Inspector General for Terra Firma, South America, the Canary Islands, Porto Rico, &c., &c., Sublime Chiefs of Ancient and Modern Free Masonry, shall become (*ipso facto*) and shall assume and preserve, *during his life*, the title and dignity of Most Potent Sovereign Assistant Grand Commander (*ad vitam*) of the United Supreme Council for the Western Hemisphere, &c., he shall be proclaimed and acknowledged as such, shall enjoy all the privileges and honors inherent to this title and dignity, as an extraordinary and honorable reward due to his long, arduous and devoted services to the Order, and to our Sublime Rite. He shall be represented in the Supreme Council by a Sovereign Grand Inspector General at his option, who, however, must be an active member thereof.



*Article Seventh.*

The Most Illustrious Brethren, Potent Sovereign Grand Inspectors General, Thirty-third degree, Princes of the Royal Secret, and all other Sublime Princes and Exalted Masons who now form a part of the Supreme Council of the Thirty-third degree for Terra Firma, South America, &c., or any of its sections, shall become, so soon as the present treaty of union and amalgamation shall have been ratified—honorary members, if absent, or active members, if present, of the United Supreme Council of the Western Hemisphere, &c., or of its subordinate sections, corresponding with their degrees. In both cases they are to retain the titles appertaining to their actual dignities, without, however, any exclusive right or privilege of pretending to those dignities in the new body.

*Article Eighth.*

For the purpose of protecting, maintaining and supporting the stability and independence of the Order, and the welfare of its members, to preserve it from any innovation, or arbitrary usurpation, to uphold throughout the extent of its jurisdiction, the inviolability of the Secret Grand Constitutions, the Institutes and Statutes of the Rite, the present treaty, and also to favor, in as far as may be possible, the propagation of the true light; the United Supreme Council for the Western Hemisphere may partially delegate its authority, when it shall consider it advisable and proper so to do, to such Masonic body or powers, or Grand Inspectors General, Thirty-third degree, of the Ancient and Accepted Scottish Rite, which it has already recognized, or may hereafter recognize as lawfully existing in any part of the Western Hemisphere.

*Article Ninth.*

The Most Illustrious and Most Potent Brother Count DE ST. LAURENT, immediately after the sanction and ratification of said treaty by the Supreme Council of the United States of America, shall deposit in the archives of the United Supreme Council for the Western Hemisphere, and which shall be the proper archives of the actual Supreme Council of the United States of America, &c., a list of all the Lodges, Chapters, Councils, Consistories, &c., that have hitherto exercised their labors under his auspices, constitutions and control, with specifications of their respective locations; he shall likewise deposit all the documents he may at present possess, or may hereafter recover, belonging to his former Supreme Council, or relating to its incipient establishment, and all its transactions up to the present day.

*Article Tenth.*

Both the contracting powers have declared and proclaimed, and they

do hereby proclaim and declare, that the Thirteen Articles, or points of Masonic and true Scottish doctrine, inserted in the records of their aforesaid and undersigned Committees, are to be considered as so many *Palladii* of the integrity and safety of the Order, and of the tolerance, freedom and independence which constitute the basis thereof, and likewise those of the Ancient and Accepted Scottish Rite. They pledge themselves to sustain them by all regular Masonic means in their power, as if they were literally inserted in the body of the present treaty, in as far, and so long as it may please the Great Architect of the Universe, to protect and preserve their union and amalgamation, and to bless their undertakings.

*Article Eleventh.*

Experience having proved that on several occasions, and in some parts of the globe, deductions contrary to those doctrines have been erroneously drawn from the dispositions of the decree of the Sovereign Grand Consistory for the United States of America, &c., issued on the 30th day of the 1st month, Anno Lucis, 5826, it is hereby agreed and understood, that the Supreme Council of the United States of America, &c., does hereby revoke such parts of the said decree as may be in opposition to any one of the aforesaid thirteen points of Masonic and Scottish doctrine.

*Article Twelfth.*

Those only, whatever their respective and several titles may be, or their former dignities in the one or the other of the two contracting bodies, and whose names are already, or may hereafter be set down in the lists annexed to the present treaty, shall be acknowledged as Active or Honorary Members of the United Supreme Council for the Western Hemisphere, or its inferior sections, provided that they be included in one of the categories determined by the Seventh Article of the Treaty; and such of the aforesaid members as may have received special powers from one or the other of the two contracting powers up to the date of these presents, shall submit the same for the ratification of the United Supreme Council within the space of nine months at furthest, from the day of the ratification; this term expired, all those powers not sanctioned as aforesaid, shall be deemed and considered absolutely void.

All powers granted anterior hereto, by one or the other of the two Most Potent contracting parties to individual Masons, whose names are not included in the aforesaid lists of the members of the present union, shall become null and void from the day of the ratification of this treaty.

*Article Thirteenth.*

The present treaty embodied in authentic duplicate original, bearing the same form, tenor and date, duly signed and sealed by the joint Committees of both the contracting parties, shall be submitted for the sanction and ratification of the said powers, to take effect within the space of nine months from the date thereof at furthest.

After the ratification thereof it shall be sworn to, and forthwith recorded, signed and sealed in the Golden Book of the actual Supreme Council for the United States of America, their Territories and Dependencies, and shall form the close of the said book. All the other books used or kept by the Grand Secretary, Grand Chancellor, or Grand Treasurer of the aforesaid Supreme Council for the United States, &c., shall be regularly stayed, shut and closed.

A new Golden Book, Records, and other necessary Registers shall be opened in due form by the competent Officers or Dignitaries, for the use of the Secretary, Chancery and Treasury departments of the new H. E. of the Western Hemisphere.

The present treaty shall form the commencement of the new Golden Book of the United Supreme Council for the Western Hemisphere, when duly signed, sealed and ratified.

*Article Fourteenth.*

Every Mason who shall henceforth be admitted to the Thirty-second or Thirty-third degree, and all other Masons of the said degree who shall become Members of the Grand Consistory of the Thirty-second degree, or of the United Supreme Council of the Thirty-third degree for the Western Hemisphere, shall sign the original of this treaty, and make oath to maintain and support the same. Masonic bodies, or Masons of inferior degrees, shall swear to observe and respect this treaty, and submit thereto.

*Article Fifteenth.*

A new Seal of the Order for the use of the new United Power shall forthwith be made, corresponding exactly with the model hereinafter affixed.

*Article Sixteenth.*

Authentic copies of the present treaty shall be transmitted as soon as possible to all Masonic bodies, subject to the joint jurisdiction of the new United Powers, to all their Grand Inspectors General, and to all duly and regularly acknowledged Dogmatic or Administrative Home and Foreign

Masonic powers with whom they have heretofore corresponded, or may hereafter correspond.

Done, signed and sealed by us, the members of both the aforesaid delegated Committees, in the place specified in our records, at the central point of the zenith, this fifth day of the first week of the second moon, denominated *Yiar*, under the zodiacal sign of *Taurus*, in the year of the G. L., 5832 ; and of our Lord and Saviour, the 5th day of April, 1832.

O. DE A. MARQUIS DE SANT ANGELO,	Thirty-third,
LORENZO DE ZAVALLA,	“
JONATHAN SCHIEFFELIN,	“
LUCAS UGARTE,	“
J. MELANI SUSSARELLI,	“ Grand Chancellor and Sec’y, <i>ad hoc</i> .
GEORGE SMITH,	“ Grand Secretary of Supreme C.:



The thirteen special points here follow, and are contained in the preface to the treaty of 1834, (Part Second of this document.)

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## RATIFICATIONS.

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T. T. G. OF THE GRAND ARCHITECT OF THE U.

### *Ordo ab Chao.*

We, M. A. N. A. R. DE JACHIM DE SANTA ROSA, DE R. DE ST. LAURENT, (Marquis De Santa Rosa, Count De St. Laurent, &c., &c.,) Sovereign Grand Inspector General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Potent Sovereign Grand Commander (*ad vitam*) of the Supreme Council of the Potent Sovereign Grand Inspectors General of the said degree, for Terra Firma, South America, Mexico or New Spain, Porto Rico, Canary Islands, &c., Founder of the Respectful Lodge of the “*Commanders du Mont Thabor*” at the Orient of Paris, Honorary Member of the Supreme Council of the Thirty-third degree for France, &c., &c.

To all Masons who shall behold these presents,

## HEALTH, VIRTUE, UNION.

Having examined the Treaty of Union and Amalgamation concluded by our appointed Committee, and the Committee appointed by our Most Illustrious and Most Potent Brethren, the Potent Sovereign Grand Commander (*ad vitam*) and the Supreme Council of Grand Inspectors General, Thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, the said treaty bearing date the fifth day of the second month named "Yiar," in this present year of the G. L., 5832, the said Committees duly and respectfully authorized to that effect.

We do hereby engage and promise that we will execute and observe sincerely and faithfully, all and each of the clauses therein contained and expressed, and that we will never permit them to be violated by any one, or infringed upon in any manner, as far as we may be able to prevent.

In confirmation of which we have ratified, and do hereby ratify the said treaty, and all the proceedings of the joint Committees according as they are in this book set down and written, and we have caused to be affixed to this present. Signed by us, and countersigned by our Grand Secretary and Chancellor, *ad hoc*, our seal of the Order and of our Supreme Council.

Given under the Celestial Canopy, at the central point of the 40 deg., 41 min., North Latitude, and 3 deg., 1 min., 13 sec., East Longitude from Washington City, this thirteenth day of the second month, called "Yiar" of the year 5832.

### Deus Meumque Jus.

DE ST. LAURENT, 33d, P.: S.: G.: C.: (*ad vitam*.)

By the G.: C.: "*ad vitam*," the G.: Chan.: and Sec.: *ad hoc*,

J. MELANI SUSSARELLI, 33d.



Here follows a repetition of the same document, signed by

ELIAS HICKS, Thirty-third, S.: G.: C.: (*ad vitam*)

JONATHAN SCHIEFFELIN, " 1st Lient. G.: C.:

O. DE A. MARQUIS DE SANT ANGELO, "

JOHN TELFAIR, "

M. VELASQUEZ DE LA CADENA, " G.: A.: S.: C.:

By order of the Grand Chancellor (*ad vitam*) and of the Supreme Council,

GEORGE SMITH, G.: S.: of S.: C.:

**DOCUMENT No. 28.****SECOND PART.****TREATY**

OF

**Masonic Union, Alliance and Confederation,  
TO THE GLORY,**

IN THE NAME AND UNDER THE PROTECTION OF THE

**GRAND ARCHITECT OF THE UNIVERSE.*****Ordo ab Chao.***

The Grand and Supreme COUNCILS of the 33d and last degree of

**The Ancient and Accepted Scottish Rite**

HEREAFTER NAMED;

TO THE MASONIC POWERS LAWFULLY ESTABLISHED AND ACKNOWLEDGED,  
To the true, regular, faithful, and Free Scottish Masons of all degrees,  
Ancient and Modern.

To the Free Masons of all the regular rites, spread over the surface of  
the globe.

**VIRTUE,****HEALTH, TOLERANCE,****FIRMNESS, CONCORD, PERSEVERANCE, POWER.**

WE MAKE KNOWN, that upon the express and formal demand made by the Most Illustrious and Potent Sovereign Grand Inspectors General of the ORDER, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, Grand Representatives invested with full powers by the Supreme Council for the Empire of Brazil, of the Potent Sovereign

Grand Inspectors General, Chiefs, Protectors and Free Guardians of the ORDER, Thirty-third and last degree of the Ancient and Accepted Scottish Rite, duly empowered at the Supreme Council of France; anxious that urgent measures may be taken by all the dogmatic powers of the rite, duly established and acknowledged, to put an end to the many abuses which have been introduced into the Order, and which threaten even the existence of the said Rite.

WE, THE UNDERSIGNED,

*First*, M. A. N. A. R. DE JACHIN DE S—TE ROSE DE ROUME DE SAINT LAURENT, (Marquis of Saint Rose, Count of Saint Laurent,) formerly Captain and Commodore of the Mexican Navy, &c., P.: M.:, Sov.: Gr.: Ins.: Gen.:, Thirty-third degree, M.: P.: S.: Assistant Grand Commander, *ad vitam*, of the United Supreme Council for the Western Hemisphere (legally and solemnly formed, of the old Supreme Councils of New Spain, of Terra Firma and South America, from one sea to the other, Canary Islands, &c., &c., and of the old Supreme Council of the United States of North America,) sitting at the east of New York, Ordinary and Extraordinary Super Grand Representative, Grand General and Special Deputy of this Masonic Power—to each and all the Masonic Powers, legally established on the two hemispheres, &c., &c.:

And Gilbert MOTTIE DE LAFAYETTE, (Marquis) Lieutenant General in the service of France, Member of the Chamber of Deputies, &c. &c.: P.: M.:, Sov.: Gr.: Ins.: Gen.:, Thirty-third degree, Grand Honorary Dignitary, and Grand Ordinary Representative of the same United Supreme Council for the Western Hemisphere, to the Supreme Council of France;

Both possessing full powers and credential letters in due forms.

*Second*, The Administrative Committee of the Supreme Council for France, of the Potent Sovereign Grand Inspectors General, Chiefs, Protectors and true Guardians of the Order, Thirty-third and last degree of the Ancient and Accepted Scottish Rite The same Committee having for President, The Most Ill.: Bro.: EMANUEL JOHN BAPTIST, Baron FRÉTEAU DE PENY, Counsellor at the Court of Cassation, Member of the Legion of Honor, &c., &c., Sov.: Gr.: Ins.: Gen.:, Thirty-third degree, and Lieutenant Grand Commander of this Supreme Council. The above Committee being legally authorized for the present purpose, in consequence of the decree of the 29th of July, 1824, and by the special delegation of the Most Illustrious and Potent Sovereign Grand Commander *ad vitam*, Brother Antoine Gabriel, DUKE OF CHOISEUL STAINVILLE,

Peer of France, Lieutenant General in the service of France, Aid-de-Camp to the King, Governor of the Louvre, Grand Officer of the Legion of Honor, &c., &c.

*Third*, Antonio Carlos, RIBEIRO DE ANDRADA MACHADO DA SILVA, Brazilian nobleman, Grand Cordon of the Imperial Order of the Southern Cross, Knight of the Order of Christ, formerly Counsellor at the Royal Court of Bahia, Ancient Deputy to the Constitutional Cortes of Portugal, and to the Constituent Assembly of the Empire of Brazil; Sov. : Gr. : Ins. : Gen. :, Thirty-third degree; Lieutenant Grand Commander of the Supreme Council of Brazil, sitting at Rio Janeiro.

And LUIZ DE MENEZES VASCONCELLOS DE DRUMMOND, Brazilian Nobleman, Knight of the Order of Christ, formerly Director of the Customs at Rio de Janeiro; Sov. : Gr. : Ins. : Gen. :, Thirty-third degree; Grand Treasurer of the Holy Empire for Brazil;

Both Grand Representatives possessing full powers from the said Supreme Council to the Supreme Council of France.

All of us, assisted by the Most Ill. : Bro. : Charles Nicolas JUBE, retired Major General, Officer of the Legion of Honor, &c., P. : M. :, Sov. : Gr. : Ins. : Gen. :, Thirty-third degree. Member of the Supreme Council of France, Grand Secretary and Chief of the Office of the Secretary General of the Rite, taking part in these deliberations, by our unanimous consent, as Grand Secretary of the Rite, *pro tempore*.

In the names of our Respective Masonic Powers, above mentioned :

We assembled beneath the Celestial Ar. : and Zen. : of the central and vertical point, corresponding with the mer. : of Paris, at the E. : of the World, in a place well illuminated, very strong and very holy, near the B. : B. : this 15th day of the Moon of Adar, 12th month, under the sign of the fishes, Anno Lucis, 5833, and of the Christian Era, the 23d of February, 1834.

Having mutually communicated and duly examined our respective powers, found them satisfactory, and having duly exchanged them.

We formed and constituted ourselves into a Masonic Congress :

And considering that it is necessary for the support, durability and dignity of the MASONIC ORDER, and of the Ancient and Accepted Scottish Rite, to oppose powerfully the abuses which have crept into the Order, and re-establish it in its primitive purity.

Taking for the base of our deliberations and resolutions, the following thirteen principal *points* of the Ancient and imprescriptible doctrines of the Order, and principally the Scottish Masonry, viz. :

*First*, Free Masonry is a UNIVERSAL WORSHIP, having for its objects,



GOD and VIRTUE, and which is divided into different known and approved rites. Originating from one common source, those rites, although differing in form, nevertheless tend to the same end ;

The adoration of the Great Architect of the Universe, philosophy, morality and benevolence towards all men ; this is what every true Mason ought incessantly to study and endeavor to practice.

This worship is essentially tolerant, and every Mason is at liberty to choose the rite he may wish to profess.

*Second,* All true Masons, of whatever country or rites they may be, form but one family of brothers spread over the surface of the globe. They form an Order which has its peculiar dogmas, and which is governed by General Laws and Fundamental Statutes ; and whatever may be the rite they profess, Masons are, nevertheless, obliged to respect and observe those Laws and Statutes.

*Third,* The diversity of rites necessarily causes the diversity of powers which govern them ; for each rite is independent of all the others.

*Fourth,* To attempt to encroach upon the independence of a rite, is to attack the independence of all the other rites—schism is thereby introduced, and the whole Order disturbed.

*Fifth,* An act emanating from the dogmatic or administrative power of a rite, can only operate upon Masons of that same rite, who are subject to the jurisdiction of that power. It has no authority whatever over them, but inasmuch as it is strictly conformable to the fundamental laws of the Order, and it can prescribe nothing whatever that is in opposition with those laws.

*Sixth,* Faithful and devoted above all things to his country, and obedient to the laws and institutions by which it is governed, the true Mason enumerates among his most sacred obligations, the exact fulfilment of the oaths which bind him to his rite, to the Lodge where he received the *light*, and to the Masonic Power whence he derived his privileges. He can only be exonerated from his obligations by that power with whom he contracted them, and in conformity with the Masonic laws which he has sworn to observe and respect, *without which laws no Masonry could exist.*

*Seventh,* Every attempt which may be made to compel a Mason, either by persecution or violence, to quit the rite to which he belongs, is contrary to the Spirit and General laws of Masonry.

*Eighth,* Each Masonic power governs by its General Statutes, all Lodges, or Masonic Societies of its own rite, whether located within the

limits of its Territorial jurisdiction, or established by it, or with its consent, in those countries where no other regular power of the same rite already exist.

*Ninth*, The power that governs a rite in a Territorial jurisdiction, lawfully acknowledged, is sovereign and independent throughout the whole extent of such Territorial jurisdiction, but is nevertheless subject to the General laws of Masonry, and to the Fundamental Statutes of its particular Rite.

*Tenth*, All Masonic powers, whatever their rites may be, are subject to the General laws of the Order; they may be considered as *rays* that verge towards a common centre, by the unity of sentiments and principles.

*Eleventh*, The object for which Lodges were established, is, to compass the ends the Order aims at. That of a dogmatic power consists in teaching them the *doctrine*, and directing their actions by the purity of the dogma, and by the observation of the Fundamental Statutes and Institutions of the Order. It insures this object to the Lodges under its jurisdiction, by a lawful Constitution, by regulating their labors, and by maintaining among these Lodges, and the Masons composing them, harmony, good morals, and union.

*Twelfth*, Every Masonic power regularly and lawfully constituted, duly acknowledged and invested with the full dogmatic authority of a rite, over a particular territory, possesses incontestably and exclusively, the right to constitute and govern the Lodges of that same rite throughout the whole extent of its dominions. But this right never can authorize the said power to exclude, forbid, or hinder a power of another rite, even though of foreign country, from granting to such Masons as may solicit the same in the regular form, the necessary Charters for the legal establishment of Lodges and Chapters, or even a power itself, of that other rite, within the limits of the same Territory.

*Thirteenth*, And in particular as regards the Ancient Accepted Scottish Rite professed by the contracting powers.

#### THEY ACKNOWLEDGE AND DECLARE

That there can exist but one sole Dogmatic Power, or Supreme Council of the Thirty-third degree of that Rite, within the same Territorial jurisdiction; that is to say, throughout the Territorial extent of an independent State and its dependencies, whenever there does not exist boundaries legally established of such a Territorial jurisdiction.

· That such power established for a particular Territorial jurisdiction,

becomes a competent judge in all questions of honor among Masons that owe it obedience.

That no Masonic power of the Ancient and Accepted Scottish Rite, nor any subordinate branch thereof, can, under any pretence whatever, become joined to, or embodied with, another power or association of a different Rite, nor can it legally become, under any title whatsoever, a section or a dependency of that other power or association.

That, such a step, which would deprive the guilty power of its independence, its authority and its very existence, would also be a violation of its very existence, would also be a violation of the general spirit of Masonry, and the independence of the rite—that it would tend to throw the entire order into confusion, and consequently all Masons ought to be most carefully cautioned against every attempt or suggestion that might be made, and that might lead them to so fatal a result.

ACCORDING TO THESE PRINCIPLES, and wishing to insure the regeneration of our rite,

To maintain its unity; guarantee its independence; and restore its ancient discipline.

Desirous above all things, to destroy radically all abuses which may have crept in, and which arise chiefly;

—From neglect of the respect and observation, either of the primitive laws of the Order, and of its Fundamental Statutes, or of the private Statutes and Regulations emanating from each Masonic power.

—From the criminal facility, and perhaps from the shameful speculation which too often cause the admission of candidates, and bestowing of degrees.

—From the careless indifference with which Diplomas, Briefs, Patents, &c., &c., supposed to have been given in foreign countries, are examined and verified;

Convinced that union between the Chief Powers of the Rite, by keeping up among themselves a more fraternal intimacy, by multiplying and facilitating the means of a reciprocal and mutual correspondence, and by being as firmly united as possible in the efforts which each of them intends to make with the view of restoring to the rite its ancient splendor.

WE, SOV. : GR. : INS. : GEN. :

*Ch. : Pr. : and True Guard. : of the Order, Thirty-third and last  
degree of the Ancient Accepted Scottish Rite,*

ALREADY NAMED AND QUALIFIED IN THE NAMES OF

OUR RESPECTIVE SUPREME COUNCIL,

AND IN VIRTUE OF THEIR FULL POWERS,

*We have Stipulated and Determined, and we do hereby Stipulate and  
Determine the following*

## Treaty:

### *Article First.*

Now and forever, there is an intimate and indissoluble union between all the Supreme Councils of the Ancient Accepted Scottish Rite, now regularly constituted for the United (and other) States of South and North Americas, France, and the Empire of Brazil, their Territories, Dependencies and Jurisdictions, such as they are established by the deeds given at their first assembly and acknowledgement, dated—viz. : For the United States of America, New Spain, South America, (formerly the Spanish dominions,) &c., &c., the thirteenth day of the second month, 5832.

For France, the 21st of September, 1762, and the decrees of 1804, 1806, and 7th of May, 1821.

And lastly, for the Empire of Brazil, under date of the 12th day of the 8th month, 5832, (12th of November, 1832.) (The Supreme Council sitting at Brussels has since acceded to this treaty and joined the Confederation.) All of which are acknowledged and designed under the following titles :

United Supreme Council of the Western Hemisphere, sitting at the Ea. : of New York.

Supreme Council of France, sitting at the Ea. : of Paris.

Supreme Council of the Empire of Brazil, sitting at the Ea. : of Rio de Janeiro.

The above named powers do hereby confederate and reciprocally bind themselves toward each other. This Confederation, Union and Bound have for object, and they promise mutually :

*First*, To work in perfect union, and without remission, so as to arrive at the only object of the Order—which is eminently philosophical, moral and philanthropic.

*Second*, To maintain its dogmas, principles and doctrines in all their purity, to propagate them, defend them, and respect them, and cause them to be respected at all times, and in all places.

*Third*, To maintain, observe, respect, defend and enforce the obedience and respect in the same manner, the General and Fundamental Institutions, Constitutions, Laws, Statutes and Regulations of the Order, and particularly those of the Ancient and Accepted Scottish Rite.

*Fourth*, To maintain and defend with all their energy; to guard and respect, and to enforce the observance and respect for the rights, privileges and independence of the Rite, and the integrity of their respective Territorial Jurisdictions: to guard them from all usurpation, and on every occasion to reclaim against any which may have been made.

*Fifth*, To act with perseverance, and with all their influence, against the indifference, egotism, inconstancy and mania of imprudent innovations and Licence,—real tomb of liberty, true source of discord, hatred and anti-masonic anarchy.

*Sixth*, To re-establish the Ancient discipline of the Order; to maintain, strengthen and observe it, and cause it to be observed and respected, under all circumstances.

*Seventh*, Lastly, to protect and cause to be respected, the true Masons of every rite, but particularly the true and faithful Scottish Masons of their respective obediences, in all places where they may extend their influence. For this purpose the confederated powers solemnly bind themselves to a mutual, constant, persevering and firm pact of reciprocal aid in all occasions.

#### *Article Second.*

The intimate alliance and confederation of the contracting powers, necessarily extends, under their auspices, to the Masonic Associations and Lodges, and to all true Masons submissive to their respective obediences and jurisdictions. Consequently there cannot be formed between these different Associations or Lodges, any sort of particular affiliation or confederation, under pain of irregularity and nullity, independent of other punishments which may be applied to the offenders, according to the laws of the Order.

#### *Article Third.*

The Confederated Powers acknowledge and hereby proclaim anew, as Grand Constitutions of the Ancient Accepted Scottish Rite, the Constitu-

tions, 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 : as they are now modified by those dated 1st of May, 1786—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 said 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.

*Article Fourth.*

Every Act or Convention already made, or which may be made by any regular Masonic Power whatever, which are, or may be, contrary to the principles of the independence of the Rites, and to the dispositions of the Article 5th of the Grand Constitutions of 1786, are declared null and of no effect.

*Article Fifth.*

The Confederated Powers, faithful to the fundamental doctrines of the Order, and wishing to unite constantly, that of the Masonic tolerance with that of the absolute independence of the rites, shall acknowledge and receive, as true and legitimate Masons in their respective Rites and degrees, all those who shall prove their qualities by authentic and regular Titles or Patents, delivered by a power legally established and duly acknowledged, as possessing the right to grant such certificates, Titles or Patents, for the degrees of these Rites.

As a consequence of the same principles, they declare, that upon no occasion, or under any pretext whatever, will they acknowledge, as legitimate Masons of the Ancient and Accepted Scottish Rite, any but those who have been regularly received, and provided with degrees of this rite, either by one of the contracting powers, or by a Lodge under their respective control, or by any other power of the same rite, legally established, and duly acknowledged as such by the confederation.

Every Scottish Mason, who, after having been duly received in a regular Lodge of the Ancient and Accepted Scottish Rite, may have forfeited his oath, deserted the standard of the rite, or who may have been guilty of any other irregularity, shall be deprived of the benefit of this disposition and pointed out as irregular.

*Article Sixth.*

With the intention to cause the inspection which they engage to ob-

serve, to be more permanent, active, and efficacious in that intent, the Confederate Powers, and the Corporations under their obedience, will never acknowledge as regular Masonic titles, those proceeding from Masonic bodies or Lodges not under their respective jurisdictions, excepting such as should have been duly certified and stamped by the Grand Secretary General of the Power from which they emanate, as also by the different Representatives legally authorized, and residing in the district thereof. However, all authentic titles proceeding from a regular association of the rite, established far from the seat of the power upon which it depends, shall be received as valid and regular—if they have been verified and signed by the delegates or deputies of the said power, established by it in the said distant place, and who have continued faithful to their mandate, agreeably to article 16th of the General Regulations of 1762.

*Article Seventh.*

In order to maintain and strengthen the discipline of the Rite, and to fulfil the true intent of Article 5th of the same General Regulations—it is expressly agreed upon between the Confederated Powers, that any measures or definitive condemnation which may be awarded, by any of them against a Mason, a Lodge, or any Masonic association whatever, under their control, shall be deemed as the act and deed of the whole confederation, shall be immediately transmitted to each of the other powers, and receive its full and entire execution throughout the whole extent of their respective jurisdictions. A Scottish Mason who may unfortunately fall under a sentence of discipline, cannot elude its consequences by presenting himself as a Mason of another rite, even though he may have regularly practiced the said rite, before the sentence which punished him has been pronounced. He shall be struck out of the lists of the Ancient and Accepted Scottish Rite forever, if he should have become initiated into another Rite, with the intention of eluding his sentence while judgment was pending, or after it has been pronounced.

*Article Eighth.*

All correspondence, all brotherly communications shall cease to exist between the Confederated Powers, the Masonic Associations under their control, and the Lodges, Associations and powers of the foreign obedience who, in the case above mentioned, may connive at such acts of insubordination and disobedience.

*Article Ninth.*

In the same view, and for the purpose of always preserving union, concord and regularity among the Masons, and in the different corporations

under their respective obediences—the Confederated Powers bind themselves to exercise among them, and in their different Lodges, a mutual, permanent, active and tutelar inspection, as much in the choice of candidates for initiation, as in the promotions and granting of degrees, delivery of Briefs, Diplomas and Powers, and finally, on everything which may concern their composition, labors, direction, and all the different parts of their administration.

*Article Tenth.*

From the date of the present treaty, there shall be an active and intimate correspondence between all the Confederated Supreme Councils. All communications made to one, shall be immediately dispatched to the others. They shall inform each other every six months, of anything interesting to the Order in general, which may come to their knowledge, or may take place in their respective jurisdictions—but particularly as relates to the Ancient and Accepted Scottish Rite—they shall point out everything which may call for new measures of preservation, discipline or general safety. They shall remit to each other, once a year, an official list of all the Thirtieth, Thirty-first, Thirty-second and Thirty-third, forming their personal composition, both active and honorary.

*Article Eleventh.*

Every Confederated Supreme Council shall at times be represented at each others' meetings, Sovereign Grand Inspectors General, Thirty-third degree of the Rite, appointed by them, and who shall be invested with the most extensive powers. These Grand Representatives can assist at all the labors of the Sublime degrees of the Rite, even those of the Supreme Council itself. They shall be summoned to all these labors, and take part in all consultations. They have their privilege of protesting, in the names of their respective powers, against any deliberations that may tend to injure the general interests of the Order, or those interests which they represent in particular. In such cases, and at their express demand, their protest shall be inserted in the minutes of the sitting whereat they protested, and a memorandum (act) to that effect shall be delivered to them without delay. They are required to make an official communication of the same to every member of the Confederation. And in case the Supreme Council at which they are appointed Representatives shall adopt a Resolution in their absence, they shall likewise have the right of protesting against that Resolution. Consequently, they shall always be at liberty to inspect the Registers of the Grand Secretary, who is bound to comply at once with their request, and to communicate to them the Registers,



on the spot, also to receive all protests which they may deem fit to make, and deliver a memorandum (*act*) of the same. Immediately after the verification of their credentials (*Powers*) they shall be acknowledged, solemnly proclaimed, and exercise all their rights and privileges throughout the whole extent of the jurisdiction in which they shall reside. They shall stand next in rank to the Sovereign Grand Inspector General, Thirty-third degree, active members to the Supreme Council to whom they shall be accredited. Among themselves the precedence shall be determined according to the date of their admissions as Grand Representatives at those Councils.

*Article Twelfth.*

Every five years, on the anniversary of the day of the signing of this Treaty, the Confederated Supreme Councils shall assemble in an ordinary Congress, in the persons of their Representatives, to the Supreme Council of France, to inform themselves of the general affairs of the Order, to deliberate and determine in common upon whatever measures which may be viewed by them as necessary for the interests of the Ancient and Accepted Scottish Rite. They shall, for this purpose, receive special orders and powers from their constituents. The Supreme Council of France will appoint at the same time, a delegate, invested with similar powers, to be its Representative at the Congress. A number exceeding more than the half of the Representatives being present at Paris, on the anniversary day above stated, and during the thirty-three subsequent days shall be legally sufficient to constitute the Congress.

*Article Thirteenth.*

Whenever the Grand Representatives established near any of the Confederated Powers, by the others, acknowledge the necessity of assembling an Extraordinary Congress, and this Power partakes of the same opinion, a deliberation is to take place accordingly, the motives must be thereon briefly, but clearly explained; in case of unanimity, a declaration of urgency is to be issued in the minute (*verbal process*) of the deliberation and signed, *manu propria*, by all the members present, sent without delay to all the members of the Confederation, with appointment of the day when the Congress is to meet, and requesting them at the same time to get themselves represented thereto, by Grand Inspectors General, delegate, *ad hoc*, and furnished with full, absolute and *special powers*.

*Article Fourteenth.*

These species of Congress are bound to assemble on the day appointed for their opening.

They are qualified to deliberate only upon the special object for which they are assembled ; all other matters foreign thereto shall be declared null and of no effect. They shall separate immediately after the special object for which they were assembled shall have been fulfilled. And in no case, can a Congress, either Ordinary or Extraordinary, continue open for more than *thirty-three* days.

*Article Fifteenth.*

The rights are expressly reserved, of all the Grand and Supreme Councils of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite, *legally established and duly acknowledged, to this moment, by one of the members of the Confederation*, though compelled by temporary circumstances to remain inactive ; they are hereby, and brotherly requested to accede to the present Treaty, and to enter into our Holy Confederation so soon as they may begin anew their labors. All those existing now without our acknowledgement, and those who may in future be established, according to the laws of the Order, may be received on their justifying the legality of their formation, and the general list of their members. The Confederation will be the judge of the case. Well grounded opposition of one of its members will be sufficient to prevent the acknowledgement, and determine the rejection of the demand.

*Article Sixteenth.*

The Confederated Powers call the protection of the Grand Architect of the Universe upon their undertaking—SOLE AND SOVEREIGN MASTER OF ALL THINGS. They commit the present Treaty to the safe guard of the true and faithful Scottish Masons, spread over the two hemispheres. They command the Lodges, Masons and Masonic bodies under their respective jurisdictions, to consider the present Treaty as a General Law of the Order—to respect it, and to obey its dispositions, they forbid them to make in it the smallest alteration, under the risk of being declared unworthy of the title of Mason, and of being struck out forever from the lists, and expelled from every assembly of the Order.

*Article Seventeenth.*

The present Treaty, made out in four originals, and written in the four languages of England, Spain, France and Portugal, duly signed and sealed with our respective seals, shall be submitted to the ratification of each of the Confederated Powers as speedily as possible.

The Ratifications thereof shall be exchanged between their respective Grand Representatives at the Supreme Council of France, in the office of

the Secretary General (*pro tempore*) of the Rite at the East of Paris—  
viz ;

For the United Supreme Council of the Western Hemisphere, in nine months.

For the Supreme Council of France, in nine days from this date,

And for the Supreme Council of Brazil, in thirteen months.

Made, stipulated and concluded between us, above qualified and under-  
signed, at the place aforementioned, the day, month, and year—*ut supra*.

### Deus Aleumque Jus.

Ct. DE ST. LAURENT,

LA FAYETTE,

Sov. :. Gr. :. Ins. :. Gen. :. 33d etc.,

33d. :

{  
L. S.  
}

B'ON FRETEAU DE PENY, 33d. :

SETIER, 33d. :

Cte THEBAULT, 33d. :

M<sup>rs</sup> DE GIAMBONI, 33d. :

A. C. R. D'ANDRADA, 33d. :

LUIZ DE MENES. VASCOS. DE DRUMMOND, 33d. :

By order of the Congress.

The Gr. :. Sec. :. Gen. :. of the Rite, *pro tempore*,

CHARLES JUBE, 33d. :

Sov. :. Gr. :. Ins. :. Gen. :

{  
L. S.  
}

## **RATIFICATION.**

BY THE

MOST POT.: SOV.: GRAND COMMANDER,

AND BY

The United Supreme Council for the Western Hemisphere of the Pot.:  
Sov.: Gr.: Ins.: Gen.: 33d and last degree, &c., &c.

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*To the Glory of the Great Architect of the Universe.*

### **Ordo ab Chao.**

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We, ELIAS HICKS, P.: M.:, ex Grand Secretary of the M.: W.: Grand Lodge of the State of New York; ex G.: H.: P.: of the Washington Chapter of R.: A.: M.:; ex M.: Pot.: Sov.: Gr.: Commander of the ex Supreme Council of the United States of North America—Sov.: Gr.: Ins.: Gen.:, 33d degree—M.: Puiss.: Sov.: Gr.: Commander, *ad vitam*, of the United Supreme Council for the Western Hemisphere, etc., etc.

In Supreme Council, duly and regularly assembled—

Having seen and carefully examined the TREATY OF UNION AND CONFEDERATION concluded at Paris on the 23d day of February, 1834, between the official Representatives of the United Supreme Council for the Western Hemisphere, and the Commissioners Plenipotentiaries of the Supreme Council of France, and Supreme Council for the Empire of Brazil; and to which treaty the Supreme Council sitting at Brussels, by its act of adhesion and ratification passed on the fifth day of March, 5835, became a party:

Do, by these presents, approve and ratify the said Treaty of Union in all and every, its several provisions and stipulations, pledging our Masonic honor, faithfully and rigidly to observe and respect the same, and to cause the same to be respected and observed by all the means within our power. To this end therefore, and the better to insure its more certain and effectual attainment, we do order and direct all the Lodges, Chapters, Colleges, Areopagus, Grand Councils and Consistories within our jurisdiction and under our control, to cause the said Treaty, upon their receiving an official communication of this our ratification, to be forthwith entered at large in their respective books of minutes.

And we hereby invite all our very Ill. : Bro. : Sov. : Gr. : Inspectors General to furnish their aid in causing the said Treaty to be carried into full and perfect effect, and do enjoin all the "Sublimes and Valiant Princes of the Royal Secret," Gr. : Insp. : Judges Commanders and Knights Grand Elect Kadosch, to observe and respect the same, without subterfuge, evasion or alteration.

In faith whereof, We and our Very Ill. : Brethren, Sov. : Gr. : Inspectors General, members of our United Supreme Council for the Western Hemisphere, have signed these presents, and have caused the Grand Seal of the ORDER, and of the United Supreme Council, to be thereunto affixed.

Done in Supreme Council, at the city of New York, in the United States of America, on the sixth day of the tenth month—Chisleu, twenty-sixth—A. L. 5836, and of the Christian Era, the 6th day of December, 1836.

### **Deus Vincitque Jus.**

ELIAS HICKS, 33d,

M. : P. : Sov. : Gr. : Com. :

FRANCIS DUBUAR, 33d,

JONATHAN SCHIEFFELIN, 33d,

2d Lieut. Gr. : Com. :

1st Lieut. Gr. : Com. :

DE LA FLECHELLE, 33d,

JOSEPH BOUCHAUD, 33d,

THOMAS LONGWORTH, 33d,

JOHN B. SATTERTHWAITE, 33d,

P. REMY, 33d,

AARON H. PALMER, 33d,

SETH DRIGGS, 33d,

H. WESTERVELT, 33d,

Sov. : Gr. : Ins. : Gen. :

JAMES HERRING, 33d,

J. DA ROCHA GALVAO, 33d,

WM. WRIGHT HAWKES, 33d,

JOS. MICHARD, 33d,

G. DE LOYNES, 33d,

T. W. SATTERTHWAITE, 33d,

Sealed by me, Grand Keeper of the Seals,

JOHN TELFAIR, 33d,

{ L. S. }

{ L. S. }

By order,

DD. NAAR, 33d,

Ac. : Sec. : Gen. :

APPENDED TO SAID TREATY.

VERA INSTITUTA SECRETA ET FUNDAMENTA

*ORDINIS*

Veterum Structorum Liberorum Aggregatorum

AT QUE

CONSTITUTIONES MAGNÆ

***ANTIQUI ACCEPTI RITUS SCOTI***

*ANNI, MDCCLXXXVI.*

A supremis Delegatis Counciliorum, nullis secundorum, Ritus, recte constitutorum et ad Congressum vocatis universalem, rite ad Archetypum recognita et affirmata esse consentanea cum Archetypis, secundum Fæderis conjunctionis, et consociationis Art III., die 15°,

LUNAE ADAR 5835.

ET VULGATA AUSPICIIS ILLIUS FÆDARATÆ SOCIETATIS

Seal of the  
Supreme Council  
of France.

*UNIVERSI*

Terrarum Orbis Summi Architectoris

GLORIA AB INGENTIS.

NOVA

INSTITUTA SECRETA ET FUNDAMENTA

*ANTIQUISSIMAE,*

Venerandissimæ que Societatis Veterum

Structorum Liberorum Aggregatorum,

Quæ

RÉGUS ac Militaris Liberæ Artis Fabricæ Lapidariæ Ordo vocatur.

*Nos. Fredericus, Dei Gratia, Rex Borussiae, Margravius Brandenburgi, &c., &c., &c.*

Supremus Magnus Protector, Magnus Commendator, Magnus Magister Universalis, et Conservator Antiquissimae et Venerabilis Societatis Veterum Liberatorum Structorum Aggregatorum vel Latomiorum, seu Regalis et Militaris Ordinis Liberæ Artis Fabricæ Lapidariæ, vel Liberæ Latomiæ.

Illustribus et dilectis Fratribus Præsentes inspecturis :

**TOLERANTIAM, PROSPERITATEM.  
UNIONEM,**

Quod compertum et exploratum ipsi nos habemus, conservantia et summa officia quæ pacti sumus Antiquissima, Reverendissimâ que institutione nota aevo nostro, sub nominæ Liberæ Artis Fabricæ Lapidariæ Fraternalitatis aut Ordinis Veterum Structorum Liberatorum Aggregatorum, fecerunt, quod notum est omnibus, ut illam nostra speciali sollicitudinæ tutaremur.

Hæc universalis Institutio, quæ originem a Societatis Hamanæ origine ducit, est pura in Dogmate et Doctrina, Sapiens, Prudens, et Moralis in Disciplinis, Exercitationibus, Conciliis et Rationibus, et Fine insigniter philosophico, sociali et humano se præsertim commendat ; hujus ce societatis finis hic est : Concordia, Felicitas, Progressus, Commoda Generis humani generatim sumpti, et particularitur unius cujus que hominis : igitur omni spe et opera, constanti animo uti debet ut ad cum exitum, quem solum se dignum profitetur, perveniat.

Sed progredienta ætati, organorum compositio prisca que regiminis unitas graviter adulteratæ sunt magnis eversionibus rerum que mutationibus quæ Mundi statum everterunt aut alternis vicibus immutarunt, et quæ priscos structores diversis antiquorum nostrorum que temporum periodis, in varias Orbis partes sparserunt. Hic dispersus sejunctiones operatus est, quæ sub Rituum nomine hodie vigent et quorum conjunctio Ordinem componit.

Sed divisiones aliæ primis ex divisionibus ortæ, novis Societatibus constituendis locum dederunt, et plurimis nulla alia cum Libera Arte Fabricæ Lapidariæ est communitas pæter nomen alias que formulas a fundatoribus servatas ut tegerent consilia secreta, sæpe exclusorio, aliquando etiam periculosa et fere semper principiis doctrinis quæ sublimibus Liberæ Artis Fabricæ Lapidariæ, traditione transmissis, opposita.

Notæ discordiæ novis illis societatibus in Ordine concitatæ, et per nimium tempus alitæ, illum suspicionibus et diffidentia omnium fere principium objecerunt, etiam quæ sævis nonnullorum insectationibus.

Conatibus Structorum virtute præstantium sedatæ fuere discordiæ, et

illi omnes, jam a longo tempore votis exposcunt ut generaliter in eas consulatur, rationibus que eos reditus impediunt, Ordinem que sustineant, illi sui Regininis, Organorumque priscae compositionis unitatem, priscam que disciplinam restituendo.

Hæc vota accipiendo, quæ vota nobis communia sunt a completa initiatione nostra mysteriis Liberæ Artis Fabricæ Lapidariæ, nobis attamen dissimulare non potuimus nec numerum, nec naturam, nec veram magnitudinem obstaculorum removendorum ut illa vota persolverentur.

De tali re facienda rationem inire meditabamur deliberando, cum fratribus sapientissimis et principibus Fraternitatis in omnibus Orbis, regionibus, de consiliis aptissimis ad utilem illum exitum consequendum, violato nullius arbitrio, nulla vera structorum libertate violata, nec opinionum præcipue, quæ inter omnes libertates prima et sacerrima est, atque admodum propensa ad accipiendam offensionem.

Usque adhuc Regis officia, Nobis magis peculiariora, et plurimi graves que eventus, qui nostri Principatus cursum insignierunt, irritam erga hoc fecerunt nostram voluntatem et a proposito illo nos deterruerunt. Absolutio perfectio que tam magni, pulchri, æqui ac necessarii operis, ad tempus, prudentiam, cognitionem, studium que fratrum, qui nobis succedent, deinceps pertinent: illud pensum illis relinquimus, præcipimus que ut sine intermissione, leniter ac prudenter dent illi operam.

