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A HISTORICAL SKETCH

OF THE

Ancient Accepted Scottish Rite

NORTHERN MASONIC JURISDICTION OF THE UNITED STATES,

ALSO,

A HISTORICAL SKETCH

OF THE

Formation of the General Grand Encampment

—OF—

Knights Templars of the United States in 1816.

By E. T. CARSON, 33°

Past Grand Commander of the Grand Commandery Knights Templars of Ohio,
Chairman of Committee on Foreign Communications of that Grand Body.



DAYTON, OHIO:

THE GRONEWEG PRINTING COMPANY.

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Dedication.

As a particular mark of my friendship and esteem and
in grateful recognition of a kind act he once did
for me, which he has probably forgotten,
but I have not, I with great pleasure

Dedicate this Sketch

To my dear junior friend and Brother,

JAMES ALPHEUS COLLINS,

Knight Templar, member of Trinity Commandery No. 44,
Cincinnati, Ohio,

And Honorary Sovereign Grand Inspector General, 33°
of the Northern Supreme Council.

ENOCH TERRY CARSON, 33°.

INTRODUCTORY.

The following chapters relating to the History of the Ancient Accepted Scottish Rite of Masonry in the Northern Masonic Jurisdiction of the United States, and the History of the Formation of the General Grand Encampment of Knights Templars of the United States in 1816, were prepared by the author as Chairman of the Committee on Correspondence of the Grand Commandery of Knights Templars of the State of Ohio, and published with the proceedings of that Grand Templar Body for 1892.

The author has had a few copies printed in the present form for distribution among his Masonic literary friends and correspondents.

The Ancient Accepted Scottish Rite:

A SKETCH OF ITS

HISTORY IN THE UNITED STATES

AND ESPECIALLY IN OHIO.

In response to the numerous requests which we have received from Knights Templars, not only in Ohio, but from almost every Templar jurisdiction in the United States, we have prepared and submit the following historical sketch of the beginning, progress, and present condition and Masonic standing of the Ancient Accepted Scottish Rite in the United States. We published a historical sketch of the rite in 1886 in No. 1 of the *Scottish Rite Bulletin*, Cincinnati, January, 1886. The present contribution is substantially a repetition of that sketch, with some important additions to it, principally extracts from the "History of Ancient and Accepted Scottish Rite Masonry in the United States," written by us and forming Part IV of the American edition of Gould's "History of Freemasonry," published by Messrs. John Yorston & Co., Cincinnati.

This is a mere historical sketch, but we can assure our readers that there is not a statement in it that is not absolutely true. We hope that it will be of interest to honorable Masons and Knights Templars who want the facts of history, especially so to our younger members.

We have frequently been asked to refer parties to some good and reliable history of the Ancient Accepted Scottish Rite, and we have been compelled to answer that there is no such work. Most of those who have treated the subject historically have written blinded by prejudice and bitter enmity against all kinds of "High Grade Masonry," especially against the A. A. Scottish

Rite. Most prominent among these writers, we name Clavel, Ragon, Findel, Rebold in French, and Folger Ananias—the latter we crown as the prince of American Masonic liars! There were two competitors for the honor, one in Maryland and the other in the city of New York.

The first Lodge of Perfection and Council of Princes of Jerusalem in America was established in Albany, N. Y., in 1768. A Lodge of Perfection was organized in Philadelphia in 1781, and in Charleston, S. C., in 1783. Bodies of the "Sublime Degrees" were also established in New York City and in New Orleans late in the last century and early in the beginning of the present century.

We have no record, printed or written, giving any account of our present system of thirty-three degrees, until the appearance of the celebrated circular issued at Charleston, S. C., by Dalcho, Auld, De la Motta, Mitchell, and Alexander, bearing date December 4, 1802. That circular informs us that the Southern Supreme Council of Sovereign Grand Inspectors General of the thirty-third degree was organized and opened in Charleston, S. C., on the 31st of May, 1801, and it is truly what Mr. Pike claimed for it, the "mother Supreme Council of the world."

We must bear in mind that in those times gross irregularities in the organizing of Masonic bodies and in the conferring of degrees were not confined to Sublime Masonry (the early name of the Scottish Rite) alone. There were at that time two rival Grand Lodges of Master Masons in England, two in Massachusetts, two in South Carolina; and there was no uniformity in the mode of organizing new bodies, or the laws fixing their subsequent responsibility to any governing power.

We have thought that perhaps it was for the purpose of bringing the order out of the chaos in which Sublime or Scottish Rite Masonry was involved, that John Mitchell and Frederick Dalcho organized the Supreme Council of the thirty-third degree for the United States of America. If such was their design, the result was not a success.

As to what efforts, if any, were made to check the demoralizing traffic in the degrees, we have no information, until the

celebrated controversy arose between De la Motta and Cerneau in the city of New York in 1813.

We know that one Abraham Jacobs turned up in New York City in 1804, and from that date to 1808 he conferred the Sublime degrees upon quite a number of brethren in that city, and on the 26th of October, 1808, he assumed to organize a Lodge of Perfection and Council of Princes of Jerusalem.

Jacobs was an Inspector under the old Rite of Perfection of twenty-five degrees. There is no evidence that he ever became a thirty-third, though there is some evidence that he received the thirty-first and thirty-second degrees and that he became a member of the New York Consistory, over which John G. Tardy presided, November 24, 1808.

"On August 4, 1806, one Antoine Bideaud, a member and Deputy of Comte De Grasse's Supreme Council of the thirty-third degree at Cape Français, St. Domingo, passing through this city (New York) on his way to Bordeaux, initiated the following five brethren as Sublime Princes of the Royal Secret, 32°, and Inspectors. They paid him \$46 each: John Gabriel Tardy, John Baptiste Desdoity, J. J. J. Gourgas, Lewis de Soules, Pierre Adrian du Peyrat, all of them members and Grand Officers of the Scottish Sovereign Chapter Rose Croix d'H-r-d-m of Kilwinning; and on the 6th day of August (1806) they opened with the high honors of the *Sovereign Grand Council and Consistory of Sublime Princes of the Royal Secret, 30th, 31st, and 32d degrees, for the Northern District and Jurisdiction, U. S. A.* November 3, 1808, a Grand Council of Princes of Jerusalem was established, and on the 7th a Sublime Grand Lodge of Perfection, 14° November 8, 1808, Daniel D. Tompkins, Richard Riker, and Sampson Simpson, Knights of the Sun, were initiated and admitted Illustrious members of the Sovereign Grand Consistory S. P. R. S., 30°, 31°, 32°.

"October 4, 1807, John G. Tardy received his patent as a Deputy Inspector General, from Ill. Bro. Peter le Barbier du Plessis, at Philadelphia, with a special understanding of the same grant, through Brother Tardy, in favor of the following illustrious brothers, who could not attend the meeting at Philadelphia: November 12, 1808, J. J. J. Gourgas, Deputy Inspector

General; November 18, 1808, J. B. Desdoity, Deputy Inspector General; November 16, 1808, L. M. Peixotto, Deputy Inspector General.

“Their patents were subsequently *signed* by the brethren of Philadelphia.”*

This was the first organization of a consistory, thirty-second grade, either regular or irregular, in New York City or in the Northern Jurisdiction.

In the latter part of 1806 (November), one Joseph Cerneau, a Frenchman, hailing from the island of Cuba, appeared in New York City. He claimed to possess the Sublime degrees, twenty-five, and that he was authorized to confer them and organize bodies, but he exercised no assumed or real Masonic powers until October 28, 1807.

October 28, 1807, Joseph Cerneau formed a consistory in the city of New York. Whether he was legally authorized to do this we will not stop to inquire. He and his followers claimed that it was regular. Perhaps it was as regular as many other early Masonic organizations, not excepting Masonic lodges and Encampments of Knights Templars.

On the 25th of May, 1812, the same parties, with Mr. Cerneau at their head as M. P. Grand Commander, organized themselves into a body, which they styled “The Supreme Council of Sovereign Grand Inspectors General of the 33d Degree for the United States of America, its Territories and Dependencies.”

Whence had they the thirty-third degree? They assumed the same title and claimed the same jurisdiction as the Charleston body, which had been organized ten years before.

August 15, 1813, one Emanuel De la Motta, 33^o, acting, as he claimed, under authority of the Supreme Council at Charleston, organized the Bideaud party, those upon whom he conferred the thirty-second grade, and with whom Bideaud had opened a Consistory of S.: P.: R.: S.:, thirty-second grade, in the city of New York, August 6, 1806, into a Supreme Council, under the name of “The Supreme Council of Sovereign Grand

*Yorston's edition of Gould, Vol. IV, p. 655. Also McCosh's Documents, p. 24.

Inspectors General 33° for the Northern Masonic Jurisdiction of the United States of America.”

