

# OUTLINE

OF THE

## RISE AND PROGRESS OF FREEMASONRY

IN LOUISIANA.

FROM ITS

INTRODUCTION TO THE RE-ORGANIZATION OF THE  
GRAND LODGE IN 1850.

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Compiled from the Original Records and Documents in the  
Archives of the Grand Lodge and its Constituents.

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BY  
JAMES B. SCOT.  
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# OUTLINE

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## RISE AND PROGRESS OF FREEMASONRY IN LOUISIANA.

### PREFATORY.

#### THE INDIANA COMMITTEE AND FOLGER'S HISTORY.

At the annual communication of the Grand Lodge of Indiana in 1870, Bro. John Caven, from the Committee on Foreign Correspondence, presented a report on the Grand Orient of France in which certain statements were made that we pronounced erroneous, and remarked that we were at a loss to understand from what source the data had been obtained. In reply, the report of the Indiana Committee for 1871, presented by Bro. Thomas R. Austin, cited the "Masonic History, the First to the Thirty-third Degree," by Robert B. Folger, as authority for the statements made, and gave several pages of quotations from it in support of their position. Having, in the meantime, examined the "History" referred to, we expressed the following opinion upon it in our report for 1872:

We find that the book [Folger's History] was written in the interest of the old Hays-Atwood Supreme Council of New York, and incidentally of the Foulhouze Supreme Council of New Orleans. Advocating the claims of these spurious bodies, the work is of an unscrupulous and bitter partisan character, and in all our reading we have never met anything so little deserving the name of "history." The items relating to Louisiana have evidently been furnished by Foulhouze or one of his adherents, and the manner in which facts are misrepresented or glossed over, renders the work wholly unreliable as a book of reference.

Noticing this, Bro. Caven, in his report for 1872, says:

The Indiana Committee can, of course, have no other purpose than to be correct, and their position is fully sustained by the extracts from Folger's History. It is immaterial for what purpose the book was written, or what his prejudices may have been. The extracts which he recites from the records of the Grand Lodge of Louisiana, the Grand Consistory of Louisiana, and the Grand Orient of France prove our position without one word of comment from the author. We took it for granted the book was true. It contains three hundred and sixty-one pages of discussion, and four hundred and seventeen of what purports to be copies from authentic records. The documents we have copied from his book bearing upon this case, it will be observed, purport to be literal transcripts, reciting even the formal

parts, such as the addresses of the different bodies, with exact dates and the signatures of the officers. If Folger is correct in his quotations from the records, then the Indiana Committee were correct. We cannot be in error, unless these extracts, so circumstantial and consistent in all their details, are entire and absolute forgeries and inventions. It seems scarcely probable that the author of that book would publish, in book-form, under his own name, and attach thereto a mass of absolute forgeries, which could so easily be exposed and overwhelm him with shame. To sustain our position we have quoted from what purports to be an authentic history—making no statement which is not accompanied with the proofs to sustain it, those proofs being all the time literal copies from the proceedings of the bodies whose history it purports to relate, and upon this we rest our case, believing we are correct, and anxious to be set right, if in error; and have only written thus at length, hoping to aid in eliciting the truth.

The statements which gave rise to this controversy are contained in the following extracts from Bro. Caven's report of 1870:

The various subordinate lodges of the York Rite, by their Representatives, June 11, 1812, organized a Grand Lodge for the State of Louisiana.

June 19th, 1813, a Consistory, Thirty-second Degree, A. and A. S. Rite, and working the symbolic and ineffable degrees, was instituted at New Orleans, deriving charter from the Supreme Council, having its Grand East at New York, N. Y., and the previously organized Scottish Rite Lodges came under its jurisdiction.

January 10th, 1833, the Grand Lodge of Louisiana proposed to the Grand Consistory that the Grand Lodge would constitute within its bosom a special chamber for the symbolic degrees of the A. and A. S. Rite, on condition that the Consistory would divest itself of the right to confer the symbolic degrees, which proposition, on the 28th day of January, the Grand Consistory accepted, and a special chamber for the Scottish Rite was created in the bosom of the Grand Lodge, and the Consistory ceased working in the symbolic degrees, and commencing at the fourth degree; and the Scottish Chamber thereafter chartered all the symbolic lodges for which petitions were presented, and the previously existing subordinate Scottish Rite lodges surrendered their charters to the Grand Consistory, and received new charters from the Scottish Symbolic Chamber of the Grand Lodge.