Attamen recentes ac instantes expositiones quæ ad nos his proximis temporibus, omnibus ex locis, missæ fuere, nobis notam reddunt urgentem necessitatem opponendi potentem molem animo intolerantiæ, sectæ schismatis et anarchiæ quem inter fratres, nuperi novatores adsciscere conantur, spectantes ad consilia plus minusve restricta, inconsiderata aut vituperabilia, et oblata sub speciosis rationibus quæ a proposito veram Artem Fabricæ Lapidariæ, naturam suam immutando, deflectere, et sic ad contemptionem extinctionem que Ordinis pervenire possunt. Confitemur nos met ipsi hanc urgentem necessitatem, edocti omnia quæ in regnis vicinorum hodie geruntur.

Igitur hæc rationes, aliæ que causæ non minoris ponderis nos impellunt ad colligendum et agglomerandum in unum corpus Artem Fabricæ Lapidariæ omnes Ritus Scotici Regininis, quorum doctrinæ generaliter agnoscuntur esse maxime eadem ac illæ priscae institutiones, quæ eodem tendunt, et quæ, cum sint præcipui rami ejusdem arboris, tantum inter se differunt formulis jam inter multos explanatis, et quas conciliare facile est.

“Hi Ritus sunt qui agnoscuntur sub nomine Antiqui—Heredom aut Hairdom,—Kilwinning Orientis,—Sancti Andreæ,—Imperatorum Orientis



et Occidentis,—Principium<sup>1</sup> Regi Secreti, aut Perfectionis,—Philosophiæ et Ritus recentissimus PRIMÆVUS dictus.

Igitur, acceptum habendo, pro basi nostræ reformationis conservatrici, titulum primi illorum Rituum et numerum graduum hierarchicæ ultimi. Declaramus illos omnes jam nunc conjunctos et agglomeratos in unum Ordinem qui, profitendo dogma et puras doctrinas priscæ Artis Fabricæ Lapidariæ, complectitur systemata omnia Scotici Ritus copulata sub titulo RITUS SCOTICI ANTIQUI ACCEPTI.

Doctrina largietur Structoribus, in gradibus triginta tribus, in septem templa, aut classes partitis, quos quisque structor vicissim lustrare tenebitur antequam ad Sublimissimum ac ultimum perveniat: acin quoque gradu, subibit moras et pericula quæ Instituta, Decreta, Præscripta que antiqua ac nova Ordinis at que Perfectionis exigunt.

Primus gradus Secundo subjicietur, iste Tertio, et sic ordine usque ad Sublimem (Tertium et Trigesimum ac ultimum) qui “ad omnes alios advigalibit, illos redarguet, illis que imperabit, et cujus congregatio aut conventus, Magnum Concilium Supremum, Dogmaticum erit, Defensor Conservator que Ordinis, quem gubernabit atque administrabit, ex præsentibus et ex constitutionibus quæ proxime instituentur.

“Omnes gradus Rituum supra agglomeratorum a primo ad octavum decimum, in gradibus Ritus Perfectionis ordini suo respondententi et ex sua analogia et similitudine collocabuntur, et XVIII primos gradus Ritus Scotici Antiqui Accepti component: undevigesimus gradus, ac Tertius et vigesimus gradus Ritus qui PRIMÆVUS vocatur, vigesimus Ordinis erit. Vigesimus<sup>2</sup> ac Tertius et vigesimus gradus Perfectionis, aut Dedecimus sextus, ac quartus et vigesimus Ritus PRIMÆVI, primus et vigesimus, ac octavus et vigesimus Ordinis erunt. Principes Regii Secreti, in secundo et trigesimo gradu se se collocabunt, sub Summis Magnis Inspectoribus Generalibus, qui gradus Tertius et trigesimus ac ultimus Ordinis est.<sup>3</sup> Primus et trigesimus gradus SUMMOS JUDICES COMMENDATORES habebit summi commendatores summi electi Equites Kadosch Trigesimum gradum component. In tertio et vigesimo, ac nono et vigesimo, quinto et vigesimo, sexto et vigesimo, septimo et vigesimo, ac nono et vigesimo gradu.<sup>4</sup> Capita Tabernaculi, Principes Tabernaculi, Equites Serpentis ænei, Principes Gratix, summi commendatores Templi, et Summi Scoti Sancti Andreæ collocabuntur.”

Eorundem Scotorum Regiminum aggregatorum, omnes sublimes gradus, secundum eorum analogiam, vel identitatem, distributi erunt in

1 Sic.

2 Where is the nineteenth?

3 Sic.

4 Where is the twenty-fourth and why that duplicate of the twenty-ninth?

classes eorum Ordinis respondentes in Regimina RITUS SCOTI ANTIQUI ACCEPTI.

Sed nunquam, ne que nullo pretextu nullus eorum sublimium graduum adsimilari poterit Tertio et Trigesimo et Sublissimo gradui Supremi Magni Inspectoris Generalis, Protectoris, conservatoris Ordinis, ultimo ejusdem ANTIQUI ACCEPTI SCOTI RITUS; nullo in casu poterit quis frui eisdem juribus, prærogativis, privilegiis aut facultatibus, quibus eos inspectores Nos insignimus.

Sic eos instituimus vigore facultatum Supremarum et conservatricium.

Ut que hoc firmum et inconcussum sit, Jubemus omnibus nostris Dilectis, Strenuis, Excelsis, que Equitibus, Principibus que Latomiis<sup>1</sup> auxiliarem ei manum præbere.

Datum in nostra Regali Sede Berolini, Kalendis Maji Anno Gratia, MCCLXXXVI,<sup>2</sup> Nostri Regni, XLVII.

Subscriptum,

FREDERICUS.

<sup>1</sup> Sic.

<sup>2</sup> This date is authenticated under the seal of the Supreme Council of France.—Boudon's Edition, p. 55.

UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTORIS GLOBIA AB  
INGENTIS

CONSTITUTIONES ET STATUTA

Magnorum Supremorum que Conciliorum

CONSTANTIUM E MAGNIS GENERALIBUS INSPECTORIBUS,  
PATRONIS, DUCIBUS CONSERVATORIBUS

**ORDINIS**

3311

ULTIMI QUE GRADUS ANTIQUI SCOTI RITUS ACCEPTI.

ITEM

**REGULÆ**

REGENDIS OMNIBUS CONSISTORIIS, CONCILIIS, COLLEGIIS, CAPITULIS,  
ALIIS QUE SOCIETATIBUS LATONIS EORUMDEM CONCILIORUM  
JURISDICTIONI SUBJECTIS.

IN NOMINE SANCTISSIMI ET MAGNI ARCHITECTORIS UNIVERSI.

**Ordo ab Chao.**

Probante, præsentî, sanciente, Augusta Magestate Frederici (Caroli) secundi, Borussiæ Regis, Margravii Brandeburgensis, &c., &c., &c.,<sup>1</sup> Potentissimi Monarchæ, Magni Patroni, Magni Commendatoris, &c., &c., Ordinis, &c., &c.

Magni Inspectores Supremi Universales in Supremo Concilio habito.

Deliberaverunt, sanciverunt que infra exarata Decreta, quæ sunt, perpetuo que erunt, eorum Constitutiones, Statuta, et Regulæ regendis consistoriis aliis que Societatibus Structoriis eorundem Magnorum et Inspectorum jurisdictioni subjectis.

*Article I.*

Constitutionum, Statutorum, Regularum que factorum anno MDCCLXII per novem Delegatos a Magnis Conciliis Principum Structorum a Regio Arcano, Articuli omnes qui hisce non adversantur sanctionibus, servantur, et observandi erunt: qui autem adversabuntur, abrogantur, et pro expresse sublatis habentur.

<sup>1</sup> It is asked why this parenthesis (*Caroli*) is not found in the Institutes nor in the Appendix?

*Article II.*

§1. Gradus XXXIII, iis Structoribus qui eo legitime ornati sunt, qualitatem, titulum, privilegium, auctoritatem que tribuit Supremorum Magnorum Generalium Ordinis Inspectorum.

§2. Eorum Missionis peculiare officium est fratres docendi, et illuminandi: Caritatem, unionem, et fraternum amorem inter eos conservandi: Regularitatem in operibus cujus cumque gradus servandi, ut que ab aliis conservetur curandi; Dogmata, Doctrinas, Instituta, Constitutiones, Statuta et Regulas Ordinis, ea præcipue Sublimis Latomiæ, ut observantia colantur efficiendi, ea que in occasione qualibet servandi et defendendi; in operibus denique Pacis, et Misericordiæ se ubicumque exercendi;

§3. Cætus virorum<sup>1</sup> ex eodem gradu dictus "Concilium Trigesimi Tertii, sive Potentium Magnorum Generalium Inspectorum Ordinis constat, et ordinatus est prout infra:"

1o. In locis aptis Supremo hujus gradus Concilio possidendo, illi ex Inspectoribus, qui sua admissione antiquissimus, per hæc decreta facultas tribuitur ad eum auctoritatis gradum alium fratrem elevandi, vadem se faciendo, quod is suis caractere, scientia, gradibus que id vere promeruerit; electi que sacramentum is<sup>2</sup> excipiet.

2o. Hi duo simul eundem gradum alio viro<sup>3</sup> eadem lege tribuent.

§4. Ita *Supremum Concilium* constabit. Ex cæteris autem candidatis, nemo admittetur, nisi omnium suffragiorum puncta tulerit, iis suffragiis ab uno quoque viva voce latis, incipiendo a ferentium juniore, nempe a nuperrime omnium adscripto.

Unius ex deliberantibus intercessio, si causa sufficiens judicabitur, candidatum rejiciendi vim habebit. In qualibet simili occasione hæc lex servabitur.

*Article III.*

§1. In ejus modi regione ut supra, qui duo primi in eum gradum cooptati fuerint, primarii duo officiales Supremi Concilii proprio jure erunt: Scilicet POTENTISSIMUS MONARCHA, Magnus Commendator et Illustrissimus Vicarius Magnus Commendator.

§2. Si eorum primus obeat, abdicet dignitatem, vel e loco numquam, rediturus migret, ei succedet secundus: is que in jam suum officium alium Magnum Inspectorem sibi subrogabit.

§3. Si secundus "Magistratus" officium dimittit, diem obit, vel

1 Sic.

2 Sic.

3 Sic.

perpetue absens fit, successionem in ejus officium, primus "Magistratus" alteri ejusdem gradus fratri destinabit.

§4. Potentissimus Monarcha pariter eliget illustrem Ministrum Status Sancti Imperii, Illustrem cœremoniarum Magnum Magistrum, Illustrem custodiarum Ducem; destinabit que eodem modo viros<sup>1</sup> cœteris muneribus quæ vacua erunt, aut esse poterunt.<sup>2</sup>

*Article IV.*

§1. Quisque structor qui, dotibus, et idoneitate quæ requiruntur, ornatus, in eum sublimem gradum adscribetur, solvet antea in manibus Illustrissimi Thesaurarii Sancti Imperii, Dotationem decem Fredericorum aureorum sive veterum aureorum Ludovicorum, aut quad in moneta loci tantumdem valeat.<sup>3</sup>

Quando Trigesimo gradui, vel Trigesimo primo, vel Trigesimo secundo aliquis fratrum initiabitur, ab eo pro quolibet gradu eadem pecuniæ summa, iisdem modo et titulo exigitur. Supremum Concilium ad hanc administrationem advigilabit, summarum que usum pro Ordinis utilitate diriget.

*Article V.*

P. I. Supremum Concilium quodlibet constabit ex novem Magnis Inspectoribus Generalibus XXXIII gradus, quorum saltem quatuor, maxime extentam\* religionem profiteri debebunt.

P. II. Ubi Potentissimus Monarcha Magnus Commendator, et locum tenens Magnus Commendator, adsint, tribus membris Concilium Ordinis efficitur, satis que est ad Ordinis negotia gerenda.

P. III. In Europæ Magna quaque Natione, uno quoque Regno aut imperio, unicum Supremum Concilium ejusdem gradus erit.

In Statibus et Provinciis ex quibus tam in Continenti terra quam in insulis, Septentrionalis America constat, duo erunt Concilia, unum ab altero tam longe sita, quam fieri poterit.

Duo item in Statibus, Provinciis que seu in continenti terra, seu in

1 Sic.

2 Thus, we have nine Lords constituted for life by a Monarch, and the whole body of Free Masons subjected to their good pleasure! No wonder Scotch Free Masonry has been avoided in the United States, under the efforts of the Jews of Charleston to foist a document of this kind upon the American people.

3 That equivalent amounts to forty-eight dollars.

\* *Catholicam.* u.

u. This word is given by the authors of the Treaty of 1834, as a part of the above article, to be placed after the word "extentam," (*Boudon's* Edition, p. 59.) The Supreme Council of France certifies to that, under its seal; and the Minister of King Mackey at New Orleans, M. Claude Samory, in his address, informs all Scotch Masons of our Southern States, that they are bound by the Treaty of 1834.

insulis Meridionalem Americam componentibus, duo quoque Concilia erunt, unum ab altero quam fieri poterit remotissima.

Unum tantum erit in quolibet Imperio, Statu Supremo, aut Regno in Asia, in Africa, &c., &c., &c.

*Article VI.*

Supremum concilium non semper auctoritatem suam directe exercet in gradus subter XVII, seu in Orientis et Occidentis Equites. Prout conveniet, et Secundum loca potest eam demandare, id que etiam tacite : sed suum jus impræscriptibile : et a qualibet Latomia et a concilio quolibet Perfectorum Structorum cujuscumque gradus fuerit, præsentibus requirunt ut in Trigesimi Tertii gradus viris<sup>1</sup> munus Magnorum Generalium Ordinis, Inspectorum agnoscant, illorum prerogativas observent, debitum honorem illis tribuant, iis OBEDIANT, denique ut cum fiducia postulatis omnibus obsequantur, quæ ab illis fieri poterint, pro Ordinis commoditate, in vim ejus legum, præsentium Magnarum Constitutionum, munerum que iis Inspectoribus propriorum, sive Generalium, sive Specialium, Temporalium et Personalium.

*Article VII.*

Omnia Concilia Structores que omnes in gradu supra XVI constituti, jus habent Supremum Concilium Supremorum Generalium Inspectorum appellandi ; quod permittere poterit appellantes præsto adesse, præsentibus que audiri.

Ubi de honore contentio sit inter Structores, cujuscumque gradus sint, causa directe feretur ad Supremum Concilium qui<sup>2</sup> in prima, eadem que ultima instantia judicabit.

*Article VIII.*

Magnum Consistorium Principum Structorum a Regis Arcano Trigesimi Secundi gradus virem ex proprio ordine in præsidem sibi eliget : sed quocum que in casu ex ejus Consistorii actis nullum vim habebit nisi prævia sanctione Supremi Concilii XXXIII gradus, qui Augustæ Majestatis Rege, Potentissimo Monarcha, Commendatore Univerſali Ordinis vita functo, in Suprema Structoria auctoritate hæres erit, ad eam exercendam in amplitudine Status Regni, aut Imperii pro quo fuerit instituta.

*Article IX.*

In regione subjecta jurisdictioni Supremi Concilii, Supremorum Generalium Inspectorum debite constituti, ab aliis que omnibus recogniti, nullus Supremus Magnus Inspector Generalis, aut delegatus Inspector Generalis

<sup>1</sup> Sic.

<sup>2</sup> SUPREMUM CONCILIUM QUI! After that, any kind of Dog Latin can pass.

sua auctoritate uti poterit, nisi ipse ab eodem Supremo Concilio recognitus, approbatus que fuerit.

*Article X.*

Nullus Deputatus Inspector Generalis, seu jam admissus et diplomate insignitus, seu qui juxta hanc Constitutionem in posterum admittetur, poterit sua auctoritate conferre gradum EQUITIS KADOSCH, seu superiorem illi vel de ea re Diplomata alicui, quicumque sit, concedere.

*Article XI.*

*Gradum*<sup>1</sup> EQUITIS KADOSCH, item XXXI et XXXII non tribuentur nisi Structoribus, qui eo digni fuerint judicati, præsentibus que saltem tribus Supremis Magnis Inspectoribus Generalibus.

*Article XII.*

In eo puncto temporis in quo Sanctissimo Magno que Universi Architecto placebit ad se vocare Augustæ Majestatis Regem, Potentissimum Supremum Magnum Ordinis Patronum, Commendatorem, Verum que Conservatorem, &c., &c., unum quodque Supremum Concilium Supremorum Majorum Generalium Inspectorum, seu nunc debite constitutum et recognitum, seu quod in vim horem Statutorum institutum, recognitum que in posterum fuerit, fiet pleno jure legitime præditus tota illa structoria auctoritate quam nunc Augusta Majestas. Sua possidet: ea que auctoritate Concilium quod que utetur cum opus fuerit, et ubi cumque, in tota amplitudine regionis suæ jurisdictioni subjectæ; cum que vel quoad Diplomata, vel quoad auctoritatem Inspectorum Generalium Deputatorum, vel quoad aliud, causa ad protestandum de illegalitate emerget, relatio de hoc fiet, quæ Supremis Conciliis Universis amborum Emispheriorum mittetur.

*Article XIII.*

P. I. Supremum Concilium XXXIII gradus poterit unum plures ve e suis membris Supremis Magnis Inspectoribus Generalibus Ordinis, legatos mittere fundatum, constitutum, firmatum Concilium ejusdem gradus in aliqua regionem in hisce Statutis descriptarum; ea lege ut ii accurate pareant eo quod in tertio paragrapho præcedentis articuli Secundi decretum est, aliis que Constitutionis hujus sanctionibus.

P. II. Poterit quoque eisdem Legatis facultatem tribuere emittendi Diplomata delegantia Deputatis Inspectoribus Generalibus (Saltem grandibus omnibus EQUITIS KADOSCH, regulariter insignitis), partem plenarum facultatum, ut possint statuere, et observare Latomias, et Concilia a IVO,

<sup>1</sup> *Gradum non tribuentur!* What Barbarian wrote that Latin document?

ad XXIX<sup>um</sup> inclusive in locis ubi non erunt Sublimis gradus Latomiæ, vel Concilia legitime instituta.

P. III. Rituale manuscriptum Sublimium graduum nemini alio tradetur quam duobus primis ejusque concilii officialibus; vel fratri qui in aliquam regionem mittetur et eorundem Concilium ibi instituat.

*Article XIV.*

In qualibet Sublimium graduum ceremonia Structoria, et solempni Viro-  
rum<sup>1</sup> in iis gradibus constitutorum processu, Supremum Concilium cæteros sequetur, omnium que membrorum ultimi erunt primarii duo Magistratus: hos que Magnum Vexillum, et gladius Ordinis immediate præcedent.

*Article XV.*

P. I. Supremum Concilium regulariter haberi debet per triduum quo tertium quodque Novilunium incipit; frequentius convocabitur, si id negotia Ordinis postulent eorum que transactio urgeat.

§2. Ultra Magnos Solempnes que festos Ordinis dies, Supremum Concilium quoque anno sibi peculiare tres sacros habebit: nempe Kalendas Octobris, Vigesimum Septimum Decembris, Kalendas que Majas.

*Article XVI.*

§1. Supremus quisque Inspector Magnus Generalis ut agnoscatur, privilegiis que XXXIII gradui annexis frui possit, præditus erit Patentibus, et Credentialibus Litteris emissis ad normam præscripti in ejusdem gradus Rituali: quæ litteræ ipsi tradentur ea conditione ut solvat Thesauro Sancti Imperii petium quod Supremum Concilium, unum quodque pro sua jurisdictione, ubi primum institutum fuerit, taxabit. Solvet item is Magnus Supremus Inspector Generalis Illustri viro ab epistolis in præmium laboris pro expeditione litterarum, et appositionis sigilli unum FREDERICUM, sive veterem LUDOVICUM, vel id pecuniæ, quod in moneta loci tantundem valeat.

§2. Quilibet Magnus Inspector Generali habebit insuper suorum actorum codicem, cujus quæque pagina numero distincta sit: prima insuper atque ultima speciali adnotatione talis esse designabuntur. In eo codice inscribi debent Magnæ Constitutiones, Statuta, et Generales Regulæ Sublimis Structoriæ Artis.

Inspector ipse tenebitur ad ordinate describendum in eo omnia sua acta, subpœna nullitatis, atque etiam interdictionis.

Deputati Inspectores Generales ad id, sub pœnis iisdem tenentur.

§3. Ipsi sibi mutuo ostendent Codices et Diplomata, in iis que adnotabunt loca ubi unus alteri occurrerit, et se invicem recognoverint.



*Article XVII.*

Majori suffragiorum numero est opus ad tribuendam legalem auctoritatem actis Supremorum Majorum<sup>1</sup> Generalium Inspectorum, in eo loco ubi extet Supremum Concilium XXXIII gradus, legitime institutum et recognitum. Qua propter, in ea regione, vel eo territorio qui ab ejus modi Concilio dependeat, nemo eorum Inspectorum sua auctoritate singulariter uti poterit, nisi in casu quo ab eodem Supremo Concilio facultatem impetraverit, vel, si Inspector ad aliam jurisdictionem pertineat, non obtinuerit admissionem eo rescripto, quod a formula "Exequatur" nomen habet.

*Article XVIII.*

Summæ omnes ad expensas subeundas receptæ (Tributa nempe pro admissione) quæ titulo initiationis gradibus Supra XVI ad XXXIII inclusum, exiguntur, mittentur in Thesaurum sancti Imperii curantibus præsidibus, et Thesaurariis Conciliorum, Sublimium que Latomiorum eorumdem graduum Supremis Magnus Inspectoribus Generalibus, eorum que Deputatis, nec non illustri viro a Secretis, Illustri que Thesaurario Sancti Imperii.

Earum summarum administratio et usus dirigentur et observabuntur a Supremo Concilio; quod efficiet ut quoque anno rationes fideliter absolute que ei reddantur: has que communicari curabit societatibus omnibus ab eo dependentibus.

Deliberatum, Actum, Sancitum in Magno et Supremo Concilio XXXIII gradus debite instituto, indicto, atque habito cum probatione et præsentia Augustissimæ Majestatis, Frederici, nomine Secundi, Deo favente, Regis Borussiae, Margravii Brandenburgi, etc., etc., etc., Potentissimi Monarchæ, Magni Patroni, Magni Commendatoris, Magni Magistri Universalis, veri que conservatoris Ordinis.

Kalendis Maji A. L. 100DCCLXXXVI et a Christo nato  
MDCCLXXXVI.

[*Subscriptum,*]

	"____*____"	—"STARK"—
"____*____"	"____*____"	—"H. WILHELM"—
	"____*____"	—"WELLNER,"
—"D'ESTERNO,"		—"____*____"—

<sup>1</sup> Here we have again those Greater Inspectors (*Majorum*) in opposition to the Great ones (*Magnorum*)—and I again ask where those greater Sires can be found.

\* VIDE NOTAM IN FINI—This note is a part of the Treaty of 1834, and refers to the asterisks which occupy the places of the defaced and absent signatures at the foot of the Constitutions of 1786. The reader will soon be acquainted with it.

Approbatum datum que in nostra Regali Residentia Berolini,  
Kalendis Maji Anno Gratiae MDCCLXXXVI, Nostri que  
Regni XLVII.

[*Subscriptum,*]

FREDERICUS.

{  
L. S.  
}

# APPENDIX

AD

## STATUTA FUNDAMENTALIA MAGNÆ<sup>1</sup> QUE CONSTITUTIONES

### Supremi Concilii Trigesimi Tertii Gradus.

#### Article I.

Vexillum Ordinis est Argenteum\* circumdatum aurea fimbria, habens in medio bicipitem aquilam nigram, alas tenentem extensas, habentem aureum rostrum, aurea crura, dstringens<sup>2</sup> que altero pede aureum capulum, altero ferrum antiqui gladii juxta horizontis directionem jacentis et e dextra in sinistram versi: ab hoc gladio pendet latina inscriptio "Deus Meumque Jus" aureis litteris effecta. Aquila pro corona aureum triangulum, tæniam habet purpuream cum aurea fimbria, aureis que astris.

#### Article II.

Insignia distinguentia Magnos Inspectores Generales, sunt:

1o. Crux Teutonica rubri coloris, sinistro pectoris lateri affixa:

2o. Major funiculus albus superficie undulate micante, aureo intextus, gerens in anteriori parte aureum triangulum, aureis radiis micans, quod habet in centro, notam XXXIII, atque hinc unum argenteum gladium, inde alterum, ex superioribus lateribus trianguli versus centrum directos. Funiculus hic e dextro humero ad lævum progrediens, terminatur acumine cum aurea fimbria, et habente in medio Tæniam coccinei\* sinopsis que\* coloris, in rotundam formam versa, tenens que<sup>3</sup> communia Insignia Ordinis.

3o. Insignia hæc sunt: Aquila Similis illi quæ in vexillo est: coronatur Aquila Aureo Borussæ Diademate.

4o. Majora insignia Ordinis affiguntur Supra Crucem Teutonicam: sunt que astrum novem habens acumina, ut pote effectum tribus aureis triangulis, unum alteri superimpositis et simul intextis. Ex inferiori parte sinistri lateris versus superiorem dextri gladius procedit: in op-

I APPENDIX AD MAGNÆ!! Splendid Latin.

2 AQUILAM DSTRINGENS!! Where are Virgil and Cicero?

3 TOENIAM VERSA TENENS QUE? In all conscience could Frederic II. endorse such barbarisms?

\* *Album*. This note is a part of the appendix.

\* *Rubri*. This note is a part of the appendix.

\* *Prasini que*. This note is part of the appendix.

posita directione est manus quæ *Justitiæ* vocatur. In medio Scutum Ordinis, cyaneum et in eo Aquila similis illi quæ in vexillo est, habens que in dextro latere auream libram, et in sinistro aureum Circinum, auræ normæ intextum. Circa totum scutum percurrit fascia cyanea cum aurea inscriptione latina: "ORNO AB CHAO" quæ fascia hinc inde coroprehenditur duobus circulis effectis ex duobus aureis anguibus, uno quoque caudam sibi mordente. Ex minoribus triangulis ab intersectione majorum genitis, ea novem quæ fasciæ propinquiora sunt, rubrum colorem habent, et eorum unum quodque gerit unam ex litteris quæ verbum S. A. P. I. E. N. T. I. A., efficiunt.

50. Tres primi officiales Supremi Concilii gerunt insuper, album balteum (hoc est fasciam) auream fimbriam habentem, et a dextro latere dependentem.

*Article III.*

Magnum Sigillum Ordinis est scutum argenteum gerens Aquilam bicipitem similem illi quæ in vexillo Ordinis est, coronatam quidem aureo Borussiae Diademate, super quod est aureum triangulum radians habens in medio notam XXXIII: etiam potest Aquila aut coronam aut triangulum tantum super se habere.

In inferori scuti parte, sub alis pedibus que aquilæ sunt aureæ triginta tres Stellæ in semi circulum dispositæ.

Totum circumdatum est inscriptione "Supremum Concilium XXXIII gradus in ....."

Actum in Supremo Concillio XXXIII gradus, die, mense, anno que ut supra.<sup>1</sup>

[*Subscriptum,*]

".....\*....."

—"STARK,"—

".....\*....."

—"D'ESTERNO,"—

".....\*....."

—"H. WILHELM,"—

".....\*....."

—"D,"—

".....\*....."

—"WCELLNER."—

Approbatum,

[*Subscriptum,*]

FREDERICUS.

[L. S.]

<sup>1</sup> There is no date above or below.

\* VIDE NOTAM IN FINE. This note is a part of the Treaty of 1834, and refers to the asterisks which occupy the place of missing signatures at the foot of the appendix, and has for its object to explain how and why those signatures are not given with regard to both the appendix and the Constitutions, and reads as follows:

"The asterisks serve to designate the places of those signatures that have become illegible, or effaced by the friction, or the sea water, to which the original written parchment, has been accidentally exposed on several occasions.

"This precious manuscript is now deposited with the archives of one of the confederated Supreme Councils, and its future preservation is therefore assured."

**TRANSLATION.**

OF

**The New Secret Institutes and Basis**

OF THE MOST ANCIENT AND MOST WORSHIPFUL SOCIETY OF  
ANCIENT AND ASSOCIATED FREE MASONS, WHICH IS  
STYLED THE ROYAL AND MILITARY ORDER OF  
THE FREE ART OF WORKING IN STONE.

---

WE, Frederick, by the Grace of God, King of Prussia, Margrave of  
Bradenburg, &c., &c., Supreme Grand Protector, Grand Commander,  
Universal Grand Master, and Defender of the Most Ancient and Hon-  
orable Society of Ancient Free and Associated Masons or Builders, or  
of the Royal and Military Order of the Free Art of Working in Stone,  
or of Free Masonry.

*To all Illustrious and Beloved Brethren to whom these presents  
shall come :*

**UNION,****TOLERATION,****PROSPERITY.**

We hold it to be certain and undeniable, that the high duty of pro-  
tection which we have assumed towards that most Ancient and Worship-  
ful Institution, known in this age as *the Fraternity of the Free Art of  
working in Stone*, or the Order of Free and Associated Masons, has  
caused us, as is known to all men, to guard it with the most scrupulous  
care.

That universal institution, whose origin goes back to the origin of hu-  
man society, is pure in Dogma and Doctrine, wise, prudent and moral in  
its teachings, its practice, its purposes and its measures, and especially  
commends itself by its philosophical, social and humane design. For that  
design is the harmony, the happiness, the progress and the well being of  
the human family as a whole, and of every man as an individual : where-  
fore it should hopefully, and with a constant resolution, use every exertion  
to attain that end, which alone it regards as worthy of itself.

But in the progress of time, the organic symmetry of Masonry, and  
the unity of its primitive regimen have been greatly departed from, by  
those great commotions and changes in human affairs, that have over-

turned the world, or disturbed it with constant change; and which at different periods, in Ancient times and in our own, have dispersed the Ancient Masons over all the earth. This dispersion has produced systems varying from each other, which still exist, and are styled RITES; the aggregate whereof composes the ORDER.

But still other divisions springing from the first, caused the constitution of new associations, most of which have nothing whatever in common with the Liberal Art of Free Masonry, except the name of some forms preserved by their founders to keep secret their purposes—purposes often exclusive, sometimes dangerous, and almost always opposed to the traditional principles and Sublime doctrines of Free Masonry.

The well known dissensions which those new associations excited and long kept alive in THE ORDER, exposed it to the suspicion and distrust of almost all Monarchs, and to the cruel persecutions of some.

By the exertions of those Masons most eminent in virtue, these dissensions have been settled, and all have long and ardently desired that there should be a general consultation in regard thereto, and that the recurrence of like disorders should be prevented, and THE ORDER maintained, by restoring to it the unity of its original regimen, and of the pristine composition of its organs, as well as its ancient discipline.

While sharing these desires, which we have felt from the period when we were fully initiated into the Mysteries of Free Masonry, still we could not conceal from ourselves either the number, nature, or true magnitude of the obstacles that must be removed before those desires can be fulfilled. We thought of taking the first step towards effecting the desired object, by taking counsel with the wisest and most eminent members of the Fraternity in every country, as to the measures most suitable to be adopted in order to attain the end desired, without doing violence to the wishes of any one, and in no wise interfering with that liberty that is the heritage of Masons, and especially the right of private judgement, which, of all rights, is first and most sacred, and most jealous of any encroachment.

Hitherto, the duties of the Royal office, that have in an especial manner weighed on us, and the very many and grave events that have marked the course of our reign, have made this our intention ineffectual, and deterred us from its performance. The completion and perfection of so great and beautiful, so just and necessary a work, must needs await the leisure, the wisdom, the knowledge, and the zeal of the brethren who shall come after us. To them we bequeath the task, urging them to labor thereat unintermittedly, but slowly, and with a prudent caution.

But recent and urgent representations, which of late have reached us

from every quarter, have satisfied us of the urgent necessity of erecting a strong barrier against that spirit of intolerance, sectarianism, schism and anarchy, which late innovators are busily laboring to introduce among the brethren, aiming at objects more or less narrow, inconsiderate or reprehensible, and proposed for specious reasons, and which, by changing the nature of the True Art of Free Masonry, necessarily tend to lead it astray, and may thus bring THE ORDER into general contempt, and lead to its extinction. And we, advised of what is now passing in the neighboring kingdoms, cannot but admit the existence of this urgent and pressing necessity.

Wherefore these reasons, *and other considerations of no less weight*, impel us to collect together and unite into one body and *Art of Masonry*, all the *Rites of the Scottish regimen*, the doctrines whereof are generally acknowledged to be in the main the same as those institutions which tend to a common centre; and which, while only the main branches of one and the same tree, differ so much from one another in their formulas, now widely diffused, and yet may be so easily reconciled. These Rites are those known under the several names of the *Ancient*, that of *Heredom* or *Hairdom*, that of the Orient of *Kilwinning*, that of *St. Andrew*, that of the *Emperors of the East and West*, that of the *Princes of the Royal Secret*, or of *Perfection*, the *Philosophic Rite*, and that most recent rite of all, known as *Primæval*.

Wherefore, adopting, as the basis of our conservative reformation, the title of the first of those rites, and the number of degrees of the hierarchy of the last, *We do declare* them all to be now, and henceforth, united and aggregated into one single Order, which, professing the Dogma and the pure and undefiled doctrines of the *Ancient Art of Masonry*, embraces all the systems of the Scottish Rite, united together under the title of "THE ANCIENT ACCEPTED SCOTTISH RITE."

The entire doctrine will be communicated to Masons in thirty-three degrees divided into seven temples, or classes, through all which every Mason must pass in regular succession, before he can arrive at the most Sublime and last, and in each degree he will meet such obstructions, and undergo such trials, as are required by the institutes, decrees and regulations, old and new, of the ORDER and of *Perfection*.

The first degree is subject to the second, that to the third, and so ascending regularly to the Sublime degree, (the Thirty-third and last) which watches over all the others, corrects their errors and governs them; and a body or assembly whereof will be a *Grand Supreme Council* absolute in matters of doctrine, *Defender* and *Conservator* of the ORDER,

which it will rule and administer in accordance with the existing Constitutions, and those presently to be enacted.

All the degrees of all the Rites hereby united, from the first to the eighteenth, inclusive, will be arranged among the degrees of the Rite of *Perfection*, each in its proper place and order, and as analogy and similitude require, and will compose the eighteen first degrees of the *Ancient Accepted Scottish Rite*. The Nineteenth degree and the Twenty-third degree of the *Primæval* rite, will be the Twentieth degree of the ORDER; the Twentieth and Twenty-third degrees of *Perfection*, or the Sixteenth and Twenty-fourth of *Primæval* Rite, will be the Twenty-first and Twenty-eighth of the ORDER. The Princes of the Royal Secret will be placed in 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 Sovereign Judges Commanders; the Sovereign Commanders, Sovereign Knights Elect Kadosch, 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 Chiefs of the Tabernacle, Princes of the Tabernacle, Knights of the Brazen Serpent, Princes of Grace, Sovereign Grand Commanders of the Temple, and Sovereign Scottish Knights of St. Andrew.

All the Sublime degrees of the said several aggregated Scottish Rites, will, according to analogy or identity, be distributed among the classes of their ORDER, which correspond to the regimen of the ANCIENT ACCEPTED SCOTTISH RITE.

But never, nor under any pretext whatever, can any one of those Sublime degrees be assimilated to the Thirty-third and most Sublime degree of Sovereign Grand Inspector General, Protector and Conservator of the ORDER, and the last degree of the same ANCIENT ACCEPTED SCOTTISH RITE: in no case can any other person enjoy those rights, prerogatives, privileges and powers wherewith we do invest those Inspectors.

And we do so institute them in the activity of such Supreme and Conservative powers.

And to the end that all hereof may remain fixed and unchanged, we do command all our Well Beloved, Valiant and Noble Masonic Knights and Princes, to support and maintain the same.

Done at our Royal residence in Berlin, this first day of May, in the year of Grace, 1786, and of our reign the 47th.

Signed,

FREDERICK.



UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTORIS GLORIA AB  
INGENTIS.

CONSTITUTIONS AND STATUTES

OF THE

Grand and Supreme Councils,

COMPOSED OF

GRAND INSPECTORS GENERAL, PATRONS, CHIEFS, AND  
CONSERVATORS

OF THE

ORDER OF THE 33<sup>D</sup>

AND LAST DEGREE OF THE ANCIENT ACCEPTED SCOTTISH RITE,

AND

**REGULATIONS**

FOR THE GOVERNMENT OF ALL CONSISTORIES, COUNCILS, COL-  
LEGES, CHAPTERS AND OTHER MASONIC BODIES, UN-  
DER THE JURISDICTION OF SUCH COUNCILS.

---

In the Name of the Most Holy and Grand Architect of the Universe.

---

**Ordo ab Chao.**

---

With the approval, in the presence, and with the sanction of his August Majesty, Frederic, (Charles) the Second, King of Prussia, Margrave of Brandenburg, etc., Most Potent Monarch, Grand Patron, Grand Commander, etc., of the Order, etc.

The Grand Supreme Universal Inspectors in Supreme Council assembled, have determined and ordained the decrees hereinunder written, which are, and forever shall be, their *Constitutions, Statutes* and *Regulations*, for the government of the Consistories and other Masonic bodies, under the jurisdiction of the said Grand Inspectors.

*Article First*

All the articles of the Constitutions, Statutes and Regulations made in the year 1762 by the nine delegates from the Grand Councils of Princes

Masons of the Royal Secret, which are not contrary to these present ordinances, are preserved in full force and shall be observed, but such as conflict herewith are abrogated, and to be regarded as expressly repealed.

*Article Second.*

§ I. The Thirty-third degree invests those Masons who are legitimately in possession thereof, with the character, title, privileges and authority of Sovereign Grand Inspectors General of the Order.

§ II. The peculiar duties entrusted to them are, to preserve Charity, Union and Brotherly Love among them, to maintain regularity in the work of every degree, and to take care that it is maintained by others ; to see that the Dogmas, Doctrines, Institutes, Constitutions, Statutes and Regulations of the ORDER, and especially those of Sublime Masonry are faithfully observed and obeyed, and on every occasion to enforce and defend them, and every where, in fine, to do the works of peace and mercy.

§ III. A body of men of that degree, styled A COUNCIL OF THE THIRTY-THIRD, or of *Potent Grand Inspectors* of the ORDER, is constituted and composed as follows :

In places where a Supreme Council of this degree may properly be established, authority is by these Decretals given to that Inspector who has been longest admitted, to elevate another brother to the same degree and rank, he becoming the surety of such brother, that by his character and learning, and by the degree that he possesses, he deserves such honor, and thereupon the latter shall take the oath of office.

II. Then these two, in the same manner, jointly confer the same degree on another person.

§ IV. And thus a SUPREME COUNCIL will be established. But of the subsequent candidates, no one will be admitted except by unanimous vote, each person voting *viva voce*, beginning with the junior member—that is, the one last received. The negative vote of one of the Inspectors, if the cause assigned therefor shall be adjudged sufficient, shall reject the candidate. And this shall be the rule in all similar cases.

*Article Third.*

§ I. The two brethren who first receive that degree, in such a place as aforesaid, shall be *of right*, the two first Officers of the *Supreme Council*, to wit., The Most Potent Monarch Grand Commander, and the Most Illustrious Deputy Grand Commander.

§ II. If the former of these Officers die, resign or remove from the place, without the intention of returning, the latter shall succeed to his

office, and shall thereupon appoint another Grand Inspector to fill his own place thus vacated.

§ III. If such second Officer resign, die or permanently remove, the first Officer shall fill the vacancy so occurring, by appointment of another brother of the same degree.

§ IV. The Most Potent Monarch will also appoint the Illustrious Minister of State of the Holy Empire, the Illustrious Grand Master of Ceremonies, and the Illustrious Captain of the Guards, and fill such other offices by appointment, as are, or may become, vacant.

*Article Fourth.*

Every Mason, who, being found to possess the endowments and skill that are required, shall be advanced to that Sublime degree, shall first pay into the hands of the Most Illustrious Treasurer of the Holy Empire, a donation of *ten Fredericks d'or, or ten Louis d'or of the old issue*, or what, in the local currency, shall be equivalent thereto.

Whenever any brother is initiated into the Thirtieth, Thirty-first or Thirty-second degree, he shall be required to pay, for each such degree, the same sum of money in the same coin or its equivalent.

The Supreme Council will administer the fund thus created, and direct its use in such manner as shall be most to the advantage of THE ORDER.

*Article Fifth.*

§ I. Every Supreme Council shall consist of nine Grand Inspectors General of the Thirty-third degree, four of whom, at least, must profess the religion that most generally prevails in the particular country where it is established. [See Note, page 280.]

§ II. When the Most Potent Sovereign Grand Commander, and the Deputy Grand Commander of THE ORDER are present, three members will constitute a Council, competent to transact the business of THE ORDER.

§ III. In each of the Grand Nations of Europe, whether Kingdom or Empire, there shall be but a single Supreme Council of the Thirty-third degree. In all those States and Provinces, as well of the main land as of the islands, whereof North America is composed, there shall be two Councils, one at as great a distance as may be from the other. In all those States and Provinces also, whether of the main land or the islands, whereof South America is composed, there shall be two Councils, one at as great a distance as possible from the other. Likewise there shall be one only in each Empire, Supreme State or Kingdom, in Asia, in Africa, &c., &c.

*Article Sixth.*

A Supreme Council need not always exercise its authority directly over the degrees below the Seventeenth, or Knights of the East and West. When convenience and locality make it proper, it may delegate that power of government, and that even tacitly and by implication ; but there can be no prescription against its right ; and these presents do require of every Lodge and Council of Perfect Masons, of whatever degree, that in those who have attained the Thirty-third degree, they recognize their rank and office of Grand Inspectors General of THE ORDER, that they do respect their prerogatives, pay them due honor, be obedient to them and readily comply with whatever they may require, for the good of THE ORDER, to enforce its laws, these present Grand Constitutions, and the powers that to those Inspectors appertain, whether general or special, and even temporary and personal.

*Article Seventh.*

All Councils, and all bodies of Masons possessed of any degree above the Sixteenth, have the right to appeal to the *Supreme Council* of Sovereign Inspectors General, which may allow the appellants to come before it, and being present, to be heard. In case of any *affair of honor* among Masons of whatever degree, the matter shall be directly brought before the *Supreme Council*, whose jurisdiction in such case shall be original, and its decision final.

*Article Eighth.*

Grand Consistories of Princes Masons of the Royal Secret, of the Thirty-second degree, shall elect for their President one of their own members, but in no case can any of the Decretals of any such Consistory be in force, without the previous sanction of the Supreme Council of the Thirty-third degree, each of which Councils, upon the decease of his August Majesty, the King, now the Most Potent Sovereign and Universal Commander of THE ORDER, will succeed to the Supreme Masonic authority, and exercise the same throughout the whole extent of the State, Kingdom or Empire wherefor it is constituted.

*Article Ninth.*

In a country under the jurisdiction of a Supreme Council of Sovereign Grand Inspectors General, which has been duly constituted, and is recognized by all the other Councils, no Sovereign Grand Inspectors General or Deputy Inspector General can exercise his individual powers, unless he shall have been recognized and confirmed by such Supreme Council.

*Article Tenth.*

No Deputy Inspector General, whether heretofore admitted as such and furnished with his Diploma, or whether hereafter admitted, agreeably to this Constitution, can, of his own individual authority, confer the degree of *Knight Kadosch*, or any degree higher than that, or grant to any person whatever, the Diploma of either such degree.

*Article Eleventh.*

The degree of *Knight Kadosch*, and the Thirty-first and Thirty-second degrees, can only be conferred on such Masons as shall have been adjudged worthy thereof, and at a meeting of, and by, at least three Sovereign Grand Inspectors General.

*Article Twelfth.*

At whatever moment it shall please the Most Holy and Grand Architect of the Universe to take to himself, His August Majesty, the King, the Most Potent Sovereign, Grand Patron, Commander and True Defender of THE ORDER, &c., &c., each Supreme Council of Sovereign Grand Inspectors General, whether now duly constituted and recognized, or which may hereafter, by virtue of these Statutes, be constituted and recognized, will, of full right, become possessed of the entirety of that Masonic authority wherewith His August Majesty is now invested, and each may thenceforward exercise that authority whenever necessary, and every where soever, throughout the whole extent of country under its jurisdiction; and whenever there may be occasion for protest, or grounds of illegality, in regard to Diplomas, or to the authority of Deputy Inspectors General, or to any other matter or thing, let a statement thereof be drawn up and transmitted to all the Supreme Councils of both hemispheres.

*Article Thirteenth.*

§ I. Each Supreme Council of the Thirty-third degree may delegate one or more of the Sovereign Grand Inspectors General of THE ORDER, its members, to found, constitute, and establish a Council of the same degree in any of the countries mentioned in the Statutes; those Deputies punctually obeying the law contained in the third paragraph of the preceding Article Second, and the other provisions of this Constitution.

§ II. Each such Supreme Council may also authorize such Deputies to grant Diplomas, delegating to Deputy Inspectors General, who must regularly have received all the degrees, at least of which a Knight Kadosch should be possessed, so much of their plenary powers, as may enable them to establish, regulate and superintend Lodges and Councils

in any of the degrees, from the Fourth to the Twenty-ninth inclusive, *in places where there are no Lodges or Councils of the Sublime degree*, legally constituted.