The question has been raised as to whether De la Motta was really authorized by the Southern Supreme Council to do what he did. Mr. Pike says that he exceeded his powers. Perhaps he did, but the Supreme Council at Charleston subsequently (December 24, 1813,) approved all that he had done, in the premises, and the Northern Supreme Council became a fixed fact, and was fully recognized by the Charleston body.

War began between the Cerneau and the Bideaud or De la Motta bodies at once. Both organizations went on with more or less success for a time, but with continued warfare between them. Both became dormant, or at least were not heard of for long intervals, at different times down to about 1844. Then, with the revival of Masonry, which took place about that time, the anti-Masonic storm having passed, both organizations began to make more or less stir in the Masonic world, each claiming to be the only legal Scottish Rite organization in the North.

In 1846 the Northern Supreme Council authorized the establishing of the Supreme Council, 33°, for England.

From the date of their organization, both bodies had their headquarters in the city of New York until 1851, when Mr. J. J. Gourgas resigned as M. P. Grand Commander of the Northern Supreme Council, in favor of Giles Fonda Yates, of New York; and he resigned at the same session of the Supreme Council, and Edward A. Raymond, of Boston, Mass., was made M. P. Grand Commander, and the Grand East of this Council was removed to Boston, where it has continued since.

The Cerneau Supreme Council underwent several changes during the same time.

In 1832 (April 13) a “Treaty of Union and Amalgamation” took place between it and the Supreme Council of P. Sov. Grand Inspectors General of the 33d degree of the A. and A. Scottish Rite, Sublime Chiefs, etc., for Terra Ferma, South America, New Spain, etc., etc., the Canary Islands, Porto Rico, etc., etc., and the labors of both the contracting bodies, existing under their distinctive titles, were declared *forever closed*.

Elias Hicks became the first M. P. Grand Commander of the "Amalgamated." This was, in fact, the end of the original Cerneau Supreme Council founded by him in 1812. Folger (the Cerneau historian) says that with this treaty, etc., both the Consistory and Supreme Council (Cerneau) ceased to exist.

It is claimed that another "Treaty of Masonic Union, Alliance and Confederation" was entered into in Paris, on the 23d day of February, 1834, between the Count St. Laurent and General Lafayette, representing the United Supreme Council for the Western Hemisphere, etc., and a committee of the Supreme Council for France, consisting of Baron Freteau as president, and Antonio Carlos Ribeiro de Andrada Machado da Silva, Lieutenant Grand Commander of the Supreme Council of Brazil, sitting at Rio Janeiro.

This treaty purports to be the consummation of a perfect union between the three Supreme Councils named for their mutual benefit and the protection of the true Masons of every rite, etc. The third article reads as follows:

"The Confederated Powers *Acknowledge* and hereby *Proclaim* anew, as *Grand Constitutions* of the Ancient Accepted Scottish Rite, the *Constitutions, Institutes, Statutes and General Regulations* determined upon by the *Nine* Commissioners of the Sublime Princes of the Royal Secret, on the 21st of September, 1762, as they are now modified by those dated 1st of May, 1786, *which they* also acknowledge, *Proclaim*, and promise to respect, observe and defend, under the *positive reservation* to examine, rectify and curtail the *alterations and additions* which have been made to the same, and which pervert their original dispositions. For this purpose an *Authentic Copy* of the said *Grand Constitutions* of 1786, certified and *signed* by all the Members of the present Congress, shall be annexed to *each original duplicate of the present treaty.*"*

Who but a knave or a fool will say that this was not a full and unequivocal recognition of the Constitutions of 1786?

An edition of this treaty was printed in Paris in 1836, in four languages, to which were appended the Latin Fredericus Constitutions of 1786, and this was the first time they were ever seen. We have always held, and we adhere to it to-day, that the whole get-up of this affair, treaty, constitutions and

* Yorston's Gould's History, Vol. IV, p. 664.

all, was a clever Masonic literary forgery. The names of all the prominent Cerneau magnates of that day, beginning with Elias Hicks, are printed as accepting and approving those horrible Constitutions of 1786.

Folger (the Cerneau historian) says that the Supreme Council for the United States of America, its Territories and Dependencies, became extinct in 1827, that it was revived by the Count St. Laurent in 1832, and then it amalgamated with the Supreme Council of Brazil, and by that act became extinct a *second* time.*

On the 27th of October, 1846, this Supreme Council (the Amalgamated) was dissolved and the money in the treasury divided among the four surviving members.

Assuming that the United Supreme Council was the old (Cerneau) Supreme Council of 1807-12, then this was the *third* time that it had become extinct.

In 1846, Henry C. Atwood, an expelled Master Mason of New York City, assumed to and did start a Supreme Council of the Ancient Accepted Scottish Rite; he called it a *revival* of the Cerneau Supreme Council, which had been dead and buried *three times* already, as Mr. Folger truthfully shows.†

In 1860 Atwood died, and Edmund B. Hays became M. P. Grand Commander of the body. He infused much life and activity into the organization, established bodies, initiated candidates into the 33d degree, etc.

Each of these bodies, the one over which Mr. Raymond was M. P. Grand Commander, and that over which Hays was M. P. Grand Commander, claimed to be the regular A. A. Scottish Rite organization. The warfare between these rivals was carried on, and much scandal came to Masonry from it. This was not confined to the Scottish Rite.

In 1860 a schism took place in the Northern Supreme Council, of which Edward A. Raymond was the Grand Commander. It is not necessary for the present purpose to go into the details as to the causes that lead to this schism; it is sufficient for the present sketch to say that Mr. Raymond was *declared* deposed

* Folger, p. 205.

† Folger, p. 226.

from his office as Grand Commander, and the members elected Killian H. Van Rensselaer as Grand Commander, proclaiming their organization to be the only lawful Supreme Council for the Northern Masonic Jurisdiction. It continued to meet regularly, charter bodies, etc.

Mr. Raymond also continued to act as Grand Commander of another organization, composed of a few members who followed him. This body also claimed to be the only lawful Northern Supreme Council. Then there were three so-called Supreme Councils in the Northern Masonic Jurisdiction, Edmund B. Hays as Grand Commander of the Cerneau body, Raymond of another, and Van Rensselaer of a third. The bodies of the rite in Ohio, which had been organized in 1852 by the then Boston Raymond body, adhered to the Van Rensselaer Supreme Council. All three of these bodies were in fierce conflict with each other.

In 1863 the Cerneau-Hays or New York body, and the Raymond-Robinson or Boston body, were by mutual agreement consolidated into one Supreme Council, under the title of the "Supreme Grand Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies," the Cerneaus fully recognizing and condoning any alleged irregularity of the Raymond-Robinson (Boston) members, and *vice versa*, each body recognizing the members that had been created by the other—the members of each body being required to take an oath of fealty to the new body, which they did. Then there were but two Supreme Councils in the Northern Jurisdiction—Hays at the head of one, Van Rensselaer at the head of the other—each claiming to be the only legal Scottish Rite organization in the Northern Jurisdiction.

The war went on between these two rival bodies, each striving to get acknowledgment from the Southern Supreme Council.

October 22, 1865, the Hays body by unanimous consent dropped its name, "Supreme Council for the United States of America, its Territories and Dependencies," and assumed (they

said "resumed") the title of "Supreme Council for the Northern Masonic Jurisdiction of the United States."

December 14, 1865, Hays resigned as M. P. Grand Commander, and Simon W. Robinson, of Massachusetts, Lieutenant Grand Commander, succeeded to the position.

Harry Seymour, a member of the consolidated body, then running under the name of the "Northern Supreme Council," was expelled by it for unmasonic conduct (December 14, 1865). He afterwards started a Supreme Council of his own, run it for a time, and sold out to one Peckham of New York; he run it for some years, and transferred it to one F. J. Gorgas, of Baltimore, a deserter from the Southern Supreme Council. Mr. Pike exposed him to such an extent that he was glad to abandon the nasty organization.

Both the Robinson and Van Rensselaer bodies were trying to secure recognition from the Southern Supreme Council. Bro. Pike, who was the power of that Supreme Council, was not in favor of either of the bodies as then constituted.

It was well understood that the Southern Supreme Council would not recognize the Cerneau Supreme Council as such under its old title, origin, etc., under any circumstances; hence the change of name by that body to "Northern Supreme Council" to meet this objection. It appears that the objection was not removed—it was necessary to drop the original organization altogether. He would only recognize the Northern Supreme Council, the one that had been organized in New York by authority of the Southern Supreme Council in 1812.

We think that most of his objections to the organization under Van Rensselaer were technical; still they were there, and both parties were doing their very best to secure recognition from the Southern Supreme Council (Bro. Pike) upon almost any terms.