October 27, 1839, a Supreme Council of the A. and A. S. Rite was established at New Orleans, by the Marquis de Santangelo, which Council was recognized by the Grand Orient of France, as was also the Grand Lodge of Louisiana, and the Grand Orient held Masonic Correspondence with both.

In 1850, a convention of the symbolic lodges of Louisiana was held, and a constitution was adopted providing that the Grand Lodge of Louisiana could thereafter establish no other lodges than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 5th, 1850, so informed the Supreme Council of Louisiana.

The A. and A. S. Rite lodges then returned their charters to the Grand Lodge, and the Supreme Council, by a degree of September 20th, 1850, resumed authority over the symbolic degrees of the A. and A. S. Rite, and issued new charters to the bodies left without a government by the action of the Grand Lodge, and for a time the two organizations continued independently of each other to exercise jurisdiction over and charter subordinate lodges to confer the symbolic degrees.

The extracts given by the Indiana Committee from Folger's History sustain the above statements, and Folger (p. 168) cites as his authority "the records of the Consistory," and "the history of Masonry in Louisiana." Many documents are contained in the book, but about the only ones relating to the questions at issue are the so-called "concordat" of 1833, the resolution of the Grand Lodge in 1850, and the report presented to the Grand Orient of France, August 18, 1852, by the Grand Orator, LeBlanc de Marconnay, who was also the representative of the Foulhouze Supreme Council, translated by Ch. Laffon de Ladebat, and published at New Orleans, in 1853. The translator, on page 69 of the *Procès-Verbal de Séances du Suprême Conseil* (New Orleans, 1857), says that "right or wrong" (*à tort ou à raison*) when this document was published in Paris, August 18, 1852, its authorship was attributed to Foulhouze. Be this as it may, the only portion of the report which has any bearing upon the questions at issue, is based on a report presented to the Grand Lodge of Louisiana by James Foulhouze, January 29, 1849. Owing to the schism then existing, the old Grand Lodge had appointed a committee "to inquire into the rise and progress of Freemasonry in Louisiana, and the accumulation of Rites in and by the State Grand Lodge." As chairman of the committee, Foulhouze had free access to the archives of the Grand Lodge and its subordinates, and if he examined them, he wilfully falsified both. To bolster up the then existing system, he asserted that Polar Star Lodge had accumulated the Rites previous to the formation of the Grand Lodge, and, that the practice had been continued uninterruptedly from that time to the date of his report. In support of this assertion he appealed to the records and archives of Polar Star Lodge; it will be seen hereafter that they prove quite the reverse. The so-called "concordat" of 1833, to which the Indiana Committee attach so much importance, was first published in Foulhouze's report, but nowhere in that report can be found the assertion that, on the formation of the Grand Consistory, in 1813, "the previously organized Scottish Rite lodges came under its jurisdiction." It was reserved for Folger to make that discovery; and a most wonderful discovery it is when we consider that there was not a single Scotch Rite lodge in the State at the time.

In answer to the misrepresentations of Folger, Foulhouze and De Marconnay,\* we submit the following outline of the history of Masonry in Louisiana, so far as it relates to the question of Rites.

\*The Indiana Committee say it is immaterial for what purpose Folger's book was written, or what his prejudices may have been. But the testimony of an interested witness can only be taken for what it is worth, and as Folger relies upon Foulhouze and De Marconnay as authority for his statements, a brief notice of these two arch-disturbers of the Masonic peace of Louisiana cannot be considered out of place.

