

# OFFICERS

OF THE

Grand Consistory of the State of Louisiana,

FOR THE YEAR 1867, V.: E..

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J. Q. A. FELLOWS, 33d.....G.: M.: of State.  
C. WOLTERS, 33d.....G.: Arch.:.  
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F. H. KNAPP, 33d.....G.: M.: of Ceremonies.  
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J. H. HOLLAND, 33d.....G.: Captain of the Guards.  
JUAN RICO, 32d.....G.: Tyler.  
C. RAYMOND, 32d.....Assist.: G.: Tyler.

# ANNUAL ADDRESS

DELIVERED BEFORE THE

Grand Consistory of S.: H.: B.: S.:

32d DEGREE,

OF THE

STATE OF LOUISIANA,

UNDER THE JURISDICTION OF THE

Supreme Council of S.: H.: B.: 32d Degree,

For the Southern Jurisdiction of the United States,  
at Charleston, S. C.,

FEBRUARY, 1860.

By DR. J. C. BATCHELOR, S.: G.: I.: G.: 33d,

Active Member of the S.: G.: and Dep. Ill.: Com.: in Chief of the G.: G.:

NEW ORLEANS:

PRINTED AT THE BULLETIN BOOK AND JOB OFFICE,  
1860.

## ADDRESS.

### *III. C. in Chief and Sublime Princes of the Grand Consistory :*

Art. III of our Regulations, require that the C. in Chief, or in his absence, the D. C. in Chief shall at the regular Communication of December, or at the Annual Communication in February, make to the Consistory, a report of such matters as he may deem of interest to the craft. Owing to the absence of the Ill. C. in Chief during last year, it becomes my duty to make such a report, and I regret much, that you have not to listen to a report, from one more able to interest you and repay you for the trouble of listening. I am incited to fulfill this duty from the fact, that this, is the first Annual Communication held since the union of the two Consistories in 1855, and by fulfilling the duty, it may be a precedent, that will procure you a report hereafter, that you will listen to with pleasure, and that will prove a benefit to the craft at large. Should this be the case (and I doubt it not), I shall be more than repaid for the trouble I have taken to at least prove entertaining, if not instructive. I congratulate you in now having, as I hope you may always have, a brother in command of your Consistory, of such well known zeal and ability, as will cause you to look forward to the Annual Address, as one of the most pleasing features of the year's proceedings; and further, because I admit the truth of the trite old adage, "that he who has not learnt to obey, is unfit to command," and although making addresses is by no means my forte, yet, I will assay the duty as best I may.

And here my brethren, at the commencement of my task, would I call your attention to one of the first and most profitable lessons, that a Mason receives on entering our portals. Let us, my brethren, with grateful hearts, return our profound and sincere thanks to the G. G.

O. of the U. ; let us thank Him, for the manifold blessings that He has bestowed with a liberal hand upon us ; let us thank Him for health, that greatest of boons, and for peace and plenty ; for probably, there has never yet been a time, when as members of a larger community, we have had so much cause for thankfulness ; let us not prove thankless, but let us like true Masons bend our heads in humble gratefulness, while we implore a continuance of His divine aid and blessings ; may all honor, power and glory, be to His great name, now and for ever ! Amen.

At the union of the two Consistories in 1855, there existed in good standing but three Chapters, R. + : Polar Star, Los Amigos del Orden, and Foyer Maconique. And but one Council, K. H. 30th : Polar Star, No. 3 ; and the Grand Consistory then numbered about 41 members.

There now exists the following regular bodies :

CHAPTERS R. + 18th DEGREE.

Polar Star.....	No. 3	Foyer Maconique.....	No. 6
Los Amigos del Orden....	" 4	Perfect Union.....	" 10
St. Andrew.....	" 5	Pelican.....	" 11

AND OF O. K. H., 30th.

Polar Star.....	No. 3	Eagle.....	No. 6
St. Andrew.....	" 4	Los Amigos del Orden....	" 7
Perfect Union.....	" 5	Foyer Maconique.....	" 8

And this Grand Consistory numbers, at this time, about 110 members ; most of the bodies above mentioned, if not all of them, are doing well, and producing such work as will be of advantage to the fraternity at large.

On the 27th February, 1859, the Grand Consistory met at St. Andrew's Lodge Hall, and proceeded to heal the members of St. Andrew C. of K. H., and Chapter R. + reconstituted said bodies, and delivered to them Charters under the Grand Consistory, installed their officers, and inaugurated their Hall in ample form.

On the 1st of May, 1859, the Grand Consistory met at the Hall of Perfect Union Lodge, and there delivered to Foyer Maconique, C. of K. H. 30th, their Charter of Constitutions, and afterwards installed the presiding officers of Los Amigos del Orden, C. of K. H., 30th, and Chapter R. + 18th, in ample form.

The Officers of this Grand Consistory for 1860, are Brothers

L. H. PLACE.....	33	Ill. C. in Chief.
J. C. BATCHELOR.....	33	Dpt. Ill. C. in Chief.
S. G. RISK.....	33	1st Lieut. in Comd.
H. R. SWASEY.....	32	2nd "
T. F. BRAGG.....	33	Gd. Chan
H. DOANE.....	33	G. T.
E. SALOMON.....	33	G. M. S.
J. C. SMITH.....	33	G. Arch.
D. E. SCRUBBS.....	33	G. H.
E. D. CRAIG.....	33	G. M. C.
J. E. McCLURE.....	32	G. S. B.
C. DE CHOISEUL.....	32	G. C. G.
J. B. SOOT.....	32	G. Ty.
J. JACKSON.....	32	A. G. Tyler.

In reporting to you the state of the Order at this time in our jurisdiction, I cannot do better than to commence it with an extract, from an address delivered before the Grand Lodge of Louisiana, in 1858 by Ill. Brother A. Pike, now the M. P. : S. G. : C. ; of the Supreme Council, for the S. jurisdiction of the U. S. A., one who stands deservedly high as a scholar, and as a Mason, and is noted for his untiring zeal, extensive research, and continued exertions, in promoting the interests of the Masonic fraternity, whether of the York or Scottish Rites.

In the 123 page, we find as follows :

"The Supreme Council at Charleston, first Council of that degree created for the Rite, gave the law to the Rite, in the Constitutions that claim the date of 1786, and for their author, Frederic the second, King of Prussia. I believe, that, as Minos claimed Jove for the author of the laws that he enacted for Crete ; as Numa pretended to have received his from the goddess Egeria ; as Mahomet assigned the authorship of his to Gabriel ;—as these and all the ancient lawgivers sought to procure for the codes they enacted, a higher and generally a divine sanction—so these Constitutions referred to the year 1786, were credited to Frederic the Great, that they might seem more imposing and be the more readily submitted to. The laws of Minos, of Numa and of Mahomet, became quite as binding, when accepted by the people for whom they were respectively enacted, as though their pretended origin had been real ; and certainly as much so, as if no such origin had been claimed for them. And so these Constitutions

tions of 1786 became the law of the Scottish Rite, because they were *accepted* as such by all who became members of that Rite. It was, indeed, from that acceptance, that they derived their *whole* authority. For if Frederic *really* framed and created them, he had no power to make the law for the Rite. It depended upon those who founded the first bodies of the Rite, whether they would accept and ratify those Constitutions. They did so; and when the Rite first made its appearance in the world, it did so with these Constitutions as its law. The Rite thus created was as distinct from the Rite of Perfection as the Rite of Misraim was: for to superadd, or omit, seven or eight degrees must needs make a new Rite. In the Rite of Perfection, *the Princes of the Royal Secret* were the chiefs, and the Grand Inspectors were merely seven Princes, officers of the Grand Consistory.