§ III. The manuscript Ritual of the Sublime degrees shall be entrusted only to the two highest officers of each Council, or to a brother commissioned to establish elsewhere a Council of those degrees.

*Article Fourteenth.*

In every Masonic ceremony of the Sublime degrees, and every solemn procession of those invested with such degrees, *the Supreme Council* is in the rear, and the two highest officers in the rear of all the members; with the great Banner and the Sword of THE ORDER immediately preceding them.

*Article Fifteenth.*

§ I. A Supreme Council should regularly be held during the three days wherewith each third new moon commences; and will be more frequently convened, if the business of THE ORDER, to be transacted require it.

§ II. In addition to the great and solemn feast days of THE ORDER, each Supreme Council will have three sacred days in every year, peculiar to itself—the 1st of October, the 27th of December, and the 1st of May.

*Article Sixteenth.*

§ I. That each Sovereign Grand Inspector General may be recognized, and be enabled to enjoy the privileges attached to the Thirty-third degree, he shall be furnished with Patents and Letters of Credence issued in the form prescribed in the Ritual of that Degree, which letters will be given him, on paying into the Treasury of the Holy Empire, such sum as each Supreme Council may fix for its jurisdiction, immediately after its establishment. Such Sovereign Grand Inspector General will also pay to the Illustrious Secretary, as his fee for expediting the letters and affixing the Seal, a Frederick d'or or a Louis d'or of the old issue, or so much in the currency of the place as may be equivalent thereto.

§ II. Every Grand Inspector General will moreover keep a Register of his acts, each page whereof will be separately and regularly numbered, and the first and last pages be designated as such. In this Register must be copied the Grand Constitutions, Statutes and General Regulations of the Sublime Art of Masonry.

Each Inspector must enter in his Register every thing done by him in its regular order, on pain of nullity and even of interdict. Deputy Inspectors General are bound to do the same, under the same penalty.

§ III. They will mutually exhibit to each other their Registers and Patents, and note in their respective Registers the place where one meets the other, and where they recognize each other.

*Article Seventeenth.*

It requires a majority of votes to invest with legal authority the acts of individual Sovereign Grand Inspectors General, done in a jurisdiction where there exists a *Supreme Council* of the Thirty-third degree, *duly constituted and recognized*. Wherefore, in whatever region or territory is of the Dependencies of such a Council, no such Inspector can individually exercise any power unless he has first obtained authority from such *Supreme Council*; or if he belong to another jurisdiction, until he has been empowered by that authorization, which, from its phraseology, is termed an EXEQUATUR.

*Article Eighteenth.*

All monies received as revenue—to wit., the fees for conferring the degrees—and which are demandable for such degrees from the Sixteenth to the Thirty-third, inclusive, shall be deposited in the Treasury of the Holy Empire, in the custody and care of the Presiding Officers and Treasurers of the Councils and Sublime Lodges of those degrees, and the Sovereign Grand Inspectors General and their Deputies, the Illustrious Secretary and the Illustrious Treasurer of the Holy Empire.

The disbursement and expenditure of such monies are to be directed and controled by the *Supreme Council*, which will see to it, that full and correct accounts thereof are rendered in each year; and those accounts it will cause to be communicated to all its subordinate bodies.

SETTLED, DONE and RATIFIED, in Grand and Supreme Council of the Thirty-third degree, duly constituted, convoked, and held; present and approving His August Majesty, Frederick the Second, by the Grace of God, King of Prussia, Margrave of Brandenburg, &c., &c., &c., Most Potent Sovereign, Grand Patron, Grand Commander, Universal Grand Master, and True Defender of THE ORDER. The first day of May, A. L., 5786, and C. E., 1786.

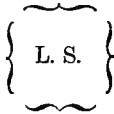
Signed,

	“____*____”	—“ STARK ”—
“____*____”	“____*____”	—“ H. WILHELM ”—
	“____*____”	—“ WCELLNER, ”
—“ D'ESTERNO, ”		—“____*____”—

Approved and done at our Royal Residence in Berlin, the first day of May, in the year of Grace, 1786, and of our reign the 47.

Signed,

FREDERICK.




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#### NOTE TO ARTICLE FIFTH.

The reader will remember that this *translation* of the Secret Constitution is copied from Albert Pikes' edition, and, as has been remarked before, does not agree either with the Latin text here given, or with the following published copies—

In the edition of SETIER, "*Recuell des Acts du Supreme Conseil de France*," the Article reads thus :

Art. V. "Every Supreme Council is composed of nine Inspectors General, of whom five *must profess the Christian Religion*."

In the edition of J. A. BOUNDON, published by order of the Supreme Council of France, 1836 :

"Each Supreme Council shall be composed of nine Inspectors General of the Thirty-third degree, *four of whom, at least, shall profess the most extensive (Catholic) religion*."

Here are only a few copies cited. And these are all at variance, not only in this particular and very important point, but in many others. In fact there are scarcely two copies to be found alike, each party "*filling in*" the various particulars to suit his own fancy. The translation of the Secret Constitution here given by Brother Pike, may be considered a very FREE interpretation.—  
[Author.



**APPENDIX**  
TO  
THE FUNDAMENTAL STATUTES  
AND  
GRAND CONSTITUTIONS  
OF THE  
*Supreme Council of the Thirty-third Degree.*

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*Article First.*

THE BANNER OF THE ORDER is Argent (white) bordered with a fringe of gold, and having in the centre a double headed black eagle, its wings displayed, beaks and legs "*or*," holding with one claw the hilt, "*or*," and with the other the blade, steel, of a sword placed horizontally, hilt to the right and point to the left. From the sword hangs, lettered, "*or*," the motto, in Latin, "DEUS MEUMQUE JUS." The eagle is crowned with a triangle of gold, and a purple fillet, fringed and starred with gold.

*Article Second.*

The distinctive insignia of Sovereign Grand Inspectors General are :

*First*, A red Teutonic Cross worn over the left breast.

*Second*, A broad white watered ribbon, bordered with gold, and having on the front a golden triangle, glittering with rays of gold, in the centre whereof is the number "33," and on each side of the upper angle of the triangle is a sword of silver pointing towards its centre. The ribbon worn from the right shoulder to the left hip, ends in a point, with gold fringe, and has at the junction, a rosette of crimson and leek green ribbon, whereon is the general jewel of the Order.

*Third*, This jewel is an eagle, like that on the banner, wearing the golden diadem of Prussia.

*Fourth*, The grand decorations of THE ORDER rest on a Teutonic Cross. They are, a nine pointed star, formed by three triangles of gold, one upon the other and interlaced. From the lower part of the left side towards the upper part of the right, extends a sword, and in the opposite direction, a hand of Justice. In the middle is the shield of THE ORDER, *azure* ; upon the shield is an eagle, like that on the banner ; on the dex-

ter side of the shield is a golden balance, and on the sinister a golden compass resting on a golden square. Around the whole shield runs a strip of azure, lettered in gold with the Latin words, "ORDO AB CHAO," and this stripe is enclosed by a double circle, formed by two serpents of gold, each holding his tail in his mouth. Of the smaller triangles formed by the intersection of the principal ones, those nine that are nearest the azure stripe are colored red, and on each is one of the letters S. A. P. I. E. N. T. I. A.

*Fifth,* The first three Officers of the Supreme Council wear also a white scarf, or sash, fringed with gold, hanging from the right side.

*Article Third.*

The great Seal of the Order is a silver shield, bearing a double headed eagle, like that upon the banner of THE ORDER, but crowned with the golden diadem of Prussia, and over that a triangle of gold, emitting rays, and in its centre the number 33. The eagle may, however, be surmounted by either the crown or triangle alone.

At the base of the shield, under the wings and claws of the eagle, are thirty-three golden stars in a semi-circle. Around the whole is this inscription, "Supreme Council of the Thirty-third degree for —————"

Done in Supreme Council of the Thirty-third degree, the day, month, and year abovementioned.

Signed,

"\_\_\_\_\*\_\_\_\_"

—"STARK,"—

"\_\_\_\_\*\_\_\_\_"

—"D'ESTERNO,"—

"\_\_\_\_\*\_\_\_\_"

—"H. WILHELM,"—

"\_\_\_\_\*\_\_\_\_"

—"D,"—

"\_\_\_\_\*\_\_\_\_"

—"WCELLNER,"—

Approved,

Signed,

FREDERICK.

{  
L. S.  
}

---

*Note.* The asterisks mark the places of certain signatures that have become illegible or been effaced by attrition, or by the effect of sea water, to which the original duplicate of these documents, written on parchment, has several times been accidentally exposed.

**CERTIFICATE**

OF THE

**MASONIC CONGRESS**

ATTACHED TO THE

**Latin Copy of the "Secret Institutes," &c.**

WE, the undersigned, Sovereign Grand Inspectors General, &c., &c., forming the present Masonic Congress, conformably to the terms of Article Third, of the treaty of this days date, have carefully examined and compared the above going copies with the authentic copy of the true Secret and Fundamental Institutes, Statutes, Grand Constitutions and Appendices of the first of May, 1786, (V. E.) of which the official copies are deposited, and have been carefully and faithfully preserved in all their purity amongst the Archives of the Order.

We therefore certify the said copies faithfully and literally conformable to the original texts of the said documents.

In faith of which we sign these presents, this 15th day of the Moon of Adar, A. L., 5833; Vulgo, the 23d of February, 1834.

**Deus Acumque Jus.**

BARON FRETEAU DE PENY, 33d,	COMTE THIEBAUT,	33d,
SETIER,	"	MARQUIS DE GIAMBONI, "
A. C. R. D'ANDRADA,	"	LA FAYETTE, "
LUIZ DE MENES, VASCOS DE DRUMMOND,		"
COMTE DE ST. LAURENT, 33d,		

Sov. ∴ Gr. ∴ Ins. ∴ Gen. ∴, &amp;c.

{ L. S. }

By order of the Congress,

The Grand Secretary General of the Rite, *pro tem*,

CHARLES JUBE, 33d,

[L. S.]

Sov. ∴ Gr. ∴ Ins. ∴ Gen. ∴.

Seal of the  
Supreme Council  
of France.

## REMARKS BY THE AUTHOR.

We have here presented in full to the reader, that notable document—viz., “*The Secret Institutes and Constitutions of 1786*,” better known as the Constitutions ratified by Frederick the Great, on May 1st, 1786. It is a document which has not been hitherto much known, although frequently talked about, and comes to us in a most uncertain and questionable form.

The first mention that has ever been made of the existence of such a document, is the Charleston Circular of 1802, to which the reader is referred. Before this time it was entirely unknown to the Masonic world, and upon this document—viz., the Secret Institutes and Constitutions—is based the structure of the Ancient and Accepted Scottish Rite. Before going further, however, we would remark that there are many singularities about the document itself.

It is pretended, that this is a *copy* of the *original*, and comes to us in an imperfect form, in more than one respect. *The signatures are wanting*, or at least most of them, and we are told by the Charleston people, in a note appended to the document, that this imperfection is owing “to the effects of *attrition* and *sea water*, to the action of which it has been frequently exposed.”

It will be seen, by examination, that the document is lengthy, and is in three parts—viz., the true Secret Institutes, the Constitution and the Appendix—all of them embracing several pages, and the signatures are at the end of each part. Now it is certainly most curious, that the sea water, or the attrition, no matter which, should have erased the same names in the two last papers—viz., the Constitution and the Appendix, and left the other names perfect in both. And it is still more curious, that the body of the documents should have escaped injury, even in a single letter, although there were several leaves intervening, full of written matter, between the signatures. The simple signature of “FREDERICUS” is preserved perfectly in all three of the papers, and this name is “SAID to be” that of the King of Prussia.

A writer upon this point observes, “We are in a great deal of perplexity, as to the manner in which the text was so perfectly preserved, while the signatures in immediate juxta position suffered almost an entire effacement by friction and sea water. Much good might have resulted if friction and sea water had been less personal, and more general in its action upon the document, though it could scarcely have rendered it more unintelligible and obscure. It was evidently necessary to account for the

absence of signatures, *in some way*, and so they say, they were either illegible or effaced, indicating a good deal of doubt, as to which state of affairs did, in truth, exist."

Again,—This purports to be a *copy of a copy*, but we are not now, nor have we at any previous time, been informed where the original exists or is deposited. It is not known *now*, nor has it ever been known, in Prussia. There its paternity is denied altogether. It is not known in France. The copy which we now have is the nearest approach they can make to it. And the good people of France became possessed of that copy by the hands of the Count De Grasse, who went from the Supreme Council of Charleston in 1802 or 1803, carrying it with him, and depositing it in their midst. So that there is no clue whatever to be had, to the original of this wonderful paper, except in one location—viz., the city of Charleston, South Carolina, the veritable place of its manufacture.

Mr. Foulhouze, in his note appended to a like copy, says :

"The note, or certificate attached to the Latin text, and also that, explanatory of the abuse of signatures, is well calculated to create distrust, regarding the document to which they are supposed to have been affixed. The cause assigned for their illegibility is frivolous, and carries with it conclusive evidence that the original had never been seen by the Sov. : Gr. : Ins. : Gen. : who certified to its correctness. The fragments of signatures which are given, are in wonderful harmony with the general character of the document, as the production of an individual bereft of sanity.

"In the same unfortunate condition must have been those who ascribed the signature of "*Fredericus*" to Frederick the Great. With as much of sense, they might have ascribed the name of "*Wilhelm*" to William the Conqueror.

"What? The Grand Frederick ratifies a Constitution which is written on parchment, and behold, the original 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 which 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 there-

of, behold it is exposed to accidents from flood and field, from sea water, and frictions of all sorts.

“ We believe we have the best authority for declaring the document to be an *unqualified forgery*. The *original* never was in the hands of the parties certifying the same, and we ask, what warranty they themselves had, that the pretended authentic copy, on which they acted, was not a forgery. The difference which exists between the text given by the Supreme Council of France, in 1832, and the text given by the signers of the above certificate in 1834, with regard to the signers of the Constitution in 1786, suffice to prove, that no reliance can be placed on either of those texts; and the fact that, after having said in their note—‘that precious manuscript is now deposited with the Archives of one of the Confederated Councils,’—they afterwards said in their certificate, that the ‘*official copies*’ of those documents are deposited among the Archives of *the Order*, without telling either which is that favorite Council, or where those archives are, still more clearly shows that they were instruments in some ones’ hands for the propagation of an undigested mass of absurdities, the conceptions of malicious and conceited ignorance, *under cloak of a language not generally understood by Masons of that period*. This is one of many instances, where the Latin language has been used to beguile the uneducated, and to cover folly and ignorance.”

Again,—The Latin is execrable. A common young student of the present day could write it far more properly and grammatically. We can count over six blunders in twelve lines, and many of them omissions. The same writer, before quoted, remarks: “It would be an offence to learned Masons, if we were to undertake a minute refutation of the Institutes and Constitutions attributed to Frederick the Great. They were written at a period when high classical scholarship was no remarkable, or uncommon occurrence, and yet the style and language of the documents are exceedingly illiterate, and he would be a very dull Freshman who would hesitate in declaring them the work of an exceedingly ignorant man. There is not a phrase in them that does not betray on the part of their author, an absolute ignorance of the elementary rules of Latin. Frederick the Great was a man of genius; acknowledged to be so, and possessed of good sound sense, and we do not admit that he did ever consent to stand as a principal, or as ‘*in commendum*’ to such an exhibition of stupid ignorance.”

We have already showed in the history, from indisputable authority, that Frederick never was the author or signer, nor did he know anything about the matter whatever. He died in the month of May, 1786, at the

very time when he was said to be at work at these Institutes, &c., and for full eleven months before his death he was powerless, and a part of the time insensible, having suffered from paralysis.

Again,—The Institutes give a Schedule of the degrees which shall form the Rite, their numbers, and the manner in which they shall be placed. They declare, after designating the first eighteen degrees, what the Nineteenth, Twentieth and so on up to the Thirty-third, shall be called, what number on the Schedule it shall fill, &c. But in framing this rule the authors, either from ignorance or negligence, have left out the name of the Nineteenth, forgotten the Twenty-fourth, and doubled the Twenty-ninth. According to the Institutes the Schedule would be thus :

INSTITUTES.	CHARLESTON SUPREME COUNCIL, 1802.
19th. Wanting,	19th. Grand Pontiff,
20th. Gr. :. Mas. :. of all S. :. L. . .,	20th. G. :. M. :. of all S. :. L. :. .,
21st. Patriarch Noachite,	21st. Patriarch Noachite,
22d. Prince of Libanus,	22d. Prince of Libanus,
23d. Chief of the Tabernacle,	23d. Chief of the Tabernacle,
24th. Wanting,	24th. Prince of the Tabernacle,
25th. Knight of the Brazen Serpent,	25th. Prince of Mercy,
26th. Prince of Mercy,	26th. Knight of the Brazen Serpent,
27th. Sov. :. Com. :. of the Temple,	27th. Commander of the Temple,
28th. Knight of the Sun,	28th. Knight of the Sun,
29th. Double,	29th. Kadosch,
30th. “	30th. Prince of the Royal Secret,
31st. Grand Inquisitor Commander,	31st. Prince of the Royal Secret,
32d. Prince of the Royal Secret,	32d. Prince of the Royal Secret,
33d. Sov. :. Gr. :. Insp. :. Gen. . .,	33d. Sov. :. Gr. :. Ins. :. Gen. :. .

By comparing the above, it will be seen that the Charleston Council has left out the Grand Scotch Knight of St. Andrew, and Grand Inquisitor Judge Commander, while they have displaced the other degrees, have made the Thirtieth, Thirty-first and Thirty-second, “*Prince of the Royal Secret*,” (three degrees) while the Institutes expressly declare, that the “*Kadosch*” shall constitute the Thirtieth degree; the Thirty-first shall be the degree of “*Sovereign Judge Commander*,” and the “*Princes of the Royal Secret*” shall form the Thirty-second degree, under the Sovereign Grand Inspector General, which constitute the Thirty-third and last degree of the Order. -

If they had, *at that time*, this document in their hands, and were acquainted with its contents, the founders of the “*new Rite, Ancient and Accepted*,” and the Supreme Council to govern the same, should not have

been embarrassed. The list contained in their circular of 1802, (which see,) should have been an exact copy of the degrees of the Rite, under the names and according to the order mentioned in that document. But instead of copying from the Institutes, they appear to have constructed *from the rituals which they had in their possession*, the list as it stands. By which it will be evident, that they were ignorant of the Constitutions of 1762, and the Institutes of 1786; that, as Mr. Foulhouze remarks, “the Institutes purporting to have been made by Frederick in 1786, were manufactured *after, the year 1802*, and that the above list was hastily set up by men who, as they had in hand but thirty of the Rituals, brought by Stephen Morin, did not even think of the ‘*Grand Knight of St. Andrew*,’ and the ‘*Grand Judge Commander*,’ and that they took the object for the name of the ‘*Grand Scotch Knight of the Sacred Vault*,’ displacing the ‘*Kadosch*,’ and left the ‘*Grand Pontif*’ under the number which it had in the list of Stephen Morin.

The English translation here affixed is, by no means, a translation literal, of the Latin. It would be a very hard matter to accomplish that task, on account of the manner in which it is written. But the sense of it is contained therein, although highly decorated by the author. It may be proper to state, that there are many translations given by different persons, but there are no two alike, and many of them differing very greatly, the one from the other, in many of the most material points. And the Latin and French copies are equally as bad—many of the writers having inserted largely, their own ideas and improvements.

Again, Article 2d. Section 3d. 1st Section of the Secret Constitution says: In places where a Supreme Council of this degree may properly be established, authority is by these Decretals given to the Inspector who has been longest admitted, to elevate another brother to the same degree and rank, he becoming the surety of such brother, that by his character and learning, and by the degree that he possesses, he deserves such honor, and thereupon the latter shall take the oath of office.

*Second*, Then these two, in the same manner, jointly confer the same degree on another person.

§ IV. And thus a Supreme Council will be established.

Here the manner of conferring the Thirty-third degree is laid down very clearly, as well as the way in which a new body of that degree is founded. But the degree itself is a new one—never having been known and practiced before the year 1801. This particular point the defenders of the Ancient and Accepted Rite have taken very great pains to prove. And as evidence of the fact, they state that “Morin 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.

The Register of 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 Brother De La Hogue contains, as its first entry, the filiation of the powers of Brother Morin as Inspector General. It states that he gave the degree of Grand Deputy Inspector General to Brother Frankin, at Jamaica: he to Brother Moses M. Hays, at Boston: he to Brother Spitzer, at Charleston; all the Deputies Grand Inspectors in Sublime Council at Philadelphia, to Brother Moses Cohen; he to Brother Hyman Isaac Long; and he at Charleston to the Brothers De La Hogue, De Grasse, &c.

And in the Register of Brother 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 of June, 1781, by a convention of Inspectors, and certifying that John Mitchell, of Charleston, had been raised to the degree of Kadosch—and further, to the highest degree in Masonry, and creating him Deputy Inspector General. This bears date of 2d April, 1795. Then follows a Patent granted to Frederick Dalcho on the 24th of May, 1801, by John Mitchell, K. :. H. :. P. :. of the R. :. S. :, certifying him to be K. :. H. :. and P. :. of the R. :. S. :, and creating him Deputy Inspector General.

“In the Register of Brother De La Hogue is also a copy of the Patents granted on the 12th of November, 1796, by Hyman Isaac Long, to the Brothers De La Hogue, De Grasse and others, creating each Patriarch Noachite, Sovereign Knight of the Sun. K. :. H. :. and Deputy Grand Inspectors General.

There are several other Registers and Records given, showing the same thing, which it is not necessary to copy. All may be summed up in a few words—viz., that neither Morin, nor Frankin, nor Hays, nor Spitzer, nor Forst, nor Cohen, nor Long, nor De Grasse, De La Hogue, Aveilhe, or any of the others named, knew anything more than the Rite of Perfection. Mr. Lamarre concludes his subject, page 24. by saying—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.*"

This point, then, we consider to be settled. Now the *second point*.

"On the 31st of May, 1801, the Supreme Council of the Thirty-third degree for the United States of America was opened in Charleston, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General, &c.—Charleston Circular."

By this it appears, that John Mitchell and Frederick Dalcho, were the first possessors of the degree and title in the world; and the point is—Where did they obtain the Thirty-third degree? There was no "*old Inspector*" there to elevate them to this degree: for none of them, according to their own testimony and records, knew anything about it. All we know about it is, that they both rise up as Thirty-thirds, and open a Supreme Council.

It may be said that the *Constitution* contained the Ritual. But this will not do, as it is very clear, that they had not manufactured the Constitution until long after all this was done, else they would have issued a more correct Schedule of the degrees in 1802. It is clear that John Mitchell was first—he made Dalcho—and they two made De La Motta. But who made John Mitchell a Sovereign Grand Inspector General? That is the point. Until this question can be satisfactorily answered, and proper proofs given of the correctness of the same, we must be permitted to believe and assert, that they made the degree for themselves, and having done so, *assumed the power* by taking the obligation, each for himself.

Again,—“During the same period, (1797,) Louis Claude Henri De Montmain was conferring at Charleston, as a *detached degree*, the degree of "*Grand Commander of the Temple Mason*." We have a copy of his Register, made by us from the original, in the Archives of the Supreme Council at Charleston, containing the Ritual of the degree, and sundry certificates of its reception by different Masons. Among others, one to Alexander Francois Auguste De Grasse, Master of the Lodge "*La Candeur*," at Charleston, dated 21st of December, 1798. There are other certificates of the same kind, as late as the 3d of August, 1799." Page 24.

Here then we have the evidence, that this degree was a detached degree until 1801, and not known to the Rite. How did it come to have

a place in the "*Secret Institutes*" of Frederick, made, as they say, in 1786, or fifteen years before? But further—

"These degrees did not exist in France 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 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 1804. These four degrees are not to be found in France." Page 33.

Very well! How then did they come to be placed in Frederick's Institutes in 1786, at least eighteen years before, according to the dates? And if these "are regarded by Scottish Masons as the Holy Ark," why did the founders of the new rite at Charleston *forget* to put in the "*Grand Scotch Knight of St. Andrew*," and the "*Grand Inquisitor Judge Commander*?" These are all specified in the Institutes, and yet they were left out. And then, in order to make the number full, or Thirty-three, they make two degrees out of the Kadosch, and three out of the Prince of the Royal Secret!!!

"*The simple truth is*," the Secret Institutes, Constitutions, &c., were not in the hands even, of the founders of the Supreme Council of Charleston in 1802, nor until some time after that period—viz., until they could get the time to manufacture them right, having done which, they altered the *Schedule* and came out with an entire *new one* in the year 1822. See the publication by Joseph McCosh of this year.

## APPENDAGE TO DOCUMENT 28, PART II.



IN THE NAME  
OF THE

Most Holy and Gr. : Arch. : of the Universe.

*Ordo ab Chao.*

TO OUR M. : ILL. : AND M. R R. : BRN. : GRAND DIGNITARIES AND  
GRAND OFFICERS WHO COMPOSE THE G. : O. : OF THE  
UNITED STATES OF AMERICA, S. : S. : P. :

THE M. : P. : Sup. : Council of PPP. : SSS. : GGG. : III. : GGG. :  
Thirty-third and last degree of the Ancient and Accepted Scottish Rite  
for the Empire of Brazil, to wit :

The Count de Lages, Sov. : Gr. : Com. :, Minister and Secretary of  
State in the War Department and in the Council of State, Lieutenant-  
General, Senator and Noble of the Empire ; Honorio Hermeto Carneiro  
Leao, Deputy to the Grand Legislative Assembly, Grand Judge of the  
Supreme Court of Justice, Lieut. : Gr. : Com. : ; Antonio Pereira Barreto  
Pedrozo, Gr. : Treas. : of the H. : E. :, Knight of the Order of Christ,  
Grand Judge of the Supreme Court of Justice, Deputy to the General  
Legislative Assembly and to the Provincial Assembly of Rio de Janeiro ;  
Joao de Costa de Britto Sanches, Gr. : Sec. : Gen. : of the H. : E. :,  
Chevalier of the Imperial Household, of the Council of H. : I. : M. :,  
Commander of Santa Maria d'Alagoa, of the Order of Christ, and Marshal  
of the Camp ; Joao Huet de Bacellar Pinto Guedes, Chevalier of the Im-  
perial Household, Colonel of Marine Artillery, Knight of the Order of SS.  
Bento and d'Aviz, and of the Imperial Order of Cruzeiro, Gr. : Sec. :  
Gen. : Adjunct of the H. : E. :, Chief of the Gr. : Secretariat of the Ill. :  
Central Gr. : Lodge ; Thomaz José Tinoco d'Almeda, Knight of the  
Order of Christ, Under Secretary of State of the Minister of Justice ; Gus-

tavo Adolpho d' Aguillar Pantoja, Grand Judge of the Supreme Court of Justice, Knight of the Orders of Christ and Cruzeiro, Min.:. of State of the H.:. E.:.; Manoel Antonio Alves d'Azevedo, Grand Captain of the Guards, and large landed proprietor; Joaquim Antonio César d'Andrade Gr.:. M.:. of Cer.:., large lauded proprietor and Colonel of the Legion of the National Guard; Albino Gomes Guerra d'Aguiar, Knight of the Imperial Household, Grand Officer of the Wardrobes of H. M. the Emperor, Commander of the Order of Christ, Officer of the Imperial Order of Cruzeiro, Marshal of the Camp, and Commissary General of the Armies; Thomaz José Pinto Serqueira, Bachelor of Canonical Law, of Civil Law, Doctor of Judiciary Sciences, Grand Judge Honorary of the Supreme Court, ex-Professor of the Chair of Ecclesiastical Law, and ex-Substitute Extraordinary of Natural and Civil Jurisprudence, and of Judiciary Practice, Attorney at the Supreme Court of Justice of the capital and province of Rio de Janeiro; Joao Carneiro de Campos, of the Council of H.:. I.:. M.:., Commander of the Order of Christ, under Secretary of State of the Ministry of Justice; Doctor Lourenzo Caetano Pinto, Chevalier of the Imperial Household, Knight of the Order of Christ, and Judge of the third Civil Vara; Doctor Joaquim Candido Soares de Meirelles, Physician and Surgeon of the Faculty of Paris, Titulary Member and President of the Imperial Academy of Medicine, Corresponding Member of the Medico-Chirurgical Academy of Naples, of the Philomathic Society of Paris, of the Society of Medicine of Louvain, of those of Medical Sciences of Lisbon, Professor of Anatomy and Physiology of the Academy of Fine Arts of Rio de Janeiro; Joao Baptista de Castro, Member of the Supplementary List, Proprietor and Major of the Second Line of Infantry.

Being convinced that one of the most material causes of the importance of the Sublime Order, to which we have the pleasure of belonging, is that spirit of true fraternity, which extending over all Masons, induces them to aid and assist each other, in whatever part of the globe they may meet, regardless of whatever motives may cause them to differ in opinions or sentiments, for thus it is ordained by our laws. The practice of these laws by those who are inspired with true Masonic ardor, incontestably demonstrates that the views of the founders of this so venerable institution, were not mere vain utopias never to be realized.

It is to obtain this grand result that Masonry is one and the same over the whole universe, in no point diverging from its mysterious dogmas, having the same signs, same tokens, and same words, in every region of the earth which the True Light has reached, and where are inaugurated temples to T. G. A. O. T. U.

Masonry is known in Brazil; the Gr.: Jehovah has there true adorers, who the better to attain their object, have never ceased to unite themselves in bodies, to elevate altars and to establish a centre, conformably to the Gr.: Const.: Stat.: and Gen.: Reg.: of the Order, given to this Rite by the immortal Frederick, in 5786. The circle which constitutes this centre, is at this day strong in the number of Lodges, in the number of brethren and in their qualities. Numbers of the first classes among the profane, are to be found in these Lodges, and the virtues of the true children of Heredom adorn the hearts of all.

The M.: P.: Sup.: Coun.: which directs this circle in the Valley of the Hospital at the O.: of Rio de Janeiro, elegantly constituted, desiring to facilitate all the means which can conduce, that not only this circle, but all the circles of Masons legally constituted, may attain the majestic aim, the object of their efforts, has resolved to address to the M.: W.: Gr.: Or.: of the UNITED STATES OF AMERICA to invite it to open a continuous correspondence with it, 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 M.: P.: Sup.: Coun.: of Rio de Janeiro does not offer its friendship and its services to the M.: W.: Gr.: Or.: of the United States, because such offers would lead to the supposition that it is ignorant of the duties of the true adorers of G.: A.: O.: T.: U.:, but it hastens to assure it, that it is animated by sentiment of the most perfect esteem for the merits, the lights and the virtues of such Ill.: and such Res.: Brn.:, and that it will rejoice on every occasion that it receives intelligence of their prosperity, and that it can find occasion to satisfy any of their desires.

That the G.: A.: O.: T.: U.: may spread happiness and prosperity over the M.: W.: Gr.: Or.: of the United States of America is the cordial wish of the undersigned brethren, Gr.: Dign.: and Gr.: Off.: and other members of the M.: P.: Sup.: Coun.: of the Ancient and Accepted Scottish Rite for the Empire of Brazil.

Given in Sup.: Coun.: the 14th day of the 8th month of the year of T.: L.:, 5839, under the C.: V.: corresponding to the Zenith 23d S.: L.:

Signed,

CONDE DE LAGES, 33d, Sov.: Gr.: Com.:

GUSTAVO ADOLPHO D'AGUILLAR PANTOJA, 33d, M.: State of the H.: E.:

ANTONIO PEREIRA BARRETO, PEDROZO, 33d, G.: T.: of the H.: E.:

THOMAZ JOSE TINOCO D'ALMEDA, 33d ;

ALBINO GOMEZ GUERRA D'AGNIAR, 33d ;

DR. THOMAZ JOZE PINTO SERQUIERA, 33d ;

JOAO CARNEIRO DE CAMPOS, 33d ;

DR. JOAQUIM CANDIDO SOARES DE MEIRELLES, 33d ;

HONORIO HERMETO CARNEIRO LEAO, 33d, L. : T. : G. : Com. :

MANOEL ANTONIO ALVES DE AZEVEDO, 33d, C. : of the G. :

JOAO HUET DE BACELLAR PINTO GUEDES, 33d.

Signed, stamped and sealed by us, Gr. : Sec. : adjunct of the H. :  
E. : and Chan. : G. : S. :

JOAO HUET DE BACELLAR.

L. S.

## DOCUMENT No. 29.

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### 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, &c.,

ORIENTS OF PARIS AND BORDEAUX.

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CONSTITUTIONS and Regulations drawn up by nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret, at the Grand Orients of Paris and Bordeaux, by virtue of the Resolution of the 5th day of the 3d week of the 7th month of the Hebrew Era, 5562; and of the Christian Era, 1762, &c., &c.

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It is known that all the Associations have been greatly benefitted by the assiduous labors of the Sublime Knights and Princes of Masonry; and therefore too much precaution and pains cannot be taken to preserve unimpaired, its dignity, to perpetuate its excellent maxims, and to preserve them from those abuses that ever seek to obtain foothold.

Although this Royal and Sublime Order has always sustained itself in honor and credit, by the wisdom and prudence of its *SECRET* Constitutions, *as ancient as the world*, the depravation of the present age, makes it necessary and proper to make therein such reformatory alterations, as are suitable and fitting to the times in which we live.

The mode of life of our first Patriarchs, who were created and reared in the bosom of Perfection, presents a very different picture from that of our modern manners. In those fortunate times, Purity, Innocence and Candor, naturally led the heart towards Justice and Perfection, but the depravation of Morals, caused by the irregularities of the heart and intellect, having in process of time destroyed all the virtues; Innocence and Candor which are their basis, insensibly disappeared, and left the human race a prey to the horrors of misery, injustice and imperfection.



But nevertheless vice did not generally prevail among our Venerable Patriarchs; our first Knights avoided the multitude of shoals that threatened them with shipwreck, they maintained themselves in that happy condition of innocence, justice and perfection which they fortunately transmitted to their posterity from age to age, revealing the sacred mysteries to those only whom they judged worthy; into which mysteries the Eternal has been pleased to allow us to be initiated.

Consequently, in order to maintain ourselves, as well as all our Sublime Knights and Princes of the Sublime Masonry, our brethren, in that happy state and condition, and by their advice, it has been resolved, settled, and determined, that in addition to the Ancient and Secret Constitutions of the August Order of the Sublime Princes of Masonry, and as a rule, to be forever punctually and religiously observed, the Sublime degrees shall never be communicated to Masons below the degrees of *Knights of the East*—of *Princes of Jerusalem*, *Knight of the East and West*, *Patriarch Noachite*, *Knight of the Royal Arch*, *Prince Adept*, and *Commander of the White and Black Eagle*. To the end, that by this precaution, it may be made certain that they do possess the qualities necessary to warrant admission to the said Sublime degrees.

The said Constitutions and Regulations, are to be punctually executed and observed in all their points and articles, as follows :

#### *Article I.*

Forasmuch as Religion is a worship necessarily due to the Omnipotent God, no person shall be initiated into the Sacred mysteries of this Eminent degree, unless he complies with what is required of him by the Religion of his country, where he must have necessarily imbibed its venerable principles; nor unless that is certified by three Knights, Princes Masons; nor unless he is of free parents; nor unless he has conducted himself well, and is under the tongue of good report, and has, as such, been admitted in all the preceding degrees of Masonry; nor unless he has at all times given proofs of his obedience, docility, zeal, fervor and constancy; nor finally, unless he is free to take upon himself the obligations of venerable Sublime Masonry, when admitted to the Sublime degree of High Perfection, and also of free punctuality to obey the Th. Ill. ∴ Sov. ∴ Gr. ∴ Commander, his officers, and the Sovereign and Puissant Council, of the Sublime Princes, when assembled.

#### *Article II.*

The Royal Art, or the association of Free and Accepted Masons, is regularly divided into twenty-five known degrees. The First shall be

subject to the second, the second to the third, and so on in successive progression, to the Twenty-fifth, which is the Sublime and last, that governs and commands all the others, without exception. The whole of the degrees are divided into Seven Classes, through which no one can be excused from passing, nor from observing punctually the order of times and the distances fixed between the degrees, divided by mysterious numbers, as follows:—

1st class, 3 degrees.	{	1st To attain the degree of Apprentice,	3 months.
		2nd From Apprentice to Fellow Craft,	5 "
		3rd " Fellow Craft to Master,	7 " 15 mo.
2d class, 5 degrees.	{	4th " Master to Secret Master,	3 "
		5th " Secret Master to Perfect Master,	3 "
		6th " Perfect Master to Int. Secretary,	3 "
		7th " Int. Secretary, Provost and Judge	5 "
		8th " Provost and Judge to Intendant of the Buildings,	7 " 21 mos.
3rd class, 3 degrees.	{	9th " Int. of Buildings to Elect of 9,	3 "
		10th " Elect of 9, to Elect of 15,	3 "
		11th " Elect of 15 to Ill. Elect, Chief the Tribes,	1 " 7 mos.
4th class, 4 degrees.	{	12th " Ill. Elect to Gr. Master Architect,	1 "
		13th " Gr. M. Architect to Royal Arch,	3 "
		14th " Royal Arch to Gr. Elect, Ancient Perfect Master,	1 " 5 mos.
5th class, 4 degrees.	{	15th " Perfection to Knight of the East,	1 "
		16th " Knight of the East and Prince of Jerusalem,	1 "
		17th " Prince of Jerusalem to Knight of the East and West,	3 "
		18th " Knight of E. W. to Rose Croix,	1 " 6 mos.
6th class, 4 degrees.	{	19th " Rose Croix to Grand Pontiff,	3 "
		20th " Gr. Pontiff to Patriarch Noachite,	3 "
		21st " Patriarch Noachite to Gr. Master of the Key,	3 "
		22d " Key of Masonry to Prince of Li- banus,	3 " 12 mos.
7th class, 3 degrees.	{	23rd " Prince of Libanus to Prince Adept,	5 "
		24th " Prince Adept to Ill. Knight Com- mander,	5 "
		25th " Knight of White and Black Eagle to the Sublime Prince of the Royal Secret,	5 " 15 mos.

All these degrees into which one can only be initiated in a mysterious number of months, to arrive at each degree in due succession, make the number, in all, eighty-one months; but if, during any one of the periods, a brother has been wanting in zeal and obedience, he can obtain no more degrees, until he has submitted to discipline, implored pardon for his fault and promised the utmost punctuality and exemplary obedience, under the penalty of being forever excluded, and of having his name erased and struck from the list of true and legitimate brethren, &c., &c.

*Article III.*

The Sovereign Grand Council of the Sublime Princes of the Royal Secret, is composed of all the Presidents of the several Councils, particularly and regularly established in the cities of Paris and Bordeaux, with the Sovereign of the Sovereigns, or his Deputy General or Representative, at their head.

*Article IV.*

The Sovereign Grand Council of the Sublime Princes of the Royal Secret, shall assemble four times a year, and be styled the Grand Quarterly Council of Communication, held on the 25th June, 21st September, 21st March and the 27th December.

*Article V.*

On the 25th June, the Sovereign Grand Council, shall be composed of all the Presidents of the several Councils of Paris and Bordeaux, or of their Representatives, for that day only, with their two first Grand officers, the Ministers of State and Generals of the army, who have only the right to propose measures, but not to vote.

*Article VI.*

Every three years, on the 27th December, the Sovereign Grand Council shall elect seventeen officers, to wit, two Representatives of the Lieut. Commander, two Grand officers, who are the Grand Orator and the Grand General of the army, one Grand Keeper of the Seals and Archives, one Secretary General, a Secretary for Paris and Bordeaux, another Secretary for the Provinces and Foreign countries, a Grand Architect engineer, a Grand Hospitaller Physician, and seven Inspectors, who shall meet under the orders of the Sovereign of the Sovereign Princes, or his Substitute General; making seventeen in all, at which shall remain irrevocably fixed the number of Grand officers of the Sovereign Grand Council of the Sublime Princes of the Royal Secret, who can be selected only from among the Presidents of the particular Councils of the Princes of Jerusalem regularly established at Paris and Bordeaux; and upon failure of the Sove-

reign and the Sublime Grand Council, to make the election, the Sovereign of the Sovereign Princes, or his Deputy General may, by virtue of his office, appoint the officers, in a Grand Council specially convoked, of at least eighteen resident Princes of the particular Councils of the cities of Paris and Bordeaux.

*Article VII.*

Every Prince Grand officer or Dignitary of the Sovereign Grand Council, shall have a Patent of the Dignity to which he shall have been elected, in which shall be expressed, the term for which he is elected, countersigned by all the Grand officers and by those of the Sovereign Grand Council of the Sublime Princes, and stamped and Sealed.

*Article VIII.*

Besides the four quarterly Communications, there should be held, within the ten first days of each month, by only the Grand officers, Dignitaries of the Sovereign Council of the Sublime Princes, a Council for the regulation of the General and Special affairs of the Order, with right of appeal to the Grand Council of Communication.

*Article IX.*

In the Assembly of the Council of Communication, as also in the particular Councils, all questions shall be decided by plurality of votes; the President having two votes, and each other member one. If a brother is allowed to sit in such an assembly, by dispensation, even if he be a Sublime Prince, but be not a member of the Grand Council, he shall have no vote, and shall express views only, by permission of the President.

*Article X.*

All matters referred to the Sovereign Grand Council of the Sublime Princes, shall be determined in the Councils; and their Regulations shall be executed, subject to ratification, however, by the next Council of Communication.

*Article XI.*

Wherever the Council of Communication is held, the Grand Secretary shall bring up all the current records, and report all the deliberations had, and regulations made during the quarter, that they may be ratified; and if there be any opposition made to such ratification, a Committee of 9 shall be appointed, before which those who object, shall set forth in writing the grounds of their objection, that they may be answered in writing; and that upon the report of the Committee, the matter may be settled in the next Grand Council of Communication; and in the interval between

such deliberation and the final decision, that to which objections is made, shall by a mandate, be carried into effect.

*Article XII.*

The Grand Secretary General shall keep a Register for Paris and Bordeaux, and another for the Provinces and Foreign countries, containing the names of the subordinate Councils, in the order of their seniority, the dates of their Charters, and a statement of the names, degrees, dignities, civil conditions and places of residence of the members, conformably to the forms transmitted by our Inspectors or their deputies, and of the right of precedency of each Council; and also the number of regular Lodges of Perfection established under the Government of our Inspectors, or that of the Council of the Sublime Princes, the titles of their Lodges, the dates of their Charters, and a statement of the titles, degrees, offices, dignities, civil condition and places of residence of the members, conformably to those furnished by our Inspectors or their Deputies. The day for the reception of the President in the particular Councils, shall be fixed in the Grand Councils of Communication.

*Article XIII.*

The Grand Secretary shall keep a record containing all the decisions and regulations of the Grand Council of Quarterly Communication, in which shall be stated all the matters determined in such Council, all the letters received, and the substance of the answer determined on, to each.

*Article XIV.*

The Grand Secretary shall endorse on the margin of all petitions, letters, and memoirs read to the Council, the substance of the answer agreed on, answer shall, when written, be signed by the Grand Inspector General or his Deputy, by the Secretary of the proper jurisdiction, and by the Grand Keeper of the seals; and then the Grand Secretary shall himself sign, stamp and seal it, and transmit the answer.

But it may not be practicable to do this while the Council is in session, and as it might sometimes be dangerous to delay answering until the next Council, he shall produce the minute of the answer, that it may be read in the next Council, and shall deliver all that relates thereto to the Keeper of the Archives, that the Sovereign Grand Council may therein make such corrections as to it may seem proper.

*Article XV.*

The particular Councils, whether in the cities of Paris or Bordeaux, in the Provinces or elsewhere, shall have no power to issue Charters or Regulations, unless they be authorized by the Sovereign Grand Council, the Grand Inspector, or his Deputy.

*Article XVI.*

The Grand Keeper of the Seals and Stamps, shall stamp and seal no letter which has not been first signed by the Secretary General, and by two Secretaries of different jurisdictions; nor can he stamp or seal any regulations that have not been signed by the Grand Inspector or his Deputy, and by the said Secretaries; and he can neither stamp or seal any Charter of the Constitution that has not first been signed by the said three Grand Officers, and by other Princes, to the number in all, of seven at least, members of the Sovereign Grand Council of Sublime Princes.

*Article XVII.*

The Grand Treasurer must be known to be a person of easy fortune. He shall have charge of all the funds received on account of the Sovereign Grand Council, or given away by charity. An exact record shall be kept of all receipts, expenditures, and charities, carefully distinguishing each, and showing how the monies in each case have been expended; the funds of the Sovereign Grand Council and those for charitable purposes, being always kept separate, a receipt shall be given for every sum, that shall refer to the number of the page of the register on which it is entered; and no monies shall be paid out except on the written order of the President, and of the two Grand Officers of the Sovereign Grand Council.