The Robinson (Cerneau) Council met in New York in June, 1866. At that session the time for the meeting of the body was changed to October, regular. That would mean that the next regular meeting would be in October, 1867. The M. P. Grand Commander had the power, however, under the Consti-

tution, to call an extra session whenever he deemed it necessary to do so.

The Southern Supreme Council, at its session in April, had clearly stated its position. Mr. Pike was most severe in his criticism upon the Cerneau branch of the Union Council of 1863, denouncing it in unmeasured terms as illegal and unmasonic.

We may reasonably assume that when the decision of the Southern Supreme Council was received, a consultation was held, and that all the active members of the Supreme Council, both Cerneau and the Raymond side, participating in it. The result was that, influenced by the intimation contained in the report from the Southern Supreme Council and the remarks of Mr. Pike (quoted above), they concluded *unanimously* to disband their consolidated body and to revive and reorganize the Northern Supreme Council.

That such consultation was had and conclusion reached has been established beyond question. Each active member had a written communication addressed to him, asking his voice, pro or con. They were unanimous for the proposed change.

To meet this demand, Mr. Robinson, M. P. Grand Commander, called an extraordinary session to meet in Boston, December 13, 1866. Mr. Folger, referring to the June session, says: "Thus closed probably one of the most harmonious assemblages of Ineffable and Sublime Masons ever convened within the walls of a council chamber."

There were twenty-two members present at that meeting, and there were twenty-five present at the December meeting in Boston, when Robinson, with the approbation and unanimous concurrence of the members present, reorganized the Supreme Council, the object being, as before stated, to secure the recognition of foreign Supreme Councils, it having been claimed that there was some real or imaginary irregularity in the organization as it then stood. All those present accepted the change, and no one ever spoke a word of protest against it until September, 1881, when Mr. Hopkins Thompou and Robert B. Folger hoisted the standard of treason, and pretended to or-

ganize a new Supreme Council. Both these men had taken the oath of fealty to the United Supreme Council in 1867.

Folger says the Cerneaus were not represented at the meeting in Boston. The truth is that of the twenty-two members who were present in New York in June, *fifteen* of them attended the meeting in Boston. Who were absent? Here are their names: Daniel Sickles, John A. Foster, John Innes, J. B. Chaffee, John Moon, and Israel Hunt, five of whom are dead, but they died loyal members of the united body, and Hopkins Thompson, who turned traitor. Thus it is clearly shown that twenty-one from the Cerneau side out of the twenty-two participated in and approved of the proceedings in Boston; only one proved recreant to his Masonic vows, and he remained apparently loyal for fifteen years. There was about an equal number of the Cerneau members and the Raymond Boston members participating in the Boston meeting.

After the reorganization of the Raymond-Hays body in December, 1866, or rather after it had taken the name of Northern Supreme Council, the leading members of both parties began negotiations looking toward a union of the two bodies. The demoralization of the rite had become deplorable; the establishing of the bodies and the conferring of the degrees had degenerated into a farce, each trying to outdo and undo the other. When the proposed union was first broached, there was much and violent opposition to it from members on both sides. Finally, however, in view of the disreputable condition into which the rite had fallen through the peddling of degrees by unprincipled emissaries on both sides, outlines of an agreement for a union of the rival Councils were informally agreed upon by the conference committees, which had been at work for several months before their respective annual meetings. Both bodies met in Boston, May 15, 1867, the Van Rensselaer Council in Freemasons' Hall, Mr. Van Rensselaer presiding; the Raymond-Robinson-Hays Council at Nassau Hall, Mr. Simon W. Robinson presiding on the first day; John L. Lewis, Lieutenant Grand Commander, succeeded him and acted on the day of the union.

The conference committees reported to their respective bodies the terms upon which the proposed union should take place.

These articles were submitted and considered in the respective bodies, and were *adopted by unanimous vote* in each.

In accordance with article four of the agreement, the two Councils exchanged lists designating the names of twenty-eight Inspectors General and active members of each body, also lists of their emeritus and honorary members.

On May 17, 1867, the union of the bodies was consummated by the two coming together. Each body having previously elected Josiah H. Drummond, of Maine, he took the oath of fealty, and was declared the Most Puissant Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America.

John L. Lewis, the last M. P. Sov. Grand Commander of the Cerneau Supreme Council, before kneeling at the altar to take the oath of fealty, said that he now with pleasure resigned—laying his sword upon the altar before which he was about to kneel—together with all authority heretofore claimed by the Ill. Brothers Cerneau, Clinton, Atwood, Raymond, Hays, and Robinson, of which he was the custodian by virtue of being their direct successor, pledging himself henceforth to know but one governing body for this jurisdiction.

The oath of fealty was then administered to the seventy-six Sovereign Grand Inspectors General of the thirty-third degree, who were present. Eighty others followed within a few days, and during the year all of the 33rds of both bodies, *who were in good standing* in either when the union took place, took the oath of fealty, except a few to whom time was extended, and they subsequently signed.

After the union the united body elected its officers, selecting alternately from each of the old Councils, as provided in Article V.

At the time of the union there were 195 subordinate bodies under the two Supreme Councils, as follows: Lodges, 64; Councils, 51; Chapters, 43; Consistories, 37.

Every one of these subordinate bodies accepted the union, and acknowledged the United Supreme Council.

Every Sovereign Grand Inspector General of the 33rd degree, so far as is known, did the same; certainly *no one said, wrote or printed anything against the union.*

By this union the last vestige of *Ad Vitam* in the offices was abolished, and all of the officers were made elective every three years.

Mr. Folger (the Cerneau historian) says:

"They buried out of sight the noted Secret Constitutions of Frederick of Prussia, and made a Constitution to suit themselves."

This statement, like so many others in Mr. Folger's so-called history, is not true.

In the preamble to the Constitution adopted in 1867, we find the following recognition of the Constitution of 1786. The Northern Supreme Council does not recognize the Latin Constitution, but those generally termed the French Constitutions of 1786, first printed in Paris in 1832:

The Supreme Council of the Thirty-third Degree of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America, founded upon the Constitutions of 1762, of 1786, and the secret Constitutions of the Order, etc.'

Certainly this was not "burying out of sight."

Of this union, and what followed, Mr. Folger, some years after, truthfully (unusual for him) said:

"We have now to take up this Supreme Council as it is, and carry it through a period of twelve years (to 1880).

"As everything connected with it has gone on prosperously there is very little to be said or written. The routine business of the body has been well and faithfully attended to, and complaints are not known. The degrees of the Rite are conferred in a masterly manner; all the bodies are fully attended; the interest of initiates is greatly increasing, and the treasury is by no means poor; extravagance in expenditure is avoided, and a conservative spirit prevails. The transactions are printed annually, every member of the Rite can obtain a copy, and all that is wanting to be known can readily be found there."*

The third article of the agreement provided as follows:

"All action heretofore had by either Council, so far as regards the establishing of subordinate bodies of the rite and conferring degrees, is to be deemed valid, and is confirmed by the United Supreme Council."

* Folger's History.—App. page 97,

The grand and predominating idea and motive of every one who favored and participated in the great union of the two rival Supreme Councils, was that by it war and contention in Scottish Rite Masonry would be forever ended; that the shameless traffic in degrees, which had disgraced both sides, would also end forever; therefore it was that the honorable gentlemen and Masons of both Councils came together for the good of the Order. Those from the old Gourgas Supreme Council met their brethren of the old Cerneau Supreme Council, each accepting the other, and by the articles of union there was a general condonement of whatever had been regarded as irregular by either side against the other. This union was a final wiping out of any real or alleged previous irregularity of either of the contracting parties.

Therefore it would not be honorable nor in accordance with the agreement entered into in 1867 that either a Cerneau or a Gourgas Supreme Council Mason to assail the Masonic antecedents of the other.

Some have said that this union was not properly brought about, for the reason that the abandoning of the Union Council of 1863 by that Council in December, 1866, and the reviving and organizing of the Northern Supreme Council by Mr. Robinson, was a fraud. If it was a fraud, then the Masons with whom the Van Rensselaer Supreme Council treated in 1867 practiced a deception upon the latter body. How could the Van Rensselaer party know that the body with which they were dealing in 1867 were not what they represented themselves to be? They supposed they were the old Cerneau and Raymond Councils united.

The parties who since 1867 have raised the question as to the legality of the proceedings of December, 1866, were also parties to that transaction, and of course they were fully committed to what followed in May, 1867. The act of a partner binds the firm. If it was a fraud, they were parties to it. The question was never mooted or heard of before 1881. However, we have given the actual historical facts just as they occurred; our readers can form their own conclusion.

