
A D D R E S S

DELIVERED IN THE

MASONIC HALL, FEBRUARY 15, 1857, V. E.

AT THE

GRAND COMMUNICATION

HELD BY THE

S U P P R E M E C O U N C I L

FOR THE

SOUTHERN JURISDICTION OF THE U. S. A.

IN THE

VALLEY OF NEW ORLEANS, AND STATE OF LOUISIANA,

BY C. SAMORY, 33d.

P R E F A C E .

CONFORMING to the expressed wishes of many Brethren from different sections of the State, and believing it of interest and importance to this Grand Lodge, that the position taken by the governing authorities of the Scotch Rite should be clearly understood, the following Address, delivered at the Grand Communication of the Supreme Council for the Southern Jurisdiction of the U. S. A. held in the Grand Lodge Hall, during the session of the Grand Lodge, is published.

Our Brethren will notice that the *regularly established* organization of the Scotch Rite, so far from interfering with this Grand Lodge, recognizes it as the sole governing authority of Symbolic Masonry in this State.

It is important also that the Supreme Council at Charleston, and the Grand Consistory of Louisiana, existing under its authority, should not be commingled with the *spurious* Supreme Council of Louisiana, which certain individuals in New Orleans are now undertaking to revive.

SAMUEL G. RISK,

Grand Secretary.

A D D R E S S .

MY BRETHREN OF ALL RITES AND DEGREES :

Under ordinary circumstances, the Supreme Council of the 33rd and last Degree of the Ancient and Accepted Rite, for this jurisdiction, would have been content to have called a meeting of such Brethren as were exclusively under its immediate jurisdiction ; but present circumstances require that we should make an appeal to all Masons, irrespective of Rites, and should point out those dangers which seem to threaten the Order. In pursuance of this duty, we now declare, that such dangers exist, and call upon you as Masons devoted to our sacred cause, to take these dangers into serious consideration and to apply the proper remedy.

Whatever the Rite may be to which we belong, whatever may be the jurisdiction which we obey, we must at all hazards maintain peace and harmony among ourselves. One of the fruits of the peace which has existed in this jurisdiction since the Concordat of February, 1855, Y. E., has been the initiation of a large number of Brethren of other Rites into the sublime teachings of Scotch Masonry.

Many of our Brethren, misled we know not by what fatal influence, would again create a new schism and encroach upon the prerogatives of the M. W. Grand Lodge of this State, and in like manner upon those of our Supreme Council. Hence you perceive the nature of our danger, and understand somewhat of the object of this Grand Communication.

Our desire is to let the truth be known at once by those who are in doubt, and to place our Supreme Council and the Grand Lodge of this State in an impregnable position, that those who may conspire to interrupt the harmony which now prevails, may be compelled to refrain from pursuing their evil design, and may return to the path of duty. You will perceive that those who assail our Supreme Council, by the very same act attack the Grand Lodge of this State. It is indeed a happy coincidence that the interest of these two Sovereign Bodies is identically the same, and that the adherents to each are thus bound to act in unison when peace and harmony are to be maintained.

From the year 1839, V. E., till February, 1855, V. E., there existed in Louisiana, a Supreme Council, which had arrogated to itself rights exclusively belonging to the Grand Lodge. This Supreme Council not only pretended to administer the higher degrees of the Ancient and Accepted Rite, but also the three Symbolic Degrees. The Concordat which took place in February, 1855, V. E., between that Supreme Council and our own, put an end to that state of things, and since then the M. W. G. Lodge of Louisiana has, without opposition, exclusively held all the Symbolic Lodges under its jurisdiction, and the Supreme Council retained its authority over the higher bodies of the Ancient and Accepted Rite.

We now understand, however, that a new schism is about to break forth, and that trampling under foot the most sacred obligations, certain disturbers of public tranquillity contemplate proclaiming and acknowledging the authority of the so-called Supreme Council of New Orleans, and design thereby to repudiate not only the jurisdiction of our Supreme Council, but that of the M. W. Grand Lodge of the State. That Supreme Council, which has no authority, and which is not recognized by any of the existing Supreme Councils, claims jurisdiction over the first three Symbolic Degrees, as well as over the higher Degrees of the Ancient and Accepted Rite.

A few weeks ago the so-called Supreme Council constituted in this valley a spurious Chapter of Rose-croix, under the name and title of St. Andrew Chapter of Rose-croix, No. 5, and at this very moment that Supreme Council constitutes a Symbolic Lodge, "Le Foyer Magannique," which, no later than yesterday, was under the jurisdiction of M. W. G. Lodge. Let us hope, however, that the members of that Lodge will soon discover that they are strangely deceived.