"The founders of the new Rite took *all* the degrees but one, of the Rite of Perfection; as the Rite of Misraim took *all* of the degrees of the Ancient and Accepted Rite as part of its large scale of ninety degrees; and they extended the number of the degrees to thirty-three that it might correspond with the number of years that Christ had lived on earth, when he was murdered upon Calvary. If those who formed the first Supreme Council, at Charleston, also enacted the Constitutions; if they invented the 33d degree, and then, as Sov.: Insp.: Gen.: self-created, organized themselves into a Supreme Council, surely they had the right to *administer* the Rite which they had *framed*, the degrees which they had *invented*. All Rites, and the first body in each Rite, must have commenced in precisely the same way. How else could a Rite or degree extend beyond the first inventor? How else the *first* body of a Rite be formed?

If those who drafted the Constitutions and made them a law for themselves could not lawfully organize themselves into a Supreme Council, how could any *other* set of men ever do so? If the *first* Supreme Council was not legitimate, how could any *other* be so? and how, after the Rite thus stood upon its feet, could any man ever associate himself with it, without accepting its fundamental law—so long as that law remained unaltered by those who framed it, or their successors, or by the mass of the Order duly represented?

"The preamble to these Constitutions declares their purpose to be, to unite all the Scottish Rites, the *Ancient*, that of *Heredom*, of *Kilwinning*, of *St. Andrew*, of the *Emperors of the East and West*, of *Perfection*, and the *Philosophical* Rite, into a new Rite to be styled *the*

*Ancient and Accepted Scottish Rite*, containing thirty-three degrees, the first eighteen being the same as those of the Rite of Perfection; and of which the 33d should be the governing degree.

"Art. ii, § 3, provided that a single Inspector General, in a country where it was proper that there should be a Supreme Council, might raise another brother to that degree, and they to a third; *and so a Supreme Council should stand established*; the number of members to be afterwards increased to nine; each additional member, after the first three, being admitted only by unanimous vote.

"And, Art. v, § 3, provided, that in the States and Provinces composing North America, as well the main-land as the islands, there should be *two* Councils, located as far apart as possible.

"Art. ix, provided that, in a country under the jurisdiction of a Supreme Council, duly constituted, and recognized by all other such Councils, no Inspector General or Deputy should exercise any individual powers, unless he had been recognized and approved by such Supreme Council; and Art. xvii provided that, in a country where a Supreme Council should exist, legally instituted, and recognized, or in any dependency of such country, no Inspector General should exercise individual powers, unless by direct authority from such Council, or, if he belonged to another jurisdiction, until after obtaining *its exequatur*.

"In 1855, a Supreme Council, existing at New Orleans, finding that its existence was a violation of these Constitutions, *which the members had sworn to support*, voluntarily dissolved itself, and its members submitted to the jurisdiction of the Supreme Council at Charleston.

"They could not but acknowledge that these Constitutions were obligatory upon them.

"For the Supreme Council of France was established in 1804, by authority from the Supreme Council at Charleston; and every one who has become a member of it, or received degrees by its authority, from that day to this, has solemnly sworn allegiance to the Constitutions of 1786.

"Later, in 1804, an act of Union was effected, between the Supreme Council of France and the Grand Orient. Many members of the Grand Orient thereupon received the degrees of the Scottish Rite from the Supreme Council; and every one who did so, likewise swore to observe those Constitutions.

"Under that Concordat, the Grand Orient was to administer the degrees to the 18th, and the Supreme Council those above that. Subsequently each party charged the other with violating the Concordat; and each has, since 1814, continued to practice and administer all the degrees. The only claim the Grand Orient ever had to the Rite, was through the Concordat, and thus came to it from Charleston. It pretends to have received, by other transfers, from the Orient of Clermont, the Scottish Directories at Lyon, Strasburg and Bordeaux, and the Council of Emperors of the East and West, the administration of the Rite of *Perfection*; but that is as much a different Rite as that of Misraim, or that of Strict Observance, or the Reformed Rite practised in Prussia. It is nonsense to say that it and the Ancient and Accepted Rite are the same. And then it advances this singular argument: That STEPHEN MORRIS was commissioned in 1761 to spread those twenty-five degrees in America; that he, or somebody under him, having no larger powers than he, *added* the other degrees, which they had no right to do; and therefore, those *added* degrees vested in the Grand Orient by the transfer to it of the original twenty-five. The logic is pitiable; but the Grand Orient has never been remarkable for its reasoning powers. There is a very simple principle of law, not enacted by any legislature, but adopted by all judges as a sound principle of common sense and justice, and which is therefore just as much law in Masonry as any where else—unless there is *no* common sense or justice in Masonic law; or rather, unless there is no Masonic law at all. That principle is, that no one can retain any estate and claim it as his own, and still deny the title of the party from whom he obtained it—that the tenant cannot deny or assail the title of his landlord, nor the vendor that of his vendee, *so long as he remains in undisturbed possession, under that title, and is not evicted by a better one.* Law-writers have said quite as much as was necessary, about the reasons for this rule; but these reasons may all be summed up in a single sentence of energetic and pithy English: that it is sheer rascality for a man to hold on to property to which he has no other title than that which he denies to be valid; and so receive the benefit of the very title which he slanders. If he retains the possession which he obtained *by means* of that title, he must pay the price he promised. He may *prescribe* against it, obtain a good title against it by limitation; *the prescription does not assail the original title.* When it is pleaded, the validity of the title does not come in question.

"Those who first invented the additional degrees, and so framed a new Rite, were the legal owners of both, if *any body* ever could be. The Supreme Council at Charleston accepted the Rite, and with the Rite, its law. The Supreme Council of France received both from the Supreme Council at Charleston. The Grand Orient never has had, to this day, any other title to those degrees or to the Rite, as a distinct Rite, than such as it obtained by the Concordat of 1804. We are not concerned to inquire what party violated that Concordat, nor to which of them, after it was rescinded, the administration of the Ancient and Accepted Rite properly belonged; though nothing in the world can be clearer than that it belonged to the Supreme Council. Both claimed it, and each has exercised it long enough to have title to it by prescription. Neither had any other title than such as came from the Supreme Council at Charleston; and neither could deny the validity of that title.

"The Grand Orient now asserts that the Constitutions of 1786 are not genuine, were not enacted by Frederic, but were *forged* in America, or by Bro.: PYRON in France. Nobody will doubt, after that, the lamentable deficiency of the reasoning faculty in the Grand Orient. The Grand Orient, and a Bro.: in Louisiana, made a 33d by the Grand Orient in 1845, say that the Ancient and Accepted Rite in 33 degrees is nothing more, in substance, than the Rite of Perfection in 25 degrees, which emigrated from France to the New World with MORRIS in 1761, and returned with *de Grasse* *Tilly* in 1804; and to which the Grand Orient has title, by valid transfers from the Old Grand Lodge of France, the Orient of Clermont, the Council of Emperors of the East and West, the Scottish Directories, and perhaps other powers.

"If I were simply a York Mason, or a 25th of the Rite of Perfection, contesting the right of my Bro.: J. . . . F. . . . to a superiority over me, by virtue of his title and cordon of the 33d, it would be allowable for me to say to him that what is now called the 32d was the highest degree in the Rite of Perfection; that the Constitutions of 1786 are the only document on earth that creates a 33d degree; and that they are a forgery; that therefore that he is no 33d: that he received that pretended degree from the Grand Orient, which obtained it from the Supreme Council of France, and that from the Supreme Council at Charleston, which either itself invented the degree and forged the Constitutions, or received them at first hand from the forger: that so his title is tainted with the original taint; and that *by claiming the rank*

and title of 33d and pretending to set up a Supreme Council of 33ds, he makes himself a party to the original forgery and falsehood, and is in law an utterer of forged papers. Is it not new ethics, to denounce the forgery, but insist on retaining the proceeds?