*Article XVIII.*

At the first assembly of the Grand Council after the 27th December, the Grand Treasurer shall lay before it his accounts.

*Article XIX.*

No order of the Treasurer for money shall be given except by the President or the two Grand Wardens; and that only on a resolution of the Grand Council, mentioned in the order, as also all payments of the said funds. None of the funds shall ever be used to pay for banquets, which shall always be paid for by common contributions of all the brethren.

*Article XX.*

When any memoir, petition, or complaint is sent to the Sovereign Grand Council, by a particular Council, the President whereof is a member, he cannot vote, nor even express his opinion, unless requested to do so by the President of the Grand Council.

*Article XXI.*

The Grand Inspectors and Deputies, and the two first Grand Officers, can be removed from office only by the Grand Council of Quarterly Communications of the Princes of the Royal Secret, for legitimate reasons openly discussed, and when the proofs against them are clear and conclu-

sive; but these Officers may resign in the Grand Council. The Grand Inspectors and Deputies can be replaced only by appointment by the Sovereign of the Sovereigns of the Most Puissant Princes of the Grand Quarterly Council.

*Article XXII.*

The Grand Council will visit the particular Councils and Lodges of Perfection through their Deputies Inspectors, or in their place, three persons specially appointed therefor; who shall report in writing to the Secretary General all that occurs on their visitation, that the Sovereign Grand Council may be informed thereof. The Grand Inspector or Deputy shall inspect the work, the registers, charters, and lists of members of such Councils and Lodges of Perfection, and shall draw up a statement thereof, which shall be signed by the Officers Dignitaries of said Councils or Lodges of Perfection, or other bodies, and which he shall forward to the Sovereign Grand Council as soon as possible addressed to the Grand Secretary General. He shall preside in said Grand Councils, Lodges of Perfection, and other bodies, whenever he sees fit, without the objection on the part of any brother whatever, under the penalties due to disobedience, and that of interdiction, for such is our good pleasure.

*Article XXIII.*

When the Grand Council shall be regularly convoked, seven members shall suffice to open the works at the time fixed; and the regulations then made and passed by a plurality of votes shall have the force of law, as if the other members had been present; except in cases of emergency, when the Grand Inspector or his Deputy, with three members, may proceed with the work.

*Article XXIV.*

If in a meeting of a Grand Council any member should present himself in an indecent manner, intoxicated, or doing any other act that may tend to interrupt the harmony that ought to reign in a body so respectable, he shall, for the first offence, be reprimanded; for the second, a fine shall be imposed, fixed by the voice of the majority, to be paid forthwith; and for the third, he shall be deprived of his dignities, and if a majority of the Grand Council so decide, he shall be expelled.

*Article XXV.*

If in the Sovereign Grand Council any member be guilty of any of the offences mentioned in the preceding article, he shall, for the first offence, be condemned to pay such fine as may be forthwith imposed on him; for the second, he shall be excluded from the General Assembly for the space

of one year, during which time he shall be deprived of his functions in the Council and in the Lodge whereof he is a member; and for the third, he shall be expelled. If he be the President of a particular Council or Lodge, he shall be deprived of his office, which will be filled by a new appointment, whatever may be the degree of his Council or Lodge.

*Article XXVI.*

The Sovereign Grand Council will recognize as regular no other Councils or Lodges of Perfection than those regularly constituted by itself, or by the Grand Inspectors or their Deputies; nor any Knights Masons, Princes, or Perfect Grand Elus, that have been made such by any Council or Lodge not duly authorized.

*Article XXVII.*

All petitions addressed to the Sovereign Grand Council for charters, or for the establishment or regularization of any Council or Lodge, shall be referred as follows: If from a Province, to the Inspectors for that jurisdiction, who shall thereupon appoint four Commissioners, to obtain all the necessary information, to which end they shall furnish to the Inspectors or their Deputy for that jurisdiction, an exact list of the members who apply for the establishment of such Council or Lodge of Perfection, &c.; to the end, that upon the report of such Commissioners, or upon that of the Grand Inspector, or his Deputy, the Grand Council may decide upon the application. If from a foreign country, the proper Grand Inspectors may, each within his jurisdiction, create, constitute, prohibit, revoke, and exclude, according as their judgment may direct, sending up full report of their action in the premises to the Sovereign Grand Council by the first favorable opportunity. And the said Inspectors shall conform to the laws and customs, as also to the Secret Constitutions of the Sovereign Grand Council. They may, for greater despatch, appoint Deputies to act for them, empowering them by letters patent that shall have force and validity.

*Article XXVIII.*

The Sovereign Grand Council will grant charters to establish a Royal Lodge of Perfection to no brothers who have not attained, at least, to the degree of Princes of Jerusalem; and to establish a Council of Knights of the East, to no one who has not attained that of Knights of the East and West. To obtain authority to establish a Council of Princes of Jerusalem, the brother must necessarily have the degree of Sublime Knight, Prince Adept, and must prove by authentic documents that he has been legitimately and regularly received as such; and he must show



that he has always led an honest life, free of any reproach, and been distinguished by a good reputation and an upright course of conduct; and also that he has ever been obedient to the decrees of the Sovereign Grand Council of the Princes, among whom he desires to be a Chief.

*Article XXIX.*

The Sovereign Council of the Sublime Princes will grant no new Patents or Constitutions, whether for Paris or Bordeaux, for a Province or for foreign countries, unless upon the production of a receipt of the Grand Treasurer for the sum of twenty-four shillings, to pay the persons employed in that labor. The Grand Inspectors of Foreign Orients will observe the same rule in like cases. All the expenses of any journeys which they are obliged to make are to be defrayed. Moreover, they will deliver neither commission nor power to any Prince Mason until he has first signed his submission in the register of the Grand Secretary General, of the Grand Inspector or his Deputy; and in a Province or Foreign Country, in those of our Inspectors or Deputies. It is even necessary that such submission be both written and signed by such brother.

*Article XXX.*

If the Inspectors or Deputies see fit to visit any where in the two hemispheres, a Grand Council of Princes of Jerusalem, a Council of Knights of the East, a Lodge of Perfection, or any other body whatsoever, they will present themselves, clothed with the decorations of their rank, at the door of the Grand Council of Princes of Jerusalem, of the Grand Chapter of Knights of the Black Eagle, or of the Consistory of the Princes Adepts, or of any other body, as the case may be, and will be there received with all the honors due them, and everywhere enjoy their privileges and prerogatives. Whenever an Inspector or his Deputy, or any other Knight Prince Mason visits a Lodge of Royal Perfection, or other Lodge, the Puissant Grand Master, or the Venerable Master of a Symbolical Lodge, will send out five officers Dignitaries to introduce the Prince Inspector or his Deputy, with all the honors hereinafter prescribed and explained.

*Article XXXI.*

The Princes of Jerusalem being the valiant Princes of the Renovated Masonry, they will be received with all the honors, and will enjoy all their privileges, in all Lodges and Chapters, as well as in all Councils of Knights of the East, whereinto they will make their triumphant entry in the following manner:—

*First.*—The Princes of Jerusalem have the right to annul and revoke whatever may have been transacted in a Council of the Knights of the

East, in Lodges of Royal Perfection, or in any other Lodges of whatever degree, wherein such bodies have not conformed to the decisions and laws of the Order, provided, however, that there be present no Sublime Prince of a higher degree.

*Second.*—When a Prince of Jerusalem is announced, as such, at the door of a Royal Lodge, or of a Chapter, or of any other Lodge, with the evidences and ornaments that prove him to be such, or when he is known to be such by some Prince of the same degree, the Venerable, or the Thrice Puissant Grand Master, will send four officers Dignitaries to introduce and accompany him. He will enter, wearing his hat or helmet, his drawn sword in his right hand, as one in combat, buckler on his left arm, and even cuirassed, if fully clothed with all his insignia and ornaments. When the Prince visitor thus entering is in the West, between the Wardens, and accompanied by the four deputies of the Lodge, he will salute first the Master, then the North, then the South, and then the two Wardens. Immediately after this ceremony he will give the sign of the degree in which the body is working, which will be repeated by the Master and by all the brethren together; and then the Master will say "*To order, brethren.*" Instantly all the brethren on the North and South will together form an arch with their naked swords, or if they have none, with their outstretched arms, under which the valorous Prince will pass with a grave step until he comes to the Master; the Master will offer him the Sceptre, which he will accept and direct the work; the Master will report to him in regard to the work, and as to everything that concerns the Order; but if he thinks proper he will decline to receive the Sceptre, leaving the Master to continue the work already begun; and if the valorous Prince desires to retire before the Lodge is closed, he will so inform the Master or Th. Puissant, who will thank him for his visit, invite him to frequently repeat it, and tender him all the services in his power; and after this compliment the Master will give one rap and say "*to order, my brethren.*" This will be repeated by each Warden, and all the brethren on the North and South will form a vault, under which the valorous Prince, after saluting the Master, will pass, his naked sword in his hand, as if in combat. When between the two Wardens, he will turn toward the East and salute the Master, the North, the South, and each Warden in succession. Then, still accompanied by the four Deputies, he will retire from the Lodge, the doors standing wide open as when he entered. The four Deputies having re-entered, the work will be resumed.

*Third.*—A Prince of Jerusalem cannot exercise his privileges when there is also present a Prince Adept, Chevalier Noachite, or Sovereign

Prince of the Royal Secret ; but he may enter with all the honors if the Sublime Princes present assent thereto.

*Fourth.*—When present in a Lodge, Princes of Jerusalem will be addressed as *Valiant Princes* ; Knights Adeptes as *Sovereign Princes* ; Knights of the Royal Secret as *Illustrious Sovereigns of the Sovereign Sublime Princes*, and Knights of the East as *Excellent Brother Knights*. A Knight of the East will have the right, when a Prince of Jerusalem is not present, to require a full account of whatever work has been done in the Lodge ; to see if its Constitutions (Charter) are valid and in form ; to reconcile matters among the brethren if there be coldness or contention among them, and to exclude any one who obstinately refuses to submit, and any, who will not of their own accord pay obedience to the Statutes and to the laws contained in our Secret Constitutions and others, whether in a Lodge of Perfection, or a Symbolic Lodge.

*Fifth.*—The Valorous Princes of Jerusalem and the Knights of the East are entitled to sit covered during the labors of a Lodge of Perfection or Symbolic Lodge, but they enjoy their privileges only when legally known, and when clothed with the ornaments and insignia of their rank.

*Sixth.*—Five Valiant Princes of Jerusalem may form a Council of Knights of the East wherever none has been established. They will be invested with judicial power, but must give an account of their work to the Sovereign Grand Council, and to the nearest Grand Inspector or his Deputy, in writing. Their authority as Judges is derived from the powers given their illustrious predecessors by the people of Jerusalem, on their return from their embassy to Babylon.

#### *Article XXXII.*

To establish among all the Subordinate Councils, and among all the Illustrious Knights and Princes Masons, a regular system of correspondence, they will send up every year to the Sovereign Grand Council, and to each particular Council, a general statement of all the particular Councils regularly constituted, and of the names of the Officers of the Sovereign Grand Council of the Sublime Princes, and will give information during the year of any changes of importance since the last statement.

#### *Article XXXIII.*

To maintain order and discipline, the Sovereign Grand Council of the Sublime Princes of the Royal Secret will meet but once a year, to proceed in their Masonic labors. At such meeting there will be admitted to the Sublime and last degree of Masonry, no more than three of the oldest Knights Adeptes, who will be proclaimed in the Grand Lodge of Perfect, Grand, Elect Masters, or in Council, Chapter, &c.

*Article XXXIV.*

FEAST DAYS, which the Knights Princes Masons and Valorous Princes of Jerusalem are bound specially to celebrate.

*First.*—The 20th November, the memorable day when their ancestors made their entry into Jerusalem.

*Second.*—The 23d of February, to praise the Lord on account of the rebuilding of the Temple.

*Third.*—The Knights of the East will celebrate the holy day of the rebuilding of the Temple of God, the 22d of March and the 22d of September, which are the equinoctial days, when the day and night respectively begin to lengthen; in memory of the fact that the Temple was twice builded. All the Prince Masons are bound to attend the Council of the East to celebrate these two days, and that body must, on such occasions, be opened in due form.

*Fourth.*—The Grand Elect Perfect (Masons) will also, and in a special manner, celebrate the dedication of the first temple on the 5th day of the 3d month which answers to our month of July, on which occasion the Knights and Princes Masons are to wear all their decorations.

*Article XXXV.*

A particular Council of Princes of the Royal Secret can consist of no more than fifteen members, the officers included.

Every year, on the day of St. John the Evangelist, every Grand Particular Council must elect nine officers, not including the President, who is always to serve three years.

1st. *The Lieutenant Commandant*, who presides in the absence of the Sovereign Grand Commander.

2d. *The Grand Warden*, who presides in the absence of the two former.

3d. *The Grand Keeper of the Seals or Grand Secretary*

4th. *The Grand Treasurer.*

5th. *The Grand Captain of the Guards.*

6th. *The Grand Orator or Minister of State.*

7th. *The Grand Usher.*

8th. *The Grand Master Architect or Engineer.*

9th. *The Grand Hospitaller.*

All the other members, united under the Order of the Sovereign of the Sovereign Princes, or of his Lieutenant Commandant, remain without change, and no member can be admitted, if thereby the number will exceed fifteen in all.

This Grand Council is subject to the Grand Inspector or his Deputy, as its Chief, to be recognized as such on all occasions; and it is subordinate to the Council in whatever concerns the Royal Art, both in the High and in the inferior degrees.

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We, Sovereign of the Sovereign Sublimè Princes of the Royal Secret of the Royal and Military Order of the Most Worshipful Fraternity of Free and Accepted Masons, have determined, and do resolve, that these present Statutes, Regulations and Constitutions shall be observed.

And we do order our Grand Inspectors and their Deputies to cause them to be read and received, as well in all Particular Councils, Chapters and Royal Lodges, as in all other bodies whatsoever.

Done at the Grand Orient of Bordeaux, under the Celestial Vault, the day and year above mentioned.

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## REMARKS BY THE AUTHOR.

We here have, what purports to be, the notable Constitution of 1762. That there were Nine Commissioners appointed, for the purpose of making laws and regulations for the government of the Order, that they met together at Bordeaux, that they did make those Laws and Regulations comprised in Thirty-five Articles, we know to be the fact, from the concurrent testimony of all authors who have written upon the subject of the Rite of Perfection. But we have no reason whatever for believing that this document, here produced, is the work of their hands. On the contrary, the document, as a whole, carries on its face a plump denial.

In the first place—Where did it come from? The copy here made was taken from a work published by Brother Albert Pike. It is published in a beautiful form, and like all his other productions, is doubtless a work of great labor. But however much we may admire the splendid manner in which the work is produced, and the talent of its author, we are not so well pleased with the matter which it contains.

In the introduction Brother Pike states—"Copies of the Constitutions and Regulations of 1762, and of diverse subsequent Statutes and Institutes of unknown date and uncertain authenticity, are given in the 'Recueil des Actes du Suprême Conseil de France,' printed at Paris in 1832, by authority of that body."

"In the Archives of the Supreme Council at Charleston, is a book, in manuscript, written by the *Brother Jean Baptiste Marie Delahogue*, in

1798 and 1799; containing among other documents, a copy of those Constitutions and Regulations, and of other Statutes and Regulations; all authenticated by his genuine signature, and that of the *Brother Count Alexandre Francois Auguste De Grasse*; under the Seal of the Sublime Grand Council of the Princes of the Royal Secret, then in existence, and sitting at Charleston."

"There is also in those Archives, another book, being the Register delivered by the *Brother Jean Baptiste Aveilhé*, Deputy Grand Inspector General and Prince Mason, to the *Brother Pierre Dupont Delorme*, Deputy Grand Inspector General and Prince Mason, at Port au Prince, in the Island of Santo Domingo, on the 10th of December, 1797, containing the same and other documents. In this book there is attached to each document a copy of the Certificate that they are correct copies of the Brothers Hyman Isaac Long, Jean Baptiste Marie De la Hogue, Auguste De Grasse, Dominique Saint Paul, Alexis Claude Robin, and Remy Victor Petit, Deputy Inspectors General and Prince Masons, given at Charleston, on the 9th of June, 1797, with the Certificate of Brother Aveilhé, dated 10th December, 1797, and each is *visé* by the Brother De Grasse, as Sovereign Grand Inspector General Thirty-third degree, on the 12th March, 1802."

"In the copies in this latter book there are many obvious errors; but in substance they agree with those more accurately made by the *Brother Delahogue*. The copies in the *Recueil des Actes*, differ in many respects from both. Some of the variations are evidently caused by alterations purposely made, of later date.

"The copy in the *Recueil des Actes* is the later one. That by the *Brother Delahogue* is a copy of a copy, delivered in 1798 by the *Brother Stephen Morin*, to the *Brother Henry A. Francken*, and is evidently the most authentic.

"We therefore lay before the reader, the original French of these Constitutions and Regulations, and of the other Statutes, according to this earlier copy, with an accurate translation, remarking only, that even in this copy there are some obvious mistakes, which however it is not in our power to correct, &c."

These manuscript books were the work of Delahogue and Aveilhé. They were written in 1797 and 1798, and had been copied, re-copied and written over again, as one took a copy from the other, each giving his own version and ideas as his feelings prompted him. Hence the size and verbiage, and hence the important confession that no two copies agree. All of them are different. The copy here given is believed to be the most

authentic, and yet at the very commencement it is headed "*Orients of Paris and Berlin.*" Also that these articles are drawn up by the nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret, at the Grand Orient of Paris and BERLIN (altered to Bordeaux by the author). Now it is perfectly well known, and generally conceded, by all authors, that there never was any Orient of the kind at Berlin, that no commissioners were ever appointed from thence, and that all the accounts we have of the preparation of these Thirty-five Articles, place them at Bordeaux, and the Commissioners appointed from that City and Paris. In fact *all* the other copies of this document give their version, as described, viz.: at Bordeaux. And it will be evident to every candid reader, that the word "*Berlin*" is gratuitous altogether, inasmuch as it is not mentioned in the body of the document, or even an allusion made to it.

*Second.*—"The Secret Constitutions—as ancient as the world." It is also equally well known and as universally conceded, that there never was any "*Secret Constitutions*" for the government of the Order, except those which were manufactured in the City of Charleston, after the year 1801—carried from thence by De Grasse to France, and published some years afterwards in the "*Recueil des Actes du Supreme Conseil,*" which he himself established there. The Grand Orient of France has long since scouted the idea; and there are no bodies of Masons, of any rite whatever, except those of Charleston and her adherents, which receive this assertion in any other way than that of a mere fabrication. And the antiquity of all SECRET Constitutions extends back as far as the year 1802 of the Christian Era.

*Third.*—The introduction, wherein so much is said concerning the lives of the Patriarchs, Perfection, Purity, Innocence, Candor, and so on through the whole, manifests such a vast degree of Ignorance and Folly, that a person of the most common intellect would not have patience to attempt a particular refutation. *It speaks for itself*, and commends itself to the attention of its readers, as a miserable falsehood throughout. When it is remembered that the rite itself sprung into being about the year 1740 of the Christian Era, was then *born*, and is not yet 150 years of age, all this talk about the Patriarchs and Knights who professed it in the primitive age of the world, or many thousand years ago, will appear in its true colors.

*Fourth.*—The very first Article of the Constitution declares, that no person shall be initiated into the Sacred Mysteries of this eminent degree, unless he complies with what is required of him by "THE RELIGION OF

HIS COUNTRY," where he must have necessarily imbibed its venerable principles; nor unless that is certified by three Princes Masons. As there are many kinds of Religion—so called—in the various portions of the habitable globe, many of which are entirely unlike each other, as Jews, Protestants, Catholics, Mormons, Mahommedans, Brahmins, &c., &c., it presents the subject in a rather curious light to the well informed Free Mason, especially to one who is acquainted with the doctrines which the degrees inculcate. But it is not worth the trouble to go into the criticism of such a mass of pure nonsense, and it will be far preferable that every reader should judge for himself.

The spirit of this Constitution is opposed to Masonic law and usage, as administered at the present day, and if acted upon, would completely overthrow the whole Masonic system as practiced here.

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## DOCUMENT No. 29.

### PART FIRST.

VALLEY OF NEW ORLEANS, July 30th, 1853.

*To the M. Ill. Brethren, Lieut. Grand Commander, Officers, and Members of the Supreme Council, sitting at New Orleans :*

MOST ILL. BRETHREN :

Circumstances which I am unable to control, but (I must say) independent of the rejection of the Resolutions which were discussed in our last sitting, have placed me in the necessity of tendering my resignation, both as Commander and Member of this Supreme Council: and I therefore hereby respectfully tender it to you.

Please, M. Ill. Brethren, to accept my sincere thanks for the confidence which you have placed on me, and the vows which I make for your prosperity. I will, with an ever new pleasure, remember the moments of happiness, which I have now and then enjoyed, during our Masonic intercourse.

As I have accounts to settle with the Council, I respectfully ask that a Committee be appointed to that effect.

I remain, M. Ill. Brethren, under the signs, battery and numbers known to us,

Your most respectful Servant and Brother,

JAMES FOULHOUSE, 33d.



NEW ORLEANS, 19th December, 1853.

*To the Supreme Council of the 33d degree, in the Valley of New Orleans :*

ILLUSTRIOUS SOVEREIGNS :

I resign all office and membership in your Council.

Yours respectfully,

T. WHARTON COLLENS.

EAST OF NEW ORLEANS, December 20th, 1853.

Jn. Bte. Faget, Treasurer of the Supreme Council of 33ds, sitting at the Valley of New Orleans.

*To the M. P. Grand Commander, and Members of said Council :*

M. P. BROS. :

The second year of my office as Treasurer of this Council expires this year ; I beg you to accept my resignation as such ; also as active member of said Council, having been in active service therein since its foundation. My age and infirmities compel me to address you this request.

I have the favor to salute you by the Masonic numbers, which are known to you, and the honors which are due to you.

Your Brother,

JN. BTE. FAGET.

My books and accounts are ready ; also a balance to credit of the Council, which I will hand over to the Brothers who will be entrusted with that mission.

*To the Supreme Council of the 33d degree, sitting at New Orleans :*

MOST ILLUSTRIOUS INSPECTORS :

The second year of my service, as Secretary of your M. Ill. Body, expires this day, 3d Wednesday of December, 1853 ; and as my profane occupations prevent me from participating any longer in your labors, and still less from keeping the books thereof, I send you my resignation as Secretary, and as member of this Supreme Council, and I beg you to appoint a Committee to whom I shall deliver your books and archives.

I am, with the greatest respect, M. Ill. Bros.,

Your humble servant,

J. J. E. MASSICOTT.

[No date to this communication.]

N. B.—Messrs. J. Lisbony and J. Lamothe also sent in their resignations, but they were not accepted, because both were in arrears with the

Treasury, and upon their peremptory refusal to pay such arrears, their names were stricken off the rolls.

The members who *remained* dissolved that Council in 1855.

*Lamarre, page 104.*

Previous to the dissolution of the Supreme Council, viz.: August 12th, 1854, a letter was addressed to the Supreme Council at Charleston by C. Samory, C. Maurian, and Ch. Laffon de Ladebat, in the name, and by order of, the remaining members of the Supreme Council at New Orleans. Article 7th of the agreement proposed by the latter, and accepted by the Supreme Council at Charleston, is as follows:—

“That in the event it is *decided* that Louisiana is not entitled to a Supreme Council, the body now existing, and assuming that right, will be dissolved, and will transfer all its rights and powers, to the *Grand Consistory founded in 1813*, which body will, by a Concordat, unite itself with the Consistory founded in this valley, by the Supreme Council of the Southern jurisdiction, and henceforth said two bodies will form the Grand Consistory of the State of Louisiana, and administer under the authority of the said Supreme Council for the Southern jurisdiction of the United States of America, the Ancient and Accepted Scottish Rite, within the limits of the State of Louisiana.”



## PRELIMINARIES

### BETWEEN THE CONSISTORY OF 1813 AND THAT OF 1852.

*Whereas*, by a Convention entered into, between the Charleston and the New Orleans Supreme Councils of the 33d degree, it has been agreed and resolved, that the legality and right of the latter body, to sit in New Orleans, and exercise jurisdiction over the Ancient and Accepted Scottish Rite, within the limits of the State of Louisiana, or any other part of the United States of America, *will be submitted to the decision of the first named body*, and that its decision, whether favorable to, or against the New Orleans Council, will be considered by said body as binding and settling for ever the question of its rights and pretensions.

*Whereas*, by Article 7th of said Convention it is stipulated that, in case the decision of the Charleston Council is adverse to the legality of the New Orleans Council and its right to sit in New Orleans, and exercise jurisdiction over the Ancient and Accepted Scottish Rite within the limits of the State of Louisiana, or any other part of the United States

of America, the New Orleans Council will be dissolved, and shall transfer all the rights it has exercised, as the constituting and administering power of the Ancient and Accepted Scottish Rite, to its Consistorial Chamber of Princes of the Royal Secret, 32d degree, *which body was constituted in 1813, and has exercised jurisdiction over said Rite, from said date up to 1839, at which time the Supreme Council was founded, and the powers of said Consistory transferred to said Council.*

*Whereas*, by the same said Article 7th of said Convention, it is provided that in the event above referred to, the Consistory of 1813, and the Consistory constituted in this city on the 2d day of February, 1852, by the Charleston Council, shall unite together and form but one Consistory, under the Charter and Constitutions of the Consistory of 1852, and exercise, under the jurisdiction of the Charleston Council, the sole right and power of constituting bodies of the Ancient and Accepted Scottish Rite, and administering the same within the limits of the State of Louisiana.

*And Whereas*, by a resolution of the New Orleans Council, under date of November 18th, 1854, C. E., it is required that, before the question of its rights is submitted to the Charleston Council, the two above named Consistories shall adopt the Articles of Agreement of their Union, in case the decision of the Charleston Council makes it necessary that they should form but one body.

It is agreed between the Consistory of 1852, under the jurisdiction of the Charleston Council, represented by Bros. Edward Barnett, A. Foster Elliott, and John Claiborne, on the one part.

And the Consistory of 1813, under the New Orleans Council, represented by Bros. C. Samory, Charles Laffon de Ladebat, and A. R. Morel, on the other part.

ARTICLE I. That the Consistory of 1813 will transfer all the Rights, Powers and Privileges it has exercised since its creation, to the Consistory of 1852, of which body all the active members *only* of said Consistory of 1813, shall become *ipso facto* active members, and all bodies now under the jurisdiction of the New Orleans Council, and which will be under the jurisdiction of said Consistory of 1813, shall be urged and invited, to place themselves under the jurisdiction of the United Consistories.

ARTICLE II. That the said body—the United Consistories—shall, henceforth, be under the jurisdiction and authority of the Charleston Council, the sole and only constituting and administering authority of the Ancient and Accepted Scottish Rite within the limits of the State of Louisiana.

ARTICLE III. That immediately after the Union of the two Consistories, an election of all the Officers of the United Consistory shall take place, and Rules and By-Laws for the government of said body, and of the bodies under its jurisdiction, shall be adopted and promulgated in the English and French Languages.

ARTICLE IV. That all the bodies under the jurisdiction of the Consistory of 1813, at the time of its union with the Consistory 1852, or bodies holding Charters or Constitutions, *not revoked and annulled*, from the Consistory of 1813, since its foundation, or from the New Orleans Supreme Council, shall be admitted under the jurisdiction of the United Consistories, free of any charge, except the Secretary's fees, fixed at \$—, for new Charters or Constitutions, provided that all the said bodies which are, or may be in a state of inactivity, resume their labors, and apply for their Charters and Constitutions, within six months from the date of the Union of the two Consistories.

ARTICLE V. That all the travelling, and other expenses, attending the visit of Ill. Bro. Albert G. Mackey for the purpose of completing the proposed arrangements, will be paid by each Consistory in equal shares.

ARTICLE VI. The consent given to this agreement by the Consistory of 1852, to be ratified by the Charleston Supreme Council, New Orleans, January 30th, 1855.

C. SAMORY, 33d,	}	<i>Committee of the Consistory of 1813.</i>
CH. LAFFON DE LADEBAT, 33d,		
A. R. MOREL, 33d,		
A. FOSTER ELLIOTT, 32d,	}	<i>Committee of the Consistory of 1852.</i>
JOHN CLAIBORNE, 32d,		
EDWARD BARNETT, 32d,		

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## C O N C O R D A T

Of Articles of Union, concluded between the Supreme Council sitting at New Orleans, in the State of Louisiana, and the Supreme Council for the Southern Jurisdiction of the United States, sitting at Charleston, in the State of South Carolina.

**In the Name of the Grand Architect of the Universe.**

I. From and after the ratification and signing of this Concordat, the Supreme Council which, since the year 1839, held its sessions in the City of New Orleans, of which Bro. C. Claiborne is the M. P. Sovereign

Grand Commander, by the voluntary act of its own members, ceases forever to exist, and all the rights, powers and prerogatives heretofore assumed by the said Supreme Council are hereby surrendered in perpetuity to the Supreme Council sitting at Charleston, of which Bro. John H. Honour is M. P. Sovereign Grand Commander; to which Supreme Council at Charleston, as the legal and Constitutional head of the Ancient and Accepted Rite within the Southern Jurisdiction of the United States, the members of the aforesaid Supreme Council at New Orleans, and the Consistories, Chapters, Councils and Lodges, under its jurisdiction, at the time of the Ratification of these Articles, do hereby acknowledge true fealty and allegiance.

II. The two Consistories of Sublime Princes of the Royal Secret, heretofore existing in New Orleans, shall be united and merged into one Consistory, upon the terms agreed to in the Concordat, entered into by said Consistories on the 30th day of January, 1855.

III. All the active members of the late Supreme Council at New Orleans, on taking the oath of allegiance between the hands of Bro. Albert G. Mackey, M. D. Illustrious Secretary General of the Holy Empire, and Special Representative of the Supreme Council at Charleston, shall be acknowledged to be true and lawful Sovereign Grand Inspectors General of the Thirty-third degree, and shall be furnished with Patents to that effect, free of all charges, by the Supreme Council at Charleston, except the necessary fees of expense.

IV. The active members of the Supreme Council at New Orleans, are hereby elected and declared to be honorary members of the Supreme Council at Charleston, for the Southern jurisdiction of the United States.

V. Of the said late active members of the Supreme Council at New Orleans, now declared to be honorary members of the Supreme Council at Charleston, the following members, viz. : Charles Claiborne, C. Samory, Ch. Laffon de Ladebat, F. A. Lumsden, C. Maurian, A. R. Morel, J. L. Lewis, P. M. Chassaniol, and J. L. Tissot, are hereby appointed DEPUTIES of the said Supreme Council at Charleston, and invested with the general supervision of the Ancient and Accepted Rite, in the State of Louisiana, subject however to the superior authority and control of the Supreme Council at Charleston.

VI. But the said Deputies at New Orleans, of the Supreme Council at Charleston, shall never confer the Thirty-third degree on any person whatsoever, without having first obtained the consent of the said Supreme Council at Charleston, and they shall, in all things relating to the Ancient and Accepted Rite, be subject to the Constitution and Laws of the said Su-

preme Council, so far as they do not contravene the terms of the present Concordat.

VII. All those brethren who have received the Thirty-third degree from the Supreme Council at New Orleans, prior to its dissolution, but who are not, at the time of the ratification of this Concordat, active members of the same; and all those brethren who have received any of the Inferior degrees, from the Fourth to the Thirty-second inclusive, in any of the bodies under the jurisdiction of the said Supreme Council, will be acknowledged in their respective grades by the Supreme Council at Charleston, on their taking the necessary oath of allegiance to the said Supreme Council at Charleston, and on their signifying their consent to, and concurrence with, the terms of the present Concordat, and, PROVIDED ALSO that the said acknowledgement is recommended and advised by two-thirds of the Sovereign Grand Inspectors General in Louisiana, acting as the Deputies of the Supreme Council at Charleston; and no such acknowledgement and recognition in their respective grades, of any persons who have received any of the degrees of the Ancient and Accepted Rite, from the Fourth to the Thirty-third inclusive, in any body under the jurisdiction of the late Supreme Council at New Orleans, will be made by the Supreme Council at Charleston, either now or at any time hereafter, unless upon and with the aforesaid recommendation and advisement of two-thirds of the aforesaid Sovereign Grand Inspectors General in Louisiana, acting as the Deputies of the Supreme Council at Charleston.

VIII. The Supreme Council at Charleston will grant Warrants of Constitution to all Chapters, Councils or Lodges, now existing under the jurisdiction of the Supreme Council at New Orleans, PROVIDED the said bodies shall be recommended in the manner prescribed in the 7th Article, and PROVIDED their members shall previously take the required oath of allegiance to the Supreme Council at Charleston aforesaid. And the said Warrants shall be granted free of all charges, except the fees of expense.

IX. In testimony of these presents, this Concordat shall be signed by the Most Puissant Sovereign Grand Commander, the P. Sov. Lieut. Grand Commander, and the Illustrious Secretary General of the Holy Empire, of each Supreme Council, and the respective seals of the Supreme Councils affixed.

Signed and sealed as prescribed, at Charleston, on the 18th day of Sebat, A. M. 5615, and at New Orleans, on the 29th day of Sebat, A. M. 5615, respectively corresponding to the 6th and 17th days of February, A. D. 1855.

*Supreme Council  
at New Orleans.*

[L. S.]

*Supreme Council  
at Charleston.*



CHS. CLAIBORNE, 33d, P. S. G. C.  
 C. SAMORY, 33d, P. S. L. G. C.  
 CH. LAFFON DE LADEBAT, 33d, P. S. G. C. G.  
 S. O. T. H. E.

JOHN H. HONOUR, R. ✠ K. H. S. P. R. S. S.  
 G. I. G. 33d,  
*Sovereign Grand Commander.*

C. M. FURMAN, R. ✠ K. H. S. P. R. S. S. G.  
 I. G. 33d,  
*Ill. Lieut. Grand Commander.*

ALBERT G. MACKEY, M. D., R. ✠ K. H. S.  
 P. R. S. S. G. I. G. 33d.  
*Secretary General H. E.*

Certified as a true copy, by CH. LAFFON DE LADEBAT, 33d, G. Sec. Dep. Supreme Council at Charleston.

Certified as deposited in the archives of Grand Consistory at New Orleans, by THOMAS F. BRAGG, 33d, G. Chancellor G. Consistory, Louisiana.

## REMARKS BY THE AUTHOR.

By a careful perusal of this document, *the whole story* of the disaffection in 1853, of many of the members of the Supreme Council of Louisiana toward the Council itself, the withdrawal of those who stood firm, the intrigue entered into with the Charleston body, the Preliminaries, the Concordat, the discontinuance of the Supreme Council and the erection of a Consistory, the dependent of the Charleston body, *is told*. We leave out of the question, the means made use of in order to bring about this event, as well as the merits or demerits of the case. It is our place to give "*the facts*."

But we must be permitted to say, that this does appear to us to be a most marvellous affair, especially when we remember that the foundation of the New Orleans body, was laid in the year 1813; that it continued, first as a Consistory, afterward as a Supreme Council, until the year 1853—a period of Forty years—in activity, acknowledged by all *legitimate* bodies at home and abroad; during all of which period it was persecuted and beset by the Charleston body in a most unjustifiable manner, perhaps unparalleled in Masonic history, and yet, at the end of this long period, the members consent to have the Charleston body sit in judgment upon them,

and *Decide* whether they shall *continue* or *cease*, whether they were *right* or *wrong*, and bind themselves to the most implacable enemy the body ever had, to abide by its decisions respecting them. We leave this extraordinary development to the reader without any further comment.

The reply of the Supreme Council, composed of the withdrawing members, follows this production, Anno 1859.

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## DOCUMENT No. 30.

### PART SECOND.

REPLY OF SUPREME COUNCIL, NEW ORLEANS, LA.

(1858:—PRINTED IN 1859.)

*Ad Universi Terrarum Orbis Architecti Gloriam.*

**Ordo ab Chao.**

*Vignette.*

**Deus Acumque Jus.**

Supreme Council

OF THE

MOST ILL. SOVEREIGN GRAND INSPECTORS GENERAL,

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE OF MASONRY,

SITTING IN THE VALLEY OF NEW ORLEANS, LOUISIANA.

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## STATEMENT.

On the 17th of October, 1839, the Most Ill.: Brothers, *De Santangelo* (who was created a 33d in the valley of New York, on the 16th of November, 1827, by the M. Ill. Bro. Joseph Cerneau, then the M. P. Sov. Gr. Commander of the same Supreme Council, over which the M. Ill. Bro. Elias Hicks had presided in 1836, and which was known in the Masonic world under the name of the "*United Supreme Council for the Western Hemisphere*," in accordance with the title given to it by the treaty of



alliance of 1834); *Roca de Santi Pietri*, (created a 33d in Spain, on the 10th of April, 1832, by the National Supreme Council of that country); *J. J. Conte* (created and constituted Sovereign Grand Inspector General, by the Supreme Council of the Grand Orient of France, on the 20th of May, 1822); *F. Bertheau*, and *R. E. de David Perdreauxville*, all Sovereign Grand Inspectors General, held a meeting and organized a SUPREME COUNCIL, for the United States of America. The reason for which they took this title, is found in the fact, that the "*United Supreme Council for the Western Hemisphere*," which, in 1836, existed in the City of New York, under the Grand Commandership of T. M. Ill. Bro. Elias Hicks, was then *slumbering*, and there was no recognized authority for the Scotch Rite in the United States.

The officers of the first Supreme Council sitting in New Orleans, were as follows:—

ORAZIO DE ATTELIS, (Marquis de Santangelo),	Grand Commander ;
JEAN JACQUES CONTE,	Lieut. " Commander ;
RENE ELIZABETH DE DAVID PERDREAUXVILLE,	" Secretary ;
FRANCOIS FREDERICK BERTHEAU,	Guard of the Seals and Archives ;
JOSE ANTONIO ROCA DE SANTI PIETRI,	Grand Treasurer ;
GUILLAUME ALFRED MONTMAIN,	" Master of Ceremonies ;
JEAN FRANCOIS CANONGE,	" Expert ;

(who was created 33d; by T. M. Ill. Bro. J. J. Conte, on the 8th of March, 1838; at the same day, and by same Sov. Gr. Ins. Gen. our Most Ill. Bro. the Most Respected and Venerable J. B. Faget, now active member of our Supreme Council, was initiated to the 33d degree);

JEAN BAPTISTE FAGET,	Grand Standard Bearer ;
LOUIS FERAUD,	" Captain of the Guards.

We give the list of the Grand Commanders who have successively presided over this Supreme Grand Council, with the date of their Commandership:—

ORAZIO DE ATTELIS, Marquis de Santangelo,	October 27th,	1839 ;
JEAN JACQUES CONTE,	January 29th,	1842 ;
JEAN FRANCOIS CANONGE,	September 20th,	1845 ;
JAMES FOULIOUZE,	January 31st,	1848 ;

(who was created and constituted Sov. Gr. Insp. Gen. by the Supreme Council of the Grand Orient of France on the 27th of September, 1845. *He is not the founder* of the Supreme Council, as has been vainly supposed, but succeeded Jean Francois Canonge, who was the legitimate successor of Conte, who succeeded Santangelo, the founder of this Council);

CHARLES CLAUDORNE,	January 7th,	1854 ;
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(Under the commandership of this M. Ill. Bro. a "Concordat" was signed on the one side by Messrs. Charles Claiborne, Claude Samory and Charles Laffon de Ladebat, and on the other by Messrs. J. H. Honour, G. M. Furman and Albert G. Mackey. These gentlemen declared in this "Concordat"—1st. That the works of the Supreme Council, sitting at New Orleans since 1839, had been illegal, spurious and clandestine; 2d. That the only legal and legitimate authority for the Scotch Masons, was that of the Supreme Council of Charleston for the Philosophical and Capitular degrees, and that of the Grand Lodge of the York rite for the "Blue degrees."

There was no meeting of the Supreme Council occurring from the month of February, 1855, the date of the "Charleston Concordat" till the 7th of October, 1856. It is not useless here to state that as soon as the M. Ill. Bro. James Foulhouze, Thomas Wharton Collens, and J. J. E. Massicott, heard of this TREACHEROUS and INFAMOUS CONCORDAT, they held a Special Meeting, and after having duly protested, they declared the Supreme Council to be still in existence, and continued its works.)

J. J. E. MASSICOTT,

October 7th, 1856.

(At a Special Meeting, at which were called T. M. Ill. Bro. Pierre Soulé, J. B. Faget, James Foulhouze, Jean Lamothe, Thomas Wharton Collens, J. J. E. Massicott, Juan Bachens, J. B. Broue, Louis Dufau, Romain Brugier and Joseph Lisbony, it was unanimously *Resolved*, That, at the request of several Scotch Masonic bodies, the Supreme Council should receive them under its jurisdiction, and temporary officers were immediately appointed—T. M. Ill. Bro. Massicott was then unanimously elected.)

JAMES FOULHOUZE,

April 22d, 1857.

At a Special Meeting, held on the 22d April, 1857, the officers who had been appointed *pro tempore* resigned, and the following elections took place by a unanimous vote:—

*The Most Illustrious Brothers*

JAMES FOULHOUZE,	Grand Commander;
THOMAS WHARTON COLLENS,	Lieut. " Commander;
LOUIS DUFAU,	" Secretary;
JOSEPH LISBONY,	" Orator;
J. B. FAGET,	" Treasurer;
J. J. E. MASSICOTT,	" Captain of the Guards.

These brethren filled their offices until the month of April, when ELEVEN Sovereign Grand Inspectors General were proclaimed to have been elected, according to our present General Regulations, by the Blue Lodges of the Jurisdiction, in order to exercise Governmental authority during four years, viz.: from 1858 to 1862. The eleven elected were—

T. M. Ill. Bros. James Foulhouze, Thomas Wharton Collens, Louis Dufau Joseph Lisboný, J. J. E. Massicott, L. E. Deluzain, James Gardette, J. Gentil, S. J. Fabio and Gustave Leroy—(one blank.)

T. M. Ill. Bro. Joseph Lisboný has formally resigned his office, in behalf of T. M. Ill. Bro. Claudius W. Sears, and the M. P. Sov. Gr. Commander has appointed T. M. Ill. Bro. Vincente A. de Castro to fill the vacancy denoted above by (the blank.) The Eleven exercising governmental powers are as follows :—

The Most Illustrious Brothers.

JAMES FOULHOUZE,	Grand Commander ;
THOMAS WHARTON COLLENS,	Lieut. " Commander ;
LOUIS DUFAU,	" Secretary ;
CLADIUS W. SEARS,	" Orator ;
JAMES GARDETTE,	" Treasurer ;
J. G. FABIO,	" Master of Ceremonies ;
L. E. DELUZAIN,	" Standard Bearer,
J. J. E. MASSICOTT,	" Captain of the Guards ;

and the M. Ill. Bros. Gustave Leroy, J. Gentil and Vincente A. de Castro.

Besides, we give the list of all the Sov. Gr. Insp. General now active members of the "SUPREME COUNCIL," in and for the Sovereign and Independent State of Louisiana, sitting in the valley of New Orleans. We indicate, at the same time, the year and month, in which they were raised to the 33d degree :—

PIERRE SOULE,	March 8th, 1838 ;
J. B. FAGET,	" 8th, 1838 ;
JAMES FOULHOUZE,	September 27th, 1845 ;
JEAN LAMOTHE,	" 27th, 1845 ;
THOMAS WHARTON COLLENS,	June 22d, 1849 ;
J. J. E. MASSICOTT,	May 2d, 1851 ;
JUAN BACHINO,	" 2d, 1851 ;
J. B BROUE,	February 11th, 1852 ;
LOUIS DUFAU,	May 13th, 1853 ;
ROMAIN BRUGIERE,	" 13th, 1853 ;
JOSEPH LISBONY,	" 13th, 1853 ;
L. E. DELUZAIN,	February 3d, 1855 ;
CHARLES BIENVENU,	June 26th, 1857 ;
JAMES GARDETTE,	" 26th, 1857 ;
HENRY RANCE,	" 26th, 1857 ;
J. GENTIL,	July 1st, 1857 ;
GUSTAVE LEROY,	August 28th, 1857 ;

S. G. FABIO,	August 28th, 1857;
VINCENTE A. DE CASTRO,	March 14th, 1858;
J. LASALLE,	" 14th, 1858;
D. MICHEL,	" 14th, 1858;
JEREMIE COLLON,	" 14th, 1858;
EMILE BOULIN,	November 8th, 1858;
CLADIUS W. SEARS,	" 14th, 1858;
H. F. ZERNECKE,	" 14th, 1858;
P. PETITJEAN,	December 15th, 1858;
HENRY REMY,	" 15th, 1858;
ED. MARC,	February 6th, 1859;
AUGUST DUDOUSSAT,	" 6th, 1859;
F. W. C. ST. MARC,	" 6th, 1859.