Let us here warn those who receive Degrees in Masonic bodies not recognized by the M. W. Grand Lodge of this State, and by our Supreme Council, that they shall not be recognized by, nor admitted as visitors in, any of the bodies of the Ancient and Accepted Rite in both Hemispheres, as said bodies have no authority whatsoever to confer any of the Degrees of our Rite, and as they will be denounced throughout the World by the Grand Consistory of Louisiana, and by our Supreme Council.

And here we may state a very curious exemplification of the reckless and restless spirit of these disturbers of the public tranquillity. In 1850 and 1851, V. E., they seceded from the Grand Lodge and joined the so-

called Supreme Council; in 1853 and 1854, they seceded from the so-called Supreme Council, and joined the Grand Lodge again, and now it seems they are about to secede once more from the Grand Lodge to join again the so-called Supreme Council. This battle-door and shuttle-cock game is most assuredly unworthy of intelligent Masons. But we know not which is the greater subject of wonder, those who can thus deceive, or those who allow themselves to be used as tools for the gratification of the vanities and whims of the deceivers.

The object of those deceivers is plain; they wish to substitute error for truth, wrong for right; they wish to avail themselves of the ignorance of some Brethren, and of the indifference of others, who are always ready to act without examination.

We, therefore, can hesitate no longer; the interest, as well as the welfare and prosperity of the Masonic Order, make it a law for us to enforce the rights of the M. W. Grand Lodge of this State over the three Symbolic Degrees, and to demonstrate that the authority of our Supreme Council to administer the higher Degrees of the Ancient and Accepted Rite of Masonry from the 4th to the 33rd Degree, inclusively, rests on an impregnable basis. If we prove, on the one hand, that there can be but one Supreme Council for the Southern Jurisdiction of the United States, and that one sitting now in Charleston, S. C.; and if, on the other hand, whatever our rights may be, we disclaim and waive all authority over the first three Symbolic Degrees, we trust no one having the due exercise of reason will repudiate the authority either of the Grand Lodge or of our Supreme Council, thus defined.

For that purpose, we propose to give a sketch of the Ancient and Accepted Rite, and to lay before you the Masonic events which took place in Louisiana since 1839, V. E. We have, therefore, obtained authentic documents, which, we have no doubt, will clearly convince all who act in good faith of the truth of what we assert, that we are in the right, and that the present organization of Masonry, in Louisiana, is the only means of securing peace and harmony among us. We may thus restrain those who are tempted to listen to the fraudulent assertions of these disturbers of Masonic peace, and we boldly challenge them to controvert the facts we are about to lay before you.

The Scotch Rite, or Rite of Perfection, also called the Ancient and Accepted Rite, was brought to America, in 1761, by a French Jew, Bro. Stephen Morin, in accordance with the powers with which he had been

invested by the Grand Consistory of Sublime Princes of the Royal Secret, convened at Paris under the Presidency of Chailou de Joinville, Substitute General of the Order. The Scotch Rite was then composed of twenty-five Degrees only, the last of which was that of Sublime Prince of the R. S.

When Morin arrived at St. Domingo, agreeably to his patent and according to his instructions, he appointed Brother M. M. Hayes, as a Deputy Inspector General, for North America, with the power of appointing others wherever necessary. Brother Morin also appointed Brother Franklin as a Deputy Inspector General for Jamaica and the British Islands, and Brother Col. Provost for the Windward Islands and the British Army.

On the 25th October, 1762, V. E., the Grand Masonic Constitutions were finally ratified in Bordeaux, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Councils, Colleges and Consistories of Sublime Princes of the Royal Secret, over the two Hemispheres. This was done with the consent and approval of the Grand Consistory at Berlin. These Constitutions were transmitted, the same year, to Stephen Morin, who furnished with an authentic copy of the same all the Deputy-Inspectors appointed by him and by his Deputies. These Constitutions, of which we possess an authentic copy, duly signed by Isaac Long, one of Morin's Deputies, are still in force, as far as they are not modified or repealed by those of 1786.

Brother Hayes appointed Brother Da Costa, Deputy Inspector General for South Carolina, who, in 1783, and in accordance with the Constitutions of 1762, established a Sublime Grand Lodge of Perfection in Charleston. This body was the first of the Rite that was constituted in the United States.