On September 21, 1881, three or four men in the city of

New York set up a concern which they claimed was a revival of the old Cerneau Supreme Council, with one Hopkins Thompson as Grand Commander, and one Robert B. Folger as Grand Secretary. They claimed that they had been deceived by the union in 1867; that the Cerneau Supreme Council never went into it, setting up that in June, 1866, the Cerneau Supreme Council held a meeting in New York, at which a committee was appointed for the purpose of receiving any proposition which might be made to adjust differences, etc., the committee to report at the next annual meeting.

The time of meeting was changed from June to October in each year; therefore it followed there was no meeting in October, 1866.

The present Cerneau-Hopkins-Thompson-Folger-Gorman combination say they were waiting from June, 1866, to September 21, 1881, for that meeting which they expected to be held in October, 1867. During that long period—fifteen years—they never held a meeting, and not one of them ever said or wrote a word against the action of Robinson at the December meeting of 1866, or the Grand Union in May, 1867. Does any impartial, sensible, honest person believe this Munchausen story?

A few words as to the history of the Rite in the State of Ohio. The first organization was in 1851, under the authority of the Northern Supreme Council, of which body Raymond was at that day Grand Commander. The Rite had a steady, not a rapid growth, never was disturbed by internal discord or strife, and the State was never invaded by any irregular Scottish Rite organization until 1884. At that date there were nineteen subordinate organizations in Ohio, with an aggregate membership of 1,400. Unquestionably the State was then, in Masonic parlance, occupied territory; for there cannot be two co-ordinate governing Masonic bodies in the same district or territory. This is a well settled principle of American Masonic law.

In 1884 a few disgruntled Masonic malcontents, residing in Columbus, Ohio, betrayed their Masonic vows to the Northern Supreme Council, and started bodies in Columbus under the

authority of the Hopkins-Thompson-Folger-Atwood-Cerneau body of New York.

There has been a great outcry (not so much now) about a certain article in the Constitution of the Grand Commandery of Knights Templars of Ohio, making it a Templar misdemeanor for a Templar to dabble in any kind of irregular Masonry, and the Cerneau concern was defined as irregular. It is continually repeated by the Cerneau combination, that E. T. Carson was the author of this legislation, which was re-adopted in 1868. This statement is utterly untrue. Mr. Carson was in Europe when this was re-adopted, and had nothing whatever to do with making it a law, although he fully endorses it. One of the principal promoters of the Cerneau combination in Ohio is Mr. Wm. A. Hershiser, of Columbus. He is an officer of the Cerneau Supreme Council. In 1868 he was Deputy Grand Commander of the Grand Commandery of Knights Templars of Ohio, and voted for this very law which "robs the Templars of Ohio of their manhood," as they in their ridiculous jargon are pleased to say.

And from the date of its re-adoption in 1868, down to September, 1884, a period of fifteen years, neither Mr. Hershiser, nor any other member of the "combination" ever wrote or uttered a word of protest against this dreadful law against manhood. In 1884, however, there was a change. Scottish Rite Masonic treason was abroad in Ohio, and these lines tell the story:

"Who ever felt the halter draw,
With good opinion of the law?"

Of the men who organized the Cerneau-Hopkins-Thompson-Folger Supreme Council in New York, in 1881, three of them, viz.: Robert E. Roberts, Robert B. Folger, and Andrew J. Fisher were expelled by the Grand Lodge of Free and Accepted Masons of the State of New York, September 27, 1853, for indulging in the little enterprise of starting a bogus Grand Lodge of their own, simply because their candidate for Grand Master of the Grand Lodge was not elected. They started clandestine symbolic Lodges in the State of New York.

“By their fruits ye shall know them.”

The Northern and Southern Supreme Councils are recognized as regular by every Supreme Council in the world, the present “Cerneau combination” by none.

The Columbus combination try to raise a dust to deceive by going back into the early history of the Rites, in the United States, a sketch of which we have given. We have shown that all questions of legitimacy as between the two contending Supreme Councils were finally settled by the union in 1867. Proving that Benedict Arnold was a patriot and soldier during the French and English War, will not wipe the stain of treason from his base act at West Point. Proving that the Cerneau Supreme Council was the only legitimate Supreme Council in 1807, and that it had recognition by the Grand Orient of France in 1813, will not wipe the stain of Masonic treason from the act of those Scottish Rite Masons who pretended to re-organize the Cerneau Supreme Council in New York, September 27, 1881, nor will it remove the stain of Scottish Rite Masonic treason from those Scottish Rite Masons of Columbus, Ohio, who, on August 27, 1884, undertook to organize Scottish Rite bodies in Ohio, where the Order was then and had been legally established for more than thirty years. Masonic or Templar dishonor is a fast color, which the chemicals, falsehood, misrepresentation, and doctored or distorted history will not remove, but rather tend to intensify and make more pronounced. He who has it may, in the language of Lady Macbeth, cry, “Out, damned spot,” but it will remain with him, sleeping or waking, *ever reminding him of what he once was; it will be his bird of evil omen, croaking “ever more.”*

At the last meeting of the Supreme Council for the Northern Masonic Jurisdiction of the United States, held at Providence, Grand Commander Palmer submitted a communication, which had been given him, purporting to emanate from a body styling itself a Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, and signed by one John Gorman

as Grand Commander. This communication asked the Supreme Council to appoint a committee to meet with a committee from Gorman's body, the purpose being to bring about a union of all Scottish Rite Masons in one Supreme Council.

The Supreme Council by *unanimous vote* declined to receive the communication, and directed the Grand Secretary to return it to the writer, and to inform him that it knew of but two legitimate Supreme Councils in the United States, its own, and the Southern Supreme Council, therefore the body which he claimed to represent could not be regular, and the Council declined to hold correspondence with a clandestine or irregular Scottish Rite body.

A similar communication was addressed to the Southern Supreme Council at its recent session in Washington City, and it was by *unanimous vote* ignominiously kicked out and returned to the writer.

The Northern Jurisdiction members have not forgot that they dealt with these Hopkins-Tompkins-Folger fellows in 1867, a settlement was made, and there was but one Supreme Council in the North, and there is but one now. Every honorable Mason, from either side, Cerneau or Van Rensselaer stood by the settlement, and do to-day. They shook the Masonic peddlers and charlatans then; they will not unite or treat with them now.

The audacity of this proposition is shocking.

If one of those dealers in what is called "green goods" in New York City should write to Secretary of the Treasury Foster, soliciting a conference looking to the formation of a trust between their "green goods" establishment in New York City, and the Treasury Department in the manufacture of green backs, it would not be more brassy and audacious than the foregoing proposition of the "green goods" Supreme Council 33° of New York.

A counterfeit in Masonry is as disgusting to an honorable Mason as a counterfeit dollar is to an honest man; they are alike.

A HISTORY OF THE ORGANIZATION
OF THE
Grand Encampment of Knights Templars
OF THE UNITED STATES.

At the request of many members of the order, especially of those resident in Ohio, and still more especially because we feel that the truth relating to the "beginning and first foundation" of the Grand Encampment Knights Templars of the United States should be defended from the historical misstatements which have been and are being made relating to it, we have been induced to submit a carefully prepared summary of the historical facts connected with that most important event in the history of the American order.

In presenting this sketch we are not actuated or influenced by any other motive than a wish to preserve, perpetuate and defend historical facts. As an original proposition it is a matter of indifference to us as to whether the Grand Encampment was organized by *individuals* or by *Grand Commanderies*. We are sensitive, however, about having the historical facts relating to it perverted as they have been. There is in the archives of the Grand Encampment Knights Templars of the United States a small quarto manuscript volume purporting to be the original record of the proceedings of the convention at the organization in 1816. We carefully examined this old manuscript many years ago. We were then and we are to-day satisfied that it is the authentic official record of the proceedings of the Grand Encampment from its organization to about 1836.

We give the following as a true copy of those proceedings at this first meeting, omitting the Constitution then adopted, and which is recorded in the proceedings:

[Copied from the original records]

FORMATION
OF THE
GENERAL GRAND ENCAMPMENT OF KNIGHTS TEMPLARS
OF THE
UNITED STATES.

At a convention holden at Mason's Hall, in the city of New York, on the 20th and 21st of June, A. D. 1816, consisting of Delegates or Knights Companions from eight Councils and Encampments of Knights Templars and the Appendant Orders, viz:

Boston Encampment.. .. .	Boston.
St. John's Encampment.	Providence.
Ancient Encampment..... .	New York.*
Temple Encampment.... .	Albany.
Montgomery Encampment..... .	Stillwater.
St. Paul's Encampment..... .	Newburyport.
Newport Encampment..... .	Newport.
Darius' Council..... .	Portland.

The following Constitution was formed, adopted and ratified.

[The Constitution then formed was substantially the same as the one under which the General Grand Encampment acted up to 1844. See proceedings of sixth meeting in 1835, page 47 of the New Orleans edition, for printed copy, also the Washington reprint.]