"If any 33d believes that the Constitutions of 1786 were not enacted by Frederic, and that for that reason they never became valid and binding as the Constitutional law of the Scottish Rite, but were absolutely void, as if never made, from the beginning, and have so continued; he should at once lay aside his cordon, jewel and title, and content himself with those of Prince of the Royal Secret, and with the 25 degrees of the original Rite of Perfection. That seems to me to be simple common sense.

"If he believes, as I do, that though Frederic never knew of those Constitutions, yet that does not in the least affect their validity, which depends altogether on the acceptance of them by those who first organized the Rite, then he may honestly claim the title which those Constitutions create and authorize.

"If he falls back on the original Rite of Perfection, he cannot add to that a 33d degree, nor create any body higher than a Consistory. If he will have the title of 33d, if he will have a Supreme Council, he must take them, as the law says, *cum onere*, with the burthen; he must admit the validity of the title from which his own is derived, and the binding force of the *only* law and Constitution which the Scottish Rite ever had.

"The Supreme Council at Charleston had (or you may, if you please, use the term *assumed*) jurisdiction over the whole of the United States; and *accepted* or *enacted*, no matter which, a fundamental law, by which there were two Councils allowed in North America. It does not say that there shall never be *more* than two. If that prohibition exists at all, it arises by implication. But the same law *did* absolutely prohibit any Inspector General from exercising any power within the jurisdiction of a Supreme Council, without commission from it or *vised* by it.

"There is always a right of *revolution*; and no doubt, if the rule of the Supreme Council at Charleston should become onerous and tyrannical, or inefficient, it may be shaken off; the country, too large to constitute one or two jurisdictions, subdivided, and new Supreme Councils established. The oath of allegiance always ceases to bind, when the reciprocal obligation of justice and protection is not kept.

But the revolutionists, in such case, would not assail the *legitimacy* of the Supreme Council at Charleston, nor deny the *validity* of the Constitutions of 1786; for the very simple reason that a more foolish act could not be imagined. They would thereby deprive *themselves* of all pretence of right. Our Fathers of the Revolution would have presented a fine figure, if, in claiming the rights of British citizens, and independence because those rights were denied them, they had taken the course of averring that *Magna Charta* was a forgery, and Englishmen had no rights at all.

"After the Supreme Council at New Orleans had voluntarily ceased to exist, and had transferred all its powers to the Supreme Council at Charleston; when there was in Louisiana a Grand Consistory of Princes of the Royal Secret, the *highest body known to the Right of Perfection*, a single Inspector General in New Orleans, holding a patent of the 33d degree from the Grand Orient of France, associated with himself two or three other Inspectors General, none of them, nor himself, members of the Supreme Council that had abdicated; created himself and them a Supreme Council of the 33d degree, for the Free, Sovereign and Independent State of Louisiana; and ~~made~~ *made* additional 33ds; all under the claim of reestablishing the Right of *Perfection*; and denied the authenticity and obligation of the Constitutions of 1786. This self-created body constitutes Councils of Kadosech, Chapters of Rose Croix, and Symbolic Lodges, to work in the Scottish Right; asserts the right to create such Lodges in despite and defiance of the Grand Lodge; and declares the York Rite to be unworthy the attention of an intelligent man, and to be not entitled to wear the name of Masonry at all.

"If, as these Brethren assert, the Constitutions of 1786 are spurious, and therefore of no force, and if the Supreme Council at Charleston never had a legal existence, then it follows, that the Rite of Perfection was never legally changed or altered. It remains as it was in 1762, and the rank of 33d and the title of Sovereign Grand Inspector General are unlawful and null. Consistency would have required them to remain within the limits of that Rite. Their Chief might, if he had the right to reestablish the Rite of Perfection, have assumed the title of Sublime Prince of the Royal Secret, 25th and last degree; and if duly elected to that office in his Consistory, that of Grand Inspector General, a title applied in the Regulations of 1762 to that one of the Seven Grand Inspectors who resided at Paris,



to distinguish him from those of the Provinces ; but this would have been merely his title as a sub-officer of the Grand Consistory ; and he could not have pretended to the degree or title of 33d, any more than he could to that of 90th, those being titles equally belonging to Rites wholly distinct in Masonic law from that of Perfection.

"The moment he and his associates claimed the rank of 33d, and undertook to organize as such a Supreme Council of that degree, that moment they admitted that the degree was legitimate, that Supreme Councils were legitimate bodies, that the Ancient and Accepted Scottish Rite was a Rite lawfully established. That moment it became impossible for them to deny that the Grand Orient, from which the Chief obtained the 33d degree, legitimately possessed the Rite, that the Concordat of 1804, which is the Grand Orient's title, was a valid transfer of the Rite, that the Supreme Council of France, established in 1804, was legitimate, and that the Supreme Council at Charleston, from which all these titles were transmitted, was also legitimate ; and in admitting all this, they necessarily admitted the Constitutions of 1786 to be the law of the Rite.

"In 1841, the Grand Orient of France admitted the Supreme Council of France to be a legitimate body ; the names of the Supreme Councils at Charleston and New York stood upon its tableau as Correspondents, recognized by it as legitimate, and were always remembered in the regular toasts drunk at its banquets ; and they regularly responded to the toasts through Brother de Tournay. The Chief in question, a 33d made by the Grand Orient, could not deny the legitimacy of a body which the Grand Orient recognized.

"If he and his associates wished to repudiate the Constitutions of 1786, and deny the authority of the Supreme Council at Charleston, they should have put off the title of 33d, and established a Consistory of Sublime Princes, of the 25th and last degree of the Rite of Perfection, as the highest body and governing Power of that Rite.

"They would thus have established a rival of the Supreme Council, and a rival Rite to the Ancient and Accepted Rite, and could have been heard to deny the law and titles of the latter.

"Instead of that, their action is a revolt. They establish a rival body of the same Rite. They violate the Constitutions of the Rite, and set up altar against altar. They rebel. An Inspector General from a foreign jurisdiction comes into the jurisdiction of an existing Supreme Council, exercises powers prohibited by the Constitutions,

declares part of the territory independent, and proclaims himself and his associates to be the Sovereigns of Scottish Masonry within its limits. That is all contrary to settled Masonic law.

"If they had said : 'The Constitutions do not say that there shall not be more than two Supreme Councils in North America ; and if they did say it, they would also prohibit the existence of two in the United States, because the two must be *as far apart as possible* : if you, the Supreme Council at Charleston, had the right *once* to subdivide your jurisdiction, and create another Supreme Council at New York, it was either because the number was *not* limited, or because, if it *was*, that provision necessarily became inoperative with the unexpected extension of the United States ; and the acquisition of Louisiana and California has still further extended them ; so that, in either case, we have the right to demand another division of territory, and the creation of one or more additional Supreme Councils ; and if you will not consent to this, we will declare it such a grievance as absolves us from our allegiance, and warrants us in revolting, and of successful revolt making revolution.' If they had said this, one would have understood them. It would have been intelligible. But to deny the legitimacy and powers of the Supreme Council at Charleston, and the validity of the whole law of the Order, and *still* to set up a new Supreme Council and claim to possess the Rite, is an inconceivable absurdity.