The Supreme Council now has under its jurisdiction Eighteen Symbolic Lodges (Blue degrees), Fourteen Rose Croix Chapters, and Twelve Councils of Kadosch.

(One body then petitioning—viz.: Bienville and Prudence Lodge—making "Twenty.")

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## DECLARATION OF PRINCIPLES.

THE Supreme Council of Sovereign Grand Inspectors General for the State of Louisiana promulgated on the 14th July, 1858, the following Preamble and Resolutions—

Considering

1st. That the Ancient and Accepted Scottish Rite, in the strict maintenance, and as the legitimate conservator of the principles governing the institution of Free Masonry, as it existed anterior to the period when a body of schismatics gave form and embodiment to the widest innovations, under the title of "Ancient York Rite, finds its legitimate sphere in bringing mind in contact with mind, for the preservation of social, political, and religious liberty, and is therefore eminently a philosophical institution, having for its scope all subjects appertaining to the welfare of man as an intellectual and social being.

2d. That the Ancient and Accepted Scotch Rite, being widely dissimilar from all other rites of Free Masonry, in the model it furnishes of a well ordered form of Republican government, in its tendencies, teachings and ceremonies, it cannot in any manner be blended with them, without losing its chief characteristics, and consequently its claim to be considered

as an independent Masonic institution, the conservator of the Ancient and Accepted Scotch Rite, in its original purity.

3d. That the Ancient and Accepted Scotch Rite, although introduced into these United States, at an earlier period than any other rite of Free Masonry, is now scarcely known, and where known, is considered subservient to, and dependent upon, the York rite, we have to deplore the weakness and treachery of those who have sacrificed the independence and integrity of the Scotch Rite, to the gratification of personal vanity, and lust for power and empty honors, by relinquishing to the York rite, the most obligatory and important of their duties as Scotch Free Masons—to wit: Jurisdiction over, and work in, its first three degrees.

4th. That the Ancient and Accepted Scotch Rite claims, and has as good grounds for maintaining the Sovereignty of State Masonic jurisdiction, as the York Rite, and that consequently every State in this Union is entitled to, and should have, a Supreme Council of Sovereign Grand Inspectors General, for the government of the Scotch Rite of Free Masonry within her limits.

5th. That three Inspectors General, who have been regularly initiated to the several degrees of the Ancient and Accepted Scotch Rite, enjoy plenary powers to establish a Supreme Council in any State of the Union, where none exists, enjoying entire independence of Supreme Councils in other States or countries.

6th. That as the Ancient and Accepted Scotch Rite finds itself almost entirely unknown in the United States, as a consequence of the preposterous and unfounded claims set up by a Supreme Council at Charleston, in the State of South Carolina, and countenanced by the York rite, to a jurisdiction embracing the whole of North America.

7th. That this claim is based upon certain documents, called the Constitutions and Secret Institutes of 1786, as bearing the authority of Frederick II. of Prussia, giving form to the Ancient and Accepted Scotch Rite in 33 degrees, establishing a hereditary Supreme governing power in the City of Charleston, for the Scotch Rite in America, through all time.

8th. That the Constitutions and Secret Institutes of 1786 are an IMPOSITION, and never issued from the hand of Frederick II., of which we have positive and irrefragable testimony: that the Ancient and Accepted Scotch Rite existed complete, in its 33 degrees, twenty-five years anterior to 1786, that is, in 1761: and that in 1763 there were Sovereign Grand Inspectors General of the 33d degree in these United States, and that they established a Supreme Council at Newport, in the State of Rhode Island: and that Frederick II. never had the power of constituting him-

self as the head and Supreme power of any Masonic rite then in existence, and for making laws which should govern that rite throughout the face of the earth, and for all time.

9th. That the Grand Lodges of the York Rite, in the United States, have given countenance to the pretensions of the body in Charleston, to hereditary supreme power and jurisdiction over the Scotch Rite in the United States of America, for the purpose of maintaining their own unfounded and preposterous claim to exclusive jurisdiction over the first three degrees of Free Masonry, holding that there can be no legitimate Masonry in the United States, which does not acknowledge the supremacy, and exclusive jurisdiction of the York rite.

10th. That the York rite in the United States has endeavored to uphold the claims of the Charleston body, for a period of full seventy-five years, in direct and explicit violation of the great principles of liberty and of State Rights, maintained for their Rite, and in the face of the solemn protests of all Scotch Masons not allied with the Charleston body.

11th. That the York Grand Lodges of the United States, by upholding the Grand Lodge of the State of Louisiana, in an ignominious, persecuting warfare during many years, against a respectable body of Scotch Masons, are perpetuating a spirit of intolerance and bigotry as widely at variance with the principles which obtain in American institutions, as in true Free Masonry, and thereby expose the fraternity to the charge of being an intolerant, denunciatory society, to be avoided by all liberal minded, order loving citizens.

12th. That the York Grand Lodge of the State of Louisiana, by misrepresentation at the Grand Orient of France, to the effect that a body of Scotch Masons were creating dissensions in the State, under color of authority from that body, prevailed upon its Grand Master, Lucien Murat, a man wholly unacquainted with the institution of Free Masonry, to extend his jurisdiction over the Scotch Masons of Louisiana, ordering them to disband their organization, and to acknowledge the supremacy and authority of York Grand Lodges, and their creature, the Supreme Council of Charleston.

13th. That the Supreme Council of Sovereign Grand Inspectors General for the Ancient and Accepted Scotch Rite in the State of Louisiana, was legally established in the year 1839, and that it was solemnly recognized by, and entered upon amicable terms of correspondence with, the Grand Orient of France, in the year 1842, as the only Supreme Council in the United States, never recognizing, or deriving the slightest authority from the Grand Orient, and in no manner amenable to it.

14th. That the Grand Orient could not recognize the Supreme Council of Charleston, with its pretensions to being the origin and source of all power, for the establishment of Supreme Councils over the surface of the earth, while the Supreme Council of France was modestly recognized by the Charleston body as the only legitimate authority for the Scotch Rite throughout the French dominions.

*Therefore, be it Resolved,*

By the Supreme Council of Sovereign Grand Inspectors General 33d degree, of the Ancient and Accepted Scottish Rite for the State of Louisiana, in Special meeting, duly assembled and opened :

1st. That in the strict maintainance of a declaration in the Treaty of Alliance of 1834, signed on the part of the Scotch Masons of the United States, by their Representative, *Lafayette*, in words as follows : "That no Masonic body of the Ancient and Accepted Scottish Rite, nor any association deriving from it, shall, under any pretext whatever, acknowledge the jurisdiction of any body or association of another Masonic Rite : under no form of designation can it legally become a section of, or be dependent upon, any Masonic body of another Rite," we protest against all infringement, whether at home or abroad, upon our liberties and independence as a legally constituted Masonic body of the Scotch Rite.

2d. That there can be no legally constituted authority for the Scotch Rite in the State of Louisiana, dependent on, and forming a section of the York Grand Lodge.

3d. That under no circumstances can we recognize the Charleston body as a legally constituted authority for the Scotch Rite, as it never observed the fundamental principles of the Rite, and has no claim to be considered a Masonic body—as Louisiana, we acknowledge no Masonic authority foreign to our State.

4th. That this Supreme Council invites all Masonic bodies, of whatever Rite, in respectable standing to a Fraternal correspondence and interchange of communications, and that our Grand Secretary be requested to take the initiative, wherever he may deem desirable.

(Signed.)

JAMES FOULHOUSE, M. P. Sov. Grand Commander ;

THOMAS WHARTON COLLENS, Lieut. Grand Commander ;

(A certified copy—Signed.)

LOUIS DUFAU, G. C. G. S. O. T. H. E.

## THE CHARLESTON EXCOMMUNICATION.

*Ad Universi Terrarum Orbis Summi Architecti Gloriam.*

**Ordo ab Chao.**

**Deus Arcumque Jus.**

## SUPREME COUNCIL

FOR THE

SOUTHERN JURISDICTION OF THE UNITED STATES OF AMERICA,

SITTING AT CHARLESTON, S. C.

At a Special Session of the Supreme Council for the Southern Jurisdiction of the United States, held at Charleston on Saturday the 20th March, 1858, answering to the 5th day of the month Nisan, A. M. 5618, certain documents from our delegates in New Orleans having been read and ordered by the M. P. Grand Commander, Bro. John H. Honour, to be filed in the archives, the following resolution was unanimously adopted :

*Whereas*, JAMES FOULHOUSE, of New Orleans, calling himself a member of the Ancient and Accepted Rite, and now residing within the jurisdiction of this Supreme Council, has organized a spurious Council and other bodies of the Ancient and Accepted Rite in the said City of New Orleans, without the least shadow of right or prerogative so to do, and is thereby producing discord in the Jurisdiction of Louisiana, and defying the authority of our Delegates there legally appointed : Therefore,

*Resolved*, That the said *James Foulhouse* be hereby expelled from all the rights and privileges of Masonry in the Ancient and Accepted Rite, and that his name be recorded as such *in red letters*.

I hereby certify the above to be an exact transcript from the Records of the Supreme Council for the Southern Jurisdiction.

L. S.

ALBERT G. MACKEY, M. D., 33d,  
Sec. Gen. H. E.



VALLEY OF NEW ORLEANS, this 26th day of Tisri, A. M. 5619, }  
 October 4th, 1858, V. E. }

The Deputies of the Supreme Council at Charleston, for the State of Louisiana, viz.: T. Ill. Bros. J. Q. Fellows, 33d; John L. Lewis, 33d; Charles Claiborne, 33d; Charles Laffon de Ladebat, 33d; A. R. Morel, 33d; Harmon Doane, 33d; Thomas F. Bragg, 33d;—Ill. Bros. Albert Pike and F. A. Lumsden being absent;—

Have unanimously adopted the following Preamble and Resolutions—

“ *Whereas*, a Decree of EXPULSION, issued by the Supreme Council at Charleston, under date of March 20th, 1858, V. E., against *James Foulhouze*, who styles himself Grand Commander of the Ancient and Accepted Scotch Rite in Louisiana, has been transmitted to the Deputies in this valley, of the Supreme Council at Charleston.

“ *Whereas*, a Balustre, No. 6047, under date of August 4th, 1858, V. E., directed by the Grand Orient of France to said *James Foulhouze*, has also been transmitted to the aforesaid Deputies.

“ *Whereas*, said Balustre, a copy of which duly signed, sealed and certified by the Grand Orient of France, is deposited in the Archives of the Deputies aforesaid, was handed to the said *James Foulhouze* by Ill. Bro. John L. Lewis, 33d, on the first day of October, 1858.

“ *Whereas*, the Grand Orient of France has acknowledged and declared on several occasions, and recently by its decree of June 1st, 1858, and the aforesaid Balustre, that the Supreme Council sitting at Charleston, in the State of South Carolina, United States of America, is the only *Supreme Constituting and Governing Authority* of the Ancient and Accepted Scotch Rite, for the Southern Jurisdiction of the United States of America, and that for more than Thirty years, relations of Amity have existed between it and the aforesaid Supreme Council.

“ *Whereas*, it is all important that the Masons and Professors of this East, should be officially informed of the irregularity of the self-styled Supreme Council for the Sovereign and Independent State of Louisiana, and that they be duly cautioned against any attempt, having for its object to induce them to become members of an organization, unanimously disapproved of and condemned by the lawful Masonic powers of the Globe, and most explicitly by the Grand Orient of France, whose protection said *James Foulhouze* had flattered himself to obtain for his adherents.

“ *Resolved*, That one thousand copies of the aforesaid decree of the Supreme Council at Charleston, and Balustre of the Grand Orient of



works. When he had retired, T. M. Ill. Bro. Thomas Wharton Collens took his seat, and M. Ill. Bro. Gustave Leroy, that of Lieut. Grand Commander for the time being.

The Grand Secretary then presented the following Preambles, Resolutions, and Protest, which were unanimously adopted :—

Considering—

1st. That our Supreme Council has never ceased to exist since its foundation in 1839 ; and that it was solemnly acknowledged in 1843 by the Grand Orient of France, as the only regular and legitimate one for the United States of America.

2d. That the act by which the Supreme Council of the Grand Orient of France attempts to withdraw that acknowledgment, with a view to favor the pretended Supreme Council of Charleston, shows that its good faith has been surprised by the misstatements and calumnies which its Grand Officers have chosen to endorse.

3d. That within the last two years our Supreme Council has, at different times, sent to the Supreme Council of the Grand Orient of France, several documents and communications, which have remained unanswered, either because they have been suppressed by some inimical contrivance, or because the principles and sentiments which they express do not suit the actual Grand Master of the Grand Orient.

4th. That the Supreme Council of the Grand Orient has thereby, not only been untrue to its Masonic obligations, but also violated the rules of courtesy.

5th. That the principles of true Scotch Free Masonry, which our Supremè Council strictly follows, cannot agree with the form of government which now prevails in France, and that the Grand Orient, which never was but the humblest servant of all the various forms of government (without excepting the most despotic) which have there succeeded each other, cannot at this time work but on a bastard and courtier like Masonry.

6th. That from public notoriety it appears that individuals calling themselves Free Masons have been so unscrupulous as to send to the Grand Orient incorrect fragments of speeches delivered in our Lodges, and the Grand Orient was so weak as to give countenance to vile and contemptible calumnies.

7th. That there is no hope to put an end to such deviations from truth and justice, as long as the power which now rules over France has a chance to stand, and that our Supreme Council which openly proclaims the right of all nations to Political freedom, cannot think of keeping a friendly in-

tercourse with the Grand Orient, which is now deprived of all liberty of action and abandoned by its most enlightened members.

8th. That the Balustre addressed to our Most Puissant Sovereign Grand Commander and Ill. Bro. James Foulhouze, far from being Masonic in its purports, on the contrary proves that its authors presume to be vested with the power of issuing imperial ukases and Popish bulls—and consequently can have no effect nor deserve any attention from us.

9th. That in the said Balustre, Grand Inspectors of the 33d degree belonging to the Supreme Council of the Grand Orient of France, dare to assume power over 33ds belonging to other Supreme Councils, and that by allowing them so to do, the Grand Orient violates not only the Masonic independence of Sovereign bodies which should stand with it on a perfect equality, but also its own Statutes by which its Jurisdiction is limited to France and the French possessions; and that it is most important not to permit a foreign body thus to gratify its blind passions, and perpetrate iniquity.

10th. That the said Balustre is a mere sequel to calumnies, and based on untruth, because our M. Ill. Bro. James Foulhouze never did assume any power by and for himself, *nor constitute this Supreme Council nor any of its subordinate bodies*: and because although initiated to the 33d degree in the Grand Orient of France, he never did in any way or manner, act as an active member thereof, or by virtue of any order or power emanating from that body.

11th. That by pretending to exact obedience from our Grand Commander James Foulhouze, on the ground that it initiated him to the 33d degree, the Grand Orient teaches none other than this outrageous and stupid doctrine, viz.: that notwithstanding his naturalization in our Republic, every European remains subject to the arbitrary will and caprice of the Political power which he has renounced.

12th. That the Grand Orient, at the time it initiated our Grand Commander James Foulhouze, fully knew that he (as appears from his Patent) was an American citizen, and therefore that it could exercise no authority over him, either Political or Masonic, while he was standing upon American soil. They knew that the United States enjoy entire Masonic independence.

13th. That the *principle of authority*, according to the interpretation given by the Grand Orient is the very principle which is invoked by the Romish church in matters of Religion: that therefore, if applied in Masonry, which is incompatible not only with the true tenets of Scotch Free Masonry, but also with the Free institutions of our Republic, and that the

attempt of the Grand Orient to exercise authority over American citizens is ludicrous in the extreme.

14th. That our Supreme Council, in such an absurd hypothesis, would have the same right to enjoin M. Lucien Murat to dissolve his Grand Orient and all Masonic aggregations depending thereon, under penalty of our bulls of excommunication, both against him and his Grand Officers: and in the maintenance of our independence as a Masonic body of the Ancient and Accepted Scotch Rite, we regret to see our ancient ally, the Grand Orient, clothing itself with ridicule, and spending its time in uttering vain and laughable menaces which, in our day, no intelligent man can help condemning as nonsense.

*It is therefore Resolved—*

1st. That the Supreme Council of the 33d degree, for the Sovereign and Independent State of Louisiana does hereby cease all intercourse with the Supreme Council of the Grand Orient, and that this declaration of non-intercourse continue in full force until we have good evidence that liberty of speech, and liberty of action, be again restored to the Supreme Council of the Grand Orient, when again she may be freed from the surveillance of a despotic royalty.

2d. That our Grand Secretary is hereby authorized, to send to every Masonic power or body on the two hemispheres, and more especially to all the Lodges in France and the French possessions, copies not only of these preambles and resolutions, but also of all the publications which this Supreme Council may hereafter order in this East.

3d. That we repose entire confidence in the energy, abilities and integrity of our Most Puissant Sovereign Grand Commander, James Foulhouze, rebuking with just indignation, the attempt on the part of the Grand Orient, to the exercise of authority over him personally, or in his official capacity, as well as for conveying base and unfounded insinuations regarding a violation of obligations to the Grand Orient.

*And further.* This Supreme Council, before all whom it may concern, does hereby make record of its denunciation of Lucien Murat, the Grand Master of the Grand Orient in Paris, and of all individuals who have taken part in the above written Balustre and decrees, for their infamous attempt to deprive us of our Masonic rights and liberties. And we furthermore reiterate our entire independence of all Masonic jurisdictions foreign to the State of Louisiana, and in support thereof pledge our lives, and our sacred honors.

NEW ORLEANS, October 9th, 1858.

To BRO. LOUIS DUFAT, 33d,

*Grand Secretary of the Supreme Council:*

DEAR BROTHER:—I have received the communication dated 6th inst., with which you have favored me, calling my attention to the deliberations had on the 3d of this-month, in the Supreme Council of the 33d degree, with regard to the strange pretension by which the Grand Orient seems to assume that it has the power to rule Scotch Masonry in America, and control its opinions and acts.

I approve of the spirit and tone of the resolutions adopted on this occasion by our Supreme Council. The conduct of the Grand Commander deserves the highest eulogies, and I heartily concur in the solemn testimony by which our Supreme Council acknowledges his zeal, talent and noble independence.

Your devoted Brother,

PIERRE SOULE, 33d.

*Extracts from the Minutes of the Supreme Council of the State of Louisiana, sitting of October 13th, 1858.*

Members present—T. M. Ill. Bros. James Foulhouze, Thomas Wharton Collens, Louis Dufau, Joseph Lisbony, James Gardette, J. J. E. Massicott, L. E. Deluzain, S. G. Fabio, J. Collon, Charles Bienvenu.

During the sitting, one of the Ill. Bros. present, informed the Supreme Council that he had been put in possession of a printed sheet, from which it appears that a body, calling itself the "*Supreme Council of Charleston*," has issued against our M. P. S. G. C. James Foulhouze, a bull of excommunication from all Masonic privileges, and that a pamphlet containing it, together with the Balustre of the Grand Orient, is now being circulated under the signature, and through the active efforts of seven men, styling themselves Deputies of said Council in Charleston.

On motion of the Ill. Bro. J. J. E. Massicott, duly seconded, and unanimously adopted, the Supreme Council appointed T. M. Ill. Bros. Pierre Soulé, Thomas Wharton Collens and Charles Bienvenu, as a Committee for examining the document, with full powers to act in the premises as they may deem most conducive to the interests of the Order.

At a subsequent meeting held on the 16th of October, the Committee rendered the following report:—

The Committee appointed by you to inquire into a certain publication lately made on matters concerning our Supreme Council, and signed by

the following named persons, viz. : J. Q. A. Fellows, Ch. Claiborne, Ch. Laffon de Ladebat, John L. Lewis, Achille Regulus Morel, Harmon Doane and Thomas F. Bragg, and containing—1st. A declaration or resolution emanating from the said persons as “Deputies of the Supreme Council at Charleston, for the State of Louisiana”; 2d. A decree purporting to be issued by one “A. G. MACKAY,” who entitles himself Secretary General of the Holy Empire, expelling our Ill. Bro. and Grand Commander, James Foulhouze, from all the privileges of Masonry in the Ancient and Accepted Scotch Rite, recording his name in “RED LETTERS”; 3d. A Letter from one M. Rexès, giving himself as Grand Staff Officer of PRINCE LUCIEN MURAT—who on his side, entitles himself Grand Master of the Masonic Order in France, and as such assumes to determine to whom Scotch Free Masons owe allegiance,—beg leave to present the following Preamble and Resolutions :

*Considering—*

1st. That the Balustre addressed to our Most Respectable Grand Commander, James Foulhouze, by E. Rexès, Staff Officer of Lucien Murat, who has sanctioned the same, constitutes not only an insult to our Supreme Council, but also an usurpation of prerogative which we deem proper to notice.

2d. That no citizen of the Sovereign State of Louisiana, can, as a Mason, accept such a Balustre without at once abjuring his Masonic dignity and civic rights.

3d. That the decree by which the said Rexès, with the approbation and authority of the said Murat, has for its object, to expel our Most Respectable Grand Commander, James Foulhouze, from the Masonic Rite, of which our Supreme Council has constituted and proclaimed him as the only chief in Louisiana, is an *insolent encroachment* on the rights and supremacy of our Supreme Council, and upon our liberties as citizens.

4th. That notwithstanding the absurdity of the decree, men calling themselves Masons have so far forgotten the respect they owe to themselves and to their sacred obligations as Masons, as to receive the badge of servility, and lend themselves to the infamous service of men who have shown themselves destitute of every manly and Masonic principle, and do not feel ashamed to give publicity to their approval and support of the infamous doctrines therein expressed, and concur with their author by adding to said decree, the presumptuous and ridiculous bull directed against the brother whom we have selected as our Grand Commander.

5th. That the proceedings which occasioned that decree have been provoked and conducted by one Claude Samory, known as a traitor and

disturber in Masonry, and as being in New Orleans the agent of a Supreme Council at Charleston ; and that said proceedings have been supported and encouraged near the Grand Orient of France by a foreign Mason, *Joseph Beugnot*.

6th. That the decree of Lucien Murat, the letter of E. Rexès, the laughable *factum* of A. G. Mackey, and the important declaration of their agents in Louisiana, are founded upon assertions which are groundless and false, to wit: That our Supreme Council does not exist, and that our Most Respectable Grand Commander has personally assumed powers to which he had no right.

7th. That our Supreme Council has in, and by itself, an existence based on the independence and liberties of the State of Louisiana, and that the choice or expulsion of its officers, exclusively depends on the freely expressed will of the Scotch Masons belonging to our State, and the several bodies of which are represented in our Council, no person or body, foreign to this jurisdiction having a right to interfere with us in this matter.

8th. That our Respectable Grand Commander, James Foulhouze, is not and never would consent to be a member of the pretended Supreme Council of Charleston, and of its Grand Consistory in New Orleans, and that therefore it is *absurd* to expel him from a body which he never entered, and that after all the said pretended Council of Charleston and Consistory have, so far as our rite is concerned, no Masonic authority whatever.

This Supreme Council declines assuming Papal and Princely pretensions, which agree neither with its character, nor with the spirit of our institutions, and therefore abstains from issuing decrees against the above named delinquents, and following the example of its detractors, but it expressly denounces

1st. Charles Claiborne, John L. Lewis, Charles Laffon de Ladebat and Achille Regulus Morel, as Agents and Supporters in Louisiana of the said Lucien Murat, E. Rexès and A. G. Mackey, and consequently as enemies of the Ancient and Accepted Scotch Rite in the State of Louisiana.

2d. J. Q. A. Fellows, Harmon Doane and Thomas F. Bragg, as intruders, who endeavor to interfere with the affairs of the Scotch Rite, to which they do not belong.

3d. Claude Samory as the origin and malicious abettor, both in France and Louisiana, of all the troubles and disgrace to which the Scotch Rite has been subjected in our State.

4th. Joseph Beugnot as an officer of the Grand Orient of France, and therefore subject and vassal thereof.



Immediately after the return of the M. Ill. Bro. Pierre Soulé to New Orleans, T. M. Ill. Bro. Charles Bienvenu communicated to him the above Preambles and Resolutions, and the following letter was handed to our Grand Secretary.

NEW ORLEANS, October 19th, 1858.

DEAR BROTHER :

The principles enunciated in the Resolutions which Bro. Bienvenu has communicated to me, constitute the true basis on which our Supreme Council must rest, and they are the only title by which it can defend and maintain its *supremacy*—it would cease being Supreme if it should depend on any authority above it.

As long as the secret is not found by which its members can be divested of the indelible character with which they have been impressed by the transmission of the Masonic degrees which they have received, our Council will maintain its existence, and its independence as a complete body, in spite of any bull of excommunication which may be issued, either against it, or against its chief.

This being my sentiment, I feel a pleasure in expressing it, and renew the assurance of my entire devotedness to you.

PIERRE SOULE, 33d.

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## REMARKS BY THE AUTHOR.

THE above documents are issued as a reply to the documents which preceded them, and we consider them full and explicit, especially when the *evidence* which they give, is placed by their side—as follows :

The “*Deputies*” have stated that the Supreme Council of Louisiana was dissolved, and had ceased its existence. But we find by this reply that the Supreme Council is in a more thriving condition than it has ever been at any time before, during the whole period of its being.

It now has under its jurisdiction Twenty Symbolic Lodges, as follows :

* Polar Star	Lodge, No. 1	* El Silencio	Lodge, No. 9
* Perseverance	“ “ 2	Disciples of Pythagoras	“ 10
* Nazareth	“ “ 3	Fraternity	Lodge “ 11
Foyer Maconnique	“ “ 4	Lafayette	“ “ 12
H. C. Atwood	“ “ 5	* Thibodeaux	“ “ 13
* St. Andrew	“ “ 6	Bienville	“ “ 14
* Emmanuel	“ “ 7	* Pelican	“ “ 15
* Osiris	“ “ 8	Prudence	“ “ 16

Ronquillo	Lodge, No. 17	Verité	Lodge, No. 20
Reveil Maconnique	“ “ 18	* Foyer Maconnique	“ “ 14

\* The star denotes those Lodges which have Chapters of Rose Croix and Councils of Kadosch engrafted on them. Besides these Chapters and Councils there are others, making the whole number Fourteen Chapters of Rose Croix, and Twelve Councils of Kadosch.

The Supreme Council itself numbers Thirty active members.

The Deputies declare him to be an Expelled Mason (James Foulhouze) and his Council Spurious, &c., &c. This opinion does not seem to be sustained. It is certain from the evidence that his own Council, or rather, the Supreme Council of which he is a member, has not expelled him, but on the contrary it sustains him. The other bodies, whether the Grand Orient of France, or the Charleston body, or the New Orleans Consistory, could not expel him, because he was not a member of either of them; and as it regards the *spuriousness* of the Supreme Council, it is a very late hour in the day to bring such a charge. The Council was formed in 1839, and to take nearly Twenty years to find this out is *rather a long time*. And further,

The bodies which acknowledge the jurisdiction of the Supreme Council do not seem to think any of these charges true. They have a very good opportunity of judging, being “*right there on the spot*.” They knew all about the “*resignations*”—“*the outside influences*,” the “*Preliminaries*” and the “*Concordat*,” and when the *Expulsion*, &c., came, they stood still—only to become more firm in their determination. Actions are louder than words in the demonstration of an opinion. Witness the number of Lodges and the number of the members, as well as the character of the men. These are the “*facts*” developed—and that is all we have to do with—the merits of the case we cannot enter into here.

But we must be permitted to say a word more, on our own responsibility—about the Expulsion by the “*Charleston body*.” One would think, after the bitter experience which that set of men have had in times past from this kind of work, that it would long since have ceased.

De La Motta was the first to introduce it—assuming to be the Grand Hierophant, not only of the whole United States, but all the world besides, he came to the City of New York, and expelled Joseph Cerneau, Dewitt Clinton, John W. Mulligan, and a great many more, and having accomplished this feat, he returned to Charleston, and having invented the “*red letter*” system, commenced with all his powers to issue his red letter documents. And how much did all this work amount to? Simply this—no one cared a whit for such trifles, the Sovereign Grand Consistory

went on as usual—Cerneau, Clinton, Mulligan, and others, who had been expelled by this travelling mountebank, were just as highly esteemed as before, and the prevailing opinion among men and Masons appeared to be that De La Motta was out of his mind. The body at Charleston never recovered from the shock which De La Motta gave it. It went down. Since that they have tried it several times, but with the same results. The fraternity as a body, has not yet lost its senses, and are more determined now than they ever were before, to treat all such arrogant and arbitrary proceedings with the contempt they deserve.

The day has long since passed away when such proceedings can be tolerated. Who is there living, among the Fraternity, that in this day can be brought to believe that an obscure, isolated, and (Masonically) illegitimate body like the Council at Charleston can issue an Edict, whether in red or in black letters, which will have any effect whatever, upon either a body, or an individual in an adjoining State?

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## DOCUMENT NO. 31.

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*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

**Deus Meumque Jus.**

**Ordo ab Chao.**

FROM the East of the Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the 33d degree, under the Zenith, near the B. B., answering to the 40th deg. 42 min. 40 sec. N. L. and 2 deg. 51 min. 0 sec. E. L. meridian of Washington City.

To our Illustrious, Most Valiant, and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious 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 MAY COME—GREETING :

**HEALTH,**

**STABILITY,**

**POWER.**

Know ye, that we the undersigned, Most Puissant Sovereigns, Grand Inspectors General, lawfully and constitutionally established at our Grand

East, the City of New York, in Supreme Grand Council of the Thirty-third degree, for the Northern Masonic district and Jurisdiction of the United States of North America, and duly congregated this 29th day of Yiar, A. H'm. 5608, A. Lib'rs, 2384, which corresponds to the 1st day of June, 1848, of the Christian Era, and A. O'is. 730 and A. M.'m 534, at our Grand Council Chamber, a Sacred Asylum, where reign Union, Contentment, Wisdom.

DECREE AND ORDER.—That the following official declaration be published, for the information and government of all true and enlightened brethren, wherever dispersed.

That this Supreme Grand Council deems it proper and advisable to define its position and platform on which it now stands, and has stood ever since its foundations were first laid, proclaimed and recognized in the years 5767, 5797, 5806, 5808 and 5813—(see note at the end).

That it constitutionally claims jurisdiction (Masonic) over all the Northern, North Western and North Eastern parts of the United States of America, their territories and dependencies, as the Supreme Tribunal for the “*Grand, Ineffable and Sublime degrees,*” Ancient and Accepted Rite, of the Thirty-third and last degree: But that in deference to the Constitution of the “*York rite,*” practiced in this country, it WAIVES its rights and privileges so far as they relate to the “*first three degrees*” of “*Ancient Craft Masonry,*” which, long before the establishment of a Supreme Grand Council in this hemisphere, were under the control of Symbolic Grand Lodges. But this Supreme Grand Council does explicitly claim the exclusive right, natural, lawful and constitutional, to confer, establish and govern the following degrees—which now are, and always have been, under the Government of Sovereign Grand Inspectors General, or bodies deriving authority from a legal Supreme Grand Council of the Thirty-third and last degree—to wit:

- 4th. Secret Master.
- 5th. Perfect Master.
- 6th. Intimate Secretary.
- 7th. Provost and Judge.
- 8th. Intendant of the Buildings.
- 9th. Elected of Nine.
- 10th. Elected of Fifteen.
- 11th. Sublime Knight Elected.
- 12th. Grand Master Architect.
- 13th. Royal Arch of Solomon.
- 14th. Grand Elect, Perfect and Sublime Mason.

- 15th. Knight of the East, or Sword.
- 16th. Prince of Jerusalem.
- 17th. Knight of the East and West.
- 18th. Sovereign Prince Rose Croix of Heredom.
- 19th. Grand Pontiff.
- 20th. Grand Master of all Symbolic Lodges.
- 21st. Patriarch Noachite.
- 22d. Prince of Libanus.
- 23d. Chief the Tabernacle.
- 24th. Prince of the Tabernacle.
- 25th. Knight of the Brazen Serpent.
- 26th. Prince of Mercy.
- 27th. Commander of the Temple.
- 28th. Knight of the Sun.
- 29th. Patriarch of the Crusades.
- 30th. Grand Elect Knight Kadosch.
- 31st. Grand Inspector Inquisitor Commander.
- 32d. Sublime Prince of the Royal Secret.

33d and last degree (official) Sovereign Grand Inspector General.

That this Supreme Grand Council, and the various bodies under its charters, admit no one into its aforesaid degrees, and require no other qualification in candidates, except that they be "good men and true," and have been regularly initiated into "*Ancient Craft Masonry*," by some regular legal "*Ancient York Master Masons' Lodge*," and are at the same time, either officers, or active members of such a Lodge.

Moreover, as conservators, pledged to preserve the Ancient and Accepted Rite of the Thirty-third and last degree, *pure and inviolate*—and from all unlawful and spurious intermixture or associations, this Supreme Grand Council feels itself constrained most unequivocally to renew its former declaration, and solemnly denounce as unlawful and unconstitutional, and protest against the acts and pretensions of all other bodies under whatever name or title they may exist, claiming to exercise control or authority over the Ancient and Accepted Rite of the Thirty-third and last degree; cautioning all brethren wherever dispersed over the two hemispheres, that the accumulation of rites, whether under the designation of Councils, Colleges, or any other denomination whatever, is an anomaly in Free Masonry, fraught with confusion, mischief, and danger to the Masonic family, and which never can receive the sanction of the Supreme Grand Council, nor the approvement of any intelligent body of Masons, sincerely devoted

to the purity, happiness and prosperity of our well beloved Ancient Free and Accepted Masonry.

J. J. J. GOURGAS, M. P. Sov. Grand Commander, 33d, *ad vitam*.

GILES FONDA YATES, M. Ill. Insp. Lieut. Grand Commander, 33d.

EDWARD A. RAYMOND, Ill. Treasurer General of the H. E.

KILLIAN H. VAN RENSSELAER, Ill. Master of Ceremonies.

JOHN CHRISTIE, Ill. Captain of the Life Guards.

CHARLES W. MOORE, Ill. Secretary General of the H. E.

ARCHIBALD BULL, Sov. Grand Inspector General, 33d.

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### REMARKS BY THE AUTHOR.

HERE we have the "*maiden*" edict of this newly formed concern, which, like its parent the Charleston body, commences with high sounding words and bold pretensions. We shall briefly point out some of the points in this document, leaving the rest to the opinion of the reader—who is hereby informed, that the years denoted as those in which the foundations were laid, proclaimed and recognized are 1767, 1797, 1806, 1808 and 1813. We will just glance at these years.

In the two first, viz.: 1767 and 1797, no such body as a Supreme Grand Council of Sovereign Grand Inspectors General 33d and last degree was in existence. It was manufactured in 1801, in the City of Charleston, South Carolina. Before 1801 the name, or the body, was never heard of.

In the year 1806, there was no Supreme Council, or even Consistory, 32d degree in New York city. This has been fully set forth in the history and the falsehood exposed.

We are aware that De La Motta made this declaration, and placed several names among its members—Gourgas, Tardy and others,—but we have shown that Gourgas was only initiated as an Entered Apprentice, June 19th, 1806, and Master Mason in 1807. It is therefore very certain that he was not a member of the Consistory in 1806. And Tardy did not get his degrees until 1807—in Philadelphia—so he was not a member in 1806. The same may be said of the rest.

In 1808 they made the attempt to form a Consistory; but it was a signal failure, as has been fully proved in the history. By March—or at farthest, by the latter part of the year 1809—the whole concern was extinct, and most of the parties concerned, had united with the Sovereign Grand Consistory under Joseph Cerneau.

In 1813, the notorious De La Motta made his appearance—established

what he called a Supreme Council—expelled Cerneau, Clinton, Mulligan, and twenty or thirty more—issued his Edict, and went home. This body soon became defunct, and was not heard of again until this document made its appearance in 1848.

The other parts of this document can be judged by the foregoing. Further reference to this Edict is made at Doc. 40, to which the attention of the reader is invited.

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## DOCUMENT No. 32.

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### *Ordo ab Chao.*

## Supreme Council of Grand Inspectors General

OF THE

THIRTY-THIRD DEGREE,

FOR THE NORTHERN HEMISPHERE,

SITTING IN THE VALLEY OF NEW YORK.

#### *The Most Illustrious Brothers.*

JEREMY L. CROSS, P. M., Past Grand Lecturer of the General Grand Chapter of the United States of America, K. H., S. P. R. S. Sov. Gr. Insp. Gen. 33d degree—Residence, *New York City.*

*M. P. Sovereign Grand Commander.*

WM. H. ELLIS, P. M., M. W. Past Grand Master of the Grand Lodge of the State of Conn., General Grand Generalissimo of the General Grand Encampment of the United States, K. H. S. P. R. S., Sov. Gr. Insp. Gen., 33d degree—Residence, *New Haven, Conn.*

*Most Ill. Minister of State.*

REV. SALEM TOWN, M. W. P. and Present Grand Chaplain of the Grand Lodge of the State of New York, K. H., S. P. R. S., Sov. Gr. Insp. Gen., 33d degree—Residence, *Aurora, N. Y.*

*M. Ill. Grand Keeper of the Seals.*

*The Most Illustrious Brothers.*

HENRY C. ATWOOD, P. M., M. W. Past Grand Master of the Grand Lodge of the State of New York, P. H. P. K. H. S. P. R. S., Sov. Gr. Insp. Gen., 33d degree—Residence, *New York City.*

*M. Ill. Grand Master of Ceremonies.*

WM. H. JONES, P. M. W., Past Grand Secretary of the Grand Lodge of the State of Conn., K. H. S. P. R. S. Sov. Gr. Insp. Gen., 33d degree—Residence, *New Haven, Conn.*

*M. Ill. Grand Standard Bearer.*

JOHN S. DARCY, M. D., M. W. Past Grand Master of the Grand Lodge of the State of New Jersey, K. H. S. P. R. S. Sov. Gr. Insp. Gen., 33d degree—Residence, *Newark, N. J.*

*M. Ill. Captain of the Guards.*

ROBERT B. FOLGER, M. D., P. M. K. H. S. P. R. S. Sov. Gr. Insp. Gen., 33d degree—Residence, *New York City—*

*M. Ill. Grand Treasurer.*

JOHN W. SIMONS, P. M. M. W. Past Senior Grand Warden of the Grand Lodge of the State of New York, K. H. S. P. R. S. Sov. Gr. Ins. Gen., 33d degree—Residence, *New York City—M. Ill. Grand Secretary.*

The Commission under which this Supreme Grand Council claims power to act, bears date June 24th, 1824.

It authorizes *Jeremy L. Cross* "for Life"—to ESTABLISH, CONGRUATE, SUPERINTEND, and INSTRUCT—*Lodges, Chapters, Colleges, Consistories* and *Councils*, over the surface of the two hemispheres. His authority is signed by such distinguished names as—

MOSES HOLBROOK, M. D.,

FREDERICK DALCHO,

JAMES MOULTRIE, M. D., and others,

in full council of the Sov. Grand Inspectors General of the 33d degree.

It may be seen and examined at this Grand East, at any time when the Council is in session, by all who feel interested in the matter.





be invested with any further dignities, until the conferring body shall have become convinced that said Candidate has been regularly received and created a Knight Templar, with the appendant Orders, in a lawfully constituted Encampment of Sir Knights, working under the Grand Encampment of the State where such Encampment may be located, and acknowledging the supremacy of the General Grand Encampment of the United States.

*Fourth.*—This Grand East will receive applications from, and grant Charters to, a regular number of Sovereign Grand Inspectors General, in each of the several States under its jurisdiction.

*Fifth.*—At the usual meetings of this Supreme Grand Council of the 33d and last degree, none will be allowed the privilege of a vote except the actual members thereof, or their substitutes, lawfully appointed, but at the Annual meeting in June the Sovereign Grand Consistory will be opened, and be composed of the usual Dignitaries, and the first three officers of the various State Councils.

*Sixth.*—The mode of Representation in the State Councils will be governed by the usages of the Scottish Rite, and such Regulations as they may severally adopt.

*Seventh.*—The particular Rules of the Order will be those which are set forth in the Ancient usages and Secret Constitutions of the Order.

*Eighth.*—In all cases, however, where any person hailing from this Grand East, shall reside within the Jurisdiction of, or present himself to, any legal Masonic body in any State, Territory, Kingdom, Empire, or Confederacy, where the different Masonic bodies acknowledge the authority of any Grand Orient, or Grand East, they shall bow obedience to such authority, and conform themselves in all things to the rules and regulations of the same.

*Ninth.*—Should any vacancy occur in this Supreme Grand Council, whether from death, or other cause, the said vacancy shall be filled by the Sovereign Grand Consistory, as far as membership to the Supreme Grand Council is concerned; after which the remaining members of the Supreme Grand Council shall fill the vacancy by vote. And should the said vacancy occur, and the Council be left without a Grand Commander, the Officer next in rank shall fill his place, and be invested with all his power, until the vacancy shall be filled by the Sovereign Grand Consistory and a regular election of the Council take place:

T. Ill. JOHN W. SIMONS, Grand Secretary.

[Here follow the Seals.]

**A P P E A L .**

To the Glory of the Grand Architect of the Universe.

**HEALTH, STABILITY, POWER.**

*Lux ex Tenebris.*

FROM the East of this Supreme Grand Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third degree, under the Zenith, near the B. B. answering to the 40th deg. 42 min. 40 sec. N. L. and 2 deg. 51 sec. E. L. meridian of Washington City.

At our Grand Council Chamber, a Sacred Asylum, where reign

**UNION, CONTENTMENT, WISDOM.**

To all Grand Lodges, Grand Chapters, and Grand Encampments.

To all Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres, wherever dispersed.

TO ALL TO WHOM THESE LETTERS MAY COME—GREETING :

We regret to announce the fact that our Temple has been desecrated by Ruffian hands, and the beauty of the work over which we have so often rejoiced together, shamefully defaced. Ever since the establishment of our Council in the Northern hemisphere, the institutions and organizations of the Craft, throughout its whole boundary, have been respected, order has been scrupulously observed, and up to the present time our Council Chamber has indeed proved a Sacred asylum, where Union, Contentment and Wisdom have ever dwelt. We have stood together during the dark days of our time honored institution; in common with our brethren, wherever dispersed, we have faced the dangers that surrounded us, and at this late day were rejoicing in the hope that all trials were over and difficulties past; that although the conflict had been severe, yet the palm of victory was fairly won, and we could now enjoy a season of repose. But this was not to last.

Within a short period of time, we have heard of a body of men, styling themselves Masons, claiming jurisdiction over the whole Northern hemisphere, who are not only removing the "*Ancient Landmarks*," but are doing many things contrary to Masonic order, and which are calculated to bring our institution into contempt. Arrogating to themselves a power which they do not, and cannot possess, they have set aside the authorities of the Grand Chapters, and Grand Encampments of the several States, denouncing them as unlawful and unconstitutional. They protest against

the acts and pretensions of all other bodies, under whatever name or title they may exist, and declare, that whether the bodies designated, be Councils, Colleges, or any other denomination whatever, is an "anomaly" in Free Masonry, fraught with confusion, mischief, and danger to the whole Masonic family, and which never can receive the sanction of their self-styled "*Supreme Grand Council of the 33d and last degree,*" nor the approval of any intelligent body of Masons, sincerely devoted to the purity, happiness, and prosperity of our well beloved Free and Accepted Masonry (see printed Edict, issued by J. J. J. Gourgas and others, under date of June 1st, 1848, &c.)

Acting upon this basis, they receive Masons into their bodies after passing the Third or Masters' degree, and proceed with them through the various degrees, leading them to suppose that they are receiving those mysteries, which, of right, belong to Royal Arch Chapters, and Encampments of Knights Templar, with the appendant orders; that their degrees are correct; and that some, particularly the Encampment degrees, have been stolen from their system. This they openly proclaim. They have also chartered two Encampments in the State of Rhode Island, while there is a regular Encampment in existence there; and applications are frequently made at the doors of Chapters by men who have received their degrees from them, in the belief that they were regular Royal Arch Masons.

It is but a short time since that a Circular letter, written by the M. W. Grand Master of the Grand Lodge of Louisiana, and directed to the several Grand Masters in the several States, was received by the Grand Lodge of New York, giving the like information that a body of like pretension with the former one, chartered Three Symbolic, or Masters' Lodges in that State, while it was well known at the time of their so doing, that a regular Grand Lodge existed in that State.

Connected with the above, it would be well to mention the case of a Masters' Lodge chartered in Richmond, Va., by the Grand Orient of France, a Masters' Lodge in this city from the same authority, and one other in this city by the Grand Lodge of Hamburg, under the same circumstances.