After the death of Brother Da Costa, Brother Joseph Myers was appointed to succeed him by Brother Hayes, who also appointed Brother Solomon Bush, Deputy Inspector General for Pennsylvania, and Brother Berend M. Spitzer, for Georgia, which appointments were confirmed by a Council of Inspectors General that convened at Philadelphia, on the 15th of June, 1781, V. E.. On the second of August, 1795, V. E., Ill. Bro. John Mitchell, was appointed Deputy Inspector General, for the State of South Carolina, *vice* Ill. Brother Berend M. Spitzer. These facts are incontrovertible, and are substantiated by all Masonic writers, and the researches which have been made in the Annals of the Order, go to prove, that notwithstanding the appointment of Inspectors General for the several

States, the Scotch Rite was worked in Charleston only. In that City only was established, in the year 1783, V. E., a Sublime Grand Lodge of Perfection, wherein, for the first time in America, were conferred the Degrees of our Rite above the first three Symbolic Degrees. On the 20th of February, 1788, V. E., a Council of Princes of Jerusalem was duly installed, also in Charleston, by Ill. B.B. J. Myers, Berend M. Spitzer, and A. Frost. To the zeal, therefore, of our Brethren of Charleston, to their constant application to the Scotch Rite, are we indebted for the foundation of the first Body of our Rite in America. This Body is, therefore, the basis, the parent of all Bodies of the Scotch Rite now in existence.

And now, my Brethren, that we have stated the introduction of the Scotch Rite, the foundation of the first Body of the Rite in the United States, let us go back to the year 1786, when the Grand Constitutions of the 33rd Degree were ratified and promulgated.

Trusting to the opinions of certain authors hostile to our Rite, some have attempted, and still attempt, to show that the Constitutions of 1786 are not the proper act of Frederick the Second, and of those Illustrious Brothers who composed the first Supreme Council, opened in Berlin; that this instrument is a forgery and deserves no credit, and that, consequently, it cannot be regarded as the supreme organic law of our Rite.

The Brother who has proclaimed and still proclaims this doctrine, and who continues to do all in his power to inoculate it, has not always entertained this opinion. He is the author of a Decree, dated Dec. 3rd, 1851, the 10th Article of which reads as follows: "The Free, Ancient and Accepted Scotch Rite is now founded upon the Constitutions of 1762, the new Institutes of Frederick, in the year 1776, the Grand Constitutions, approved the same year by the said Frederick, and the Treaty of Alliance and Confederation, signed on the 22nd day of February, 1833, of the Christian Era."* It is true that, at that time, these Constitutions not being in his way, he had no scruples in admitting their validity. But two years after, in 1853, having other purposes to accomplish, he apparently changed his mind, and without any previous deliberation, and without asking the authorization of the late Supreme Council of New Orleans, he altered and modified the text of the Article just quoted, in the French

* By referring to the original document in our hands, it will be seen that it is not in the year 1833, but in the year 1834, that this Treaty was signed. This error is insignificant, and we will rectify it hereafter in this Address.

translation which he made of that Article. This new version, as it appears in the French translation, reads as follows: "The Ancient and Accepted Scotch Rite is principally founded upon the Constitutions of 1762, and on the usages and Decrees of the Grand Orient of France, in all that relates to the nomenclature."

The late Supreme Council of New Orleans, which had adopted and sanctioned the Decree of 1851, admitting the Constitutions of 1786, never authorized the alteration made in 1853 in that Decree. The body, and all its members, were strangers to this change made in its solemn declaration of 1851, and which was never cancelled; and hence, it necessarily follows; that the Supreme Council of New Orleans, up to the time of its dissolution, constantly recognized the Constitutions of 1786; and it was only with a view to act in accordance with them, that the late Supreme Council transferred its powers to our Supreme Council, in order that both bodies should form but one: therefore, when you are told that the Supreme Council of New Orleans did not admit the validity of the Constitutions of 1786, you can safely deny the statement, by referring to the English text of the Decree of 1851, printed by Brother J. Lamarre, in that year, and to the 3rd paragraph of page 4, for a corroboration of your denial.

The Constitutions of Frederick are authentic and genuine; and the evidence we are about to offer must satisfy you and completely disprove the assertions of those who maintain the contrary. The evidence of their authenticity is to be found in the Treaty of Masonic Union, Alliance and Confederation, made in Paris on the 23rd of February, 1834, signed by Illustrious Brothers Ereteau de Pény, Count Ste. Rose de St. Laurent, General Lakayette, Charles N. Jubé, Philip Dupin, Dupin the Elder, Duke de Choiseul-Stainville, and others, who assert that these Constitutions are real and genuine, and after having compared the copy, which was annexed to the above named Treaty, *with the original* in the hands of Illustrious Brother Count de St. Laurent.