"How is it possible that one, two or three Inspectors General can *now* create a Supreme Council that shall be a legal body if three could not do it in 1801 ? If the *first* Supreme Council ever established was not regular and legal, what *additional* ingredients of legitimacy could any *subsequent* one possibly possess ? If the Constitutions of 1786 are not the law of the Rite, what law does it possess ? If they are not the law, why cannot *every* Inspector General in Louisiana make new Inspectors General, and create a Supreme Court for his private use, and go to making subordinate bodies ? Where, except in these constitutions, is the law that prohibits it ? No where ! What makes the Constitution of 1762 valid and binding, if those of 1786 are not so ? Who knows where and by whom *they* were really enacted ? Some say, at Berlin ; some, at Bordeaux, by nine Commissioners. Who knows where they were made, and by whom ? What authority gave them the force of law, except their *acceptance* by the bodies of the Rite then existing ? And how does that differ from the acceptance of the

Constitutions of 1786 as *their* law, by the Supreme Councils at Charleston, New York, that of France, that at Milan—by every Supreme Council in the world, except that in the bosom of the Grand Orient, which obtained its jurisdiction over the Rite only by the most palpable usurpation, and by a direct violation of the concordat of 1804, and of the solemn oaths of allegiance to the Supreme Council, taken by the members of the former.

“The principal plea for this revolt is, that the Supreme Council has abandoned, and the Grand Lodge of Louisiana ostracises the three first degrees of the Scottish Rite. It was not necessary to set up a *Supreme Council* in Louisiana to remedy *that*. If *that* were the only cause of the movement, why did the parties not content themselves with reëstablishing the Rite of Perfection with its twenty-five degrees? The first *eighteen* degrees of *that* Rite, are *precisely* and *identically* the same, in every point and part, as the first eighteen of the Ancient and Accepted Rite. If they had done that they would have been consistent at least. It will be somewhat difficult, moreover, I imagine, to explain to the satisfaction of a plain man, how it is, that while they *do* pretend to claim and reëstablish the Rite of Perfection, calling the Rite in which they work by that name, because they will not acknowledge the Constitutions of 1786, and the super-added degrees, they still have thirty-three degrees, and claim to be 33ds and Sovereign Grand Inspectors General, and have a Supreme Council—a body wholly unknown, as the 33d degree is unknown, to Perfection!

“The true reason that underlies the one assigned, is, as appears by the publications of the parties, the jealousy and rivalry of race and blood.

“They point to the *English* names of the officers of the Grand Lodge, assert that the object in annulling the former Supreme Council, and submitting to Charleston, was to *Americanise* the Rite; and say that it has now fallen into the hands of those who are *politically* hostile to men of foreign birth.

“If all this were even true, the course which these Brethren have taken is directly calculated and intended still further to estrange from one another Masons who speak different tongues; by making parties and factions in the bosom of Masonry—parties based on differences of race—parties built up on differences in politics. Would it not have been far wiser and better in our Brethren, if we were

actuated by such unmasonic and ungenerous motives, to have come among us, fraternized with us, and by their superior kindness and courtesy, to have shamed us out of our prejudices and narrow exclusiveness?

“Is it not a lamentable thing that such jealousies and prejudices should prevail at all; and still more that they should be sedulously cultivated and industriously fostered?

“Nor do I believe that there *are* any such prejudices or purposes on the part of those who chance, by the accident of birth, to speak the English language. We entertain various political opinions. But shame upon that Mason, unworthy of the name, who mingles with those opinions, whatever they are, the least leaven of unkindness towards his Brother of another blood. I *do* not speak for all; but I am sure I speak for most Masons, of whatever political faith, when I say with entire sincerity, that our opinions have not the slightest influence upon our Masonic or social relations. In them we know no difference of race or blood, of creeds political or religious. The Brother who has knelt at the same altar with me, is as much and as truly my Brother, though his eyes first opened to the light in France, or Spain, or Italy, as if they had first seen the same stars that shone upon my cradle; as if we had climbed the same green hills when children, learned to speak the same tongue, and heard the rains beating overhead upon the same old roof. Why should he not be? Even those whose theoretical opinions would exclude each other from *Heaven*, can meet as Brethren in our Lodges—*do* meet there, thank God! and learn to know and love each other better; and shall a mere *political* opinion, honestly entertained, general and without personal application, nor based on personal grounds, free of all bitterness and expressed in terms to which no just man can rightfully take exception—shall this estrange me from my Brother, and disenable me to do in his behalf all that the ties of our ancient Brotherhood require? There is *one* language that we both speak—the *universal* language of Masonry.

“I pass from that, to speak of American Masons in general. If our Brethren imagine that those to whom they apply that distinctive name, desire to exclude them from sharing the government of the Order, to rule it for their own interests, or according to their own prejudices, I can safely assert, so far as the Masons of the Scottish Rite are concerned, that they do us the most cruel injustice. On the



contrary, it is our most earnest desire to see a hearty and frank union of all the Masons of that Rite, in which all distinctions of language, race and blood shall be as if they had no existence. Our ambition aims at nothing higher, and could have no object more noble, than to effect that union. Our hands are ever open and ready to clasp theirs. We are content, for the sake of peace and unity, and because we think it right, and a solemn duty which we owe to Masonry and Masonic law, to leave the symbolic degrees to the Grand Lodge, and acknowledge the Supreme Council at Charleston as our Superior, accepting for ourselves a subordinate position. We know that in this great country the Scottish Rite can only succeed by being at peace with the York Rite; that out of Louisiana, our recruits must come almost wholly from the members of that Rite; who will not, by uniting with us, be any the less devoted to what they regard as the parent of all the Rites, and that to which they owe their first and their perpetual allegiance. Even in Louisiana it is so, as far as American Masons are concerned. We do not wish to shake that allegiance. We could not do it if we would. We would not attempt it, because to do so would be to build up against ourselves barriers at the portals of every State but this; and even here, to confine our proselytes to those only who speak a language other than English.

"Is it the duty of a Scottish Mason to take a step that would infallibly confine the Rite to a single State, and to but one portion of the population even of that? No! It is our duty to *propagate* the Rite. Those who have in their possession that which will confer a vast benefit on mankind, have resting on them the sacred duty to *communicate* it to mankind. To *refuse* to do so, to *incapacitate* ourselves, to do so, is almost, if not quite, to commit a crime. The wise man and especially the philanthropist yields to circumstances, and concedes something to prejudices. And even the apostles of the Christian faith found it necessary to relax something of their Jewish strictness in favor of the Greeks and Romans, to whom they went to preach the Gospel. If they had not done so, its influences would have remained confined within the narrow limits of Judea and the Hebrew Colonies, instead of flowing over to bless and civilize the world.

"Let the Grand Lodge do what is right, and then demand what is right in turn. To yield nothing is almost always unjust, and often, when not unjust, a blunder. If the Grand Lodge offers to the Lodges that deny its jurisdiction, charters authorizing them to work in

whatever Rite they prefer; and enacts that upon their failure to accept them within a reasonable time, they shall stand suspended and annulled, and their members be deemed in law expelled from Masonry, she will so have tempered forbearance with justice, that we shall be at a loss to decide whether she does herself more honor by her clemency and equity, or by her dignified firmness in asserting her rights; and it will be no flattery to say that she has worthily performed her whole duty; and that she rules and is Supreme by the highest and best of titles—the gratitude and affection of the feeblest as well as the strongest of those by whose election and consent she governs. But to deserve that eulogium, she must do what is right and just, simply because it is right and just, unaffected by any consideration of what clamor ignorance and narrow-mindedness may raise elsewhere; she must follow the old Masonic maxim: "*Do what thou oughtest to do; let come what may.*"

In this, my brethren, the Grand Lodge has acted in the precise manner expected of it, and as predicted or suggested by Bro. P., it has done that which was right, and has been as lenient as circumstances would permit it to be—it has both acted with dignity and forbearance, and done all that could be rationally expected of it as a Grand Lodge of Masons, and all that which entitles it to take rank with any Grand Lodge of the world—for its fraternal feeling towards the members of its jurisdiction.