The General Grand Encampment then proceeded to the choice of officers, and the following officers were elected, to continue in office until the third Thursday in September, A. D. 1819:

M. E. and Hon. DeWitt Clinton, of New York ..	G. G. Master.
Thomas Smith Webb, Esq., of Boston	D'y G. G. Master.
Henry Fowle, Esq., of Boston..... .	G. G. Generalissimo
Ezra Ames, Esq., of Albany	G. G. Capt. Gen'l.

*After the Sovereign Grand Consistory was established, he [Joseph Cerneau] by virtue of his patent, conferred the degrees of Knighthood on individuals, not by authority of the Body, but with the view of establishing the order here [New York City] on a proper basis. The first Encampment was known afterward as the "Old Encampment," then came "Jerusalem Encampment," and last "Columbian Encampment," chartered between 1811 and 1813, by the Sovereign Grand Consistory. All of which came together to receive from the Grand Encampment of the State of New York, in 1814, their warrants, at which time Columbian Encampment received her number as first in the Order, or No. 1.—*Folger's History of the (Cerneau) A. A. Rite manuscript, archives Supreme Council Northern Masonic Jurisdiction, and Carson collection*

We were bothered to know what was meant by "Ancient Encampment." The extract from Folger explains it.

Rev. Paul Dean, of Boston.....G. G. Prelate.
 Martin Hoffman, Esq., of New York.....G. G. Sen. Warden.
 John Carlisle, Esq., of Providence, R. I.....G. G. Jr. Warden.
 Peter Grinnell, Esq., of Providence, R. I.....G. G. Treasurer.
 John J. Loring, Esq., of Boston.....G. G. Recorder.
 Thomas Lowndes, Esq., of New York.....G. G. Warden.
 John Snow, Esq., of Providence, R. I.....G. G. Stand. Bearer
 Jonathan Schieffelin, Esq., of New York.....G. G. Sword Bearer
 The General Grand Encampment then adjourned to meet at New
 York on the third Thursday in September, A. D. 1819.

Attest: (Signed) JOHN J. LORING, Recorder.

In 1859 Sir B. B. French, then Grand Recorder of the Grand Encampment, reported to the Grand Body that by writing out from the *original records* the proceedings of 1816 and 1819, he had succeeded in making two perfect copies of the proceedings up to and including those of 1856. One of these copies he sent to the M. E. Grand Master, W. B. Hubbard, and the other he retained himself. He adds, "These are probably the only perfect copies of the proceedings in existence, except the *original written records in the office of the Grand Secretary.*"

The volume which he presented to the Grand Master is now owned by us. The year 1816 (organization) and second meeting, 1819, are in manuscript in the hand writing of Mr. French. They are a complete copy from the *original records* of those years, *verified by us by comparison with the original many years ago.*

The proceedings of 1832 in this volume are also in manuscript. It is simply a synopsis of the proceedings at that triennial; does not pretend to be a complete copy of the record. Mr. French suggested the propriety of printing the proceedings from 1816 up to and inclusive of 1856.

On motion of Sir Knight Parvin, the Grand Recorder was instructed to have reprinted one thousand copies of the proceedings from organization to 1856 inclusive.

This was done by Samuel G. Risk, the Grand Recorder, and the reprint appeared in an octavo volume of 361 pages. New Orleans, 1860.

We carefully compared the print of the years 1816 and 1819 with the *original record*, and with a few unimportant verbal

variations, most of them typographical errors, we found them to agree. Therefore we take the position that the New Orleans volume is a correct reproduction of the text of the original record now in the archives of the Grand Encampment.

In 1864 the Grand Commandery of Massachusetts and Rhode Island published a pamphlet entitled "The Grand Encampment of Knights Templars and Appendant Orders of Massachusetts and Rhode Island, its History, Edicts," etc., etc. This is the first printed pamphlet by this Grand Commandery. The most of its contents were contributed by Wm. S. Gardner, of Massachusetts, then Grand Master of the Grand Encampment of the United States.

In his introductory he says:

"I am not aware that any part of the proceedings of the Grand Encampment of Massachusetts and Rhode Island has ever been printed, except the proceedings of 1840. From the want of general information in relation to its origin and history existing among its members, its subordinates, and the knights generally, in the United States, it has seemed to me eminently proper that some portion of its records should be published 'for the general good of the Order,' as 'useful for their information.'"

It was a labored effort by Mr. Gardner to prove that the Grand Encampment of the United States was organized by the Grand Encampments of Massachusetts and Rhode Island, and New York.

He says that he was induced to prepare the historical sketch largely by statements which had been made by Grand Masters Hubbard and French, by the former in an address delivered before the Grand Encampment of Ohio in 1857, and printed in the proceeding of the Grand Encampment of the United States for 1859, and by the latter in an address delivered before the Boston Encampment in Boston in 1860, and printed in the proceedings of the Grand Encampment of the United States for 1862. Grand Master Hubbard in his address said:

"I will now call your attention to an error of much magnitude that has manifested itself in this State, to wit: that the Grand Encampment of the United States was created and exercised powers delegated by this and other State Grand Commanderies. This error may possibly

obtain elsewhere. A reference to the first organization of the Grand Encampment of the United States will show the entire fallacy of this assumption. In the convention that formed the Constitution in 1816 *not a State Grand Encampment appears upon the record.* A copy from the original minutes I herewith transcribe."

He then gives the proceedings at the organization as we have given them from the original record.

Mr. Hubbard said: "Theirs, the ancient Templars statutes and rules, were created by themselves, ours were in like manner created and brought in existence, not as an order, but as a supreme or head government over all Templars in the United States, and by the Templars then composing the *eight separate Encampments* or Commanderies in person, or as represented by faithful fellow Templars."

Here is what Sir B. B. French said in his address before Boston Commandery, October 10, 1860:

"So important do I deem it to state everything I may say clearly and explicitly, that I have departed from my usual course of extemporary speaking on occasions of this kind, and have written out what I shall say.

"That we may all understand ourselves exactly, I will give as concise an account as I can of the formation and proceedings of the General Grand Encampment of the United States, now the Grand Encampment of the United States. On the 21st day of June, 1816, a convention of Knights Templars, or, as they denominated it, 'Knights Companions,' assembled at Mason's Hall, in the city of New York, for the purpose of forming a General Grand Encampment of Knights Templars of the United States. The first named *Encampment* on the list of those represented there is '*Boston Encampment.*' A Constitution was then and there formed and adopted, which specified in what manner State Grand Encampments should be formed, and how they should be constituted; and as no State Grand Encampments then existed, the inference is irresistible that all State Grand Encampments since formed under the General Grand Constitution were bound in knightly honor to conform to its provisions, and also the provisions of any amended constitution that might thereafter be legitimately adopted. At the second meeting of that General Grand Body in September, 1819, two Grand Encampments were represented, viz. . Massachusetts and Rhode Island, and New York."

The foregoing statements are absolutely in harmony with the recorded facts. Boston Commandery was the first named,

Massachusetts and Rhode Island Grand Commandery not at all, *and the first record of Massachusetts and Rhode Island Grand Encampment in the Grand Encampment of the United States was in 1819!*

The statement that no State Grand Encampment then existed, was incorrect. The Grand Encampment of Massachusetts and Rhode Island was organized in 1805, and the Grand Encampment of Pennsylvania was organized in Philadelphia, February 16, 1814.

There was no Grand Encampment of Knights Templars in New York. The body claiming that title was not organized by Encampments of Knights Templars, or even by individual Knights Templars, but by a usurping foreign organization, not having the slightest legal right to do so, as will be shown by reference to the early record of that organization, which will be found further on.

Mr. Gardner says, "Not being satisfied with the argument alone, inasmuch as the highest authority had pronounced this 'assumption' an 'entire fallacy,' I examined personally the records of Boston Encampment, and found that it did not send any delegate or delegates to the Convention in 1816." He follows this up with cumulative evidence from the original records to prove this statement, all of which was quite unnecessary. No respectable authority ever claimed that Boston Commandery ever authorized any one as its representative to that convention. We know, however, that Thomas Smith Webb and Henry Fowle, both members of Boston Encampment, were in the convention and *claimed to hail from and represent Boston Encampment.*

See the original records for proof.

Then he investigated and makes the same report for St. John's Encampment at Providence. We have the same comment on this. *John Snow assumed to represent St. John's in the convention.* No one ever claimed that he was deputed by the Encampment, but St. John's Encampment was there by Snow, or constructively so, as the original records show.