No one can doubt the testimony of these witnesses, whose names we have just given, nor can any faith after this be placed in the words or opinions of those who hesitate not to alter authentic documents, whenever their purposes require it. To doubt the genuineness of the Constitutions of 1786, is, therefore, impossible, and equally impossible is it to prove that they are fraudulent or forged, as has been asserted, and if the least doubt is entertained by any of our Brethren, we have an authentic copy of the Treaty of 1834, and thus the truth of our assertion can be easily established.

The Grand Constitutions were ratified and signed at Berlin, on the first of May, 1786, by Frederick II, King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, was the Supreme Chief of the Scotch Rite. By these Constitutions, Frederick resigned his authority, and his Masonic prerogatives were deposited with a Council in and for each nation, consisting of nine Brethren. By these Constitutions, also, the number of our Degrees, which, heretofore, consisted of 25 only, was extended to 33,—the last of which is that of Sov. G. Inspector General.

It is, therefore, self-evident that the Dignity of Sov. G. Inspector General of 33rd Degree was created, and the formation of Supreme Councils authorized, by the Constitutions of 1786. It is also certain that no Sov. G. Inspectors General of the 33rd Degree, nor any Supreme Council, can exist, except by the authority of those Constitutions.

Now, if our opponents deny those very Constitutions, how can they claim the right of being Sov. G. Inspectors General of the 33rd D. and of forming Supreme Councils?

This, we believe, is a question which they will most assuredly find very difficult to solve.

The first Supreme Council, now existing, which was formed agreeably to the Constitutions of 1786, is our own, and was founded at Charleston, on the 31st of May, 1801, by B.B. John Mitchell and Frederick Dalcho, the former a Colonel in the American Army, and the latter a Protestant Clergyman and most distinguished writer.

As a proof of the priority of our Supreme Council, we have the testimony of the best Masonic authors, and for proof of what we assert, we hold at the disposition of our B.B.: all the documents we possess on the subject.

It is then a positive fact which every one must admit, even among our opponents, that the first Supreme Council which appeared in the Masonic World is our Supreme Council. It is, consequently, the parent of all the other Supreme Councils which were established after its foundation; all spring from it. Its priority, legality and authority are, consequently, beyond all doubt.

But in order to prove that this conclusion is correct, we may state further, that B.B. de Grasse-Tilly, Haquet, and de la Hogue, received the 33rd Degree from our Supreme Council in 1802, and that those B.B. established the Supreme Council of France, and those of the French and

English Colonies. The Supreme Council of France was duly installed by Ill. Bro. de Grasse-Tilly, on the 22d of December, 1804, V. E., at Paris, in the Hall known as the Gallery of Pompeii, situated in the Rue Neuve des Petits Champs, by virtue of Letters Patent to that effect from our Supreme Council, dated February 21st, 1802, V. E. This Supreme Council was the first and only one established in France, and it was afterwards divided into two branches, one called the Supreme Council of France, and the other the Supreme Council of the Grand Orient of France. These two bodies are still in existence. Ill. Bro. de Grasse also established the Supreme Councils of Italy, Naples, Spain, and the Netherlands.

Thus the two Supreme Councils of France, as well as all the other Supreme Councils of the world, derive their being, either directly or indirectly, from our Supreme Council, and no Brother possessed of the 33d Degree can repudiate or overlook the authority by virtue of which he has been invested with his dignity, without, at the same time, resigning said dignity and all his prerogatives.

Article V of the Constitutions of 1786 provides that there shall be only one Supreme Council of the 33d Degree in each Nation or Kingdom; two in the United States of America, as distant as possible one from the other, one in the British Islands of America, and one also in the French Colonies.