The causes that gave rise to this address still exist, though in a very different degree, to what was the case at that time, and were twofold.

First, the opinion held by a number of our brethren of the York Rite, that the Scottish Rite, is inimical and antagonistic to the York Rite; this at one time, was an opinion that prevailed to a considerable extent, but is now confined to but very few, except those, who have no proper comprehension of the History of the Craft, or are not sufficiently interested in the matter, to inform themselves thereon.

The second was the establishment of a spurious body, calling themselves Masons, and assuming the right to establish any, and all the different bodies of Masonry.

This last cause still exists, so far, as anything may be said to exist, when its main support has been taken away, and its principle of action, an unqualified failure.

So far as the chief actor in this farce is concerned, it probably is of

but small consequence, as doubtless, he could apply for, and obtain absolution from an order, that he, no doubt would maintain, was far superior to Masonry.

But when I reflect upon the fact that many good men, have been misled, cajoled, and seduced into these spurious bodies, under the impression that they were being legally made Masons, then do I regret indeed that they ever existed, and although it was with honest intentions on the part of many of those who have been thus initiated clandestinely, yet no such excuse could be asked by the originators of this movement, for they, well knew, that no one, initiated by them, could be admitted to visit any regular body of Masons in the world, unless by perjury, or by gross carelessness on the part of the body visited; and even while writing, I am presented a circular purporting to be from one, that was induced to join one of these bodies. It seems he was a sea captain, and when about to leave our port, he applied for, and received a diploma, for which he paid \$5, which he was told would admit him into any legal body of Masons in the world; after some time he was in distress, and applied to a number of Masonic bodies for admittance and was universally refused, on the ground that he was a clandestine Mason. He applied in many places—Giberaltar, Marseilles, London, New York, and invariably with the same result. While in Honneur, in France, he applied to P. L. Murat, the G. M. of the very body in France, that had conferred the 33rd degree on the Chief of this clandestine Order, and from whom his diploma was received (but had afterwards been compelled to expel him for gross unmasonic conduct)—what did he say? Did he admit his claim? No, but in a kind and dignified manner, rejected it, because he was not a regular Mason. It seems that on his return to this city, he applies to the body in which he was initiated, to give him the reasons for their procedure, and why it was, that every body of Masons to which he had applied, had rejected him? What think you were the reasons assigned? Why, that those bodies that he had attempted to visit, were *spurious*, and that the one he was made in, was the only *legal jurisdiction known*; and farther, they informed him that he had proceeded irregularly, and therefore that he was stricken from the roll, and so ended the farce, and I had almost said thievery, for, from his showing, he paid them \$40 in fees and \$5 for his diploma, for which he received a piece of parchment (spoiled by the signatures), and had the honor to term himself a member of Osiris Lodge, holding

under the S. Council of S. G. I. G. 33rd of the Sovn. and Independent State of Louisiana, and that he could not visit any regular body of Masons in the world. And yet, where as much has been published, as has been done here, and the public and the fraternity both warned, these men in their unjust and iniquitous proceedings, have found aiders and abettors. Indeed, it well may be said, that truth is often stranger than fiction.

Since writing the above, certain matters have transpired, that will I hope, put this question at rest for ever. During the last Annual Communication of Grand Lodge, the first Lodge (Silencio) established by the said organization, sent a petition, signed by all the members of said Lodge, into the Grand Lodge, petitioning it, to heal the said Silencio Lodge, give it a Charter and receive it under its jurisdiction; and although it was shown by the circumstances attending the petition, that they presented themselves before the Grand Lodge in a more favorable manner, and under far more favorable circumstances, than any other of said organizations could be expected to do, (they having shown to the Committee of the Grand Lodge, that the petition did not contain a single name, that was exceptional on the ground of respectability, and was headed by a gentleman of good standing in the community, and known as a gentleman well read, and of extensive information and literary attainments), yet the Grand Lodge after a full and fair examination of the petition, respectfully rejected the same, and advised the petitioners to apply in a regular manner, to some legal Lodge under the jurisdiction, for initiation into the fraternity; thereby, settling for ever, the standing of these clandestine associations. For, if the Grand Lodge could not find it consistent with its dignity, as the head of Symbolic Masonry in the State, to accept the proffer of that body, which was the *mainstay and support of the entire clandestine association*, and who gave it the only claim it had to consideration whatever, then of course, it would be less apt to accept any overtures, from any less favored body of the kind.

And although I regretted much the situation that the above named gentlemen were placed in, and was disposed to do all that I could consistently, to aid their endeavors towards legalization, yet I am now satisfied that the action of the Grand Lodge in the case, will ultimately prove more satisfactory and beneficial, both to them, and the craft at large, than if their petition had been granted (through it unquestionably will put them to more trouble and expense). And I

feel certain from the favorable opinion that I have of the gentleman at their head, that he and all of them, will, on reflection, arrive at the same conclusion, and consequently as good men and true, will willingly bear the trouble and expense that will accrue to them in attaining that position and standing in the Fraternity, to which I hope soon to be able to welcome them, and in which welcome, I will undoubtedly be joined by every good Mason in the jurisdiction. At last year's Communication the M. W. G. Lodge, published with its proceedings a translation of the mandate of the Grand Orient of France, to this same Jas. Foulhouze, commanding him to desist from his unmasonic course, to dissolve the clandestine bodies he had formed, and to return to his allegiance to the craft; but instead of obeying this mandate, he permitted to be sent in reply to it, a *scurrilous libel*, which would have been *disgraceful* in a *gentleman*, and even more so (if such could be conceived), as a *Mason*. This was followed by his *ignominious expulsion* from all the privileges and rights of Masonry, by the said Grand Orient, and his patent of G. I. G., 33rd degree, declared null and void. This decree of the Grand Orient of France, being brought before the Grand Lodge in the official form of a copy of its proceedings under its great seal, the Grand Lodge recognized its action in the said expulsion of James Foulhouze from all benefits and privileges of Masonry, and ordered a translation of said decree to be published in its proceedings; and which will I hope, have the effect of informing both the craft and the public in this jurisdiction, of the true standing of the said Foulhouze, and as a necessary consequence of his followers. And the only comfort I can see for the latter, is, that of the poor dog tray in the fable, that of being punished, not so much for the evil he had done, as because he was detected in bad company.

Since writing the above, I find that said Foulhouze has applied to the S. Council, 33rd degree of France, for recognition and assistance which the said S. C., has (very properly) refused, and after a full examination of his claims and documents, have declared their full concurrence in the action of the Grand Orient of France, in the expulsion of said James Foulhouze.

There was a point in the first portion of this address, that I wish to speak a few words upon, it is this: The opinions held by a number of my Brethren of the York Rite, that the higher degrees of the Scottish Rite, are opposed to, or inimical to the York Rite.