He tried to get some report in regard to Newburyport Encampment, but owing to the fact that the records of that En-

campment previous to 1820, were destroyed by fire, he was unable to get any negative evidence. It was not necessary, not a single Encampment appointed a delegate. The gentlemen who participated in that convention in New York did what had been done by many before, they were governed by the circumstances and necessities of the case. They had gone from New England, having been appointed to "meet and confer with any and all other *Grand Encampments* that are now established within the United States, etc."

He quotes Article II, Section—of the Constitution of the General Grand Encampment as adopted in 1816, which is as follows:

"The jurisdiction of the several State Grand Encampments shall not extend beyond the limits of the State in which they shall respectively be holden; excepting in any case wherein, before the formation of this Constitution, a Grand Encampment had been formed by an united representation of the Encampments in two adjoining States."

Then he says:

"Is there any doubt as to what two States are referred to in this section? Was there any other Grand Encampment formed by a 'United representation of the Encampments in two adjoining States' except in Massachusetts and Rhode Island?"

We answer, yes there is a doubt. A Grand Encampment of Knights Templars had been organized in Philadelphia, February 15, 1814, composed of actual delegates from five Encampments of Knights Templars from *four* different States.

Nor was the Grand Encampment of Massachusetts and Rhode Island the first in the United States. Four Encampments of Knights Templars organized one in Philadelphia in May, 1797.

The whole purport and argument of the pamphlet is to prove *first*, that the Grand Encampment of the United States was created by two Grand Encampments, Massachusetts and Rhode Island, and New York, *second*, that the former is the senior Grand Encampment in organization in the United States. We deny the first proposition, and admit the second, qualified however to the oldest *existing* Grand Encampment, *not* the first organized.

It contains an extract from the proceedings of the Grand Encampment of Knights Templars of New York (?) under date of June 9, 1816, appointing Thomas Lowndes as a delegate to the Convention of Representatives from the *Grand Encampments* of several States in the Union to be held in Philadelphia on Tuesday next.

Then we have an extract from the preamble to the Constitution of the Grand Encampment of New York, 1820, saying: "The Grand Encampment of the State of New York having by its representation assisted to form the General Grand Encampment of the United States, and having acknowledged the supreme authority of the same," etc. etc.

Thomas Lowndes was a member of Rising Sun Encampment of New York City; that Encampment participated in the organization of the Grand Encampment of Pennsylvania, only two years before. In what capacity did he appear in the New York convention?

The extract from the preamble proves nothing against the original record of the Grand Encampment of the United States. There was no *real* Grand Encampment of Knights Templars of New York in 1814! That the Grand Consistory of New York may have appointed Mr. Lowndes we don't dispute, we believe that it did. In the convention he did not represent any Grand Encampment of Knights Templars of New York, and he didn't claim to.

We will now submit a history of the formation of what was termed, at the time, "The Grand Encampment of Knights Templars of the State of New York." And now, dear, good reader, observe this body was not formed by any organization of Knights Templars, nor even by individual Knights Templars acting as such, but by a foreign body, styling itself "*The Sovereign Grand Consistory of the Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies,*" sitting in New York. Is there another instance of equally audacious assumption of power by a body professing to be Masonic on record? Certainly there is nothing equal to it even in the erratic record of that most extraordinary and wonderful of all Masonic bodies, the Grand Orient of France.

A history of the beginning and first foundation of the Grand Encampment of Knights Templars of the State of New York, printed from the records.

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

This day, the 18th of the 4th month, A. L. 5814, answering to June, A. D. 1814, and of the foundation of the Order of Knights Templars the 695th year, a competent number of Sir Knights being, agreeably to notice, assembled at the place assigned for their deliberations, this Grand Encampment was opened with all due form and becoming solemnity, Bro. Jonathan Schieffelin officiating as Thrice Illustrious Grand Master, James B. Durand as Senior Warden, and Toussaint Midy as Junior Warden.

The object of this meeting was next announced by the Thrice Illustrious Grand Master to be that of hearing the report of the committee appointed for the special purpose of drafting Constitutional Laws.

Whereupon the Grand Orator of the day took occasion to deliver a short but animated discourse, in which he gave a historical sketch of the foundation of the Order of Knights Templars, in a style calculated to excite the liveliest interest, which was manifested by reiterated applause. And in order, at the same time, to perpetuate the motives that led to the establishment of this Grand Encampment as the groundwork of our future operations, he concluded by giving the following concise account of the proceedings and the ceremonial that took place at its formation by the Sovereign Grand Consistory of Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies, at their asylum, held in the city of New York, on the 22d day of the month, *Sebath*, of the Hebrew year 7813, corresponding with the 11th month, A. L. 5813, January A. D. 1814, and of the foundation of our Order the 694th year, and at which most, if not all, the members here present assisted.

"The numerous Encampments of Knight Templars," said he, "now existing within this State, being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because in fact none heretofore existed.

"A longer continuance of this state of things could be but productive of ill consequences, inasmuch as it was to be apprehended that these cortes of unconstituted associations, so rapidly increasing in number, would sooner or later have lessened, if not entirely destroyed, that commanding respect due to so dignified a degree as that of Knight Templar. The want of a superior authority, which alone can regulate

and preserve order in the proceedings of Subordinate Encampments, not only might have induced such isolated corps to encroach upon prerogatives not their own, but must have ended in producing some serious misunderstandings among themselves, thereby occasioning a schism equally injurious to the property and the glory of exalted Masonry.

“Accordingly, the *Sovereign Grand Consistory of Chiefs of Exalted Masonry*, fully impressed with the necessity and importance of this subject, has, at its session of the 22d day of January, A. D. 1814, as aforesaid, decreed, by a unanimous vote, the establishment of a Grand Encampment of Sir Knight Templars and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof, taken (for this time only) from among its own members; and the majority of votes proving in favor of

DeWitt Clinton	for Thrice Illustrious Grand Master,
Martin Hoffman	“ Grand Generalissimo,
John W. Mulligan	“ Grand Captain General,
Jas. B. Durand	“ Senior Grand Warden,
Jacob Schieffelin	“ Junior Grand Warden,
Elias Hicks	“ Grand Orator,
Anthony Rainetaux	“ Grand Recorder,
Joseph Gouin	“ Grand Treasurer, and
Jonathan Schieffelin	“ Grand Marshal,

they were accordingly installed into their respective offices, and the establishment of the Grand Encampment of Sir Knight Templars and Appendant Orders for the State of New York was next proclaimed in AMPLÉ FORM.”

And now comes a still more curious part of the history of this organization, an extract from the Constitution. Not only was the so-called Grand Encampment of Knights Templars organized by a foreign body, but it was provided in the Constitution that the members of this foreign body should be members of the Grand Encampment of Knight Templars, and *that too without requiring them to be Knights Templars!*

CONSTITUTION.

ARTICLE I.

SEC. 1. The Grand Officers and members of the *Supreme Council of Grand Inspectors General of the 33d degree, for the United States of America, the Grand Officers and members of the Sovereign Grand Consistory of the Chiefs of Exalted Masonry*, and all Past Thrice Illustrious Grand Masters, Grand Generalissimos, and Grand Captains General, together with the Grand Master, Generalissimo and Captain General, for the time being, of all Subordinate Chartered Encampments

of Knights Templars, all Past Grand Masters of Subordinate Encampments (whilst they continue members of any Encampment under this jurisdiction,) and one delegate (who shall be a Knight Templar) from each independent Council of Knights of the Red Cross, are of right, and shall constitute the only members of and voters (or their respective proxies duly empowered) in the Grand Encampment.

SEC. 3. The Thrice Illustrious Grand Master of the Grand Encampment, as soon as may be after his election, shall be admitted *gratis* a member of the Supreme Council of Grand Inspectors General, should he not already belong to that Supreme Body.

Can any honest or reasonable claim be made that this was a Templar organization at all? Any such claim would be utterly absurd. This body did not become a legal or a true Knight Templar organization until it abandoned that Grand Consistory organization and constitution, giving the officers of a foreign Masonic body, whether Templars or not, perpetual membership in a Grand Encampment of Knights Templars.

At a special conclave of this body, held May 4, 1816, *a competent number of Sir Knights being assembled* [mark, not representatives of commanderies], an application was received from a collective body of Knights Templars, Royal Arch Masons, and *members of the Sovereign Grand Council of Princes of the Royal Secret for the State of Louisiana, sitting at New Orleans*, praying for a Constitutional Charter, etc. The prayer was granted.

At a special conclave of this body, "regularly constituted by the *Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies*," "a competent number of Knights being assembled" [nothing said about an Encampment], June 9, 1816, [Sunday!] the Grand Master, [Martin Hoffman acting] announced that this special meeting had been called to consider the propriety of deputing a delegate or proxy to represent this Grand Encampment in the Convention of Representatives from the Grand Encampments of several States in the Union, to be held at *Philadelphia* on Tuesday next" [June 11].