As already stated, the first Supreme Council which was created by virtue of those Constitutions, is our own. It began its labors on the 31st of May, 1801, and its jurisdiction extended over the whole of the United States of America, until the 5th of August, 1813, when it established and constituted a Supreme Council in the City of New York, through its special proxy and representative, Emmanuel de la Motta. This Supreme Council, whose M. P. S. G. Commander was Ill. Brother D. D. Tompkins, Vice President of the United States of America, replaced the Grand Consistory of Sub. P. of the R. S., 32d Degree, which had been established in that city by our Supreme Council, on 6th of August, 1806, V. E. The seat of this Supreme Council has been lately removed to Boston; its jurisdiction is distributed over the Northern part of the United States of America, whilst that of Charleston is now confined to the Southern part of this country. The Supreme Council for the Northern Jurisdiction of the United States of America, created the Supreme Council of England and Wales; and this Body, in its turn, created

the Supreme Council of Scotland and Ireland, with both which Bodies we are in correspondence.

The labors of the two Supreme Councils of the U. S. A. have never been interrupted, and, from the first day of their creation, up to this time, both have enjoyed the rights and privileges belonging to Supreme Councils, as the constituent and administrative heads of the Ancient and Accepted Rite, each in its respective jurisdiction; and whenever an attempt has been made to invalidate their authority and prerogatives, it has been met with a denunciation of the individuals or bodies encroaching upon their rights.

For instance, on the 21st of September, 1813, V. E., they denounced Cerneau, who had the pretension to establish a Supreme Council at New York, and the consequence of this denunciation was to unmask an impostor, trading in Masonry.

The denunciation of Cerneau by our Supreme Council, was approved and sanctioned by a Decree of the Supreme Council of France, dated December 24th, 1813, V. E., and this Decree shows that a third Supreme Council of the 33rd Degree cannot exist in the United States of America.*

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 for 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. Gourgas, M. P. S. G. Commander.

The Supreme Council of Atwood, which appointed J. Crose to succeed him, was unable to resist this denunciation, and ceased its labors.

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.

When the Supreme Council of New Orleans brought itself into notice through its antagonism to the Grand Lodge of the State of Louisiana,

* See in the proceedings of the Supreme Council of France, the very interesting trial of the M. P. S. G. Commander, Count de Grasse-Tilly. We propose to publish this trial in the English and French languages for the information of all concerned.

its illegality and spuriousness were also denounced to the Masonic world by the circulars issued on the 18th and 26th April, 1851, by the Supreme Councils for the Southern and Northern jurisdictions of the United States of America.

Since, therefore, the 5th of August, 1813, the provisions of Article V of the Constitutions of 1786 have been complied with; and there are in the United States of America, consequently, but two Supreme Councils. They have ever preserved and enforced their authority, and they have never failed to discountenance all attempts against an authority which belongs to them.

It was impossible for a third Supreme Council to be established in the United States of America without violating the Constitutions of 1786, without which, as already stated, neither the 33rd Degree nor Supreme Councils can exist. Nevertheless, on the 27th October, 1839, BB. O. de Santangelo, R. Perdreauxville, Roca Santi Petri, J. F. Canonge, F. Verrier, A. Montmain, and others, established in New Orleans a Supreme Council, which was pompously called "Supreme Council for the United States of America."

In the act of foundation of this Supreme Council, the signers declare that they form and constitute themselves into a Supreme Council of the 33rd Degree, by virtue of the Constitutions of 1786, which they proclaim to be authentic and genuine; and they declare, besides, on behalf of this Supreme Council, that they agree to the Treaty of Masonic Union, Alliance and Confederation, made at Paris, on the 23rd of February, 1834.

It is evident that the Constitutions of 1786, by virtue of which the late Supreme Council of New Orleans claimed to be established, prohibited, instead of authorizing the creation of any such body, as the fifth Article of the same provides that there shall be but two Supreme Councils in the United States of America, and as in 1839 there had already existed one of said bodies at Charleston, since 1801, and another at New York, since 1813. Thus the late Supreme Council of New Orleans never had a legal existence, as it could not be created nor exist without violating the Constitutions of 1786, which their founders had declared to be the supreme organic law of the A. and A. Rite.

Those who established the late Supreme Council of New Orleans, acknowledged also the Treaty of Masonic Union, Alliance and Confederation of 1834, and sanctioned the same, as above stated.

In order to become parties to said Treaty, and to clothe their Supreme

Council with the required legality, and thereby cause it to be recognized, they addressed, on the 26th of February, 1840, a baluster to the Supreme Council of France, notifying the latter body of their adhesion to said Treaty of Alliance of 1834, and demanding the recognition of their Supreme Council, and its admission to the Treaty.