We believe all the above transactions to be disorderly, and of injurious tendency to the Craft. They are of such a nature that, if persisted in, will sap the very foundations of the organization under which we live. Differing from other lands, our Lodges and Chapters are constituted under the "*Ancient York rite,*" and hail from Grand Lodges, and Grand Chapters, empowering them to work. Our Encampments are made subser

vient to this Rite, and connected with it by an indissoluble tie. Together, they form a system peculiarly our own, and must be sustained. Over the degrees of Symbolic, or Masters' Lodges, and Chapters of the Ancient York rite, and over the degrees of Knighthood as conferred in the regular Encampments, the Supreme Grand Council has no control whatever, nor will it dare to undertake to interfere with their organization in any way. On the contrary the Supreme Council is prepared in any and every emergency, to sustain them at all hazards, and to make those degrees over which they do most decidedly claim control, subservient, or secondary to the same. And we would call upon the Craft, wherever they may be found, to sustain us in our proceedings, with a view of shielding and defending our Lodges, Chapters, Councils, and Encampments, from all such dastardly innovations.

Our Council was the first that existed in the Northern hemisphere. It was formed with proper authority in 1813. (Here Mr. Cross was mistaken. The Council was formed in 1807, and was acknowledged by the Supreme Council of France in 1812,) and was in a flourishing condition up to the year 1828, at which time the great Anti-Masonic excitement passed over the Northern section, shaking the institution to its very foundation. As the death of the Hon. Dewitt Clinton, who was Grand Commander, occurred about this time, it was deemed advisable to discontinue our labors. Many of its ancient members and dignitaries have passed away, among the number of which may be mentioned the Marquis de Lafayette, Cadwallader D. Colden, Martin Hoffman, Thomas Lowndes and Francis Dubuar, but their places have, from time to time, been filled; and during the whole of its existence, no fault has been found with its acts or its decisions.

In consequence of the divisions and internal strifes among the different bodies of Masons in this State, it did not thrive; in fact, but very little has been done for the last ten years past. After mature deliberation, the members of the Council believe that the time has now come, to re-organize and resume our labors in an earnest and energetic manner. The divisions in the Fraternity of the State of New York have been partially healed, and the prospect for a complete and final adjustment of all our difficulties, grows brighter every day. The Supreme Grand Council desires to hasten on this glorious Union, and produce and maintain harmony and good feeling among all true members of the Craft, wherever dispersed. And they would not only exert all their energies to promote Union, and cement the ties more strongly which bind us together, but they would also watch diligently against all future disunion, all innova-

tions of our Ancient rites and usages, and all interference by *foreign bodies*, as well as by "*self-styled Councils*," springing up in our midst. We mean to stand by, support, and cherish the American organization, to uphold all regular Grand Lodges, Grand Chapters, and Grand Encampments, with their subordinates, claiming no authority whatever over those degrees, and denouncing all Masons who would interfere with them in any way.

The authority under which we labor cannot be set aside, or placed in a doubtful position. Mr. Jeremy L. Cross, Sovereign Grand Inspector General of the Thirty-third degree, and Grand Commander of the Northern Jurisdiction, visited the city of New York in 1815, where he received the Ineffable degrees, and was regularly constituted and appointed by the Council, a Sovereign Grand Inspector General of the Thirty-third and last degree, received as a member of said Council, and invested with full power to confer the said degrees. He received a Patent from the Supreme Council at Charleston with "*full powers*," bearing date June 24th, 1824.

The present emergency in the affairs of Masonry has induced Mr. Cross to assume the power, which he has allowed to remain dormant, by taking the command of the Northern Jurisdiction, &c.

The degrees over which this Supreme Grand Council claims the exclusive, natural, lawful, and Constitutional Jurisdiction, and the right to confer, establish and govern, are the following :

- Fourth—Secret Master,
- Fifth—Perfect Master,
- Sixth—Intimate Secretary,
- Seventh—Provost and Judge,
- Eighth—Intendent of the Building,
- Ninth—Elect of Nine,
- Tenth—Elect of Fifteen,
- Eleventh—Sublime Knight Elect,
- Twelfth—Grand Master Architect,
- Thirteenth—King Solomon's Royal Arch,
- Fourteenth—Grand Elect, Perfect and Sublime Mason,
- Fifteenth—Knight of the East or Sword,
- Sixteenth—Prince of Jerusalem,
- Seventeenth—Knight of the East and West,
- Eighteenth—Knight of the Rose Croix de H.,
- Nineteenth—Grand Pontiff,
- Twentieth—Grand Master of all Lodges,

Twenty-first—Patriarch Noachite,  
 Twenty-second—Prince of Libanus,  
 Twenty-third—Chief of the Tabernacle,  
 Twenty-fourth—Prince of the Tabernacle,  
 Twenty-fifth—Knight of the Brazen Serpent,  
 Twenty-sixth—Prince of Mercy,  
 Twenty-seventh—Commander of the Temple.  
 Twenty-eighth—Knight of the Sun,  
 Twenty-ninth—Patriarch of the Crusades,  
 Thirtieth—Grand Elect K. H.,  
 Thirty-first—Grand Inquisitor Commander,  
 Thirty-second—Sublime Prince of the Royal Secret,  
 Thirty-third—Sovereign Grand Inspector General. (Official.)

The qualification requisite will be found in the accompanying Edict and Regulations, Articles 2d and 3d.

This Grand Council is aware, that in other countries, a different usage exists, but we are here under a peculiar organization, which we deem it to be our sacred and solemn duty to protect, believing those bodies to be of far more importance than our own, inasmuch as the Ineffable degrees of Masonry differ from them entirely, and in almost every particular, and may be regarded in the light of honorary, or side degrees, or parts of degrees not touched upon in the regular bodies. We call upon the whole fraternity throughout the land to follow in the same path, paying due obedience to the powers under which they hail, and frowning down every effort made by designing men, to destroy the peace and unity of the Institution, as framed and organized in our own happy land.

JEREMY L. CROSS,	S. G. I. G. 33d, Grand Commander,
WM. H. ELLIS,	Minister of State,
SALEM TOWN,	Keeper of the Seals,
H. C. ATWOOD,	Master of Ceremonies,
W. H. JONES,	Grand Standard Bearer,
JOHN S. DARCY,	Captain of the Guard,
ROBT. B. FOLGER,	Grand Treasurer,
JOHN W. SIMONS,	Grand Secretary.

## REMARKS.

THE document here presented, it must be acknowledged, is a most singular one, and could only have emanated from the person who dictated it, viz., Brother Jeremy L. Cross. We have mentioned in our history the peculiar views which Brother Cross entertained concerning the Sublime degrees, and his extreme veneration for, and devotion to, the Ancient York Rite. Any interference of even the slightest kind, with this rite, he deemed irregular, nor would he have consented to become the chief officer of the Council unless the pledge was given him, that in the management of the Council these views should be strictly carried out. How far this pledge was kept, the above document will show. Some of the parties who attached their names to it, did not agree with Brother Cross in many of the points therein set forth, but were, nevertheless, willing to submit, if it would have a tendency to break up the irregularities so much complained of at that time. During his term of office, which was short, but very little was done, except to defend the Council from attacks made upon it by its opponents. He resigned in consequence of ill health, removed to New Hampshire, and died. He was a pure-minded man while he lived, just in all his ways, and has left behind him many brethren, who will long cherish his memory for his acts of kindness, whatever may have been his faults.

The issue of this document was in June 1851, and the complaints made at that time (and they were numerous) were, in many cases well grounded. Much of the fault was attributed to the operation of the, so-called, Gourgas Council, and other bodies of like kind. The troubles of Louisiana had just culminated in a split between the Grand Lodge and the Supreme Council, the latter body then assuming authority over the Blue degrees; there was a division at that time, also, in the Grand Lodge of the State of New York; the Hamburg Lodge had just chartered another Lodge in the city; and it was currently reported, but with what truth we are unable to say, that Mr. Gourgas had individually trespassed upon the Ancient York Rite, by conferring some of the degrees upon his own responsibility.

A great deal of bitter feeling prevailed at this time among the fraternity, which may account for some of the doctrines which appear in the document. And as Mr. Cross was greatly ignorant of the system, as well as the ritual, of the Ancient and Accepted Rite, he never having even referred to those matters after receiving the degrees, on account of his great aversion to the whole affair, it is not strange that the document



should contain so many things, which, when examined, would lead a high Mason to believe that Mr. Cross knew nothing about the system or the degrees. That he was fully acquainted with the *material* parts of all the degrees, is abundantly and fully proven, by his documents, by his triple set of rituals of all the degrees up to, and including the "*Thirty-third and last degree,*" and by word, and the fact of his conferring the same. So that upon this part of the subject there can be not a shade of doubt. He himself was always able to *prove* that part of it; and as it concerns his "*word,*" we can only say that Brother Cross was a man who despised a "LIE." We are fully of the opinion, based upon Twenty years acquaintance with the man, that he would not be guilty of a wilful lie, even to save his life. He was, in all things, a man of stern and unflinching integrity, which made him respected wherever he was known.

Of his peculiar views concerning the merits of the Sublime degrees, we have but little to say. He entertained precisely the same views as those expressed by Brother John Dove, of Virginia. In an address delivered before the Supreme Council, in Louisiana, page 37, Brother Claudius Sears says :

"Much misapprehension prevails regarding a species of Masonry, originally introduced into the United States, at Charleston, in South Carolina, from its having been called the "*Ancient and Accepted Scottish Rite.*" They pretended to trace its origin to Frederick II. King of Prussia. At an early period it fell into the hands of two *Israelites*, Moses M. Hays and Joseph Myers. Hays took it to Newport, in Rhode Island, and endeavored to propagate it among his brethren there, and Joseph Myers took it to Richmond, in Virginia.

"Brother John Dove says he received all the degrees at the hands of Joseph Myers, and that he found no difficulty in recognizing the four or five first degrees, as the pure and genuine Ancient York Ritual—the other Twenty-seven or Eight being ornamental or Side degrees—as Brother Myers always characterized them, *not deeming them Masonry in any sense.*

"Now, the Scotch Masons of Louisiana will fully confirm Brother Myers' statement, that these degrees are not Masonry in any sense. If the Ancient and Accepted Scottish Rite was ever known in Charleston, it was lost, when entrusted to the sole care of Moses M. Hays and Joseph Myers. We wish it distinctly understood, that the Scotch rite in Louisiana never had its origin, and never came through the hands of any man, holding or deriving from the Sublime Grand Lodge of Charleston, or from any one, however remotely connected therewith."

## DOCUMENT No. 33.

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*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

**Deus Atumque Jus.**

**Ordo ab Chao.**

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FROM the East of the Supreme Grand Council of the Most Puissant Sovereigns, Grand Inspectors General of the 33d and last degree, "*Ancient and Accepted Rite*," duly and legally established, constituted and organized, for the Northern Masonic district and Jurisdiction of the United States of America, held on the 30th day of the 3d Lunar month called Sivan, An'o Heb'm 5611—Res. 2387—A. Ord. 733—A. M'm. 537, and of the Christian Era the 30th day of June, 1851, at their Grand East, New York City.

It was unanimously resolved, decreed and ordered, that the following OFFICIAL MANIFESTO be published, and sent forth to all the various Masonic Grand bodies over the two hemispheres :

*Whereas*, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-three degrees, of, and for the State of New York," has since the last stated session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of 7th February, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit: H. C. Atwood, John W. Timpson, John W. Simons, Edmund B. Hays, Daniel Sickles, George E. Marshall, Thomas Hyatt, A. Colo Veloni and David Cochrane: all of which was also republished in the *American Keystone* of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations, and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well known and well established facts, if they are not wilful

perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous imposture, and conspiracy against our Most Illustrious Order in general, and this Supreme Grand Council in particular.

*And whereas*, said conspiracy and imposture have been further developed in a second publication in the New York *Herald* of the 20th instant, and in the New York *Express* of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a new champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his *Grand Master of Ceremonies*, and William H. Jones and William H. Ellis, of New Haven, Conn., John S. Darcy, of Newark, N. J., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "*under an American Organization*," being an amalgamation of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a hybrid arrangement, tending to the breaking up of every Ancient Masonic Landmark, and totally at war with all Constitutional Masonic laws, as well as common sense.

Now therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals, have usurped the right to degrees, into which they have never been lawfully initiated; that they have been, and are practicing a gross and palpable imposition on the Masonic fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order, and as such should receive the condemnation of all "good and true Masons."

*Resolved*, That our Masonic brethren throughout the United States, and the world, be, and they are hereby cautioned against the aforementioned individuals, as imposters in Masonry, whose only object seems to be deception, for purposes of unenviable notoriety, and pecuniary profit.

Ordered that all intercourse with them on the part of the Brethren acknowledging the Northern Supreme Grand Council of the 33d and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic Law.

**Deus Meumque Jus.**

(Signed.)

J. J. J. GOURGAS, M. P. Sov. Grand Commander, 33d, *ad vitam*.

EDWARD A. RAYMOND, Ill. Treasurer General of the H. E.

CHARLES W. MOORE, Ill. Secretary General of the H. E.

KILLIAN H. VAN RENSSELAER, Ill. Master of Ceremonies.

ARCHIBALD BULL, Sov. Grand Inspector General, 33d.

JOHN CHRISTIE, Ill. Captain of the Life Guards.

FRANCOIS TURNER, Sov. Grand Inspector General, 33d.

GILES F. YATES, S. G. I. G. 33d, M. Ill. Insp. Lieut. Gr. Commander.



HERE WE INSERT THE EDICT OF THE CHARLESTON BODY.

*Universi Terrarum Orbis Architectonis per Gloriam Ingentis.***Deus Meumque Jus. Ordo ab Chao.**

FROM the Grand East of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and last degree of the Ancient and Accepted Rite, under the C. C. of the Zenith, near the B. B., answering to 32 deg. 45 min. N. L.

To the Most Puissant Sovereign Grand Inspectors General of all other nations, and to all Most Valiant and Sublime Princes of the Royal Secret Knights of K. H. and to all 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:

**UNION,****CONTENTMENT,****WISDOM.**

Know ye, that at a stated session of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree for the Southern Jurisdiction of the United States of America, held on the 17th day of the month Thammuz, A. M. 5611, corresponding to the 17th day of July, in the vulgar Era 1851, at their Grand East of Charleston, in the State of South Carolina.

It was unanimously decreed, that the following official manifesto be published to all Free Masons in the two hemispheres, and more especially to all Consistories, Chapters, Councils and Lodges, owing their allegiance to the Ancient and Accepted Rite.

Whereas, a document has been lately issued by a body in the City of New York, wrongfully calling itself the "Supreme Council of Grand Inspectors General of the Thirty-third degree for the Northern Hemisphere, sitting in the valley of New York," which document is signed by Jeremy L. Cross, as "M. P. Sovereign Grand Commander," and by Wm. H. Ellis, Salem Town, Henry C. Atwood, Wm. H. Jones, John S. Darcy, Robert B. Folger, and John W. Simous, as other officers and members; and whereas the said body unwarrantably claims for itself the jurisdiction and control of the Ancient and Accepted Rite for the "*Northern Hemisphere*," and has asserted in the aforesaid document, that Jeremy L. Cross received from this Supreme Council, seated at Charleston, "a Patent and Charter," with full and ample power to preside over this Northern Hemisphere.

Now therefore, we the Supreme Council of Sovereign Grand Inspectors General for the Southern Jurisdiction of the United States, legally and constitutionally established at Charleston, South Carolina, on the 31st of May, 1801, by the authorized successors of Stephen Morin, the "*duly appointed Deputy* of Frederick II. King of Prussia, and exercising its functions by an uninterrupted succession of Grand Commanders, dignitaries and members, do hereby make known, that the pretensions of the aforesaid Jeremy L. Cross, "*have no foundation in truth*;" that he never received any such Patent or Charter from this Supreme Council; that he is not recorded in its archives as a possessor of the Thirty-third degree, and that his said Council is a spurious and clandestine body whose members do not appear (if we are to judge from the technical errors and numerous misstatements contained in their manifesto) to possess even a superficial acquaintance with the higher degrees of the "Ancient and Accepted Rite."

And we do further make known, that the only regularly and legally constituted Supreme Council now or ever existing for the Northern Jurisdiction of the United States, is that of which our Illustrious Brother J. J. Gourgas is M. P. Sovereign Grand Commander, and which was duly and lawfully established at the City of New York, on the 5th day of August, 1813, by Emanuel De La Motta, as the Representative, and under the sanction and authority of this Supreme Council, and no person can of right, and according to the Grand Constitutions of the Order, exercise any power as an Inspector, in the said Jurisdiction, unless his Patent has been signed by the said Supreme Council, as will appear from the following Article in the aforesaid Grand Constitutions.

ARTICLE XVII.—No Inspector General possesses any individual power in a country where a Supreme Council is established.

ARTICLE IX.—No Deputy Inspector can use his Patent in any country where a Supreme Council of Inspectors General is established, unless it shall be signed by the said Council.

And we do further make known, that by a Protocol issued from this Supreme Council on the 2nd of August, 1845, by virtue of the powers in us vested by the Secret Constitutions, all authority, therefore, granted by Patents to Deputy Inspectors or others, was revoked and re-called; and that, therefore, if any Patent or Charter whatsoever, had been issued in the year 1824, to the said Jeremy L. Cross, as he pretends, the powers conveyed by the said Patent or Charter would now no longer have any legal existence, in consequence of the said revocation.

And therefore, lastly, we do hereby warn and admonish all our Princes and Knights, Perfect Elect, and Sublime Masons, to hold no Masonic intercourse in the Sublime and Ineffable degrees with the aforesaid spurious and Clandestine body, at the head of which Jeremy L. Cross is placed, under the assumed title of Grand Commander; and we do positively interdict all such intercourse on the part of all brethren under our Jurisdiction, on pain of the highest penalties of Masonic law.

J. H. HONOUR, M. P., Grand Commander.

JAMES C. NORRIS, Ill. Treasurer General, H. E.



ALBERT G. MACKEY, M. D.,

Ill. Secretary General, H. E.

ALLEE LEPRINCE,

Sovereign Grand Inspector General 33d.

C. M. FURMAN,

M. I., Lieut. Grand Commander.

The documents are given together before making any remark, and a Copy of the Patent of Mr. Cross is added, in order that all may read it. The Author copied it himself, word for word, from the original document. He knows the paper to be authentic, and here avouches for it in the face of the world.

Further. Mr. C. C. Sebring, one of the Members of the Charleston Council, and a signer of the Patent, has given the Certificate that the document is genuine.

Further. All Masons who have ever seen the Patent, and who are

acquainted with the signatures of the men, declare the document a true and authentic one.

We would add a few words concerning the Charleston Manifesto.

By a careful perusal of Mr. Cross' document, it will be seen that he, in taking the command of the Supreme Council, assumed no power that the Patent did not confer upon him. It will be seen that he was not a "Deputy Inspector," but a Sovereign Grand Inspector General Thirty-third degree, with power "for Life," &c.—that his Patent could not be revoked, except for "cause" and that the revocation or re-call of his, or any other Patent of the kind issued by them, was a mere farce, as it was dormant at the time, and was not acted upon until more than Fifteen years afterward.

The bold assertion made in the manifesto "that the pretensions of Mr. Cross have no foundation in truth"—"that he never received any such Patent or Charter from this Supreme Council"—"that he is not recorded in its archives as a possessor of the Thirty-third degree"—and others of the like kind, are answered by a copy of the document itself, with the certificate of Mr. C. C. Sebring, a member of that Council, and one of the signers, declaring it to be a true and authentic document, acknowledging his own signature, and declaring the others to be true and genuine. At the time of his giving the certificate, he expressed surprise that any one, on examination of the document, should doubt its authenticity.

As we have no wish to renew the "war of words," either with that body or the editors, who have espoused their cause, we pass over "all the rest."

## DOCUMENT No. 84.

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### *Ordo ab Chao.*

*To the Glory of the Supreme Architect of the Universe.*

### *Deus Memque Jus.*

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THE Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-third degree of and for the State of New York, now sitting at this Grand East under the C. C. of the Z. at the central point, answering to 40th deg. 41 min. N. L.

TO ALL TO WHOM THESE PRESENTS SHALL COME:

### UNION,

### PEACE AND

### CONTENTMENT.

Session of the Fifth day of the second Masonic month, Yiar, A. L. 5851. Christian Era April 17th, 1851.

The M. P. Sovereign Grand Commander presiding, and the various Dignitaries in their respective places.

The Committee to whom was referred the consideration of the Circular letter of the M. W. G. M. of Louisiana, touching certain unlawful proceedings of the Grand Council of that State, presented the following Report, which having been duly considered, was unanimously adopted as the opinion of this Supreme Grand Council.

DANIEL SICKLES, Ill. Grand Secretary.

To the M. P. Sovereign Grand Consistory, Officers and Dignitaries of the Sovereign Grand Consistory, and Supreme Grand Council of the Thirty-three degrees.

The Committee to whom were confided the questions propounded by the M. W. Grand Master of Louisiana, to wit:

*First.*—Can this Council of the Thirty-third degree of the Scottish Rite, lawfully constitute Lodgés of Symbolic Masonry in this State, within the jurisdiction of the Grand Lodge?



*Second.*—Will the fact that they are constituted as Lodges of the Scottish Rite make any difference ?

*Third.*—Are Lodges so constituted, entitled to be recognized as legally constituted ? Are the members of such Lodges, and those initiated therein, lawful brothers, and entitled to visit and communicate with the Grand Lodge and its constituent Lodges ?      Respectfully

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## R E P O R T .

THAT they have given the subject their earnest consideration, and cannot avoid giving expression to the pain they feel at the unjust usurpation of authority by the Louisiana Council, as well as sorrow, that brethren invested with the Exalted honors of Masonry, should display so little knowledge of the functions properly appertaining to Grand Councils. In order to arrive at a better understanding of the matter, a brief glance at the origin of the various rites now practiced, may not be out of place.

By the term "*Rite*," we understand the arrangement or classification of the degrees, the mode of government, as well as the manner of work, thus : Though Masonry is uniform in its principles, it differs in its practical working. This difference admits of an easy solution, when we reflect that it was simultaneously introduced in the various States of Europe, and as a necessary consequence, its ritual became impressed with the character of the nation adopting it. The three first, or Symbolic degrees, are the foundation of all rites, and in all are the same—after these the Order is no longer identical in any two nations. In France, Germany, and some other European countries, Masonry is organized under what is termed the "*Ancient or Scottish rite*," composed of Twenty-five degrees, and having its Supreme head or central authority in the last degree, styled Commanders of the Royal Secret. In some of the above mentioned, and generally throughout Europe, the Order is governed by the Scottish or Accepted Rite, composed of Thirty-three degrees, having its Supreme head in the last, called Supreme Council of Sovereign Grand Inspectors General. This rite is a continuation or addition to the Ancient Scottish, and was established in 1762 by Frederick II. King of Prussia, who first added seven degrees to the original Twenty-five, and then having discovered that there was no provision for a successor to his assumed rights and prerogatives in 1786, invented and instituted the Thirty-third degree, out of the possessors of which the Supreme Council is formed. In this proceeding we see the plainest indication of national character, and Masonry clothed with the sweeping privilege of unlimited monarchy.

In this country the organization of our Order is simply Representative or Republican, and, consequently, widely different from European Masonry, and it is as peculiarly impressed with the character of the people where it exists as is the former. No Supreme or Central authority exists here, the directing power being vested in the representatives of the subordinate, blue, or symbolic Lodges, and the Grand Masters and the Grand Officers, when duly elected and installed; and is one of the cardinal principles of our government, that no Lodge can lawfully exist without a Warrant duly granted by the Grand Lodge, within whose jurisdiction such Lodge may be working. It is only necessary to add, that we work under what is termed the Ancient York Rite, and the degrees comprising the Scottish rite, beyond the Masters degree are merely considered Ineffable, honorary, or side degrees. From these premises we deduce the following conclusions:

*First.*—That the creation of Symbolic Lodges by the Grand Council of Louisiana, in that State, is unjust, and an unwarrantable assumption of power, and a direct interference with the established usages of the Order, and the recognized authority of the regular Grand Lodge.

*Second.*—That being constituted under the Scottish rite, they are not York or Ancient Craft Masons.

*Third.*—That being constituted in open defiance of the lawful authority of the State, they are illegal and unconstitutional, and, of course, cannot be recognized as regular, nor be permitted to communicate with, or visit the Grand Lodge or its constituents.

JOHN W. SIMONS,	}	<i>Committee.</i>
DANIEL W. SICKLES,		
GEO. E. MARSHALL.		

The subjoined preamble and Edict were also directed to be issued over the signatures of the body for the government of all Knights, Princes Masons, acknowledging its Jurisdiction.

*Whereas* it has been sufficiently shown to this Grand Council, that a certain body known as the Grand Council of Louisiana, has claimed, and actually put in force, certain rights and prerogatives which never justly belonged to them, and which are in direct contravention of the Constitutional regulations of the M. W. Grand Lodge of that State; and

*Whereas*, an individual, known and distinguished as J. J. J. Gourgas, has assumed to himself the rights and privileges only appertaining to a regularly constituted organization of Masons for the several degrees, known and acknowledged in the United States; and

*Whereas*, it has appeared to us that the said Gourgas, has in his own

name, and in the name of a fictitious Council, claimed supervision over all Chapters and Encampments (Grand and Subordinate,) in the Northern part of the United States; and further, that he has actually conferred the Royal Arch degree proper, on a single candidate, without the presence of the Constitutional number of Royal Arch Masons, to the scandal and injury of the Craft; and

*Whereas* the assumption that any Convocation of Princes of Jerusalem, Sublime Princes of the Royal Secret, or Sovereign Grand Inspectors General, can of right in any way interfere with the vested powers of regular Grand Lodges, Grand Chapters, or Grand Encampments, or their subordinate bodies, is highly dangerous and inimical to the well-being and proper government of the Craft.

Now, therefore, be it known to all Secret Masters, Perfect Masters, &c., &c., to Sovereign Grand Inspectors General, acknowledging this jurisdiction, that the before mentioned J. J. J. Gourgas, has no power or authority to confer the degrees above mentioned, or to institute Lodges of Perfection, Sovereign Chapter Rose Croix, or Consistories of the Thirty-second degree. And further, that inasmuch as he, and those claiming affiliation with him, have claimed most unwarrantable interference with the lawful powers of the several organizations of Masonry already established and acknowledged, he and they are to be avoided as Cowans, and enemies to the peace and good order of the Craft.

And further, it is enjoined on you and each of you, within the limits of the United States of America and territories, bearing in mind the first injunction of Masonry "to be subject to the regular government of the country in which you live;" that you do acknowledge and live conformable to the rules and regulations of all regular Grand Lodges, Grand Chapters, and Grand Encampments, wherever you may find them, ever remembering as you have heretofore been instructed, that the degrees as conferred under the Scottish rite, are entirely separate and distinct from the Ancient York rite, and that the Supreme Grand Council only claims authority over the bodies instituted by it, and the degrees conferred under its supervision.

In testimony whereof, we, the M. P. Sovereign Grand Commander, Officers and Dignitaries, of this Sovereign Grand Consistory and Supreme Grand Council, have hereunto set our hands, and caused our Illustrious Brother the Grand Keeper of the Seals, to seal the same. Given at this Grand East, in the valley of New York at the date above mentioned.

HENRY C. ATWOOD,	M. P., Sovereign Grand Commander,
JOHN W. TIMSON,	Illustrious Deputy “ “
JOHN W. SIMONS,	“ Lieut. “ “
EDMUND B. HAYS,	“ Minister of State,
DANIEL SICKLES,	“ Grand Secretary,
GEO. E. MARSHALL,	“ “ Treasurer,
A. COLO VELONI,	“ “ Master of Ceremonies.



THOMAS HYATT,  
Grand Keeper of the Seals,



DAVID COCHRANE,

Captain of the Guards.

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### REMARKS BY THE AUTHOR.

THE first section of the above circular letter is in reply to one addressed by the M. W. John Gedge, Grand Master of the Grand Lodge of Louisiana, to the Supreme Council in New York, in relation to the difficulties then existing in that State between the Grand Lodge and Supreme Council there. So far as an answer to a *direct* question is concerned, the reply of the New York body would be correct according to all Masonic law.

But it would have been proper for the M. W. Bro. Gedge, in asking the above questions, to have stated, in brief, the circumstances which led him to ask for the desired information, all of which the Supreme Council were ignorant of when they undertook the reply.

If he had stated that the Consistory of the Scottish Rite was established in New Orleans in 1813, was in active operation as a governing body in that State, chartered Symbolic Lodges, had many dependent bodies, was recognized as a power in Masonry and performed Masonic work in all the degrees up to 1833—a period of Twenty years uninterrupted,—that in 1833 the Grand Lodge of Louisiana asked the Grand Consistory to enter into a Concordat with it, thereby relinquishing her power over the first three degrees and transferring the same to a Chamber of Scottish Masons, to be held forever after in the bosom of the Grand Lodge, which chamber was to administer the Scottish degrees and manage all the affairs connected therewith, in distinction to the York rite, which chamber was then instituted, and continued until 1850—a period of Seventeen years, in harmony, and with the approval of the whole

Masonic fraternity,—that when the difficulties brought on by M. W. John Gedge culminated and resulted in the banishing the Scottish chamber, cutting off intercourse with all Scottish bodies, and denouncing Scottish Masons, thereupon the Supreme Grand Council which grew out of the Consistory and was established in 1839, then becoming the governing body and so continued—re-took or took back the power which she had delegated to the chamber, and at once assumed control over the first three degrees, the Lodges of that rite at once taking out warrants from the Supreme Council and returning the old ones to the Grand Lodge.

This was the state of affairs at the time M. W. Bro. Gedge asked these questions. And how far correct the reply may be when investigated with these facts the reader can determine. It is very certain that if these facts had been known at the time the questions were asked, that reply would never have been given.

The second section, or Edict, mainly relates to Mr. Gourgas, with whom great fault is found for conferring the Royal Arch degree proper, upon a single candidate, no one else being present. The Council of which Mr. Gourgas is Grand Commander replies to this charge, by denying it in toto. And the statement made by the brother who received the degree, is, that it was the "*Dublin*" or "*Irish Royal Arch*" which he received and not the one at all which is complained of.

All these statements may be correct; we are willing to believe them so, and to exonerate Mr. Gourgas from blame in this case. Nevertheless, when we look back upon the history of these brethren, beginning with Abraham Jacobs, in Savannah in 1796, and following him up to 1840,—during all of which time he did confer the degrees in this way wherever and whenever he could, among which was the Mark Master and Royal Arch proper. Then taking up Emanuel De La Motta, the great gun of the Charleston Council, who followed in the track of Abraham Jacobs in Savannah, after he was a Sovereign Grand Inspector General,—then witness his transactions in New York in 1813, and the boast he has constantly made of his own powers,—when we remember that Mr. Gourgas is, as it were, the child of De La Motta in these degrees, initiated by him, indoctrinated by him, made a Sovereign Grand Inspector General by him, and became his amanuensis for years afterward,—when we take into view his *acts* in various ways, and look at the bright exemplars he has had before him in the persons of Hays, Francken, Spitzer, Da Costa, Myers, Bush, Long, Cohen, De Lieben, and numerous others of that ilk, the report of the act of Mr. Gourgas in this case will not appear so strange, or improbable. Nevertheless, he denies it, and in this case, that ought to be sufficient.

## DOCUMENT No. 35.

COPY OF THE PATENT ISSUED BY THE SUPREME COUNCIL  
OF CHARLESTON, TO

Ill. Bro. JEREMY L. CROSS, P. Ill. G. C.

*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

**Deus Mæumque Jus.**

**Ordo ab Chao.**

“FROM the Grand East of the Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the 33d degree, under the Celestial Canopy of the Zenith, answering to the 22d degree and 45 minutes N. Latitude.

“To all our Illustrious, Most Valiant, and Sublime Princes of the Royal Secret, Knights K. H., Illustrious Princes and Knights, Grand and Ineffable Free Masons of all degrees, Ancient and Modern, on the surface of the two hemispheres.

TO ALL THOSE TO WHOM THESE LETTERS OF CREDENCE SHALL COME :

**HEALTH,**

**STABILITY,**

**POWER.**

“Know ye, that we, the undersigned Sovereign Grand Inspectors General, duly and lawfully established and congregated in Supreme Council of the 33d degree, have duly and carefully examined our Ill. Bro. Jeremy L. Cross in the several degrees which he has lawfully received, and, at his special request, We do hereby certify, acknowledge and proclaim our Ill. Bro. Jeremy L. Cross, General Grand Lecturer of the General Grand Chapter of the U. S. A., resident in the City of New Haven and State of Connecticut, to be an expert Master Mason and Past Master of a Symbolic Lodge, and also a Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Buildings, Elect of Nine, Ill. Elected of Fifteen, Sublime Knight Elect, Grand Master Architect, Knight of the Royal Arch, Grand Elect Perfect and Sublime Master. We do also certify him to be a Knight of the East or Sword and Prince of Jerusalem,

Heredom, Grand Pontiff, Master ad vitam, Prussian Knight, Prince of Knight of the East and West, Sovereign Prince of the Rose Croix de Lebanon, Chief of the Tabernacle, Prince of Mercy, Knight of the Brazen Serpent, Commander of the Temple, Knight of the Sun, K. H., Knight of St. Andrew, Grand Inquisitor Commander, Sublime Prince of the Royal Secret, Sovereign Grand Inspector General and member of the Supreme Council of the 33d degree.

“And we hereby authorize and empower for life, our said Ill. Bro. Jeremy L. Cross, to ESTABLISH, CONGREGATE, SUPERINTEND and INSTRUCT Lodges, Chapters, Colleges, Consistories and Councils of the Royal and Military Orders of Ancient and Modern Masonry, over the surface of the two hemispheres, agreeably to the Grand Constitutions. We therefore recommend to all and every of our aforesaid Knights, Princes and Sublime Free Masons to receive and acknowledge our said Ill. Bro. Jeremy L. Cross, to the highest degree in Masonry, and we will reciprocate all attention shown him, to those brethren when they may present themselves to our Sublime Council, furnished with like lawful letters of credence.

“To all which we, the aforesaid Sovereign Grand Inspectors General and Members of the Supreme Council of the 33d degree for the U. S. A., sitting in the City of Charleston, S. C., and duly established the 31st day of May, 1801, have hereunto subscribed our names and affixed upon the same the Grand Seals of the said Ill. Order, in the Council Chamber, near the B. B., under the C. C., this twenty-fourth day of the fifth month, answering to the 24th day of June, 1824.

MOSES HOLBROOK, M. D., K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree, and Grand Commander in the United States of America.

FREDERICK DALCHO, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree, and Past Grand Commander in the United States of America.

M. C. LEVY, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree, Minister of State.

HORATIO G. STREET, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree, Keeper of the Seals.

ALEX. McDONALD, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree, Grand Master of Ceremonies.

JAMES MOULTRIE, M. D., K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree.

C. C. SEBRING, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree,  
 Captain Life Guards.

JOSEPH McCOSH, K. H., S. P. R. S., Sov. Gr. Ins. Gen. of the 33d degree,  
 and Deputy Secretary General of the Holy Empire in U. S. A.

TARRYTOWN, WESTCHESTER COUNTY, }  
 STATE OF NEW YORK, }

This is to certify that I have this day examined a document emanating from the Supreme Council of Sovereign Grand Inspectors General of the 33d degree for the Southern District and Jurisdiction of the United States of America, and to which my signature (as one of the officers of that Council) is attached, constituting and acknowledging Brother Jeremy L. Cross to be a Sovereign Grand Inspector General of the 33d degree, and that this is a *true and genuine Document*.

*August 8th, 1851.*

C. C. SEBRING, S. G. I. G., 33d.

**DOCUMENT No. 36.**

*EXTRACT FROM THE MINUTES*

OF THE

Supreme Council of Sob.: Gr.: Inspectors General

OF THE

THIRTY-THIRD DEGREE,

Ancient and Accepted Rite—New Orleans, La.

*To the Supreme Council for the U. S. A., their Territories and Dependencies, sitting in the valley of New York.*

*February 9th, 1853.*

*Whereas*, the Masons of the Ancient and Accepted Scotch Rite in the State of Louisiana never parted from the Grand Lodge of said State :

*Whereas*, on the contrary, said Grand Lodge has positively declared that it would no longer administer them :



*Whereas*, notwithstanding said declaration of said Grand Lodge, said Masons of said Ancient and Accepted Scotch Rite, since they returned under the jurisdiction of the Supreme Council, did not cease to recognize as B.B. all regular Masons of all the other regular Rites and to admit them in their Lodges :

*Whereas*, on the contrary, said Grand Lodge has prohibited the Masons under its jurisdiction to recognize and admit in their Lodges said Masons of the Ancient and Accepted Scotch Rite :

*Whereas*, the Supreme Council sitting at New Orleans is the legitimate authority for the Ancient and Accepted Scotch Rite in the State of Louisiana :

*Whereas*, the Lodges of said Ancient and Accepted Scotch Rite in said State of Louisiana, cannot act but through said Supreme Council in matter of Rites and of confederation of Rites :

*Whereas*, each Rite of Free Masonry is authorized and bound separately to administer itself, and can do so without any risk for Masonic unity :

*Whereas*, in order to prevent discussions among the various Rites of Free Masonry, it is proper that there be in each Free and Independent State, a *Grand East* where the respective authorities of said Rites be on an equal footing respectively to administer the same :

*And whereas*, in any place where it is inexpedient or impossible to form a *Grand East*, each Rite has an undoubted right separately to administer itself and be nevertheless recognized by the others.

*Be it Resolved* by this Supreme Council and the Masons of the Ancient and Accepted Scotch Rite in grand communication assembled :

10. That the Masons of the Ancient and Accepted Scotch Rite in the State of Louisiana shall wait in *Statu quo* that the Grand Lodge of Louisiana comes to an understanding with the Supreme Council of Louisiana, agreeably to the principles expressed in the above preambles :

20. That whatever be the course pursued by said Grand Lodge on this score, said Masons of the Ancient and Accepted Scotch Rite in the State of Louisiana shall persevere in their feelings and principles of fraternity and toleration :

30. That the Supreme Council of Louisiana shall advise with the Regular Supreme Councils of the United States and all the Masonic authorities of our correspondence, with a view to secure in this country the consolidation of this basis and execution of the above principles :

40. That these preambles and resolutions shall be officially transmitted to all Regular Masonic authorities of both hemispheres.

(A true copy.)



J. J. E. MASSICOT,  
G. C. G. S. O. T. H. E.

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**DOCUMENT No. 37.**

(TRANSLATION.)

Supreme Council

OF

Grand Orient of New Granada.

*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

**Ordo ab Chao. Deus Meumque Jus.**

THE Grand Orient and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third degree of the Free, Ancient, and Accepted Scottish rite—and accepted by the Grand Orient National of the Free and Independent Republic of New Grenada, situated below the vertical point of the Zenith, which corresponds to 10 deg. 25 min. North Latitude, and 1 deg. 6 min. Longitude East of the meridian of Bogota.

To the Grand Orient and Supreme Council of the M. P. and Illustrious Sovereign Grand Inspectors General of the Thirty-third and last degree of the aforesaid Free, Ancient, and Accepted Scottish rite, and accepted by the Free and Independent State of New York, in the United States of North America, and to whom these presents should come :

**HEALTH, STABILITY, POWER.**

We have received the very fraternal salutation that you very kindly addressed us in your very estimable letter of the 18th day of May of the

present year, E. V., and with it the most fraternal sentiments of "UNION—CONTENTMENT—and PEACE," with which you wish to form relations with this Grand Orient and Supreme Council, organized completely in intimate relations with, and allegiance to, the Grand Orient of France, near which we are worthily represented by our Illustrious Brother Leblanc de Marconnai, the same who has had the goodness to recommend us to you.

It gives us great satisfaction to establish with you intimate and close relations of Union, Contentment and Peace, which should be the reigning principles of all legally constituted Grand Orients of the Universe. It is a misfortune of our own which we have always deplored, that this reunion and intimacy should not have taken place until the present time. We duly accept the acknowledgment of your complete organization in Masonic power with that of the illustrious brethren that compose it, and very particularly that of the Illustrious members of your Supreme Council of Sovereign Grand Inspectors General Thirty-third degree.

We have accepted with pleasure your timely and opportune suggestions with regard to the appointment of a Grand Representative, which in virtue of our relations ought to take place.

We have admitted and designated, with general applause, the M. P. and Illustrious Brother Henri Rilliet, Honorary member of that Supreme Council, to represent the Grand Orient of New Granada near that National Grand Orient—and in the same manner, and guided by the same sentiments, in favor of the great interest of the fraternal tie which binds us, we have the honor of indicating to you as your Grand Representative in this Grand Orient and Supreme Council, the Puissant and Illustrious Brother *Juan José Nieto*. May the ardent fire of friendship which animates us, render closer the tie which unites us in a just and useful manner to our Order.

We have the pleasure of annexing a list of the members of this Supreme Council, and of the subordinate Lodges which are in existence this day, legally constituted under the auspices of this Grand Orient. We also forward to you our book of Constitutions for your approval. We shall hereafter send you further particulars, and among them those respecting the powers for our Grand Representative, the Puissant and Illustrious Brother Henri Rilliet, in whose possession we request you will place the same. We will do the same as soon as we obtain your estimable letter relative to the person who is to represent you. Until we may have the honor of receiving your further salutations, we will continue raising our vows for your Peace and Happiness.

Dated from the G. O. of Carthagena, signed by our hands, and sealed with the Grand Seal of the 9th day of the 7th month, Tishri, of the True Light 5853 E. V., September 12th, 1853.

*Francisco de Zubiria,*

Sov. Gr. M. of the G. O. 33d degree.

*Jose A. Lopez Marin*—33d degree,

*Diego Martinez*—33d degree,

*Juan José Nieto*—33d degree,

*Henrique P. de la Vega*—33d,

*Anto. Ma. de Zubiria,*

*y Herrera*—33d.

List of Officers and Members of G. O. and Supreme Council, 33d degree, New Grenada:

FRANCISCO DE ZUBIRIA,	Sovereign Grand Master of the Order,
JUAN JOSE NIETO,	Assistant " " " "
JOSE ANTO. LOPEZ MARIN,	Grand Commander,
DIEGO MARTINEZ,	Lieut. Grand Commander,
FERNANDO DE LOSSADA,	Grand Minister of State,
ANTONIO MA. DE ZUBIRIA,	" Keeper of the Seals,
GREGORIO CERRA,	" Chancellor,
LOUIS DE PORRAS,	" Master of Ceremonies,
ANTONIO LOPEZ DE OSSE,	" Standard Bearer,
ILDEFONSO MENDEZ ZAPATA,	" Captain of the Guards,
MANUEL MA. GUERRERO,	} Grand Representatives.
ILDEFONSO MENDEZ,	
JUAN UCROS,	
JOSE ANGEL GOMEZ,	
H. P. DE LA VEGA,	

HONORARY MEMBERS:

L'BLANC DE MARCONNAY,	ROBERTO BUNCH,
VALERIO F. BARRIGA,	MANUEL G. GONZALEZ,
SEBASTIAN FRANCO,	LUIS TORRES,
JACOBO HENRIQUEZ.	

September 12th, 1853.

By the Gr. Sec. Gen., HENRICO P. DE LA VEGA, S. G. I. G. 33d.

## LIST OF SUBORDINATE BODIES.

*Symbolic Lodges.*

La Hospitalidad Granadina,	No. 1,	Carthagena,
“ Filantropia Rio Hacheira,	“ 4,	Rio Hache,
“ Caridad Universal,	“ 6,	Santa Martha,
“ Union,	“ 9,	Carthagena,
“ Perfecta Igualdad,	“ 10,	Curacoa,
“ Estrella del Fequendama,	“ 11,	Bogota,
“ Union i Concordia,	“ 13,	Colon (Aspinwall,)
“ Union Fraternal,	“ 12,	Barranquilla,
“ Hospitalidad del Magdalena,	“ 14,	Honda,
“ Fraternidad Franco Granadina,	“ 15,	Panama.

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La Concordia, Chap.	R. ∴ ✠	No. 1,	Carthagena,
“ Caridad Universal,	“ “	“ 6,	St. Martha,
“ Estrella del Zequendama,	“ “	“ 11,	Bogota.

In Carthagena there are : 1 Council Kadosch 30th deg. ; 1 Tribunal 31st deg. ; 1 Areopagus 32d deg. ; also a Council of Kadosch at Panama and Bogota. The seat of the G. O. of New Grenada is at Carthagena.

September 12th, 1853.

HENRIQUE P. DE LA VEGA, Gr. Sec. Gen. H. E.

## DOCUMENT No. 38.

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(TRANSLATION.)

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### *Ordo ab Chao.*

### Supreme Council of Belgium.

### *Deus Meumque Jus.*

MOST ILL. BRO. :

I have the pleasure to inform you, that your fraternal communication of April 4th last (profane date), was read in solemn session of our Supreme Council and gave us the greatest satisfaction. We learn with pleasure that the great principles which form the basis of Masonry, and principally of the Ancient and Accepted Scottish Rite, are recognized and practised in your land, and that notwithstanding the distance which separates us, the chain of union is not interrupted.

We gladly accept the proposition you make us, mutually to name official representatives, on either part, to further the fraternal relations and correspondence existing between us.