The Gardner pamphlet says that inasmuch as Art. II, Sec. 10 of the constitution could only refer to the Grand Encampment of Massachusetts and Rhode Island, etc., "we have then,

the fact that at the adoption of the General Grand Constitution in 1816, the Grand Encampment of Massachusetts and Rhode Island was recognized as then in existence, having jurisdiction of Templar Masonry in those States."

We have shown that the section referred to was equally applicable to Pennsylvania.

Doubtless this provision in the constitution was intended to be general, not special, in its application, as the delegates hoped that all the Grand Encampments in the United States would ultimately come under the General Grand Encampment. If the Grand Encampment of Pennsylvania had continued its existence as it was then organized until 1857, when the united body, including all Commanderies in the State, came under the jurisdiction of the Grand Encampment of the United States, it would have been admitted as "a Grand Encampment formed by an united representation of the Encampments in two (four) adjoining States," on the same terms as those upon which Massachusetts and Rhode Island held position in the Grand Encampment of the United States.

At the annual meeting, June 29, 1816, the body still acting under the Grand Consistory, it was ordered "that a committee be appointed to revise the constitution."

At this same meeting a warrant was issued to Columbian Encampment, New York City, and Thomas Lowndes was named as Grand Master. This was the first and only Encampment on the registry of the body.

At the meeting June 7, 1816, "The Grand Recorder was instructed to correspond with the M. E. Sir Thomas Smith Webb, Deputy General Grand Master, resident at Boston, requesting that this Grand Encampment may be favored with copies of the constitution of the General Grand Encampment of the United States, for the purpose of modifying the constitution of this Grand Encampment that it may conform thereto."

Rather a strange request if this body was one of the creators of the General Grand Encampment.

At the meeting June 28, 1817, the committee for framing a new constitution, etc., made report, submitting a form, etc., which was accepted, and deliberation having been held on the

constitution, it was unanimously agreed that it should be adopted.

The constitution does not appear in the New York reprint.

At the meeting November 29, 1820, the constitution was read and it was ordered that a committee of five Knights be appointed to collate and *compare the constitution of this Grand Encampment with the constitution of the General Grand Encampment of the United States, and if, in their opinion, they conceive it necessary, to revise the same and report at the next meeting.*

At the meeting December 11, 1820, the committee submitted the new constitution, revised and *made to conform to the constitution of the General Grand Encampment of the United States.*

This constitution is printed in the New York reprint and we have an original copy in our collection.

We believe that up to that date this body had been acting under and governed by the Grand Consistory Constitution of 1814. To be sure, the record as printed shows that "a new constitution agreeably to the present organization under the General Grand Encampment" was adopted June 28, 1817. If however, this was so, then why was a committee appointed November 29, 1820, to collate and compare the constitution with that of the General Grand Encampment of the United States?

However this may be, there is no question as to the fact that when the General Grand Encampment of the United States was organized in 1816, there was no legal Grand Encampment of Knights Templars in New York, the body bearing that name having been created without any legal Masonic authority whatever, by a foreign Masonic organization, styling itself a Grand Consistory, etc., not a single Encampment of Knights Templars in it.

Therefore we are of the opinion that the historical facts show that the real beginning of the life of the Grand Encampment of Knights Templars of the State of New York as a legal Templar organization, *de jure*, dates from December 10, 1820, possibly from June 28, 1817, if we accept that the constitution adopted by the Sovereign Grand Consistory of Chiefs of Exalted Masonry was abandoned at that date. Then she had

one, only one Encampment on her registry, Columbian, and that one according to Folger, organized by one Joseph Cerneau without any legal Templar authority at all, but by virtue of the high power in him vested.

The Gardner pamphlet, referring to the fact that a Grand Encampment had been organized in Pennsylvania in 1797, says, "But it had faded away, and then another Grand Encampment of Pennsylvania was formed, having subordinates at "Wilmington, Del., and Baltimore, Md. [he omits the city of "New York], but this body finally became extinct. [This Grand "Encampment was alive in 1814.] In 1814 the Grand Encampment of New York was established, claiming jurisdiction over "all the United States, except those States where a Grand "Encampment had already been formed. Thus, between the "United States Grand Encampment, established originally at "Providence, and the New York Grand Encampment, came a "conflict of jurisdiction. They each claimed control over those "States and Territories in which no Grand Encampment was "formed. I do not mean that there was actual conflict, because "no occasion occurred; but there was conflict in the claim. "The distinguished Templars of Massachusetts and Rhode "Island were determined to avert the threatening danger; and "therefore, through *their* exertions and influence a convention of "the Grand Encampments of Massachusetts and Rhode Island, "New York, and Pennsylvania was formed. IT WILL BE "OBSERVED THAT THIS WAS A CONVENTION OF "GRAND ENCAMPMENTS, AND NOT OF SUBORDI- "NATE ENCAMPMENTS."

We do observe it, and stand by it, too. The delegates from Massachusetts and Rhode Island were to meet with the Grand Encampments—it was supposed at the time that there was a Grand Encampment of Knights Templars in New York. The first meeting of the Convention was held in Philadelphia. The Grand Encampment of Pennsylvania withdrew from the conference, and it was dissolved. Then the Massachusetts delegates went over to the city of New York to confer with the Grand Encampment of Knights Templars of New York. When they got there they found that the body bearing that

name was not a Templar body at all, but that in fact it was a branch of the "Sovereign Grand Consistory of Chiefs of Exalted Masonry," a body claiming authority to form encampments of Knights Templars, but really an organization entirely outside and away from the Masonic Order of Knights Templars as known in Massachusetts and Rhode Island or any place else in the world.

Can any honest, sensible Mason or Templar doubt that when the Massachusetts and Rhode Island delegates informed themselves as to the nature of the organization styling itself the Grand Encampment Knights Templars of New York, they declined to meet them as a Templar organization at all? And their authority from the Grand Encampment of Massachusetts extended only to organized *Grand Encampments* of Knights Templars.

On the other hand, it is not improbable that the New York people, standing upon their dignity, insisted that if they met with the Massachusetts delegation at all, it should be upon terms of equality, each to recognize the other as a legal Grand Encampment of Knights Templars. It was impossible for Webb, Fowle, and Snow to do this.

It is probable that both sides recognized the great importance of the proposed national organization to the order; the question with them was, How shall we bring it about?

No doubt Webb and his associates presented arguments that were entirely satisfactory to New York, that it was impossible for them to come together so long as the New York body was a branch of and under control of the Sovereign Grand Consistory. We believe that a strong conservative feeling governed both parties, and they were willing to make any possible concession to each other in order to organize the national body; and the final conclusion and agreement reached by them was that all should drop their official delegated powers from and to Grand Encampments, and that they should meet together in convention simply as Knights Templars—hailing, however, from the several encampments or councils to which they belonged,—with the common understanding and agreement that as soon after the organization as practicable they

would have the Grand Encampments of Massachusetts and Rhode Island and the so-called Grand Encampment of New York to so amend their constitutional organizations that they might become subordinate to the General Grand Encampment of the United States.

These preliminaries being arranged, they, hailing from nine encampments and councils, met together in convention and organized the General Grand Encampment of Knights Templars of the United States, precisely as the original manuscript record shows it was done. There was no State Grand Encampment as such in it.

The Grand Encampment of Knights Templars of Rhode Island was organized in 1805, by a convention of Knights Templars, simply acting as *individual* Knights Templars. It does not appear, and in fact we know that there was not a single encampment in it; indeed, there was but one (St. Johns) encampment in the State. It came under the Grand Encampment in the following October—just as we contend that Massachusetts and Rhode Island and the Grand Encampment of New York, when the latter became a Templar body, came under the control of the General Grand Encampment of the United States.

These delegates returned to Massachusetts, and Thomas Smith Webb made a report to the Grand Encampment of the United States, held at Providence, R. I., June 25, 1817, in which he referred to the failure of the committee to accomplish anything with the Grand Encampment of Pennsylvania, and that the convention in Philadelphia *dissolved* and they adjourned to the city of New York, where a convention was held and a General Grand Encampment for the United States was formed and a constitution adopted.

At the same meeting the doings of the delegates were approved and the General Constitution of the General Grand Encampment was adopted for their future government, and the Grand Master, Deputy Grand Master, and Grand Recorder were authorized to revise the local constitution to *conform* to it.

The Massachusetts pamphlet says that "the subordinate bodies [of Massachusetts] could not send delegates, and there

is no evidence that any were sent." It is not probable that they were sent by the encampments, but the delegates to the Grand Encampment, not finding any Grand Encampments to deal with, except Pennsylvania, and it withdrawing, did the next best thing, as they thought. They had as much right to claim to represent the commanderies and Councils of which they were members as the General Convention of Knights Templars of Rhode Island had to form the Grand Encampment of Rhode Island in 1805. Irregularity was the rule in Masonic matters in those days; but even this irregularity didn't extend quite to the limit of allowing a foreign Masonic organization not composed of Templars, to take possession, in the name of Knight Templar, of any State or Territory, as the Sovereign Grand Consistory had assumed to do in New York.