We are in possession of the above-mentioned baluster, which has been returned to us by our BB. in France: it bears the names, all signed *manu propria*, of BB. De Santangelo, De Perdreauxville, Saint Petri, Dubayle, Pichot, Montmain, Faget, and Canonge; and we have also been favored with the Decree of the Supreme Council of France, under date of July 25, 1845, and by which that Sovereign Body declines to recognize said Supreme Council, and to admit it in the Masonic Alliance of 1834; and further declares said Supreme Council to be spurious, clandestine, and illegal.

Thus the so-called Supreme Council for the United States of America, otherwise, the late Supreme Council of New Orleans, has never been recognized by the Supreme Council of France, nor by the Masonic bodies who were parties to the Treaty of 1834.

You have now the reason why an alteration was made in the text of paragraph 10 of the Decree of December 3d, 1851.

In 1851, the late Supreme Council of New Orleans declared "that the Free, Ancient and Accepted Scotch Rite was founded upon the Constitutions of 1762, the new Institutes of Frederick, in the year 1786, the Grand Constitutions given and approved in the same year by the said Frederick, and the Treaty of Alliance and Confederation signed on the 22d day of February, 1833, C. E."

This declaration, which, however, was similar to the one made in 1839, at the time of the formation of the late Supreme Council of New Orleans, and the refusal of the Supreme Council of France to recognize, and, consequently, to admit, said body as a party to the Treaty of 1834, gave the death blow to the Supreme Council of New Orleans. It was necessary to get out of this awkward position, the error of which was detected only in 1853, V. E., and it was for that purpose that the Decree of 1851, V. E., was altered.

Once provided with this Decree, thus altered, the members of the late Supreme Council of New Orleans believed themselves to be in a good and regular position; and, indeed, by means of this very alteration, they suc-

ceeded in procuring the recognition of their Supreme Council by that of the Grand Orient of France. But this Illustrious Body would never have granted their sanction, if they had known the truth, that is, the declaration of adhesion to the Treaty of 1834, as contained in the Decree of the late Supreme Council of New Orleans, under date December 3d, 1851, and for this reason: as already stated, there are two Supreme Councils in France, one in opposition to the other. The late Supreme Council of New Orleans first recognized one of them, as per their declaration of December 3d, 1851; and remember that this declaration has never been repealed; and it was only when their demand to be recognized was defeated, that, after clandestinely altering the text of their declaration, they applied to the other Supreme Council, which they, at first, had virtually declared to be the spurious Supreme Council.

All the foregoing shows plainly that there never existed any legal and lawful Supreme Council in New Orleans, and that there cannot exist any as long as the Constitutions of 1786 shall remain unchanged, or as long as the Supreme Councils of Boston and Charleston shall exist.

These considerations convinced the members of the late Supreme Council of New Orleans, of the illegality of their position, and prompted them to negotiate and to sign the Concordat of the 6th and 17th of February, 1855, V. E., the consequence of which was the dissolution of that body, and its merging into our Supreme Council.

By this Concordat, all the rights, privileges and prerogatives possessed or claimed by our B.B.: during the existence and under the authority of the late Supreme Council of New Orleans, were guaranteed to them, and we have the satisfaction to state that those of our B.B.: who wished to enjoy the rights stipulated in said Concordat, met with no obstacles whatever, and we may here assure those who have not yet fulfilled the required formalities, that they will be welcomed when they desire to do so.

Let us come now to the period when the late Supreme Council of New Orleans, whose existence was unknown, since it had never been recognized, as already stated, by any of the Supreme Councils with which it had sought an intercourse; let us, I say, come to that period when the late Supreme Council of New Orleans attempted to encroach upon the rights of the M. W.: Grand Lodge of the State of Louisiana.

Up to that period, peace and harmony had prevailed among the Masons of this East: the Symbolic Lodges were working under the jurisdiction of the Grand Lodge of the State of Louisiana, whilst the late Supreme

Council of New Orleans administered all the Degrees of the Ancient and Accepted Rite from the fourth up to the last. In June, 1850, V. E., a Convention of Representatives of all the Symbolic Lodges of the State was held at Baton Rouge, under the authority of the Grand Lodge of the State of Louisiana. This Convention adopted a Constitution, wherein it was declared, "That the Grand Lodge of Free and Accepted Masons for the State of Louisiana recognized none other than Ancient Masonry, consisting of three Symbolic Degrees only, and that it was forbidden to tolerate any distinction derogatory to its character."

The late Supreme Council of New Orleans pretended that this declaration had been made with a view to proscribe the Ancient and Accepted Scotch Rite. But this was not correct, and we all know that the declaration of 1850 was intended to establish the fact that all Masons of the three Degrees of all Rites were to unite together and to form but one and the same family.