We will deliver our powers to any of your Sovereign Grand Inspectors General 33d whom it may please you to designate.

We propose to appoint as your representative near our Snpreme Council our very dear Brother, Edouard Fischer, 33d, proprietaire, residing at Brussels, rue du fossé aux loups No, 50. He is an old Mason, of zeal and experience, who will well fill the functions which you may confide in him.

Receive V. Ill. Brother our fraternal salutations, by the mystic number which you know, and by all the honors due to you.

The Secretary General of the Supreme Council,

C. HOORICKE, 33d.

To the V.: D.: B.: Grand Secretary of the Supreme Council sitting at New York.

**DOCUMENT No. 39.****P A T E N T**

OF

**ALEXANDRE FRANCOIS AUGUSTE,****COUNT DE GRASSE TILLY,***From the Original in the Archives of the Supreme  
Council at Charleston, S. C.**Universi Terrarum Orbis Architectonis Gloria ab Ingentis.***Deus Accumque Jus.****Ordo ab Chao.**

FROM the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith which answers to 32 deg. 4 min. North. Lat.

To the Most Illustrious, Most Valiant and Sublime Princes of the Royal Secret, Knights of K. H., Illustrious Princes and Knights, Grand, Ineffable and Sublime Free, Accepted and Perfect Masons, of all degrees, Ancient and Modern, over the surface of the two hemispheres.

TO ALL TO WHOM THESE LETTERS OF CREDENCE SHALL COME :

**STABILITY,** **HEALTH,** **POWER.**

Know ye, that we the undersigned, Sovereign Grand Inspectors General, duly and lawfully established and congregated in Supreme Council of the 33d degree, have carefully and duly examined our Illustrious Brother, Count Alexandre Francois Auguste de Grasse Tilly, in the several degrees which he has lawfully received, and at his special request we do hereby certify, acknowledge and proclaim our Illustrious Brother Alexandre Francois Auguste de Grasse Tilly, of Versailles, in France, ancient Captain of Cavalry, and an Engineer in the service of the United States of America, to be an expert Master and Past Master of the Symbolic Lodge, &c.

(Here follow a list of the degrees up to the 33d.)

And we do also certify that the said Illustrious Brother is Grand Commander for life in the French West India Islands.

And we hereby authorize and empower our said Illustrious Brother, Count Alexandre Francois Auguste de Grasse Tilly, to establish, congregate, superintend and inspect, all Lodges, Chapters, Councils, Colleges and Consistories, of the Royal and Military Order of Ancient and Modern Free Masonry, over the surface of the two hemispheres, agreeably to the Grand Constitutions.

We therefore command all and every of our aforesaid Knights, Princes and Sublime Masons, to receive and acknowledge our Illustrious Brother, Count Alexandre Francois Auguste de Grasse Tilly, in his several qualities, to the highest degrees in Masonry; and we shall reciprocate the attentions shown to him, to those brethren who may present themselves to our Supreme Council, furnished with lawful certificates or letters of credence.

To which letters of credence, we, the undersigned, Sovereign Grand Inspectors General, members of the Supreme Council of the 33d degree, in Charleston, South Carolina, herenunto subscribed our names, and affixed thereto the Grand Seal of the said Illustrious Order, in the Grand Council Chamber, near the B. B. under the C. C. this nineteenth day of the twelfth month, called *Adar*, of the Restoratiou 5562—Anno Lncis 5802 and of the Christian Era the 21st day of February, 1802.

JOHN MITCHELL, K. H., P. R. S., *Sovereign Grand Inspector General 33d and Grand Commander.*

FREDERICK DALCHO, K. H., P. R. S., *Sovereign Grand Inspector General 33d and Lieut. Grand Commander.*

ISAAC AULD, K. H., P. R. S., *Sovereign Grand Inspector General 33d.*

J. B. BOWEN, K. H., P. R. S., *Sovereign Grand Inspector General 33d and Grand Master of Ceremonies.*

JN. BE. M. DELAHOGUE, *Sovereign Grand Inspector General 33d and Lieut. Grand Commander of the French West Indies.*

J. D. LIEBEN, K. H., P. R. S., *Sovereign Grand Inspector General 33d and Grand Treasurer of the Empire, pro. tem.*

AB. ALEXANDER, *Sovereign Grand Inspector General 33d and Grand Secretary of the Holy Empire.*



I certify the above and foregoing copy to be conformable to the original.

CHARLESTON, SOUTH CAROLINA, March 15th, 1802.

AUGUSTE DE GRASSE.

Seal of the Grand Council  
Pr.: of the R.: S.:

Seal of the Grand Council  
Princes of Jerusalem.

Seal of the  
Supreme Council.

The following is a translation from the French original, in the Archives at Charleston, annexed to the above Patent:

*Universi Terrarum Orbis Architectonis Gloriam ab Ingentis.*

**Deus Meumque Jus. Ordo ab Chao.**

At the East of the Grand and Sublime Council of the Most Illustrious Sovereign Inspectors General, under the C. C. of the Z. answering to the 32d deg. 45 min. North Lat.

To our Most Illustrious, Most Valiant and Sublime Princes of the Royal Secret, Knights K. H., Illustrious Knights, Grand, Ineffable and Sublime Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres.

*To all to whom these presents shall come—Greeting:*

**HEALTH,**

**STABILITY,**

**POWER.**

Know ye, that our Th.: Ill. Bro. Auguste de Grasse, Grand Inspector General and Sovereign Grand Commander of the French Islands, is, by these presents, appointed the Representative of the Supreme Council of the 33d degree, of the French Islands, and Representative of all Lodges, Chapters, Councils, Colleges and Consistories of the Royal and Military Order of Ancient and Modern Free Masonry, from the Knights of the East and West, 17th degree, to the highest degree of Masonry, near all Chapters, Councils, Colleges and Consistories of the same Sublime degrees, in the French Islands.

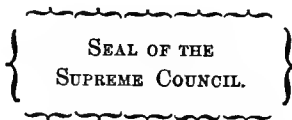
Therefore we pray all our Illustrious brethren, to receive and acknowledge our aforesaid Ill. Bro. as our Deputy, and to render unto him all honors

due him in said high capacity, and we promise to reciprocate the same attentions shown him, to those brethren who may present themselves in our Sublime Councils, furnished with certificates or letters of credence.

To which letters of credence we have subscribed our names, and affixed the great seal of our Sublime Order, in our Grand Council Chamber, near the B. B., under the C. C., the 5th day of the 5th month, called — 5562, Anno Lucis 5802, and of the Vulgar Era, the 3d. day of August, 1802.

JOHN MITCHELL, K. H., S. P. R. S., *Sovereign Grand Inspector General of the 33d degree and Grand Commander of the United States of America.*

FREDERICK DALCHO, K. H., S. P. of the R. S., *Sovereign Grand Inspector General of the 33d degree and Lieut. Grand Commander of the U. S. A.*



AB. ALEXANDER, *Illustrious Grand Secretary General of the Holy Empire.*

Here follows the Count de Grasse' signature to a certificate, vouching the above to be a correct copy of the original document.

**DOCUMENT No. 40.**

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**WARRANT**

OF

**Rose Croix Chapter,**

WITH A HISTORY

OF THE

**RITE OF**

**“Heredom of Kilwinning.”**

WITH REMARKS

CONCERNING THE PRETENSIONS

OF THE

**FOUNDER, AND THE MEMBERS.**





In the name of the Holy and Indivisible Trinity.—In a place very holy where reign, Faith, Hope and Charity,

ETERNAL GREETING IN GOD.

We, Achille Huet Lachelle (Wisdom,) Provincial Grand Master of the Sovereign Chapter of Heredom of Kilwinning for America, under the distinctive title of "St. ESPRIT," at the Orient of "*Le petit Goave,*" actually sitting at New York, assisted by the Respectable and Perfect brethren, Knights, Princes *Chalon De Ayrat* (Strength,) and *Anthony Stafford* (Beauty), first and second Guardians of the Tower, also assisted by the Respectable and Perfect Brethren, Knights undersigned, having been requested by the Respectable brethren *Renée Jean Vanderbroeck*, Honorary Officer of our Grand Lodge and Sovereign Chapter, *Joseph Mallene Bosse* and *Francis Linch*, to constitute them into a Chapter at the O. of New York, under the distinctive title of the "*Amis Choisis,*" under the Presidency of the Respected and Perfect Brethren *Renée Jean Vandembroeck* (Sincerity,) according to the Rite and Statutes of the Sublime Order of Heredom of Kilwinning.

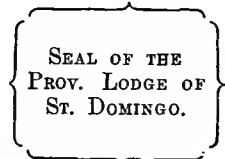
By the unanimous consent of the Grand Lodge, and Grand and Sovereign Provincial Chapter of the "*St. Esprit,*" we have granted, and do hereby grant to the Respectable and Perfect Brethren *Renée Jean Vanderbroeck* (Sincerity,) and to the Venerable and Perfect Brethren above named, the permission to establish a Sovereign Chapter of Rose Croix of Heredom of Kilwinning, under the distinctive title "*les Amis Choisis,*" at the Orient of New York, with all the prerogatives thereto belonging, under the Presidency of the Respectable and Perfect Brother *Renée Jean Vanderbroeck* (Sincerity,) who will adopt during the whole time of his Presidency, the invariable characteristic (Wisdom). We leave to the Respectable and Perfect Brethren, petitioners for these Constitutions, the choice and the number of their founders. We appoint as Deputy Installing Commissioner of the Sovereign Chapter "*les Amis Choisis,*" the Respectable and Perfect Brother *Pierre Chalon D'Ayrat* (Wisdom,) President of the Sovereign Chapter "*la Triple Union,*" O.

of New York, to whom we leave the selection of the number of his assistants. These Constitutions are granted to the Sovereign Chapter "*les Amis Choisis*," on the following clauses and conditions: 1st. To observe strictly the Rules and Statutes of the Sovereign Grand Lodge of the Grand and Sublime Royal Order of Heredom of Kilwinning of Edinburgh. 2d. To send to the constituting Provincial Chapter the minutes of the Installation and the list of Brethren, in triplicate, with their Civil, Masonic, and characteristic distinctions, so that the Sovereign Provincial Chapter may forward them to the Chief of the Order as well as the Sovereign Provincial Chapter of France, sitting at Rouen, the address of which is, to the Respectable and Perfect Brother Matthaeus, Provincial Grand Master. 3d. To continue this practice every year. 4th. To keep up a correspondence with the Sovereign Chief of the Order, and all regular Sovereign Chapters. 5th. Not to receive a Rose Croix except in the Sovereign Chapter, and by the general consent of all the members, which consent must be unanimous. 6th. To take the Oath between the hands of the Deputy Installing Commissioner, and at that time to adopt a Characteristic.

We, therefore, command all Respectable Regular Lodges, as well as all Respectable and Perfect Brethren, Knights Rose Croix of Heredom of Kilwinning, to regard and treat the Sovereign Chapter "*les Amis Choisis*," and the members comprising the same, as regularly constituted, and to render them their due in this regard.

In testimony of which, we have caused to be sealed and stamped these present Constitutions, to which we have affixed our Signatures and Characteristics. Done and Delivered in Sovereign Provincial Chapter, at the O. of New York, this Twenty-eighth day of the Second month in the year of True Light 5798.

A. HUET LACHELLE (Wisdom,)	Prov. Grand Master,
CHALON, D'AYRAT (Strength,)	1st Guardian of the Tower,
ANTH. STAFFORD (Beauty,)	2d " " "
ROM. D'OLIVE (Gratitude,)	
JEAN BAPTISTE DESDOITY (Royalty,)	
JOHN G. TARDY (Candor,)	
S. BAILLERGEAN (Frankness,)	
LEFEVRE (Constancy,)	



By Order of the Provincial Grand Master,

COURBE (Humanity,)

Provincial Grand Secretary.

## THE

## Royal Order of Heredom of Kilwinning.

THE origin and history of this Order or Rite is peculiarly interesting to American Masons, in consequence of the connection existing between it and the Scottish Rite of Perfection at the period when the latter was introduced into this country. Its early history is veiled in so much mystery and confusion, owing to the numberless forgeries, falsehoods and contradictory accounts of its founders, that it is a difficult task at the present day, to discern the true from the false.

*Clavel* states that the "Royal Order of Heredom of Kilwinning" consisted of a *Rose-Croix* degree, which was divided into two "points of initiation," the ceremonies being supposed to take place in a fictitious tower, whence the degree was sometimes termed "Rose-Croix of the Tower." The members of the Order, at the time of their reception adopt a characteristic name, such as *valor*, *prudence*, *candor*, &c., by which they are afterwards designated, and which they make use of in signing all Masonic documents. These characteristics are, however, never written in full, the first and last letters, and the intermediate consonants alone being used, thus v-l-r, valor; p-r-d-n-c-e, prudence; c-n-d-r, candor, &c. There are four officers however, who besides their personal characteristics, make use of a special characteristic of their several offices, viz.: the President (wisdom), the Sen. Warden (strength), the Jun. Warden (beauty), and the Introductor (alarm). The President has the additional title of "Athersatha," and the Wardens, of "Guardians of the Tower." This degree, though similar in its doctrine and objects to the Rose-Croix of the Scottish Rite, differs from it essentially in its ceremonies.

*Thory*, who, in 1807, was "Athersatha" of the Chapter "du Choix" at Paris, states that the Chapter conferred four degrees, viz.: 1. Mason of Heredom; 2. Knight of the Tower; 3. Knight Rose-Croix; 4. Knight Rose-Croix of Heredom. The first three were the same in fact as the degrees of Scotch Master, Knight of the East, and Prince Rose-Croix, while the fourth and last was identical with the Rose-Croix degree of the famous Chapter of Arras, which claimed to have been constituted by Prince Charles Edward Stuart. It consisted principally of the "figurative banquet of the Paschal Lamb." Innumerable versions of these Rose-Croix degrees existed in France, but we can find no authentic trace of any prior

to the year 1760. Care must be taken not to confound these Christian or rather Roman Catholic Rose-Croix degrees with the Alchymistic Rose Croix or Rosicrucian degrees, which existed at a much earlier period and are totally different in every respect.

The ritual of the Order of Herodem, pretends that "the Royal Order was first established at Icolmkill and then at *Kilwinning* where Robert Bruce, King of Scotland, presided in person as Grand Master, that he restored the Order, and connected with it the remnant of the Scottish Knight Templars." The Scottish Masons base this assertion on a passage in Nisbeth's Heraldry, which states that "Robert Bruce founded the Royal Order." This Royal Order, however, was in reality the "*Order of the Thistle*." To get over this difficulty they pretend that the *two* orders originally formed but *one*, with a double system, the one exoteric and literal under the title of the "Thistle," the other esoteric and mysterious under that of "Herodem;" that in the course of time the esoteric portion became the exclusive property of the *Masons*, while the exoteric was retained by the crown. These arguments though ingenious are deficient of any proof. The actual establishment of the Order of Herodem, (or H-D-M. as usually written,) in France, is as follows: On the 4th of June, 1765, the Grand Lodge of France constituted the symbolic Lodge "Ardente Amitié" at Rouen. On the 31st Dec., 1778, this lodge was re-constituted by the Grand Orient. Thory tells us that on the 1st of May, 1786, the "*Royal Grand Lodge of Edinburgh*" constituted a Grand Lodge and Grand Chapter of the Order of Herodom of Kilwinning at Rouen and appointed M. Matheus, a merchant of that city, as Prov. Grand Master of the Order for France. These two bodies were installed on the 1st of August, 1786. They held their meetings in the hall of the Lodge "Ardente Amitié" and were probably composed of the members of that Lodge. The new Grand Lodge as customary at that time at once notified the Grand Orient of its establishment and asked for recognition. This gave rise to a spirited debate in consequence of which the Lodge "Ardente Amitié" was stricken from the roll of Lodges on the 8th of May, 1788. Lawrie states that "in February, 1788, a charter was granted by the Grand Lodge of Scotland to a Lodge at Rouen, under the title of 'Ardente Amitié,' and that Louis Clavel, R. W. M. of the Scottish Lodge at Rouen, was appointed Prov. Grand Master over all the Lodges in France holding of the Grand Lodge of Scotland." This Louis Clavel was at the same time Deputy Prov. Grand Master of the Grand Lodge of the Order of Herodom at Rouen of which M. Matheus was Grand Master. Notwithstanding the slight discrepancy in dates, it will be seen



that Lawrie corroborates the statements of Thory. In spite of the disfavor with which the Grand Orient regarded the new organization, it appears to have flourished, for in 1810 we find that it had twenty-four subordinate Chapters in various parts of the world. The eighth on the list was the Chapter "Le Saint Esprit" at Little Goave, St. Domingo.

Thory, in his history of the Grand Orient gives us a copy (in English and French) of the Patent of Mattheus, and also of the Warrant of Constitution, which purport to be signed on the 1st May, 1786, by Wm. Charles Little, (Wisdom,) as Deputy Grand Master and Governor; Wm. Mason (Strength,) Sen. Grand Warden, and Wm. Gibb (Beauty,) Jun. Grand Warden. Wm. Charles Little was Substitute Grand Master of the Grand Lodge of Scotland in 1782 and 1783, and Wm. Mason, Grand Secretary of the same body from 1774 to 1794. These Documents have generally been considered as authentic. It then remains to ascertain what was the body which styled itself the "Royal Grand Lodge at Edinburgh," from which their documents purport to emanate. It certainly was not the Grand Lodge of Scotland, which repeatedly and strenuously denounced all the higher degrees as innovations. Kloss has devoted considerable space in his "History of Free Masonry in England, Ireland, and Scotland," to the Investigation, and thinks that the key to the mystery, will be found in the dissensions existing between the old Lodge at Kilwinning and the Grand Lodge. The Lodge of Kilwinning claimed precedence as the oldest Lodge in Scotland, but having failed to produce the necessary proofs, the charter and other documents being lost, was inscribed as No. 2 on the list of Lodges. This was the origin of the quarrel, which grew more and more violent until 1763, when we do not find it mentioned among the Lodges, it having probably become extinct. Sometime after, we find a Lodge "Kilwinning" at *Edinburgh*, claiming to be a continuation of the old Lodge. Now, it is not at all unlikely, that the dissident brethren of Kilwinning, like the "Ancient Masons" of England, may have claimed that they alone possessed the true and genuine Masonry, and that they practised certain higher degrees of Masonry in the same way that the "Ancient Masons" made use of the Royal Arch.

The word "Heredom" appears also to throw some light upon the subject. The terms Heredom, Herodom, or Heroden, have been variously interpreted. The Ritual of the Order, says that it is the name of a mountain near Kilwinning; this is an error. Some derive it from the Hebrew "Harodim," others from the Greek, "ieros domos," a holy house. But the most sensible interpretation is, that Heredom is the genitive plural of the Latin *Haeres*, answering to the English *Heirdom*,

an inheritance; the bretheren of the "Royal Order" claiming to be the inheritors or heirs of the *Heirdom of Kilwinning*, that is, the legitimate successors of the Old Lodge of Kilwinning.

That the Patent and Warrant, did actually emanate from some body in Edinburgh, appears also from the fact, that Brother Oudet, in a Report from the Grand Orient, says that "Brother Mattheus applied for, and received from, certain *private* persons in Scotland, a Patent, &c."

In the latter part of the 18th century, several Lodges and Chapters of the Royal Order of Robert Bruce or Herodem, were opened in St. Domingo by Achille Huet de Lachelle, who styled himself "the Royal Grand Master of the Grand Lodge of the Royal Order of Herodem." He states himself that he derived his authority from the most Sublime Chief of the Order in France. He established in Baltimore a Sovereign Grand Chapter under the title of the Chapter of Truth, at the request of certain "Knights of the Cape," who had sought refuge there, in consequence of the revolution of St. Domingo. The Sovereign Chief of the O. for France had been first applied to, but he referred them back to the Provincial Chapter. Huet de Lachelle, who had also been driven from St. Domingo, passed eight months in the United States. He established at New York an Anglo-American Sovereign Grand Chapter under the title of "Amis Choisis," of which Brother Vandebroek was President, and in the same city a Sovereign Chapter of France, the "Triple Union," of which Challon d'Ayrat was President. In Philadelphia he established two Chapters, one for the members of the Chapter of Truth, of the Cape, under the name of Truth and Union, Bizoriard, President, and the other for the Lodge of Amenity and Candour, Gauvin, President. All these Chapters appointed Lachelle Ambassador, by letters of delegation to the Sovereign Chief of the Order at Kilwinning of Edinburgh, to the Sovereign Provincial Chapter of France, sitting at Rouen, and to the Grand Orient of France. He went to France on his mission in 1798, and delivered the documents to Mattheus, Grand Master of the Grand Lodge at Rouen. Soon after he returned to St. Domingo and found Chapters established there by the Grand Orient of Charleston, Philadelphia and Marseilles. These several chapters were required to acknowledge the Grand Orient of France as their head. In 1803, a Provincial Grand Lodge of the Ancient and Accepted Rite (?) was established at Port au Prince, by the Grand Orient of Pennsylvania, the officers of which were installed by Lachelle, who then acted as the Representative of both the Grand Lodges of France as well as the Royal Order of Scotland.

The above document, together with a condensed history of the "*Rite of Heredom of Kilwinning*" from various authors, has been introduced for many reasons, and is considered quite as important as any one document in the whole collection.

The first thing to which the attention of the reader is directed, is the rite itself, and its connections. Thory states that "on the 1st May, 1786, the '*Royal Grand Lodge of Edinburgh,*' (not the Grand Lodge of Scotland,) constituted a Grand Lodge and a Grand Chapter of the Order of Heredom of Kilwinning "at Rouen, and appointed M. Mattheus, a merchant of that city, as Provincial Grand Master of the Order in France." The Order flourished, and by the year 1810 it had twenty-four subordinate chapters in various parts of the world. The eighth on the list was the Chapter "le Saint Esprit" at Little Goave, St. Domingo.

Between the years 1790 and 1800, several Lodges and Chapters of the Royal Order of Herodem were opened in St. Domingo by Achille Huet de Lachelle, who styled himself "*the Royal Grand Master of the Grand Lodge of the Royal Order of Herodem of Kilwinning,*" deriving his authority from the Most Sublime Chief of the Order in France (Mattheus). He established a Chapter in Baltimore, Maryland, title, "*the Chapter of Truth ;*" one at New York, an Anglo-American, title "*Amis Choisis ;*" another in the same city, French, title "*Triple Union ;*" also two in Philadelphia, one under the name of "*Truth and Union,*" the other under the name of "*Amenity and Candor.*"

The Chapter "*Triple Union*" (French) was chartered in New York in 1795 by Lachelle to French refugees, who had three years previously constituted a Master's Lodge, (1793,) without any authority whatever, the title of which Lodge was "*La Tendre Amitie Franco-Americaine,*" but in 1795 it changed its name to "*L'Unite Americaine.*" This Chapter was the first of that degree (Rose Croix) in the United States. The Chapter "*Choises Amis*" was chartered in April, 1798, to the members of the same Lodge, in which there appears to have been some difficulty, out of which grew a separation, and a change of the name to "*L'Union Francais*" was adopted 1797. This Chapter was applied for by the members of this Lodge as an attachment to their body, French system, (see plate 3d—heading 1786.) The Charter is given word for word at the commencement of this document. The Triple Union Chapter retained the old Lodge, "*L'Unite Americaine.*"

This Lodge, as before observed, was first known in 1793 under the name of '*La Tendre Amitie Franco-Americaine,*' and was made up of refugees from St. Domingo, who were altogether without any legal Ma-

sonic authority, and constituted a Lodge for themselves. The charter granted by Huet de Lachelle from St. Domingo in 1795 for "*Triple Union Chapter*" embraced the Lodge also, which then took the name of "*L'Unite Americaine*." Subsequently Achille Huet de Lachelle was in New York eight months (1797), and during the time of his stay, he chartered and constituted this Lodge (*L'Union Francais*) and the Chapter "*Amis Choises*" connected with it in April, 1798. As soon as the work of the Lodge and Chapter was commenced, the Grand Lodge of the State of New York *inhibited* the same as SPURIOUS and ILLEGAL, and forbid all communication with the members, a list of which was published with the decree.

## [INHIBITION.]

GRAND LODGE OF THE STATE OF NEW YORK, }  
the 13th day of Dec., A. L. 5797. }

On motion, resolved that Huet Lachelle, his associates, all persons working under a warrant granted by him, to form a Lodge in this city by the name of *L'Union Francaise*, and the following persons, formerly members of Lodge *L'Unite Americaine*, be, and they hereby are, inhibited from visiting, or otherwise associating with any of the Lodges in this city, until further orders are forwarded to the said Lodges, by this Grand Lodge on the subject:—

R. J. Vanderbroeck,	J. G. Tardy,
Anthony Stafford,	J. L. Baillargean,
Cyp. Courbe,	A. T. Renanet Jeune,
Joseph Gilbert,	R. C. Verger,
— Lefevre,	J. Mugnie,

— Liancours.

Extract from the minutes.

JOHN ABRAMS, Grand Secretary.

It appears by the records that the members at once took the matter into serious consideration, for it was afterward regularly constituted by the Grand Lodge, June 26th, 1798—thus becoming a "*legal lodge*." [It would thus be evident that this Lodge from 1793 up to 1798 was without any legal authority.]

Thus then we have a record of all the Masonry in the "*High degrees*," which was in existence in New York City from 1795 up to 1807 when the Sovereign Grand Consistory was founded by Joseph Cerneau—with the exception of the Rose Croix Chapter "*Triple Amitie*," which he established after his arrival in 1806 in the "*rite of Perfection*," but which

embracing a Masters' Lodge, died out from the same cause as the other Lodges, viz.: *Irregularity*.

For a view of the commencement and progress of these bodies "see Plate at the commencement, style '*Grand Lodge of Heredom of Edinburgh.*'"

The "*Rite*" practiced in these bodies chartered by Lachelle was known under the name of "*The rite of Heredom of Kilwinning,*" which was entirely a distinct rite from that of "*Perfection,*" and consisted of a Lodge of the three degrees of Ancient Masonry as its basis, and the Rose Croix degree, known as the "*Chapter.*"

Thory states "that the Chapter conferred Four degrees, viz.: first, '*Master of Herodim*;' second, '*Knight of the Tower*;' third, '*Knight of the Rose Croix*,' and fourth, '*Knight of the Rose Croix de H-R-D-M,*' synonymous with *Ecossais* or Scotch Master—*Knight of the East—Knight of Rose Croix*—and the fourth and last was identical with the Rose Croix degree of the Chapter of Arras." It was an entire different rite from that of Perfection—its summit being the Rose Croix degree, and very similar, if not entirely the same with the "*Modern French Rite,*" (see Plate 3—1786.) It is defined on Plate 2d as the "*Grand Chapter of the Order of H-D M. at Rouen,*" 1786, and coming down to 1806, as "*Provincial Grand Lodge of H-D-M. of France,*" after which in a few years, the order becomes extinct. It will be seen by the accompanying history, that this rite was not *acknowledged*, but was *denounced* by the Grand Orient of France.

It will be remembered that many references have been made by De La Motta in his "*Rejoinder to the Sovereign Grand Consistory,*" to the effect that there were residing in the City of New York, many *Sublime Princes of the Royal Secret* at the time when Joseph Cerneau established the Sovereign Grand Consistory—1807—who were Deputy Inspectors—old system—and who constituted a Consistory 30th, 31st and 32d degree. He has given the names of these persons, and has declared that Mr. Cerneau should have applied to them for authority—stating at the same time that they formed a Consistory in 1806, and he—De La Motta—had rigidly inspected and *confirmed* their proceedings in 1813. The names of these persons are John Gabriel Tardy, John B. Desdoity, Moses Levy Maduro Peixotto, Challon de Ayrat, Lewis De Saulles and John James Joseph Gourgas.

(See Appendix, pages 115 and 116; also pages 157, 158 and 159; also page 170, and onward. The Rose Croix Chapters here alluded to in Philadelphia, in Baltimore, and in Norfolk, are set forth in this document, having all been chartered by Lachelle.)

We repeat, that it has been most clearly proved, that there was not in the city of New York, up to the year 1807, any organized body of Masons, or any persons of a higher grade in Masonry than the Rose Croix degree, known as the 18th in the Rite of Perfection, or the 7th in the Modern French Rite; and the Rite of Heredom of Kilwinning. By referring to the names of the signers of the Warrant of the Chapter "*Choises Amie*," we find Challon d'Ayrat, Jean Baptiste Desdoity, John G. Tardy. We find that d'Ayrat was President of the Triple Union Chapter, and Desdoity and Tardy were officers and members in the same, also *Louis Dessaulcs*. And all these were members of Lodge "*La Tendre Amitie Franco-Americaine*," also "*L'Unite Americaine*," and last *L'Union Francais*—all of them recorded as Rose Croix, 1795. As Masons they were *spurious*, having been inhibited by the Grand Lodge in 1797. (See Inhibition.)

As Rose Croix Masons they were all denounced by the Grand Orient of France in common with Mattheus, Lachelle and others—(see accompanying history.) We have shown by the Register of *Abraham Jacobs*, where Mr. Tardy obtained all his degrees above the Rose Croix, and the time, viz.: from *Pierre Le Barbier Plessis* in Philadelphia, October, 1807. With the exception of Tardy, all the persons mentioned were no more than Rose Croix Masons up to that time. *Jacobs* initiated some of them in 1808. Now if these records be true, (and of that there can not be a doubt,) how could it be possible that these parties were Sublime Princes of the Royal Secret—Deputy Inspectors old system—and constituted a Consistory of 30th, 31st and 32d degree in 1806—one year before Tardy, or d'Ayrat, or Desdoity, or Peixotto, or Dessaulcs knew that there were any such degrees in the world.

The name of *John James Joseph Gourgass*, does not appear on the records of the Lodge or Chapter. He was not a member of, or was he connected with, either of these bodies. But on the 19th day of June, 1806, his name appears on the records of "*Lodge L'Union Francais*." At that date he was initiated by that body, as an *Entered Apprentice Mason*. Here is the certified fact:

"*L'Union Francais Lodge No. 17.*"

This may certify that the Records of this Lodge show that John James Joseph Gourgass was initiated therein as an Entered Apprentice on the 19th day of June, 1806.

New York,

April 28th, 1862.

JOHN W. SIMONS, W. M., and Past Grand  
Master of G. L. S. N. Y.

C. BAUER, District Deputy Grand Master

No record appears after this one to show that he was passed and raised to the Third degree. All the proceedings of that Lodge were very irregular in this particular, up to the time when the Grand Lodge enacted a new law upon the subject. Now, the assertion of De La Motta concerning the Consistory of 1806, falls to the Ground, as Gourgas was only an Entered Apprentice in that year.

We follow these remarks, with some extracts from a letter, written by Mr. Gourgas, and read in Supreme Council Thirty-third, at Boston, Mass., in September 1851, at its regular session.

[LETTER.]

Mr. Gourgas, in his address to the Supreme Grand Council at Boston, in September 1851, states :

“ My association with Sublime Free Masonry, it is well known to you, commenced previous to the 5th day of August 1813, the date of the establishment of our Supreme Grand Council by the Supreme Grand Council (now our sister and confederate,) sitting at Charleston, South Carolina, for the Southern Jurisdiction of the United States. I was Grand Secretary of the Sovereign Rose Croix Chapter Herodim, established in New York city in the year 1797, the oldest lawful establishment of this grade in our Northern Jurisdiction. I was also one of the founders, and Grand Secretary of the Sovereign Grand Consistory Thirtieth, Thirty-first and Thirty-second degrees, from the 6th day of August 1806, until in 1813, when it was placed under the superintendence of our Supreme Grand Council, where it now remains. Of our Supreme Grand Council, I was one of the original founders and its first Grand Secretary. My constitutional right to the Sovereign Grand Commandership I waived until the year 1832, when I assumed the duties of that station ; and from 1832 until the present time, these duties have been discharged by me.

In 1808, a French refugee named Joseph Cerneau, from St. Domingo, formed a spurious body in the city of New York, claiming jurisdiction over the Ineffable and Sublime degrees. Renewing his impositions in 1813, ‘ *he, and his abettors and followers,*’ were published in ‘ *red letters*’ as Impostors over the two hemispheres. In 1832, another French intruder, amalgamating with the descendants of this Cerneau, arrogated the titles and powers of a ‘ *Supreme Council united for the whole Western Hemisphere.*’ This daring attempt at usurpation was duly denounced and *exposed in our manifestos*, as have also been the slanderous attacks since levelled by the friends of those foreign intruders against both our Northern and Southern Supreme Councils, and the members of each personally. And now, within a few months past, a most reckless attempt to

revivify these foreign misdeeds and innovations, has been made by a few agitators and conspirators residing in New York city, where, unfortunately, the beauty of our beloved institution has been marred, and its operations embarrassed by internal commotions, external persecutions, and outbreaks of general insubordination, for nearly half a century. These agitators have, however, outstripped their examplars in the work of misrepresentation. The unlawful establishment of Encampments in Rhode Island and elsewhere, and other misdeeds, of which their own predecessors and our traducers were guilty, they have unblushingly charged upon us; and they have most absurdly accused us of intermeddling with the acknowledged rights of other jurisdictions. I am a friend of Peace, and a foe to strife; but I am also a friend of *Truth and Justice*."

Now, the question arises:—"How could it be possible for Mr. Gourgas to be Grand Secretary of the Sovereign Rose Croix Chapter Herodim, (Triple Union, or Choises Amis,) established in New York city in the year 1797, the oldest lawful establishment of this grade in our Northern Jurisdiction, when he was not an Entered Apprentice Mason until nearly Ten years afterward, viz., June 1806? (See Certificate above.) Either the records of "*Lodge L'Union Francais*" are false, or else the above assertion is entirely untrue. The Certificate of Brother Bauer was obtained in 1851, and that of Most Worshipful Brother Simons in 1862. Besides, the Author has examined the records for himself. They are true records."

Again. "*I was also one of the founders and Grand Secretary of the Sovereign Grand Consistory Thirtieth, Thirty-first and Thirty-second degrees, from the 6th day of August 1806.*"

Now, how could it be possible that Mr. Gourgas, who was only made an Entered Apprentice in June, should be possessed of the Thirtieth, Thirty-first and Thirty-second degrees in August, scarcely six weeks after being made an Entered Apprentice, when the rules of that Lodge, in common with all other French Lodges, required a candidate to serve his time for seven months before he could be *passed*, and five months before he could be *raised*. This rule was strict, and was in no case varied from in French Lodges up to the year 1840. Furthermore, the name of Mr. Gourgas does not appear on the records of that Consistory until March 1809, at which time the Consistory was first formed and published. (See Abraham Jacobs Register page 79, and reply of Sovereign Grand Consistory to De La Motta, Appendix, Document No. 18). Furthermore, not one of the members of that Consistory was *eligible* until October 1807, one year later, and with the exception of one (Tardy,) none of them were



eligible until 1808. (See Abraham Jacobs Diary, page 106 and 107.) Here it appears that Richard Riker, Sampson, Simson, Mordecai Myers, the first three officers of the Consistory, had finished their initiation under Jacobs to the *Knight of the Sun*, Nov. 3d, 1808. Desdoity, Peixotto and Gourgas, were initiated in the same year, and these persons, with Tardy, formed the Consistory March 9th, 1809. So the Consistory of "1806," said by both De La Motta and Gourgas to have been formed by these persons, falls to the ground.

Again. "My Constitutional right to the Sovereign Grand Commandership I waived until the year 1832, when I assumed the duties of that station, &c."

This is equally strange with the rest. It is well known that the Supreme Council of De La Motta, established in 1813, died out in 1818, after which nothing was ever heard of it until 1847, when Gourgas began his operations. If there were any denunciations and manifestos from him, as he avers in his letter, it is probable that something would have been known about them in New York. But the simple truth is, that there were never any such manifestos published. And knowing that Mr. Riker and other members of that Council made application to the United Supreme Council for the Western Hemisphere for admission, and laid all their documents before that body for inspection, we conclude there was no such body in existence at that time. Sampson Simpson was then living, and legally succeeded to the office of Grand Commander by the Secret Constitutions. Tardy was also living, and was the Superior of Gourgas. So that his *assumption* of the office was a mere sham. He was Grand Commander, Grand Secretary, Grand Treasurer, and all the other offices in his own person.

The remaining fabrications concerning Mr. Cerneau in 1808 and 1813, the Count St. Laurent in 1832, &c., need no comment. They have all been fully attended to in the body of the history, with documents to correspond. We would merely mention the *fact* here, that *Joseph Cerneau* arrived in the city of New York in the early part of the year 1806, established the Sovereign Grand Consistory in October 1807, and the Supreme Grand Council in 1812, all of which Mr. Gourgas knew when he penned the letter quoted. The publication in "*red letters*" alludes to the expulsion of Cerneau by his bosom friend, the Illustrious Emanuel. (See Document Nos. 17, 18 and 19).

The French intruder, whom he takes occasion to mention, was the Count St. Laurent, who was one of the original founders of the Supreme Council of Terra Firma, Mexico, or New Spain, the Canary Islands, &c.,

in 1802, honorary member of the Supreme Council of France—subsequently Assistant Sovereign Grand Commander of the United Supreme Council for the Western Hemisphere, and Representative for that Council in the place of the Marquis de Lafayette near the Supreme Council of France. He established the United Supreme Council in 1832. The assertion here made by Mr. Gourgas, that St. Laurent was denounced, &c., may be true, but if so, no person but himself ever knew it, nor did his denunciation amount to anything, as the Masonic world was well acquainted, not only with the character of Mr. Gourgas and his Masonic pretensions, but also with the exalted position occupied by the Count St. Laurent in the Order.

The whole letter breathes a spirit of animosity, and is filled with misstatements, all of which will most surely give rise to sad reflections in the mind of the reader, when he remembers that Mr. Gourgas is a very old man. We would refrain from making further remarks, leaving the reader to draw his own conclusions.

The following extract, from the manifesto, published by the "*United Supreme Council for the Western Hemisphere*," at the time of its formation in 1832, will fully set forth the opinion which that body entertained concerning Mr. Gourgas and his *pretensions* :

"In announcing to the Masonic world the event of its formation, the United Supreme Council for the Western Hemisphere deems it but an act of justice to itself to avow, that in adopting the measures that have led thereto, it has been solely prompted by the desire and conviction, that in so doing, it could and would promote the honor, confirm the stability, and enlarge the usefulness of Sublime and Exalted Masonry.

"The pernicious effects resulting from a subdivision of power have been long felt, freely acknowledged, and universally deplored. Of these, there is none that has been more fruitful of mischief, and none that has so much contributed to invite the aspersions to which the Order has been recently subjected, and under which it has so much suffered, particularly in the Northern section of this country, than the facility which was thereby afforded to recreant members and other impostors to delude and deceive the ignorant and unwary—among whom many might be pointed out—who, under the semblance of regular authority, disregarding detection, because not amenable to corporal punishment, have intruded upon territorial limits and infringed jurisdictional rights, and there delivered and circulated as the pure tenets of Sublime Masonry, the specious offspring of their fruitful imagination, or the garbled and imperfect remnants of an impaired and treacherous recollection."

“To interpose a check, and if it be possible, put an entire stop to these evils—to secure to all Scottish Masons their rightful privileges—to encourage, cultivate and cherish union and brotherly love, morality and virtue—and by the dissolution of all political and sectional distinctions, the unfailing fomenters of envy, jealousy and discord, to unite in one firm and indissoluble phalanx the various bodies within the same territorial limits, acknowledging one hereditary origin, are among the primary objects of the recent union, and will constitute the governing principle of the United Supreme Council.

“And considering that by this union and amalgamation made of the two largest Masonic powers in the New World, unity and stability of the Order will be firmly consolidated, and the Sublime and Pure Scottish Ancient and Accepted Rite will more securely preserve its independence, the tolerance and purity of its Dogma, together with its consistency and dignity—we have agreed and decreed, &c.”

Now when it is borne in mind that this United Supreme Council was truly one of the largest powers in the Masonic world, in this hemisphere, embracing all the subordinate bodies in the United States, (always excepting the Supreme Council of Charleston, South Carolina,) all the subordinate bodies in South America, the islands, &c., and in full treaty of Union and Friendship with the Supreme Councils of France, Belgium, and Brazil, and through them with all bodies of the rite over the surface of the globe—the assertion of Mr. Gourgas “that St. Laurent was a French intruder, and that this daring attempt at usurpation was duly denounced and exposed in his manifestos” becomes ridiculous, and leads those who are at all acquainted with the circumstances to believe that he was desirous of following in the footsteps of his illustrious predecessor and bosom friend. If De La Motta had been living he could not have “*done it better.*”

## DOCUMENT No. 41.

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LIST OF OFFICERS  
ACTIVE, AND HONORARY MEMBERS, &c.  
OF THE  
SUPREME GRAND COUNCIL  
OF  
Sovereign Grand Inspectors General  
THIRTY-THIRD DEGREE,  
FOR THE  
UNITED STATES OF AMERICA, THEIR TERRITORIES AND  
DEPENDENCIES.

*The Most Illustrious Brothers*

EDMUND B. HAYS,	M. P. Sovereign Grand Commander.
HOPKINS THOMPSON,	Ill. Lieut. Grand Commander.
DANIEL SICKLES,	“ Secretary General of the H. E.
ROBT. E. ROBERTS,	“ Treasurer General of the H. E.
BENJAMIN C. LEVERIDGE,	“ Minister of State and Grand Orator.
HARRY J. SEYMOUR,	“ Grand Master of Ceremonies.
HENRY C. BANKS,	“ “ Marshal.
JOHN INNES,	“ “ Standard Bearer.
WM. H. JARVIS,	“ “ Captain of the Guards.

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### HONORARY MEMBERS.

All the living members of the United Supreme Council—see Doc. No. 27.

M. W. John L. Lewis, P. G. M. of the Grand Lodge of the State of New York.

M. W. John J. Crane, Grand Master of the Grand Lodge of the State of New York.

R. W. Clinton F. Paige, Deputy Grand Master of the Grand Lodge of the State of New York.

R. W. Robt. D. Holmes, District Deputy Grand Master of the Grand Lodge of the State of New York.

M. W. John S. Darcy, M. D., P. G. Master of the Grand Lodge of the State of New Jersey.

M. W. Wm. H. Ellis, P. G. Master of the Grand Lodge of Conn.

Richard S. Spofford, M. D., Deputy Inspector General for the State of Massachusetts.

Seth Driggs, Deputy Inspector General for the Island of Trinidad.

John Sheville, Deputy Inspector General for the State of New Jersey.

T. B. Satterthwaite, David Naar, John B. Satterthwaite, James Herring, Gilbert M. Platt, Alfred Woodham, Peter W. Neefus, Wm. B. Newman, A. G. Levy, James R. Gardner, Royal G. Millard, John A. Lefferts, J. B. Ewing, George L. Osborne, John Vanderbeck, Sen., Charles W. Atwood, Joseph F. Wells, John C. McArthur, William Filmer, Joseph J. Jennings, James C. Bullin, Andrew J. Fisher, John Vanderbeck, Jr., Thomas M. Woods, Charles C. J. Beck, Stephen H. Herriman, George Tucker, John B. Harris, O. H. Hart, Elisha H. Purdy, James G. Kent, John W. Wood, Gustavus W. Smith, Nehemiah Peck, P. M. Langton, John Cameron, Stephen W. Osborn.



**OFFICERS AND MEMBERS**  
OF THE  
**SOVEREIGN GRAND CONSISTORY.**

TITLE—"JERUSALEM."

*Illustrious Brothers*

EDMUND B. HAYS,	Grand Commander.
JOHN B. EWING,	1st Lieut. Grand Commander.
ANDREW J. FISHER,	2d " " "
BENJAMIN. C. LEVERIDGE,	Minister of State and Grand Orator.
JAMES G. KENT,	Ill. Grand Chancellor.
ROBERT E. ROBERTS,	Grand S. and K. of Seals and Archives.
HOPKINS THOMPSON,	" Treasurer.
THOMAS M. WOODS,	" Engineer.
JOSEPH F. WELLS,	" Hospitaller.

*Illustrious Brothers*

HARRY J. SEYMOUR,	Grand Master of Ceremonies.
PETER W. NEEFUS,	“ Captain of the Guards.
GILBERT M. PLATT,	“ Standard Bearer.
* * *	“ Tyler.

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**LIST OF ACTIVE MEMBERS.**

All the Honorary Members of the Supreme Grand Council.

All the Officers of the Supreme Grand Council.

Hon. Stephen H. Johnson, Grand Senior Warden, Grand Lodge, State of New York.

Zenas C. Priest, R. E. Commander of the Grand Commandery, State of New York.

Pearson F. Munday, Grand Captain General of the Grand Commandery, State of New York.