This on their part, is unquestionably and palpably an error; for

between the Scottish, or more properly, the A. F. and A. S. Rite, as administered by that body in the United States, and the York, or A. F. and A. Rite, as administered by the several Grand Lodges of the United States. There has never been any ground for antagonism or dispute, any more than there has been, between Grand Lodges and the Grand Chapters, Grand Councils of R. and S. M., or Encampments of K. Ts., and it stands in regard to the Grand Lodges, in precisely the same attitude, as the last named bodies. Not as an antagonist, but to the contrary, as a strong supporter of its rights and privileges; for out of the State of Louisiana, there is scarcely a Mason in the United States, who has received the higher degrees of A. F., and A. S. Rite, as administered under the S. C., but had previously received the three symbolic in a Lodge of the York Rite, or that have seen or known anything of the working of those three degrees in any other Rite. The S. C. gives no instruction as to the work in the three first degrees, because it has determined never to exercise in the United States its right to establish Lodges of the three symbolic degrees, in order to preserve harmony, peace and concord, by preventing the clashing of jurisdictions, and because the three degrees being essentially the same, and Grand Lodges of the York Rite, being already established in all the States, it is rendered altogether unnecessary. The S. Cs. have never disturbed the jurisdiction of the Grand Lodges, nor undervalued the rite administered by them; but on the contrary, have made it a prerequisite to receiving the Scottish Degrees, that the petitioners should have received the three first degrees in a regularly constituted body of Masons, and be in good standing with the Grand Lodge. And I would state as a fact, well known, and not to be controverted, that those who govern and adorn the Scottish Rite, are among the most learned and zealous members of American Masonry, and at one time in this very jurisdiction, did the two Rites fraternize so well, that bodies have been known to exchange degrees; for instance, the R. A. for the R. + Chapters and the K. H., for the Templers.

In speaking of the three symbolic degrees, I cannot do better than to quote from the address already mentioned, and from which I have so liberally quoted; the Brother at page 109, says:

"Not many years ago, I knew nothing of Masonry, except what was included in the ceremonial and within the limits of what we ordinarily term for brevity, the *York Rite*. I heard of the 'cumulation

of *Rites* by the Grand Lodge of Louisiana, with much the same feeling with which a Puritan would hear of the ceremonies of the Moslem worship being performed in a Galvanistic Church. I imagined that the Scottish and French Rites of Masonry were not Masonry at all, but rank heresy, a sort of Masonic Socialism, Deism, or perhaps Atheism. The same feeling still prevails among the mass of Masons in the United States. Comparatively few of them even now understand that a Master, knowing the three first degrees of the Scottish or French Rite, only, can rightfully be allowed to visit our American Lodges, no matter how regular the body in which he received those degrees; and in almost every one of our States, the proposition to allow a Lodge to work in either of those Rites would be received with a shout of disapprobation. When the Grand Lodge of Louisiana declared that it did not deem the *ritual* of the degrees important, the declaration was met by an almost unanimous dissent; and the *formulas* were held to be essential and sacramental. The general feeling is, that the Mason who devotes himself at all to the Ancient and Accepted Scottish Rite, deserts his flag and goes over to the enemy; and the Saviour's maxim is sourly repeated for our benefit, that no man can serve both God and mammon.

"Is there, then, any reason or foundation for this narrow prejudice? Is Scotch Masonry a *heresy*? or is it antagonistic to the *popular* Masonry practised in our country? The question is not difficult to answer.

"Masonry, originating or reviving in England, some time prior to the commencement of the eighteenth century, passed over into France. The three blue degrees have always remained the same, *substantially*, in both countries. As they forbade anything being committed to writing, and required the ceremonial to be retained in the memory alone; of course, the *language* continually changed, and the *forms* were as much as possible *shortened*, to suit the feeble memories of many of the Masters; and thus the formulas used in the two countries continually diverged—phrases were changed, sentences were omitted here, added there, shortened and condensed in one country or under one authority, lengthened and expanded in another country and under another power.

"When LAURENCE DERMOT commenced his successful rebellion, which ended in Revolution, he made great changes in the Ritual, and mutilated the Master's degree, cutting off part of it, and making the

part so cut off, with additions of his own, into a *Christian* degree, the Royal Arch. The Grand Lodge of England long refused to accept this innovation, but finally did so, at the Union of 1813. Since that innovation, a Master Mason is only so in name, for he does not receive the promised *reward* of his labors, but only a *substitute*. The promise made him is not kept.

"By this mutilation, and other retrenchments and abbreviations caused by frailty of memory, the third degree was shorn of much of its original splendour; and much that is common-place has found entrance into it.

"Still further changes in all three of the degrees have been made in *this* country. The Lectures or Catechisms have been re-modelled, parts of that of one degree transposed, and clumsily inserted into that of another, and the whole arranged or rather *disarranged*, according to the taste of one or two persons who thought it was their mission to *improve* English Masonry, and to whom one of our Rites owes some of its degrees.

"France, fond of pomp and impressiveness, soon added to the original ceremonies, in the incidents and accessories. The language, the peculiar phrases, to which many Masons attach so much importance, have been considerably changed; and there are slight differences in the mode of recognition. One Rite in France followed English Masonry in transposing two of the words; and the other did not.

"But the *substance* and *essence* of the degrees, in *both* of the Rites practised in France, remained the same as in England, and are the same to this day. A Mason is as much a Mason, as genuine a Mason, and as good a Mason, made by authority of the Grand Orient of France, or the Supreme Council, as one made by authority of the Grand Lodge of Massachusetts.

"I am well aware that this assertion will startle many of our Brethren, and especially those who think that Masonry would die the death, if certain set phrases and peculiar sentences, and particular turns of expressions were forgotten or altered; who think that one is a *brigit* Mason if he can accurately repeat by heart a formal lecture by question and answer, give the degrees according to rite, and open and close the Lodge by the stereotyped formula. I do not undervalue this accuracy. It is useful and proper; but it is no more *Masonry*, than red-tapeism is statesmanship. It is the *soul* and *spirit* of the

degrees that really constitute Masonry. The words and phrases are but the *body*.

"It is perhaps not known to all Masons that there are two Rites in France, and that there are differences in the work of the symbolic degrees, as conferred in them. One is the *Rite Français*, or *Rit Moderne*, the French or Modern Rite, worked by the Grand Orient, consisting of seven degrees, the three first of which are our three Blue degrees, and the seventh the Rose Croix, or the 18th of the Scottish Rite. The other is the *Ancient and Accepted Scottish Rite*, of thirty-three degrees, the first three of which are also our three Blue degrees. This Rite is administered by the Supreme Council of France, and also by the Grand Orient, which besides its own Rite proper, claims to administer *all* other Rites, and has in its bosom a Supreme Council.

"The different degrees of the different Rites, above the third, were invented at different periods, and by different persons. Some were originally intended as commentaries on the Master's degree; some to perpetuate the hope for vengeance of the Templars; some to gain adherents for the Sturats; some to teach magic, the kabbala and alchemy; some to inculcate natural religion; others for philosophical or moral instruction; and many for nothing but to sell. The number swelled in the whole to several hundred; and fifteen or twenty Rites were practiced in different parts of Europe.

"One who reads the Rituals of many of the obsolete degrees, will be astonished that intelligent men ever could have occupied themselves with such follies, and had the patience to repeat such common-places. Children even of ordinary sense, would have rejected them with disdain.

"But all were not so; and out of the whole number, those who framed the Scottish Rite selected twenty-nine of the best, twenty-one of which had for many years belonged to the Rite of Perfection; and adding them to the three first degrees, completed their scale up to the thirty-second.

"Gradually improved and modified, these degrees, though still far from perfect, have become for the most part, a series of commentaries upon, and a development of, the Master's degree. Evidently, the amount of instruction in morals and philosophy that can be communicated or acquired in the course of one short evening, and in a single degree, must be limited, and can be little more than a compendium of

texts and hints; and where the work is all to be retained in the memory, the formulas to be so conferred come by degrees to be deemed the most important portion of the ceremony, and crowd the real instruction to one side, where it is after a time lost sight of and forgotten.