Folger (p. 218) says that in 1832, LeBlanc de Marconnay was created a Thirty-third by the Elias Hicks Supreme Council of New York, and that he shortly afterwards returned to France, "where he was acknowledged and received by the Grand Orient as such." In the notes to "Lamarre's Defence" (New Orleans, 1858), p. 49, it is stated that LeBlanc de Marconnay and his lodge, "Clemente Amitie," were originally under the jurisdiction of the Supreme Council of France, but that he organized a Council of Kadosh with the charter of a defunct Council, for which act the Supreme Council censured and finally cut off De Marconnay and his lodge, who thereupon transferred themselves to the Grand Orient. Folger, in reprinting De Marconnay's report to the Grand Orient, omits the appendix which contains documents that purport to be copies of the minutes of the Council of Emperors of the East and West, and of the Grand Lodge of France, for the years 1766 and 1772. A copy of them may be found in Foulhouze's "Historical Inquiry" (New Orleans, 1859), p. 67 et seq. But O. Laffon de Ladebat, in his "Procès-Verbal," (p. 69), says the report was never adopted by the Grand Orient, and the genuineness of the documents is severely impugned in an article entitled "The Scottish Rite, and the Spurious Scottish Rite in Louisiana," published in the January and April numbers of the *American Quarterly Review of Freemasonry*, (New York, 1859). When, in 1858-9, the Grand Orient denounced the Supreme Council of Louisiana as a spurious body and expelled its chief, De Marconnay, although he could no longer act as its representative, never ceased agitating in its behalf and finally succeeded in 1868 in obtaining its recognition from the Grand Orient, which led to the rupture of friendly relations between it and the American Grand Lodges.

## CHAPTER I.

### THE INTRODUCTION OF MASONRY INTO LOUISIANA.

The natural advantages of the situation of New Orleans as an emporium of commerce, became apparent to the Spanish Government several years before its domination over Louisiana came to an end, and, to aid in its development, subsidies were granted to the planters and the restrictions imposed by the customs' regulations modified or removed. Favored by this liberal policy, flatboats freighted with produce on the shores of the Ohio were floated down the turbid waters of the Mississippi, and found a remunerative market, at New Orleans, between which city and the Spanish and French colonies in the West Indies an extensive commerce existed. The rich and fertile island of San Domingo was then at the height of its prosperity: Freemasonry had been introduced by the French settlers at an early date, and when the negro revolution broke out it was in a flourishing condition—some of the lodges working under the authority of the Grand Orient of France, and others under that of the Grand Lodge of Pennsylvania.\* The white population of San Domingo, like that of New Orleans, was almost exclusively of the Latin race, the greater portion being French by birth or descent, and the combined influence of national affinity and commercial intercourse led to the introduction of Freemasonry into Louisiana. At what date and under what auspices it first obtained a foothold is unknown, as Masonry was prescribed by the Spanish Government, and the brethren, few in number, were compelled to exercise the utmost prudence and circumspection to avoid giving offence to the authorities and becoming amenable to the penalties of the law. This, however, only served to strengthen the bonds of brotherly love which united them together, and their number having been increased by refugees from the French West India Islands they concluded, after mature deliberation, that the time had arrived to establish Masonry in an organized form.

Accordingly, in 1793, several Freemasons, then residing in New Orleans, met together, organized themselves into a lodge by the means of "Parfaite Union" (Perfect Union), and applied to the Grand Lodge

James Foulhouze was educated in the Seminary of St. Sulpice, in Paris, for the church. After taking the clerical vows he came to the United States and officiated as a Roman Catholic priest in Philadelphia, but being disappointed in not obtaining preferment he renounced the church and became a lawyer. In 1845, when on a visit to France, he received the degrees of the Scotch Rite up to the 30th in LeBlanc de Marconnay's lodge (Clemente Amite) and the bodies attached to it, and the 31st and 32d and 33d were conferred upon him by the Grand Orient. On his return to the United States he settled in New Orleans, and was elected Grand Commander of the Supreme Council in 1848. On the adoption of the new constitution in 1850, which abolished the Council of Rites, Foulhouze instigated the Scotch Rite lodges to rebel against the Grand Lodge, claimed the power to make Mason at sight, and created clandestine lodges. At this time he was charged with being a spy of the Spanish Government, and was afterwards denounced as such in the newspapers of the day when the news of the fate of the Lopez expedition reached New Orleans. During the excitement he was concealed by some friends to prevent his falling into the hands of the mob, until he was able to effect his escape to Havana. He afterwards returned, and resigned his membership in the Supreme Council, July 30, 1853. By the terms of the concordat entered into with the Supreme Council of the Southern Jurisdiction, February 17, 1855, the Louisiana Council ceased to exist. On the 7th of October, 1856, Foulhouze and two other ex-members of the defunct body held an informal meeting and declared it still in existence. It was for refusing to dissolve this illegal and self-constituted body that Foulhouze was expelled by the Grand Orient of France, February 4, 1859.