Jotham Post, M. D., Geo. F. Woodward, M. D., Charles W. Willetts, Henry Ransom, George R. Bond, Samuel A. Rundell, Michael McMannus, Benjamin F. Nourse, Jacob Shipsey, Reuben Lighthall, Charles Nicholson, Wm. Howell, Joseph H. Hough, Wm. Armstrong, Edward L. Holden, John G. Fielding, Edward W. Atwood, A. K. P. Welch, Stephen Merritt, John Moon, John O. Raum, James Taylor, Amos Howell, Wm. T. Woodruff, Robt. Hay, Nathan O. Benjamin, Edward A. Stuart, Thomas J. Corson, John P. Nelson, John Woolverton, Wm. R. Clapp, S. R. Tyrrell, Jacob W. Moore, George R. Ray, Wm. Shipley, Wm. J. Nicholson, Geo. Painter, John E. Emerson, Geo. B. Edward, Wm. E. Stagg.

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The Sovereign Grand Consistory has under its charge two Sovereign Chapters of Knights of Rose Croix, viz.: “Jerusalem” and “Lafayette,” the former numbering thirty-two members and the latter twenty-nine—both in a very prosperous condition.

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One Council of Princes of Jerusalem, numbering about eighty members.

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Five Sublime Lodges of Perfection, viz.: three in New York City, one in the City of Brooklyn, and one in Binghampton, N. Y.

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Grand Consistories are constituted in the following States, which are the governing bodies in said States and take charge of the same, viz.:

Massachusetts,

New Jersey.

This great increase of numbers and interest has occurred since the commencement of the year 1860. It bids fair to extend rapidly as the governing principles of the Supreme Council become known.

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## DOCUMENT No. 42.

### EXPULSION

OF

CHARLES W. MOORE, AND K. H. VAN RENSSELAER.

*Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.*

HEALTH, STABILITY, POWER.

**Deus Mecumque Jus.**

FROM the Grand East of 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, under the C. C. of the Z., near the B. B., which answers to 42 deg. 21 min. 22 seconds N. L.

To all sister Supreme Grand Councils throughout the Universe : To all Sovereign Grand Inspectors General of the Thirty-third degree : To all Illustrious Most Valiant and Sublime Princes of the R. S. Knights of K. H. : Knights of R. C. Princes of Jerusalem : 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 powers and functions of this Supreme Grand Council : and

*Whereas*, one of the members, and sundry Sovereign Grand Inspectors General not members, of this Supreme Grand Council, were the most prominent actors in said disorderly and rebellious proceedings : and

*Whereas*, the forbearance hitherto exercised towards the offenders, has

not induced them to abandon their evil designs and practices, and severe discipline has become imperatively necessary :

*Now, therefore, Know Ye*, That this Supreme Grand Council, deferring final action at this time in regard to others, has selected two of the *principle offenders*, namely,

Illustrious CHAS. W. MOORE, of Boston, formerly Grand Secretary General H. E., and

Illustrious KILLIAN H. VAN RENSSSELEAR, of Cambridge, Ohio, formerly Deputy for Ohio ; and after due trial, has unanimously *expelled* the said

CHAS. W. MOORE and KILLIAN H. VAN RENSSSELAER, from all the rights and privileges of the A. ∴ and A. ∴ 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 A. ∴ and A. ∴ Rite, with either of said expelled persons, or with the said *Spurious* and *Clandestine Body*, which they have assisted to establish.

Given at the Grand East of Boston, this Twenty-second day of January, A. D. 1862, and certified under our hands and the Seal of the Supreme Grand Council,

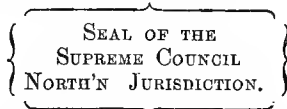
EDW. A. RAYMOND, 33d, M. P. Sov. Gr. Com., *ad vitam*,

LUCIUS, R. PAIGE, 33d, G. Sec. Gen. H. E,

WM. FIELD, 33d, Gr. Capt. L. G,

PETER LAWSON, G. Treas. Gen. H. E,

Geo. M. RANDALL, 33d, G. Min. of State,



S. W. ROBINSON, 33d, P. Lieut. G. and Commander.



**DOCUMENT No. 43.**

Grand East, Supreme Grand Council  
**THIRTY-THIRD DEGREE, N. J. U. S. A.**

***Ordo ab Chao.*****HEALTH, STABILITY, POWER.**

To all Sister Supreme Grand Councils throughout the Universe : To all Sovereign Grand Inspectors General of the 33d degree : To all Illustrious, Most Valiant and Sublime Princes of the R. S., Knights of K. H. Illustrious 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 :**

*Whereas*, A spirit of insubordination has been aroused and encouraged in this Jurisdiction for more than a year past, by EDWARD A. RAYMOND, formerly M. P. Grand Commander, and SIMON W. ROBINSON, formerly Grand Treasurer General of this Supreme Council, and that, *whereas*, the said Raymond and Robinson have assumed to confer the 33d degree upon Peter Lawson, Wm. Field, Charles S. Westcott, John A. Foster and George M. Randall, and with their assistance organized a spurious and clandestine body, which has assumed the name, and attempted to exercise the powers and functions of this Supreme Grand Council; And, *whereas*, the said Raymond has assumed the position of Sovereign Grand Commander. and claimed to act as such, since he was deposed from that office; and, *whereas*, both E. A. Raymond and Simon W. Robinson have violated their engagements as Sovereign Grand Inspectors General 33d degree, by refusing obedience to the edicts of this Supreme Grand Council, and setting its authority at defiance,

*Now, therefore, know ye*, That this Supreme Grand Council, having duly cited *Edward A. Raymond* and *Simon W. Robinson* to appear at its annual meeting, on the 21st May inst., to answer to the charges pre-

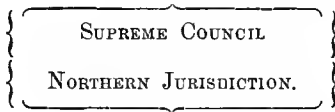
ferred against them, has, after due trial, and by unanimous vote, expelled the said EDWARD A. RAYMOND and SIMON W. ROBINSON, from all the rights and privileges of the A. and A. Rite, for such gross and unmasonic conduct.

And all Sister Supreme Grand Councils, are requested, and all Masons and Masonic Bodies owing allegiance to this Supreme Grand Council, are required to hold no intercourse or communication in the A. and A. Rite, with either of said expelled persons, or with the said spurious and clandestine bodies which they have assisted to establish, or may hereafter organize.

LUCIUS R. PAIGE is not known or recognized as a S. P. R. S. or S. G. I. G., by this Supreme Council. Papers and documents bearing his signature, with a seal purporting to be *the seal* of this Supreme Grand Council, N. J., U. S. A., were not issued by its authority, and are spurious.

Given at the Grand East, Boston, Mass., this 22d day of May, 1862,  
with the Seal of our Supreme Grand Council attached.

KILLIAN H. VAN RENSSELAER, 33d,  
*M. P. Sovereign Grand Commander.*



WINSLOW LEWIS, M. D.,  
*R. C. K. H., S. P. R. S.,*  
*Sov. Gr. Ins. Gen., 33d, Gr. Sec. Gen. H. E.*

ALBERT CASE,  
*R. C. K. H., S. P. R. S.,*  
*Sov. Gr. Ins. Gen., 33d, Asst. Gr. Sec. Gen. H. E.*

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**SOVEREIGN GRAND CONSISTORY**  
**THIRTY-SECOND DEGREE,**  
**ATTACHED TO THE SUP. GR. COUNCIL 33d DEG.,**  
**N. J., U. S. A.**

IN Sovereign Grand Consistory, Annual Session, at the Grand East of the Order, Boston, May 22d, 1862, WM. FIELD, PETER LAWSON, CHARLES S. WESTCOTT, JOHN A. FOSTER and GEORGE M. RANDALL, S. P. R. S., and previous to the decision herein made known, members of the Sove-

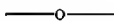
reign Consistory, were severally charged with having rebelled against the Constitutions and authority of the Sovereign Grand Consistory and of the Supreme Grand Council to which it is attached; in that they have aided and abetted in the organization and working of a spurious and clandestine body, or bodies, which have assumed the name and powers of the Supreme Grand Council 33d degree, N. J., and of this Sovereign Grand Consistory.

That they have assumed to be Sovereign Grand Inspectors-General of the 33d degree, without having been legally elevated to that grade; that they have aided in attempts to confer degrees, and transact business in a clandestine assembly, to the great scandal of the Order, and in defiance of the authority of this Sovereign Grand Consistory, and of the Constitution and Laws of the Supreme Grand Council; and after due trial, the said WM. FIELD, PETER LAWSON, CHARLES S. WESTCOTT, JOHN A. FOSTER and GEORGE M. RANDALL, were, by the unanimous vote of this Sovereign Grand Consistory adjudged guilty, and were expelled from this Sovereign Consistory, and from all the rights and privileges of the A. and A. Rite, for gross unmasonic conduct.

And Consistories, or other bodies and members of the A. and A. Rite, are hereby enjoined to hold no intercourse or communication in the aforesaid Rite, with either of said expelled persons.

WINSLOW LEWIS, M. D.,  
*Gr. Keeper of the Seals and Archives,*  
*Sov. Gr. Consistory, 32d.*

ALBERT CASE,  
*Ass't Gr. Keeper of the Seals and Archives,*  
*Sov. Gr. Consistory, 32d.*



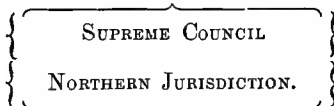
In Supreme Grand Council, Sovereign Grand Inspectors General 33d degree, N. J., U. S. A., Annual Session, May 23d, 1862.

The foregoing proceedings of the Sovereign Grand Consistory, in trying and expelling WM. FIELD, PETER LAWSON, CHARLES S. WESTCOTT, JOHN A. FOSTER and GEORGE M. RANDALL, were read, duly considered, and unanimously approved and confirmed.

All Sister Supreme Councils are requested to make known the same to their Consistories, and other subordinates; and subordinate bodies under this Jurisdiction, and all Masons owing allegiance to this Supreme Grand Council, are required to hold no intercourse or communication in the A. and A. Rite, with either of the above named expelled persons.

Given at the Grand East, City of Boston, this 23d day of May, 1862,  
with the Seal of our Supreme Grand Council affixed.

K. H. VAN RENSSELAER, 33d,  
*M. P. Sovereign Grand Commander.*



WINSLOW LEWIS, M. D.,  
*R. C. K. H., S. P. R. S.,  
Sov. Gr. Ins. Gen., 33d, Gr. Sec. Gen. H. E.*

ALBERT CASE,  
*R. C. K. H., S. P. R. S.,  
Sov. Gr. Ins. Gen., 33d, Ass't Gr. Sec. Gen. H. E.*

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## DOCUMENT No. 44.

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EXTRACT FROM PROCEEDINGS, 1862.

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### OFFICERS AND ACTIVE MEMBERS.

OF THE SUPREME GRAND COUNCIL FOR THE NORTHERN JURISDICTION  
OF THE UNITED STATES.

Major Killian H. Van Rensselaer, Cambridge, Ohio, M. P. Sov. Gr. Commander.

Hon. Josiah H. Drummond, Portland, Maine, Ex Speaker House of Rep., Gr. M. Gr. Lodge, and Attorney Gen. Puissant Lt. Gr. Com.

Winslow Lewis, M. D., Boston, P. G. M. of the M. W. Gr. Lodge of Mass., Ill. Gr. Sec. Gen., H. E.

Rev. Albert Case, Boston, Mass., Asst. Gr. Sec. Gen., H. E.

Wm. Parkman, Esq., Boston, Mass., Ill. Gr. Treas. Gen., H. E.

C. R. Starkweather, Esq., Chicago, Ill. Gr. Minister of State,

John Christie P. G. M., Navy Officer, Portsmouth, N. H., Ill. Gr. Master of Ceremonies.

Hon. Benj. Dean, Senator, Boston, Mass., Ill. Gr. Capt. of the Guard.

Hon. Judge Archibald Bull, New York city, Gr. Marshall.

Charles W. Moore, Esq., Boston, Mass., Gr. Sec. Grand Lodge, and Editor Free-Mason's Magazine, Ill. Gr. Standard Bearer.

Wm. S. Gardner, Attorney-at-Law, Lowell, Mass.

Gen. A. B. Thompson, Brunswick, Maine.

Hon. Wm. P. Preble, Dept. Gr. Master Gr. Lodge, Clerk of Courts, Portland, Maine.

Ammi B. Young, Esq., Chief Architect, Washington city, D. C.

N. H. Gould, Esq., Newport, Rhode Island.

A. E. Stocker, M. D., Surgeon in the Army, Philadelphia, Penn.

Hon. Wm. B. Hubbard, Columbus, Ohio.

Rev. D. B. Tracy, D. D., Chaplain 1st Regt. Michigan Engineers and Mechanics, Petersburg, Michigan.

#### HONORARY MEMBERS OF THE SUPREME COUNCIL.

Edward P. Burnham, Attorney-at-Law, Saco, Maine.

Nathaniel B. Shurtleff, M. D., Boston, Mass.

Hon. Newell, A. Thompson, Boston, Mass.

C. A. Davis, M. D., Surgeon in the Army, Chelsea, Mass.

John McClellan, Esq., Gr. Tr. Gr. Lodge Mass., Boston, Mass.

Major Gen. the Hon. Wm. Sutton, Salem, Mass.

Joel Spalding, M. D., Lowell, Mass.

Hon. Charles Doe, Judge Supreme Court, Dover, N. H.

Prof. Francois Turner, New Haven, Connecticut.

Joseph D. Evans, Esq., P. G. M., New York city, N. Y.

J. J. J. Gourgas, Past M. P. S. Gr. Com., New York city, N. Y.

Andres Cassard, Esq., President Cuban Institute, New Hamburgh, New York.

Fitz Gerald Tisdall, Esq., Editor N. Y. Saturday Courier, New York.

E. T. Carson, Esq., U. S. Surveyor, Cincinnati, Ohio.

Hon. Heman Ely, Elyria, Ohio.

Theodore Ross, Esq., Cleveland, Ohio.

H. A. Johnson, M. D., State Medical Director, Chicago, Ill.

Geo. W. Deering, Esq.,

“ “

Robert H. Foss, Esq.,

“ “

#### STATE DEPUTIES.

Geo. A. B. Thompson, of Maine.

John Christie, P. G. M., of New Hampshire.

Wm. S. Gardner, P. G. Marshall, of Mass.

N. H. Gould, of Rhode Island.

A. E. Stocker, of Pennsylvania.

E. T. Carson, of Ohio.

C. R. Starkweather, of Illinois, Indiana and Wisconsin.  
 Rev. D. B. Tracy, D. D., of Michigan.

REPRESENTATIVES NEAR THIS SUPREME GRAND COUNCIL.

Ill. and Rev. Albert Case, of Boston, Representative of the Supreme Council of Ireland.

Ill. Charles R. Starkweather, Chicago, Representative of the Supreme Council of Mexico.

Ill. Andres Cassard, New Hambugh, N. Y., Representative of the Supreme Councils of Venezuela and New Grenada.

The Ill. and Hon. Esteban Zenteno, has been commissioned Representative of this Supreme Council, near the Supreme Grand Council of the Mexican Republic.

SOVEREIGN GRAND CONSISTORY, 32D.

OFFICERS AND REPRESENTATIVES FOR THE CURRENT MASONIC YEAR.

Gen. A. B. Thompson, Brunswick, Maine, President, Gr. Commander.

Joseph D. Evans, P. G. Master M. W. Gr. Lodge, New York, 1st Lieut. Grand Commander.

Peter Thacher, Jr., U. S. Volunteers, Cleveland, Ohio, 2d Lieut. Gr. Commander.

N. H. Gould, Esq., New Port, Rhode Island, Gr. Minister of State,

Hon. Newall A. Thompson, Boston, Mass., Gr. Chancellor.

J. D. Dennis, Esq., Newport, R. I. Grand Master of Ceremonies.

W. S. Gardner, Attorney-at-Law, Lowell, Mass., Gr. Expert Introducer.

Edward P. Burnham, Attorney-at-Law, Saco, Maine, Gr. Capt. of the Guards.

F. G. Tisdall, Esq., Editor New York Saturday Courier, New York, Gr. Hospitaller.

Wm. Parkman, Esq., Boston, *ex-officio*, Gr. Treasurer.

Winslow Lewis, M. D., " " " Keeper of the Seals and Archives.

Rev. Albert Case, " " Ass't " " " and Archives.

Eben F. Gay, Boston, Ill. Gr. Steward and Sentinel.

REPRESENTATIVES ASIDE FROM THE OFFICERS.

Hon. Wm. P. Preble, D. Gr. Master, Gr. Lodge, and Clerk of Courts, Portland, Maine.

Hon. Josiah H. Drummond, Gr. Master Gr. Lodge, Attorney General, &c., Portland, Maine.

- N. B. Shurtleff, M. D., Boston, Mass.  
 John McClellan, Esq., Gr. Treas. Gr. Lodge, Mass., Boston, Mass.  
 F. C. Raymond, Esq., " "  
 Charles W. Moore, Esq., Editor Free Mason's Monthly Magazine,  
 Boston, Mass.  
 Hon. Benj. Dean, Boston, Mass.  
 Major Gen. Wm. Sutton, Salem, Mass.  
 Ruel W. Lawson, M. D., Boston, Mass.  
 Joel Spalding, M. D., Lowell, Mass.  
 J. Tyler Spalding, " "  
 C. C. Hutchinson, " "  
 W. F. Salmon, " "  
 Charles A. Davis, M. D., (Surgeon in the army,) Chelsea, Mass.  
 John Christie, (P. G. M.,) Portsmouth, New Hampshire.  
 Hon. Charles Dœ, Judge Supreme Court, Dover, New Hampshire.  
 Rev. C. H. Titus, Newport, Rhode Island.  
 Russell A. Dennison, Providence, Rhode Island.  
 K. H. Van Rensselaer, (proxy,) Pennsylvania.  
 Theodore Ross, Esq., Cleveland, Ohio.  
 K. H. Van Rensselaer, Cambridge, Ohio.  
 Rev. D. B. Tracy, D. D., Chaplain 1st Regiment Michigan Engineers  
 and Mechanics, Petersburg, Michigan.  
 C. E. Starkweather, Esq., Chicago, Illinois.  
 Theodore Ross, Esq., " "

The following were created Sublime Princes R. S. 32d, in the Sovereign Grand Consistory attached to the Supreme Grand Council, and rank as such, viz. :

- Rev. Thomas R. Lambert, Charleston, Mass.  
 Rev. Dr. Junius M. Willey, Waterbury, Connecticut.  
 Francis Amy, Esq., Stonington, "  
 Wm. C. Martin, Boston, Mass.  
 Gardner Greenleaf, " "  
 Clement A. Walker, M. D., Boston, Mass.  
 Charles Robbins, Esq., " "  
 A. A. Dame, Esq., " "  
 Charles E. Caneday, Esq., " "  
 Albert H. Kelsey, Esq., " "  
 J. B. Pattee, Esq., West Cambridge, "

## DOCUMENT No. 45.

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THE subjoined communication, taken from the *New York Dispatch*, is from a Brother of acknowledged ability and tried experience. It is a fair specimen of the many expressions of opinion that have been received within a short time. Its careful and patient perusal is recommended to every true lover of Ancient Masonry. There is one error in it which should be corrected, viz., the stated price for the degrees (\$125). This amount is too large by one-third—perhaps one-half; but aside from this unimportant error, the whole communication is worthy of reception by every Brother, into whose hands it may be placed :

SPRINGSIDE, Westchester Co. N. Y., }  
August 4th, 1861. }

*To the Masonic Editor of the New York Dispatch :*

I have observed the several articles in the *Dispatch* recently, which have been elucidating the question as to whether Frederick the Great, or some other Frederick, was, or was not, the founder of certain imitations of Free Masonry, yecept "The Ancient and Accepted Scottish Rite," and whether the aforesaid Frederick signed the "Constitutions" by which the "Rite" is governed. On the one hand, the articles signed "Justice," claim Frederick as the patron saint and founder of the "Rite and Constitutions," while, on the other hand, you urge that such is not the fact, and adduce, as proof of your position, an array of evidence at once appalling and overwhelming, which is certainly creditable as evidencing an amount of Masonic lore and research seldom met with.

Is it not to be regretted that so much talent should be expended upon these *higher degrees*, when the large field of ancient craft Masonry remains but partially explored? Of what benefit is it to Masonry, whether Frederick or some other person *invented* the series of tableaux called the *Ineffable degrees*? The whole duty of man is summed up in the first three degrees of Masonry—"Friendship, Morality, and Brotherly Love." Our duty to our "Maker, our neighbor and ourselves," would seem to embrace the sense of all human perfection, all these and much more are inculcated in ancient craft Masonry; its language is terse and unmistakable, its ceremonies solemn and impressive, its symbolism forcible and illustra-



tive, its history embraces the history of the world, it cherishes a love of law and order and obedience to the existing government, it prohibits politics and sectarianism in religion to enter its sacred precincts, and hence it is the *only Masonry which can be universal*. What, then, is there left to desire which cannot be found by a Master Mason? Do the "ineffable" degrees discover the divine essence which its name would seem to imply? It is claimed that the higher degrees *explain* the lower, and impart the "true light" to those who are *only* Master Masons, and instruct them in those things omitted in degrees previously taken. On this progressive basis, the aspiring seeker after Masonic knowledge would require a *lifetime* of degrees in order to explain the heterogeneous mass of inexplicable inventions, improvements (?) and contradictions contained in the "Ancient and Accepted and other Rites."

The evil effects of these "higher degrees" are apparent to every intelligent Mason. Masonic charities are stunted. The cost of fitting up a proper room is enormous, and diverts funds from charity's channels, some portion of which would find its way through their Lodges to the widow and orphan. The fees for the degrees in some such bodies in this city amount to *one hundred and twenty-five dollars*, also involving the payment of dues in the several bodies in which the Thirty-three degrees of the "Ancient and Accepted Rite" are subdivided; and thus involving many Masons in an expense they did not anticipate, and in justice to their families could not afford, frequently causing them to neglect their Lodges, and in many instances to alienate themselves from the fraternity altogether; while on the other hand, if there was any *real merit* in the degrees, very many Masons would be deprived of the benefits in consequence of the cost.

The large amounts thus annually expended, if donated to the Hall and Asylum Fund, or to the Board of Relief, would soon enable the Grand Lodge to erect a "Home for all," or satisfy the hunger of the Mason's widow and orphan, who are constantly, with anxious hearts and emaciated faces, cringing about the doors of the Board of Relief, picking up its scanty crumbs.

The profligate expenditure of money in connection with this and other "Rites" is not the greatest loss the Masonic fraternity sustains. The leaders are generally Masons of education, position and talent, many of whom have occupied high official positions in the Grand Lodge. What a pity it is that so much talent should be diverted from legitimate Masonry. They eschew offices in subordinate Lodges as being beneath their *dignity*, and hence the Grand Lodge is deprived of representatives well

calculated to further the interests of the craft. I have been informed by members of these associations of "higher degrees," that the "Ancient and Accepted Rite" was the only Masonry worth belonging to, and measured their advancement in Masonry by the number of degrees they had taken, looking down with no little contempt upon those who were *only* Master Masons.

The effect upon the newly-made Master Mason, on hearing that he has only taken three degrees, and that in order to be a *high* Mason, it is necessary to take about *thirty*, and after the thirty, *ninety* more, is oft-times discouraging, but frequently stimulates him to "go higher," where he is greeted with a "new order of things," with flambeaux of Masonic light truly astounding; the effect is magical, and the brother whom you made a Master Mason in your own Lodge three months since, and whose absence therefrom was a source of wonderment to you, informs you that he is a "high" Mason, an "ineffable" Mason, and has taken *thirty-two* degrees in the "Ancient and Accepted Rite," and *ninety degrees* in the "Rite of Memphis" or "Egyptian Rite," or some other plagiarism on Masonry. One hundred and twenty-five, or more dollars, one hundred and twenty-two "degrees," and a newly-fledged Master Mason have gently simmered together, producing a Mason of *high grade*, before whom abashed you retire, musing as to the probability of your ever being able to occupy a position in the fraternity so exalted.

I contend, Mr. Editor, that the degree of Master Mason is the summit of *all* Masonry as far as degrees are concerned, and that the truths and maxims taught and inculcated in the E. A., F. C. and M. M. degrees, circumscribe the whole duty of man, and that all other degrees claiming to be Masonic, not only do not improve upon the first three and only degrees, but are only fragmentary plagiarisms, modern movements, innovations, and detrimental to the advancement of the welfare of mankind, by crippling the diffusion of the true light.

Notwithstanding, the "Chapter" has some claims to ties of consanguinity with the first three degrees, still it is only a comparatively modern modification of the latter. Embellishing the M. M. and calling it R. A., does not improve the original, stealing bodily the F. C. and name it "Mark," with a few patentable *improvements*, does not enhance its value. The P. M., which is a simple inauguration ceremony, develops no new truths, and should not be put in possession of any person other than a presiding W. M. of a Lodge. The M. E. is claimed by so many "Rites," that it is difficult to locate it. That is, however, unnecessary, and as far as being of any benefit to Masonry, meaningless.

The several bodies claiming to be Masonic, are all striving for some kind of supremacy, each has its Grand, or executive body, the officers of which, in many instances, belong to *all* the Grand bodies, a diversity of interests is but natural, a recognition is asked by some one of the "Rites" of another, some are recognized and some are not, a strife begins, and some of the Fraternity are in a constant turmoil concerning their legitimacy and the right of jurisdiction over their particular rites. The Grand Lodge is sometimes drawn into the whirlpool, and I have no hesitancy in saying that the schisms in the Grand Lodge, for many years, although apparently originating in that body, can be with certainty traced to a diversity of interests and *opinions*, caused by the so-called "higher degrees."

The opinions here expressed are not only the result of some considerable Masonic observation and experience, but have been endorsed by Grand Officers and distinguished Members of the Grand Lodge of the State of New York, and other States, also by officers and members of *all the bodies herein referred to*, and I am so convinced of their truth, that I have now no higher ambition than that of being a                    MASTER MASON.

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## DOCUMENT No. 46.

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INTENDED AS A NOTE TO PAGE 200, AND 320, — YEAR 1828.

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As some exceptions have been taken to an expression made by the Author at page 200, concerning the Lodges having "*ceased working*" during the early part of the Anti-Masonic excitement, it is thought proper to correct here what might be considered an error. If no further remark had been made than that which is found at the above page the exception would be just, but a reference to the "*Epitome*," page 320, — year 1828, would have convinced the reader that the expression was a general one, and would in some respects have explained its meaning, although not fully.

By the expression "*ceased working*" the idea was intended to have been conveyed that the lodges, as a general thing, had ceased from holding their regular semi-monthly communications, and met together only as circumstances required and would permit.

It was by no means the Author's intention to do injustice to any of the

Lodges which retained their charters and strove manfully to breast the storm which swept over the land in those dark days, but simply to describe the general effects which that memorable crusade had upon the Order. That there were a few lodges that continued to work *as well as they could*, there is no doubt; and that there were many brethren who were not daunted by opposition, but continued as devotedly attached to the principles of Masonry as they had ever been in the brightest days of the prosperity of the Order, can be satisfactorily proved, not only by the records, but by living witnesses at the present day.

The following statement, made by R. W. Bro. James Herring, who was Grand Secretary at the time alluded to, will be satisfactory to the reader.

“In the year 1827 the number of Lodges registered by the Grand Lodge, was over Five hundred. About Four hundred and thirty of these lodges surrendered their charters and properties to the Grand Lodge—*Seventy-two Lodges* retained, or held on to their charters and refused to surrender them. About twenty-four of this number were in New York City—two in Brooklyn—the rest were scattered through the eastern section of the State—as one at Hudson—some at Albany, Troy, and other places.”

The bare retention of the charter gave to the lodge an “*existence*,” but by the Constitution it is required that annual returns be made and dues be paid to the Grand Lodge, which makes the lodge “*regular and at work*.” A large proportion of these seventy-two lodges did not comply with this rule. On the contrary, there were some of the Masters who retained and held on to the warrants because they had become “*unfriendly to Masonry*.” They stated that if they surrendered the warrant the lodge could, at some future time, be revived, and therefore they retained it that the lodge might go out of “*existence*.” These were counted among the number as being in “*existence*.” Other parties held on because they hoped at some *future time* to be able to go forward with the work. They of course made no returns, nor did they pay any dues, but they were in *existence*, and when the work revived again they were *re-instated*. Other parties held on to their warrants, had an annual meeting at which they elected their officers, made returns, paid their dues to the Grand Lodge (which were very small in amount), and thus kept up their regularity, but they had no work to do for several years. Other parties (and most of these were in the city) held the warrant, had occasional meetings, although few and far between, performed Masonic work when they could get it to do, and managed to keep out of debt. It may however be said with truth, that from the year 1827 to 1834 but very

little work was done in any of the Lodges except the two mentioned in the history—the one French—the other German. These two lodges held their regular semi-monthly meetings—performed their work steadily, initiated quite as many members as at any other time, celebrated the festivals, and kept right along without regarding the Anti-Masonic excitement in any way. This success is attributed to the fact that their work was done in a foreign language, and among a foreign population.

Trinity Lodge, No. 12, had become a German Lodge and kept up its organization until 1835, when it began to build up rapidly.

Adelphi Lodge, No. 23, became mostly a lodge of Israelites after 1827, and by 1835 had become a considerable body—principally Germans.

Phoenix Lodge, No. 40, kept up as long as it could but finally yielded to the storm.

Clinton Lodge, No. 143, kept up its organization until 1833, at which period it was deemed best to unite and become consolidated with St. John's Lodge, No. 1. This was effected during that year.

Mariners', No. 67, and Naval, No. 69, both kept up their organization, their work being mostly among sea-faring men and transient persons.

St. John's Lodge, No. 1, also continued to perform Masonic work. The amount of work performed by this Lodge during nine years, viz.: from 1827 to 1835, was as follows—Initiations in 1827, five; 1828, one; 1829, five; 1830, six; 1831, one; 1832, two; 1833, two; 1834, four; 1835, four;—in all, thirty initiations.

Besides these lodges, mention should be made of Montgomery, Mount Moriah, Abrams, Washington, Howard, Albion, Manhattan, Holland, Ind. Royal Arch, Benevolent, John Hancock, and others, who all had occasional meetings, and performed Masonic work whenever it presented itself; but from 1827 up to 1834 there was a very small amount of work to be obtained—scarcely sufficient to pay the small current expenses of the Lodge.

The reader therefore will understand the Author's meaning when he states, that every Lodge but two in the City of New York had "*ceased working, &c.*" He would not be understood to say, that there were no Masonic meetings of Masonic bodies but the two before mentioned, in the city, or that no Masonic work was done during that period. He would convey the idea that there were two Lodges during these dark days of Masonry that were able to go forward uninterruptedly, apparently the same as though no storm was raging around them. Other Lodges, equally as strong in numbers and equally as determined, were obliged to succumb for the time being. They ceased their regular work because they could

not get it to do. They worked whenever they could find work. And out of the whole number (twenty-six Lodges) there were only five or six, besides the two before mentioned, which could manage by extraordinary exertions, to keep their bodies together and perform Masonic work.

Subjoined is a list of most of the Lodges in the city which retained their warrants :—

St. John's Lodge,	No. 1	Phoenix Lodge,	No. —
Ind. Royal Arch,	" 2	Howard,	" 35
Holland,	" 8	Concord,	" 50
Trinity,	" 12	German Union,	" 54
L'Union Francais,	" 17	Manhattan,	" 62
Fortitude,	" 19	Lafayette,	" 64
Abrams,	" 20	Mariners',	" 67
Washington,	" 21	Montgomery,	" 68
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Albion,	" 26	John Hancock,	" 70
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## DOCUMENT No. 47.

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Appointment and Exchange of Representatives, between the "GRAND ORIENT OF FRANCE" and the "SUPREME COUNCIL, U. S. A., THEIR TERRITORIES AND DEPENDENCIES."

COPY

No. 11,206,

Of Correspondence.

{ GRAND ORIENT DE FRANCE,  
*Supreme Council for France and its possessions.*  
 ORIENT OF PARIS, September 3d, 1862, V. E.

SEAL.

OFFICE OF THE GRAND MASTER, <i>Address of the Grand Orient,</i> RUE CADET 16—PARIS.	}	To the Ill.: and Most dear Bro.: H. J. Seymour, Sov.: Gr.: In.: Gen.: Grand Master of Ceremonies of the Sup.: Council of the United States, 33d deg.: Anc.: and Acc.: Scot- tish rite—sitting in the valley of New York.
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ILL.: BROTHER:

We have the favor to answer the communication which you have addressed to us, with the view of establishing fraternal relations between the Supreme Council of Sovereign Grand Inspectors General 33d degree, U. S. A., sitting in the valley of New York, and the Grand Orient of France, Supreme Council of France and the French possessions, sitting at Paris.

It is with the greatest satisfaction, Illustrious and Most dear Brother, that we would see strict bonds established between these two Masonic powers, by the nomination of mutual guaranties of friendship.

We accept, after the examination of powers which you have shown us, to this effect, of being the Representative of the Supreme Council, U. S. A., to the Grand Orient of France, and we propose as Representative of the Grand Orient of France to the said Supreme Council the Ill. Bro. John J. Crane, M. W. Grand Master of the Grand Lodge of the State of New York.

These provisional designations accepted by us in the beginning, shall be subject to the ratification of the Supreme Council, U. S. A. They shall become definitive when the agreement of that power shall have reached us, and they shall then be officially notified to whom it may concern.

We trust with confidence, Ill. and most dear brother, to your care and diligence for the prompt realization of these projects, which cannot fail to add to the glory and prosperity of the Order in general.

Accept, Ill. and dear brother, the assurance of our high and affectionate consideration, —, le Grand Master adjoint of the Masonic Order in France.

HEULLANT.

Examined and Approved by us—the Marshal of France.

Grand Master of the Masonic Order in France,

(A true Copy.)

MAGNAN.

T.: T.: G.: O.: T.: G.: A.: O.: T.: U.:

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***Deus Meumque Jus.***

By the authority in me vested as Sovereign Grand Inspector General, Grand Master of Ceremonies of the Supreme Council of the U. S. A., Ancient and Accepted Rite, 33d degree,

I do, by virtue of the Patent with which I am invested, appoint the very Illustrious Brother, Armand Felix Heullant, 33d degree, Grand Master adjoint of the Grand Orient of France—Representative of the Supreme Council of the United States of America, their Territories and Dependencies, (of which the Illustrious Brother Edmund B. Hays is now the Illustrious and the Puissant Sovereign Grand Commander)—to the Supreme Council of the Grand Orient of France and the French possessions—subject to the ratification of the Supreme Council of the U. S. A.

Witness my official signature.

HARRY J. SEYMOUR, 33d,  
*Sovereign Grand Inspector General,  
 Grand Master of Ceremonies, &c.*

Done at the Office of the Grand Orient, No. 16, Rue Cadet—valley of Paris, September 16th, 1862.

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SEPTEMBER 29th, 1862.

At a meeting of the Supreme Council, U. S. A., held on the above named day, the proceedings of Illustrious Brother Harry J. Seymour, Representative, &c., were fully confirmed, and the Patent of the Illustrious Brother Heullant, constituting him Representative of the Supreme Council, U. S. A., near the Grand Orient of France, was signed in full Council and transmitted to its proper destination. And at the same time the Patent from the Grand Orient of France, constituting Illustrious Brother John J. Crane was accepted, confirmed, and delivered.



## DOCUMENT No. 48.

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Appointment and Exchange of Representatives between the "SUPREME COUNCIL OF FRANCE" 33d degree, Ancient and Accepted Rite, and the "SUPREME COUNCIL OF THE U. S. A., THEIR TERRITORIES AND DEPENDENCIES."

T.: T.: G.: O.: T.: G.: A.: O.: T.: U.:

### *Deus Meumque Jus.*

By the authority in me vested as Sovereign Grand Inspector General, Grand Master of Ceremonies of the Supreme Council U. S. A., I do, by virtue of the Patent with which I am invested, appoint the very Illustrious Brother Baron A. Hugo de Bulow, Sovereign Grand Inspector General, Thirty-third degree, as Representative of the Supreme Council of the United States of America, their Territories and Dependencies, (of which The Illustrious Brother E. B. Hays is now The Illustrious and The Most Puissant Sovereign Grand Commander,) to the "SUPREME COUNCIL OF FRANCE" Thirty-third degree, Ancient and Accepted Scottish rite.

Subject to the Ratification of the Supreme Council U. S. A.,

Witness my official signature,

HARRY J. SEYMOUR, 33d,

Sov.: G.: Ins.: Gen.: Gr.: Mas.: of Cer. &c.

September 1st, 1862.

September 29th, 1862.

At a meeting of the Supreme Council U. S. A., held on the above named day, the proceedings of Illustrious Brother H. J. Seymour, Representative, &c., was fully confirmed; and the Patent of Illustrious Brother Baron A. Hugo de Bulow, constituting him a Representative of the Supreme Council U. S. A., near the Supreme Council of France, was signed in full Council, and forwarded to its proper destination.

Illustrious Brother Robert D. Holmes, District Deputy Grand Master of the Grand Lodge of the State of New York, is named by the Supreme Council of France as Representative here, awaiting the confirmation of the Supreme Council of France, which will meet during the present month in Paris.

Representatives are about being exchanged also with the Supreme Grand Councils of England and Scotland, meetings of which bodies take place during the present month.

## REMARKS BY THE AUTHOR.

THE contents of Documents No. 47 and 48, must be satisfactory to every one who is connected with this branch of Masonry, so far as it concerns the regularity of the Cerneau Council. It is now settled that this Council is in correspondence with the *Grand Orient of France*, and through that body, with all the bodies in its connection. Also with the "*Supreme Council of France*" Ancient and Accepted Rite, and all the bodies in its connection—whether these connections be in France, England, Scotland, or any other land. So that the members of the Cerneau Council and its dependant bodies need not now fear to be rejected, should they present themselves to foreign bodies armed with proper credentials.

But while we thus make mention of this new feature in Sublime Masonry, we are obliged also to notice that the same acknowledgments are claimed by the Van Rensselaer body, hitherto known as the "*Gourgass Council*;" and by the Raymond body, which claims to be the true Supreme Council of the Northern Jurisdiction.

At page 169—Proceedings of 1862—Van Rensselaer body—it is stated:

"Our relations with the Southern and Foreign jurisdictions are on the most friendly footing. Nothing has transpired during the past year to cause uneasiness, or in any way to disturb the harmony and fraternal feelings that have so long characterized our intercourse with those bodies."

"We are in correspondence with the Supreme Councils of England, Scotland, Ireland, France, Belgium, and the Republics of South America."

"Propositions are before the bodies for the appointment of Representatives near this and the Grand Easts of England, Scotland, France and Belgium."

"We have also Representatives near the Supreme Councils of Mexico, Venezuela, and New Grenada."

The published proceedings of the Raymond Council for 1862 make the like claims to acknowledgement. It is not necessary to copy them; they are the same as the above.

Now if all these claims be true, all the Supreme Councils in the United States occupy the same ground. There is no difference between them—all are regular—and all the members of each party are fully acknowledged wherever they may present themselves.

This is in accordance with the spirit of Masonry and carries out the dogma of "*Independence—and Toleration*," which has been the basis of the Cerneau Council from the year 1807 to the present day.

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- DOCUMENT No. 28. PART FIRST.—Copy of the “*Treaty of Union and Amalgamation*,” between the Supreme Council of Terra Firma, South America, or New Spain, the Canary Islands, Porto Rico, &c., and the Supreme Council of the United States of America, their Territories and Dependencies, with Ratifications, &c., April 1832. - Page 228.
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- DOCUMENT No. 28. PART SECOND.—Copy of the Treaty of Masonic Union, Alliance, and Confederation, between the United Supreme Council of the Western Hemisphere, the Supreme Council of France, the Supreme Council of Belgium, and the Grand Orient and Supreme Council of Brazil, to which is attached a certified copy (official) of the “*Vera Instituta Secreta*,” or Secret Constitutions; also a translation of that instrument by Illustrious Brother Albert Pike. - Page 272.
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- DOCUMENT No. 28. APPENDAGE.—Communication from the Grand Orient and Supreme Council of Brazil, with fraternal greeting, soliciting a more continuous correspondence with the United Supreme Council for the Western Hemisphere. Page 292.
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- DOCUMENT No. 29. Constitutions and Regulations of 1762, by Nine Commissioners at Paris and Bordeaux, in Thirty-five Articles. - Page 296.
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- DOCUMENT No. 30. } Resignation of members of the Supreme Council of  
PART FIRST. } Louisiana—Preliminaries between the New Orleans Consistory established in 1813 by the Sovereign Grand Consistory of Cerneau—And the Consistory of New Orleans established by Albert G. Mackey in 1852. Concordat between the Consistories thus united, and the Supreme Council of Charleston, South Carolina. Remarks. - Page 312.
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- DOCUMENT No. 30. } Reply of the Supreme Council of New Orleans in 1858  
PART SECOND. } to the Charleston expulsion, containing list of Officers and Members, Declaration of Principles, the Charleston expulsion, and full account of proceedings, with remarks. Page 320.
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- DOCUMENT No. 31. Edict of the Gourgas Council, June 1st, 1848, defining its position, and the extent of its jurisdiction. Page 339.

- DOCUMENT No. 32. Edict and Appeal of the Supreme Council U. S. A. under its re-organization by Illustrious Brother Jeremy L. Cross, M. P., Grand Commander 1851. *Page* 343.
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- DOCUMENT No. 33. Reply of the Gourgas Council to Document No. 32, and also to Document No. 34, issued in February 1851, with Edict; also the Reply of the Charleston Council, denying the authenticity of the Patent of Jeremy L. Cross. - - *Page* 354.
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- DOCUMENT N. 34. Edict issued by the Supreme Council and Sovereign Grand Consistory under Henry C. Atwood, previous to its re-organization in June 1851 under Jeremy L. Cross. - *Page* 360.
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- DOCUMENT No. 35. Copy of the Patent and Power given by the Supreme Council of Charleston to Illustrious Brother Jeremy L. Cross, attested by C. C. Sebring, one of the signers of the same, and a member of the Supreme Council of Charleston. *Page* 366.
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- DOCUMENT No. 36. Communication from the Supreme Council of Louisiana and Edict, 1852. - *Page* 368.
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- DOCUMENT No. 37. Recognition of the Grand Orient and Supreme Council of New Grenada, with a list of the bodies under their jurisdiction, locations of the same, and the appointment of a Representative near that Supreme Council for the Supreme Council United States of America. *Page* 370.
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- DOCUMENT No. 38. Recognition of the Supreme Council of Belgium, and the appointment of a Representative near the same. . - *Page* 373.
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- DOCUMENT No. 39. Patent of Count Alexandre Francois Auguste de Grasse Tilly as Sovereign Grand Inspector General Thirty-third degree, Grand Commander for life, of the French West India islands, February 21st, 1802; also Representative as per Tableau, Document No. 11. *Page* 374.
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- DOCUMENT No. 40. The Warrant of Rose Croix Chapter, "*Amis Choisis*," its history and connections, with a condensed history of the Rite of "*HEREDOM OF KILWINNING*," its introduc-



tion and progress into this country, with remarks concerning the pretensions of the founder, a list of the bodies, established under it, and other remarks. *Page 379.*

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- DOCUMENT No. 41. List of Officers, Active and Honorary Members, &c., of the Supreme Grand Council of the United States of America; also the Officers and Members of the Sovereign Grand Consistory. *Page 396.*
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- DOCUMENT No. 42. The Expulsion of CHARLES W. MOORE, of Boston, Mass. and KILLIAN H. VAN RENSSELAER, of Cambridge, Ohio, by the Supreme Grand Council of Sovereign Grand Inspectors General for the Northern Masonic Jurisdiction—Illustrious Edward A. Raymond Grand Commander, January 22d, 1862. *Page 399.*
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- DOCUMENT No. 43. The Expulsion of EDWARD A. RAYMOND and SIMON W. ROBINSON, by the Supreme Grand Council of Sovereign Grand Inspectors General for the Northern Masonic Jurisdiction. ILLUSTRIOUS KILLIAN H. VAN RENSSELAER, Grand Commander May 22d, 1862—The publication of LUCIUS R. PAIGE as a pretender—The Expulsion by the Sovereign Grand Consistory of *Wm. Field, Peter Lawson, Charles S. Westcott, John A. Foster, and Geo. M. Randall*, same date—Approved by the Supreme Grand Council May 23d, 1862. *- Page 401.*
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- DOCUMENT No. 44. List of Officers and Active Members of the Supreme Grand Council for the Northern Jurisdiction of the United States; also of the Sovereign Grand Consistory attached to said body. *Page 404.*
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- DOCUMENT No. 45. An interesting communication from a "MASTER MASON" concerning the Sublime degrees, opinions, &c., copied from the Sunday Dispatch August 1861. *Page 408.*
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- DOCUMENT No. 46. A "NOTE" to page 200 and page 320, relative to the Lodges which retained their Warrants during the Anti-Masonic excitement, together with a list of most of the city Lodges. *Page 411.*
- DOCUMENTS No. 47. 48. The Sup. Council, U. S. A. acknowledged by the Gr. Orient of France, and Supreme Council of France, and exchange of Representatives. *Pages 414. 417.*