The Supreme Council of New Orleans made use of this frivolous pretext to proclaim that, henceforth, it would constitute and administer the Symbolic Lodges of the Ancient and Accepted Rite, and that it would admit to the Degrees above the third, only the members of the Lodges under its jurisdiction, and called upon the Symbolic Lodges to recognize its authority.

This usurpation of the rights of the Grand Lodge, together with the contempt evinced for the solemn expression of the will of the Masons of Louisiana, as stated in the Convention of 1850, caused general discontent, created a schism and became a firebrand of discord among the Masons of this jurisdiction.

Of the thirty Lodges which, at the time of the declaration, were working under the jurisdiction of the Grand Lodge of the State of Louisiana, only three repudiated the authority of the Grand Lodge and recognized the jurisdiction of the Supreme Council.

These three Lodges were denounced and proclaimed to be spurious and clandestine by the Grand Lodge of this State, and by the Grand Lodges of the United States of America. All Masonic papers and publications thundered against them.

The position of the B.B.: who composed those Lodges was indeed painful and unenviable; they were everywhere shut out; the Masonic Temples of the United States of America were closed against them; in one word, they were denied admittance by all the Lodges of their own country.

The profanes who were initiated in those Lodges had a right to complain, and did complain when they discovered that, instead of acquiring the rights and privileges of Masons, their hopes were frustrated; and they declared unhesitatingly that they had been deceived.

Such was the mournful state of things after the strange proclamation of the Supreme Council, which never succeeded in procuring the approbation of the majority of the members of the Craft, and the proof is, that it never exercised jurisdiction over any other bodies than the three Lodges above named, and one of them afterwards abandoned the Supreme Council; whilst the number of Lodges under the jurisdiction of the Grand Lodge, which was only 30 at that time, increased to 70 in 1851, and is now 102. This is the most conclusive proof that the attempts of the Supreme Council to exercise jurisdiction over the Symbolic Degrees, were discountenanced by an overwhelming majority.

All the efforts of this Supreme Council to enlist our American BB. were defeated. In 1850, this Supreme Council adopted the English language, although the great majority of the same were French, and did not understand that language.

But it was of vital importance to secure our American BB. Their influence was necessary. It appears, however, that a change has taken place; those who in 1850 had decided to use the English language exclusively, wish us now to use the French language alone, and blame us for speaking English to those who do not understand French.

On the 21st of September, 1853, Brother J. Foulhouze resigned his membership in the Supreme Council. On the 21st December, same year, BB.: J. J. E. Massicot, Thomas Wharton Collens, and J. B. Faget resigned also. On the 7th of January, 1854, Bro.: Stephen Herriman resigned. BB.: Lisbony, Lamothé and others, were stricken off the Rolls on the 5th October, 1854, for non-payment of dues.

Consequently, the Supreme Council was composed of the following BB.: only: C. Claiborne, C. Samory, C. Laffon de Ladbat, G. Colignon, A. Costa, L. E. Deluzain, P. D. Formel, John H. Holland, J. J. Tissot, A. P. Lannaux, John I. Lewis, F. A. Lumsden, C. Mauriani, F. Meillaur, A. R. Morel, H. Peychaud, M. Prados, F. Ricau, P. M. Chassaniol, R. Preaux, E. Barthe, F. Garcia, Samuel Ward, and Joseph W. Walker. The four last named BB. were absent, at that time, and have not yet returned.

These BB., true to their duty, and sincerely devoted to the welfare of

the Order, could not overlook the position of their BB. who, on account of their faithfulness to the late Supreme Council, were ostracized every where, and they resolved by all honorable means to restore them to the rights and privileges to which they were entitled.

For that purpose, these BB. of the late Supreme Council examined carefully:

1st. The act by which the late Supreme Council of New Orleans was established in 1839.

2d. The act by which its founders recognized the Constitutions of 1786 and the Treaty of Masonic Union, Alliance and Confederation of 1834.

3d. The Decree of this very Supreme Council under date of December 3d, 1851.

4th. The Decree by which, on the 26th July, 1845, the Supreme Council of France refused to recognize the late Supreme Council of New Orleans, and to admit it as a party to the Treaty of Masonic Union, Alliance and Confederation of 1834.