\*At the close of the eighteenth century Philadelphia was the commercial as well as the political capital of the United States. Masonry and commerce go hand in hand in their mission of civilization, and the following lodges were chartered by the Grand Lodge of Pennsylvania in San Domingo: Lodge No. 47, at Port au Prince, December 18, 1789; Les Frères Reunis No. 78, at Cape St. Domingo, May 10, 1801; Concorde No. 88, at St. Marc, May 10, 1801; and the Provincial Grand Lodge of San Domingo, January 9, 1802. The charter of the Provincial Grand Lodge was vacated April 7, 1806, but it was reinstated and extended over Cuba, 15th September of the same year.

of South Carolina for a charter, which was granted, and they were duly constituted as "Loge Parfaite Union No. 29," and the officers installed in the York Rite on the 30th of March, 1794, by Jason Lawrence, who was specially deputed for that purpose. The first officers were Laurent Sigur, W. M.; Laurent Chouriac, S. W., and Andr s Wackern le, J. W.

In the same year (1794) several brethren of the French or Modern Rite held a meeting, and resolved to form themselves into a lodge under this distinctive title of "Etoile Polaire," (Polar Star,) and applied to the Grand Orient of France for a charter. This application, however, proved futile, owing to the Grand Orient having suspended its labors in consequence of the political troubles which at that time agitated France. On ascertaining this, they addressed a similar communication to the Provincial Lodge "la Parfaite Sinc rit ," at Marseilles, which granted them a provisional charter or dispensation in 1796, and entrusted it to Dominique Mayronne, with power to constitute the new lodge and install its officers. This mission was faithfully performed, and Polar Star Lodge was duly constituted and its officers installed under the French Rite, December 27, 1798. The first officers were Duprelong Petavin, W. M.; Chev. — D silets, S. W., and F. Marc, J. W.

The Grand Orient of France having resumed labor in 1803, took action on the petition of the members of Polar Star Lodge sent to it in 1794, and in 1804 granted a charter and deputed Ch. Tessier to carry it to them and heal their work. Under this charter Polar Star Lodge No. 4263 was re-constituted and its officers installed on the 11th of November, 1804, by A. Pinard and A. Marmillion, specially deputed by the Grand Orient for that purpose. The first officers under this charter were A. D. Chastant, W. M.; A. Marmillion, S. W., and J. Pinard, J. W.\*

Previous to this, however, several brethren, residents of New Orleans and former members of Candor Lodge No. 12, in Charleston, S. C., which had become extinct, held a meeting at which they resolved to revive their old lodge in their new home. They, therefore, applied to the Grand Lodge of Pennsylvania for a charter, which was granted them on the 18th of May, 1801—the lodge receiving the name of Candor Lodge No. 90, and its officers were N. Definiels, W. M.; Gaspard Debuys, S. W., and Pierre D. Berne, J. W. Beyond the fact that the charter was granted, nothing is known respecting this lodge; but as the name of the W. M. is the same as that of the W. M. of Charity Lodge No. 93, it is probably that something occurred which prevented it from organizing.

Be this as it may, in the same year (1801) a number of Masons who were then residing in New Orleans, applied to the Grand Lodge of Pennsylvania for a charter, which was granted under the distinctive name of Charity Lodge No. 93, March 1, 1802, but the charter was not received until 1804. On the 13th of May of that year, the lodge

\*The early records of the Lodges Perfect Union and Polar Star are missing, and the above data is obtained from the "Manuel Maconnique," now a very rare work, published in 1828, at New Orleans. Notwithstanding the difference in date, it is more than probable that both lodges were formed at, or about, the same time. The seniority of Perfect Union Lodge is disputed by the old members of Polar Star Lodge—but in the absence of the original records it is impossible to decide the question.

It is believed, on good authority, that the Masons who formed these two lodges were chiefly refugees from the Island of Guadeloupe, which, like San Domingo, was involved in the horrors of the negro insurrection of 1791. The French Revolution had divided the colonists into two political parties, and whether owing to this cause, the difference of Rites, or the social rank of their members, or all combined, soon after the formation of the two lodges a difficulty arose which resulted in their refusal to hold Masonic intercourse with each other.

was duly constituted and the officers installed in the York Rite by Eugene Dorsière, specially deputed for that purpose by the Grand Master of Pennsylvania. The first officers under the charter were Nic. Definiels, W. M.; D. Baron, S. W., and J. Carrick, J. W.