At the triennial conclave of the Grand Encampment of the United States in 1862, Rt. Em. William S. Gardner, Deputy Grand Master, in his report presented some interesting historical memoranda, made up from certain manuscript papers which had belonged to Thomas Smith Webb and which he then had recently examined. In them there was much personal memoranda relating to the organization of the General Grand Encampment of the United States. There was, however, really nothing submitted by Mr. Gardner that in any way changed the historical facts as we had them. That a delegation, consisting of Webb, Fowle, and Snow, was appointed by the "Grand Encampment of Knights Templars of the United States" [Massachusetts and Rhode Island] May 15, 1816, to meet with other Grand Encampments of the United States, has not, so far as we know, ever been disputed.

The question is, Did they meet in convention in New York as delegates with any Grand Encampment? We say they did not; but they did meet as representatives of encampments—at least they so claimed, and it was so accepted and so remained for about seventy years.

Mr. Blair was appointed by President Harrison and confirmed by the United States Senate as Minister to China; but he didn't get to Peking. Possibly, however, ninety years hence, some en-

terprising antiquary will find in the private library of Mr. Hing Loo, in Pekin, some manuscript memoranda saying that he had dined with Mr. Blair, the American Minister, at the Boo Loo restaurant in Pekin, on June 21, 1890; and then with this evidence, some enterprising American United States Senator will get up an elaborate historical essay or speech, in which he will show, by the Hing Loo manuscript, that Mr. Blair was Minister from the United States to China in 1890, that as such he was in Pekin, and the United States Senate will direct the Secretary of State to make the records in his department conform to the newly discovered evidence!

The Massachusetts pamphlet quotes from Webb's Monitor, edition 1818, page 242, as proof that delegates were appointed by the Massachusetts Grand Encampment to meet other Grand Encampments of the United States, for the purpose of forming a General Grand Encampment. The pamphlet omits however, the most important part of what is said, and which we regard as proof positive of our position. Webb says: "The delegates proceeded to the city of New York, where a convention assembled consisting of the representatives of NINE ENCAMPMENTS AND COUNCILS."

This statement, coming from and being printed and published by the very man who of all others was best able to state the facts, ought to settle the question forever and beyond dispute. Here we have in plain language from Thomas Smith Webb, the originator of the matter, and two *years after* the formation of the General Grand Encampment of the United States, that *it was formed by Nine Encampments and Councils!*

Didn't Thomas Smith Webb know more of the facts about the formation of the General Grand Encampment of the United States than Mr. Gardner, or any of the more recent expungers or libelers of our old records? He said the representatives of *Nine Encampments and Councils* formed it. Our second-sight wiseacres say that it was formed by *two* Grand Encampments. We have demonstrated from history that one of the alleged Grand Encampments was not a Templar organization at all.

We don't question the fact but what the Grand Encampment of the United States (the Grand Commandery of Massachu-

setts and Rhode Island) did appoint the delegates as claimed, and that it was through their individual influence that the organization was made, but that they presented any credentials or claimed to be representatives of the Grand Encampment of Massachusetts *in the convention*, we deny, and the principal man of the delegation and of the convention says that it was composed of representatives of *nine different Encampments and Councils!*

The Gardner Massachusetts pamphlet was the first assault, so far as we know, upon the authenticity of the original records of the Grand Encampment of Knights Templars of the United States, and it does appear to us that if it had not been for the brother's hobby, State pride, or to use the political name by which the dogma is best known, "States rights," the question would never have been raised, and all would accept to-day our old records as true, as they undoubtedly are.

After the publication of the Gardner Massachusetts pamphlet, the history of the formation of the General Grand Encampment of the United States lapsed into the pool of forgetfulness. For years no one appeared to take interest enough in the matter to either support or controvert Mr. Gardner's statements. Finally Mr. Parvin, of Iowa, a distinguished member of the Order, bounded into the ring and proclaimed that the General Grand Encampment of the United States had been formed by Grand Commanderies (Encampments) and not by individuals or delegates from encampments (commanderies); that the record was false. We shall not attempt to analyze or reply to Brother Parvin's arguments; we have given the historical facts as they present themselves to us. We are surprised, however, at the stand our esteemed old friend and brother took upon this question.

Next, perhaps not in fact, but so on our records among the skeptics, is the name of Brother Frederic Speed, of Mississippi, in the "History of the Knights Templars and Allied Orders" in the work of the "Concordant Orders," *octavo*, 1891, written by him. Referring to the history of the formation of the General Grand Encampment of Knights Templars of the United States, he says: "This remarkable record was first printed in

1859, and was the occasion of much controversy [we never heard of it], which only came to an end when it was discovered to be wholly imaginative." We think that our brother was sleep-walking.

When and by whom was it discovered to be "wholly imaginative"? Any one can say and write that the Declaration of Independence was not first proclaimed and signed in Philadelphia in 1776, but the proof in support of such an assertion is quite another affair. We are firm believers in the absolute truth of our original records.

The grand stultification act, however, was reserved for the Grand Encampment itself, when at its triennial, held in Washington City in 1889, its committee reported, and the Grand Encampment approved, that its own original manuscript records of the formation of the Grand Encampment were false, a lie! notwithstanding they had been accepted as true for a period of seventy-three years, and had been correctly printed and in that shape were and had been accessible to the Knights Templars for twenty-nine years. The true history of this affair, as was claimed, was substituted, and that is that the General Grand Encampment of Knights Templars of the United States was formed by the delegates of two Grand Encampments, and not by the delegates from eight Councils and Commanderies of Knights Templars. In other words, the Grand Encampment corrected the minutes after they had been standing for seventy-three years. Could anything be more absurd? The so-called correction was made, too, without any real proof warranting it.

The committee quote the minutes of the proceedings at the organization as they are in the original records and as they are printed in the New Orleans reprint, and then add the following: "Any one investigating the history of the Order in this country, without any other information than this, would be bound to believe that this official record was entirely accurate and to be accepted as absolute verity. It can scarcely be doubted that those who, in 1859, caused the first proceedings to be disseminated, had implicit faith in the correctness of the statements. * * * * *

“The minutes of the convention which formed this Grand Encampment, as first published in 1859, are a correct transcript from the manuscript on file in the office of our Grand Recorder. How or why this entry was made, no living man can tell. That it is wholly inaccurate is perfectly demonstrable.”

The committee say that it has caused diligent search to be made for the records of the different subordinates mentioned as of the eight represented at the organization, some of them cannot be found, and of those still preserved there is no mention of the appointment of any delegates for the purpose named.

We have already given our views on this phase of the question. We do not dispute the fact that the delegates were appointed from the Grand Encampment of the United States (Massachusetts), to meet with *other Grand Encampments*. These delegates failing to accomplish anything in that way, did what all their illustrious predecessors had done, who had formed Masonic Grand bodies before them, they constituted or appointed themselves, if you please, delegates from the subordinate bodies of which they were members, formed themselves into a convention, and then made the General Grand Encampment of the United States, and the Recorder so recorded it; and it is wicked after seventy-three years to try to wriggle out of it by adopting a false Record.

The old manuscript record in fact is absolutely true. Thomas Smith Webb, one of the delegates, wrote and published in 1818 that the record was true. Grand Master William B. Hubbard said that it was true; Grand Master French said that it was true,—and these are two of the greatest names that ever adorned the roll of American Templary. Neither of them ever accepted important matters connected with the history of the order on hearsay; they were Templar students and scholars.

We want it to be understood by our good brothers of New York that we have no intention to cast any reflection upon their early organization. We write history, or try to, without partisanship in any way. We try to state the historical facts as they present themselves to us, whether they are agreeable to our own

personal views or not. We have given the historical facts in connection with the beginning and first foundation of the Grand Commandery of Knights Templars of New York as we found them. So far as regularity is concerned, there is no question about that. When the encampments of Knights Templars of New York (Columbian Temple, etc.) accepted the organization of the Grand Encampment of New York, as they did, that ended any and all questions as to its legitimacy. The Grand Commandery of New York of to-day is the Grand Encampment of the beginning—whether in 1814, 1817, or 1820, is of no great importance. We take great pleasure in saying that so far as its beginning in 1817 or 1820 is concerned, it will compare with any other of our *early* Grand Masonic Bodies. It is best, perhaps, not to inquire too closely into the antiquities of some of our Grand Commandery organizations, not excepting even the one which some claim organized the General Grand Encampment of the United States.