"To give the Initiate a *series* of moral lessons, properly developed and enforced, to explain to him the *many* interpretations and applications of the symbols, to make known to him the *full* meaning of the principal legend, by comparing it with those of older initiations, and tracing the coincidences and resemblances; to repeat to him and interpret for him, those old philosophies that embodied the conclusions of the ancient mind upon the great questions that never can be uninteresting to man, concerning the nature of the Deity and of himself, his relations with God and the universe, and his ultimate destiny, requires a long course of instruction. Now, as always, *language* is inadequate to express man's ideas in regard to the great truths and mysteries of nature; and he is compelled to resort to visible *symbols*, which in every age have been the most effectual mode of teaching, and are peculiarly consecrated in Masonry; and so much of our instruction as is symbolic, can of course only be communicated by dramatic or other representations and appropriate ceremonial; that is to say, by *degrees* properly and impressively conferred.

"It has been too much a habit merely to *communicate* the degrees, by which they have often come to be regarded as merely the means of investing their possessors with pompous, swelling and empty titles. Ignorance also, (it is true,) has been often busy with our Rituals, mutilating and corrupting them, substituting sound in the stead of sense, and mistaking rapid common-places and tiresome twaddle, a shallow sentimentalism or shallower philosophy, the mere froth of a verbal *ornate-soufflé* for profound thoughts and impressive eloquence. *Other* degrees than those of the *Scottish Rite* have suffered from the same cause; for not genius only loves to innovate, but quite as often imbecility.

"I have carefully studied the symbolic degrees in the three principal Rites, the York, the Scottish and the French, and am familiar with the work of each; and with all my original prepossessions and prejudices in favor of the first, and still holding to it true allegiance, truth and candor compel me to say that I cannot see in what respect either of the two others is in those degrees, essentially and substan-



tially inferior to it or different from it. The lessons taught in each degree of the other Rites, are quite as pure and impressive; and the ceremonies are at least equally as solemn and affecting; and, I believe, quite as near the ancient formulas, observed a century or more ago. We are too apt to undervalue what is strange and unusual; and to make our own practices the measure of propriety and excellence of those of others.

"The three Rites are but variations of one and the same thing: a Mason made in either is *well* made, and regularly and lawfully made. He assumes the same obligations, makes the same promises, binds himself to perform the same duties, in one as in the other; and neither of the three Rites can, with reason or propriety, look down upon the other, or claim the right to say to it, like the Pharisee to the Publican: "Stand by I for I am holier than thou!"

"Masonry is *one*, while its *Rites* are many; and it says to every one of them, as it says to every individual Mason: "Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them or lessen their report, or make an objection; remembering that we usually disparage others upon slight grounds and little instances." We all belong to *THE ONE GRAND LODGE*, which extends from East to West and from North to South. We all kneel at the same altar; and we owe each other that respect and kindness, which our common relation and common approach to one God should inspire.

"No one of the three Rites can with any justice look upon the other as a heretical sect; for there is no sectarianism in Masonry. We may well rejoice that there is in our country, no actual and open hostility between the Rites; and that if there is no *union* among them, there is at least *Peace*. That fortunate state of things is, in a very great measure owing to the wise course pursued by the legitimate authorities of the Scottish Rite, the two Supreme Councils, for the Northern and Southern Jurisdiction of the United States, in waiting, in favor of the Grand Lodges, their right of administration of the three first degrees; a concession made for the sake of Peace and Harmony, which a true Mason cannot fail to honor and appreciate.

"A *Rite* is a scale or collection of degrees. The *French Rite* consists of seven degrees, the *Scottish of thirty-three*, the *Rite of Perfection of twenty-five*. The two latter are different Rites, though the three first degrees of each are precisely the same. It is not correct to say that

any Symbolic Lodge works the Scottish or French *Rite*, because they only work three degrees; while each *Rite* consists of them and others. The proper expression to be used is—that such a Lodge works the three degrees according to the formula used in the Scottish or French Rite.

"We have already said that these three degrees are the same substantially, in all of these Rites. None of the inventors of the higher degrees meddled with *these*. Ramsay made no change in *them*, though he invented some of the higher degrees. No Masonic Power or authority of the French or Scottish Rite, ever formally made any change in the Rituals. All the changes made are merely the results of lapse of time and other ordinary circumstances, that produce change in every thing subliminary.

"American Masons, many of them, at least, think that the York Ritual is the same now that it always was—unchanged and immutable. There never was a grosser mistake. *Our Ritual is not as nearly the original work, as either the French or Scottish Ritual*. It has been more changed and patched than either of them, and by more unskillful workmen.

"The English work went to France in 1721. The First Grand Lodge of France was called the *English Grand Lodge*. It afterwards became the *Grand Lodge of France*. That body never worked any other than the three degrees. The Grand Orient, younger, and its rival, never worked any other, until in 1786 it adopted *four* of the higher degrees, and began to constitute *chapters* in which to work them. But all the time the old English work in the three first degrees was retained, and has never undergone any other than *incidental* alterations, such as happen to all human institutions, and much less than was to have been expected in nearly a century and a half.

"I think, myself, that it is a great pity we could not throw overboard all the interpolations of Webb, Cross and Dermott, and get back to the pure, original, undefiled English work, as it went to France in 1721 and 1725. That is not to be expected. It is too late. But if we are so much in love with the *improvements* in the work, in the Rite *we* practice, we need not find fault with the changes made in the same work, by the silent influences of time, in other countries.

"If I were conferring either of the three degrees, as Master of a York Lodge, I should feel perfectly at liberty to communicate, from beginning to end, to the same candidate, after he had received the



degree, the work of the same degree in both the other Rites. EVERY MASON IS ENTITLED TO IT. We allow Masons under the authority of the Grand Orient and Supreme Council of France to visit *our* Lodges, and we ought to enable our own brethren to enjoy the same privilege when they go abroad."

What, I would ask you, would be the situation of the York Masons of this country, England, Ireland, Scotland, Hamburg and other portions of the world where it may be worked, if the Masons of France, Belgium, Portugal, Peru, Venezuela, New Granada, Brazil, and other countries where the Scottish and French rites are worked, were they to prove as illiberal as some among us would wish to do, and say, you cannot be received as a Mason, because you were made in the York Rite? Think you that it would prove beneficial, or to the advancement of the great principles of universal benevolence, charity, and brotherly love? I opine not. Think you, that had P. L. Murat, or the Duc Decazes-Glucksbierg, the two Grand Officers of the two Grand Bodies of France, applied to be admitted into the Grand Lodge of Louisiana, at its late session, that they would have been rejected because they were made in Lodges of the French and Scottish Rites? No, but our own Grand Lodge and any other Grand Lodge in the United States, would not only have received them, but would have welcomed them, with all the honors that two Brethren holding such high stations in the Masonic world would be entitled to; and yet they *work*, and were *made*, in the *French and Scottish Rites*; the fact is, my brethren, that all Lodges in our country that possess that amount of *Masonic information*, that each and *all Lodges should possess*, will admit and welcome a Mason made in France, Portugal, Brazil, or any country where the Scottish Rite prevails, provided he can prove that he has been regularly made, and is in good standing with his Lodge, and we should be thankful that it is so, and that the rule works both ways. And I would ask, is it not singular, that there are Masons among us, who assert that it is right to visit Lodges in France, and elsewhere, and permit their members to visit our Lodges, and yet maintain that it is illegal to work the Scottish Rite in the United States? Is it not exceedingly inconsistent, to say the least, of it? If it is right to work and visit the Scottish Lodges in France and other countries, is it not equally right to do the same here? and can you blame any set of Masons who may choose and

prefer to work, according to the manner and formula that they have have been accustomed to? I think not. I am of opinion that this is the principle that should obtain—that Masons meet upon the level—provided, they are made legally in either of the Rites, and are in good standing or repute; and it was on this principle, and on this alone, that the delegates from the various countries of Europe and America, met in Paris, 1858, in convention; and it is only by the exercise of it, that they can ever meet again.