A Report was made and unanimously adopted, the consequence of which was a Resolution decreeing that the late Supreme Council had never had a legal existence, and that, in accordance with the ratification given by it, in 1839 and 1851, to the Constitutions of 1786, it could continue no longer to exercise a power which did not belong to it, without committing an act of usurpation, unless its authority were recognized and sanctioned by the Masonic authorities which contested its rights, and which alone could render its acts legal and lawful; those Masonic authorities were the Supreme Councils for the Southern and Northern jurisdictions of the United States of America, and to obtain that sanction, a memorandum was addressed to those Sovereign Bodies, who, after mature consideration, decreed that a third Supreme Council could not exist in the United States of America, inasmuch as the 5th Article of the Constitutions of 1786 forbade it, and that, consequently, the petition of the Supreme Council of New Orleans could not be granted.

This refusal gave birth to the Concordat of 1855, by which the late Supreme Council of New Orleans transferred its powers and jurisdiction to that of Charleston, so that now those two bodies form but one body; the bodies constituted by said late Supreme Council were recognized and maintained in all their rights and privileges, and all BB. having received degrees and dignities from said body, have been acknowledged as legally possessed of the same, after the necessary formalities.

Since this Concordat, all the Symbolic Lodges were united under the jurisdiction of the Grand Lodge of the State; their position is prosperous; peace, union and harmony prevail, and are evidences of the wisdom of said Concordat, and each and every good Mason must do all in his power to maintain that act.

As regards the bodies under the jurisdiction of our Supreme Council, they are in a very flourishing condition. Never has our beloved Rite been extended and appreciated as it is at the present day; never did it possess as many disciples, especially among our American B. B., who profess towards it a most sincere and deserved enthusiasm.

In this district, we have five Chapters of Rose-croix, four Councils of Kadosh, and one Grand Consistory of Sub. P. of the R. S., and we are receiving, from several points, petitions for the establishment of similar bodies.

We are thus enabled to state that the Ancient and Accepted Rite, which had been heretofore neglected, slandered and proscribed, is in the way of accomplishing its grand and noble mission in a country which is its real fatherland.

To the Concordat of 1825, and to the distinct and separate administration of the three Symbolic Degrees and of the higher Degrees of our Rite, are we indebted for this happy state of things.

Your duty, my B. B., is then to assist us in preserving and maintaining our present position. We make an appeal to your zeal and faithfulness to the Order of Masonry.

To you, my B. B., to you, who once were under the jurisdiction of the late Supreme Council, to you, I say: remember the time when discord prevailed among us, remember that all Masonic Temples were closed against you, and that your title was no longer for you a universal passport. Most assuredly you do not wish to replace yourselves in the same awkward position! Stand, therefore, by us; be faithful to the M. W. Grand Lodge of the State, and to our Supreme Council; those two bodies alone can maintain peace, union and concord among us; they alone can maintain you in the enjoyment of all your rights throughout the world.

Listen not to empty words of promise; look to facts and justice only; take no notice of what is not actually authentic. You have been, and you are still told that the Supreme Council of the Grand Orient of France acknowledges the right of certain Brethren, and has given them the proper authority to open a Supreme Council in New Orleans; but this is

entirely erroneous, for we have in our possession the material proof of the contrary, and this is a balustré or letter, dated Paris, November 28th, 1856, V. E., signed "Heulant," Assistant Grand Master of the Order in that country.

And if our opponents, as they have done lately, should, as a proof of the recognition of their so-called Supreme Council by that of the Grand Orient of France, adduce the Masonic Calendar of 1856, V. E., yearly published by that Ill. Body, and in which is inserted the name of the so-called Supreme Council of New Orleans, we will show them a balustré, dated Paris, December 10th, 1856, V. E., and signed also, "Heulant," Assistant Grand Master, as aforesaid, and in which that Ill. Brother states that the insertion is a typographical error, to be found in the first copies only, the proper measures having been taken to erase it from subsequent copies.

Remember that once already your hopes have been deceived, and that the promises held out to you were never fulfilled.

Our authority in this country has been in existence for more than half a century. We have ever protected and guaranteed the rights of the members and bodies under our jurisdiction; they have always enjoyed their rights and privileges. We, therefore, are entitled to your confidence. We hope that it will never fail us, and that you will participate with us in the honor of having forever secured the reign of Truth, Justice and Peace.

[We may observe, that according to the Decree of the late Supreme Council of New Orleans, under date of December 3d, 1851, the Treaty of Alliance took place on the 22d of February, 1833, whilst the original, in our hands, shows that it was on the 23d of February, 1834, V. E. We intend to publish also this Treaty and the Grand Constitutions of 1786.]