The very Grand Lodges, from which sprung all the rights and privileges, of all the legal Lodges in this country at one time, viz: the Grand Lodges of England, Scotland and Ireland, were represented in that Congress, and yet not an objection was ever raised, as to the legality of either Rite; this fact of itself ought, I should think, to be sufficient to satisfy any mind, free to reflect or to be influenced by reason.

Does the Grand Lodge of England, (from whom all three of the Rites originated) term itself a Grand Lodge of York Masons? by no means; but to the contrary, she is known and styled the *Grand Lodge of Masons of England*, etc. She recognizes each and all alike, and her doors are open to equally receive a Mason of either Rite, if he is legally made, and possesses sufficient capacity and intelligence to prove the same.

The Grand Lodge of Louisiana has always taken under her protection, and recognizes as lawful, the French and Scottish Lodges of the three degrees, as well as those of the York Rite; and although she has been reproved for so doing, by some of her sister Grand Lodges, yet I am fully satisfied, that in this decision she has been and is right, and in so doing, she has acted in accordance with the fundamental principles of the Fraternity.

In regard to this difference of opinion, I would state an admitted and lamentable fact; it is this: "The more *ignorant* we are in *Masonry*, as well as in *other things*, the more liable are we to become prejudiced—and, unfortunately with Masons, as with others, prejudices and prepossessions are harder to root up, and get rid of, than forrest oaks;" and any one at all familiar with the peculiarities of large assemblies of men, in a representative character, soon learns that habits of thought and practice are the most inexorable of despots, and will readily admit, that under their sway, even Grand Lodges may err in judgment.

My impression is, that there is no more antagonism between the upper degrees, and the three symbolic, than exist between a full collegiate education, and a plain English one, the simile is a fair one, for I think that the Mason who possesses a complete knowledge of the higher degrees, stands in precisely a similar position with one who only possesses the three degrees, as does a gentleman, who has a full and complete collegiate education, to one only possessing a plain English one.

I anticipate that the great benefit to be derived from the study of the principles that are elucidated in the higher degrees of the Scottish Rite is, to emancipate and free the mind from many of its contracted prejudices and ill formed notions of the true principles of Masonry—not by advocating new principles of morality and science, but, by storing the mind with a number of historical facts, and philosophical lessons, not attainable in the three symbolic degrees; and by philosophically illustrating and elucidating those already acknowledged and established principles, by an additional number of lessons, forming a regular and connected series, as the candidate advances from the 3d degree to that of the 32d, or S. P. R. S., thereby inducing in him a natural disposition to study and investigate: the result of which ought to be a higher respect for everything that is great and good; and above all a proper feeling of love and gratitude to our Great Grand Commander above, for the great blessings He has conferred upon us, in enabling us to cultivate those mental acquisitions and enjoyments, that distinguish man from the rest of the animal creation. For the above reasons, and because a proper study of the higher degrees, will induce a devotion to the interests of the people; detestation of tyranny; a sacred regard for the right of free thought, free speech, and free conscience; an implacable hostility to intolerance, bigotry, arrogance and usurpation; a respect and regard for labor (that which makes human nature noble), and scorn and contempt for all monopolies, that minister to insolent and pampered luxury. For these reasons I cannot admit, or even conceive, that the higher degrees of the Scottish Rite, are antagonistic or in any way inimical to the symbolic Lodges, or the principles taught therein.

My Brethren, it affords me great pleasure to be able to state to you, that our Rite is at this time in a better and more prosperous condition, than it has ever been in the United States: it is rapidly becoming known to the Masonic Fraternity of our country, and to become known with it is tantamount to success.

There are now in the Southern Jurisdiction of the United States, Consistories in the States of Arkansas, Virginia, Kentucky, Mississippi, Louisiana, and in the District of Columbia.

The plan adopted by the S. O.—that of giving each State in the Jurisdiction at least one active representative in its Councils, will, I have no doubt, prove judicious and satisfactory, and will have a beneficial result, in the establishment of bodies—in those States, where none previously existed; and in addition to those above named, we may soon expect Consistories to be established in Alabama, Georgia, North and South Carolina, Tennessee, Mississippi, Minnesota, Texas, and California; and they will commence with many advantages over us, and will be without those depressing influences that we have labored under for some years back: in this let them receive our hearty good wishes, and let us bid them God speed in their noble undertaking.

To you S. P. R. S. who have had the good fortune to have received and studied the higher degrees of our Rite, I would not presume, nor do I pretend to add anything to the knowledge you already possess, or to the admiration and respect that I know you feel for the A. F. and A. S. Rite. But to those of you who have not been so favored, I would unhesitatingly say, that should you wish to see exemplified, and hear elucidated, those great principles of morality, virtue, and integrity (that I well know you so much admire), in a manner far superior to that which you have known as a M. M., that you will find it in the lessons of the higher degrees of the Scottish Rite.

Permit me to suggest to you, Sir Knights and Sovereign Princes, that the exercise of a little discretion and determination, would enable you to enjoy to the fullest extent, the pleasures and privileges you have attained in Masonic rank (a rank by no means to be despised). Any and all bodies will be influenced to a considerable extent by the choice of their officers, especially that of a presiding officer—the plan of electing a member, merely because he is popular, often proves an evil of much magnitude, for a member may be popular and yet without *backbone*; he may be popular and possess, but in minor degree, those qualifications, that are essential in a presiding officer, to enable him to do justice to the craft, and the degrees he may confer; and in this case energy and zeal rank above ability (though a combination of the two would in all cases be far preferable). A zealous officer, although he possess but comparatively little ability, yet if he has energy he will study, inquire and do all that he may, he will be

*punctual*, and by that means, avoid unnecessary delays, and thereby do away with one of the most active causes that produce the slim attendance on some of our bodies. While one, who may possess sufficient ability, and yet be indolent or uninterested, will, by this want of attention and irregular attendance, give rise to a well merited discontent that would be sure in the end, to thin his attendance, and prove epidemic among his members, and thereby destroy his usefulness to the Fraternity; and in connection with this subject, I would call your attention to the proneness of many among us to accept an office, when they feel assured within themselves, that they will not devote the necessary attention to the duties of the same, that will enable them to do justice to those who elected them and to the craft.

I maintain that no craftsman should seek an office, unless he is determined to perform the duties thereof, to the best of his ability (and which is always promised at his installation).

I would further suggest, that a great advantage would accrue to all bodies of the craft, both subordinate and grand, if the presiding officers would superintend the execution of the official documents of the body, and see that all returns and answers are made in proper time and manner.

The practice (that unfortunately is too common) of indiscriminate initiation, for the mere purpose of the body acquiring funds, is one that cannot be otherwise than injurious to our Fraternity, and should be positively condemned by all lovers of the craft.

Should I have spoken rather plainly of some of the faults and disadvantages we labor under, I would have you attribute it to the proper cause—a great wish on my part to see our Fraternity placed on such a footing and position as it is entitled to occupy; and thereby be rendered all powerful to propagate and practice the great principles of brotherly love and morality: and in order to attain this much desired result, it is only necessary that we should exert but a tittle of the zeal and activity that we are capable of, and that the Fraternity has a right to expect, from those who bear aloft the proud and exalted motto of *Deus meumque jus*—God and my right.

# A MASONIC TRIAL

IN

NEW ORLEANS.

MAY 22D, 1858.