Political events had in the meantime taken place which were destined to give a new impetus to Freemasonry in Louisiana, by relieving it from the proscription under which it suffered during the Spanish domination. On the 1st of October, 1800, by the treaty of St. Ildephonso, Spain retroceded the whole of the Louisiana territory to France. The cession, however, was only nominal; Spain remained in possession, while negotiations were going on between Livingston, U. S. Minister at Paris, and Napoleon, which resulted in the purchase of the Louisiana territory by the United States. After an actual possession of only twenty days by the French, the United States flag was raised in New Orleans, December 20, 1803. To the inhabitants, mostly of French and Spanish descent, this change of nationality was exceedingly distasteful; they were gloomy and discontented, and these feelings were increased by the course pursued by the new Governor, W. C. C. Claiborne.

Governor Claiborne was a man of estimable private character and many kindly impulses, but he was peculiarly unfitted for the responsible position to which he had been appointed. Ignorant of the language, laws, manners and customs of the people whom he was to govern, he acted at first like a Roman proconsul and treated Louisiana as if it had been a conquered province. Within ten days of taking his seat he re-organized the judiciary, introduced the common law with its oral pleadings in English, which was only understood by the swarm of "new comers," to whom he gave a decided preference over the Creole and European French in the distribution of offices. It is true that Congress tried to remedy some of his blunders by providing for the executive, judicial and legislative organization of the territory. But Congress was not much better informed than Gov. Claiborne, and the measures adopted failed to satisfy the old population, while a succession of events occurred which kept them in a constant state of excitement and irritation until Louisiana was admitted as a State into the Union. Thus a social conflict was engendered, and fostered, which permeated all ranks and conditions of society, until the line of demarkation between the Latin and Anglo-Saxon races was so clearly drawn that the lapse of over half a century has failed to obliterate it. Masonry itself has not always been sufficiently strong to resist its baneful influence, nor can its history in Louisiana be correctly understood if the feelings produced by the antagonism of the two races is ignored or disregarded.

In the meantime important events had transpired in the Island of San Domingo. The arrival of 30,000 veteran French troops under Gen. Le Clerc, supported by a powerful fleet, soon changed the condition of affairs. The negro forces of Toussaint L'Overture were defeated and compelled to retire to the mountains, leaving the ports and sea-coast in possession of the French, and early in May, 1802, the insurgents had submitted and the pacification of the island was considered complete. The survivors of the colonists, who had fled to different countries at the commencement of the insurrection in 1791 and during its progress, returned in great numbers during the spring and summer of 1802, foreign vessels began to visit the harbors, and commerce revived. But it was only a transient gleam of sunshine during the storm; the French troops were decimated by yellow fever and discouraged by the death of Gen. Le Clerc, when the negroes, in October, 1802, again revolted and were successful from the first.

At the close of 1803 they had complete possession of the French portion of the island, the white inhabitants were for a second time expelled, and on the 1st of January, 1804, the negroes declared their independence.

Among the refugees from San Domingo who arrived at New Orleans were a number of the officers and members of the Lodge "la Réunion Desirée" No. 3013, which had been established under the auspices of the Grand Orient of France at Port au Prince, April 16, 1783. During the revolution the charter, archives, etc., of the lodge had been destroyed; the members had returned to San Domingo, in 1802, in the hope of rebuilding their ruined fortunes, and, when they were for the second time driven from their homes, they returned to New Orleans. On the 15th of February, 1806, they held a meeting, and a lodge was opened by the old officers: Louis Casimir Elizabeth Moreau Lislet, acting as W. M.; Louis Jean Lussan, as S. W.; and Jean Zanico, as J. W. They resolved to resume their labors in New Orleans until such time as they would be able to return to their old homes (a hope which they never abandoned), to ask the Grand Orient of France for a duplicate charter, and to legalize their work until it should be received. A "provisional election" of officers was held at the same time, which resulted as follows: Moreau Lislet, W. M.; J. Rice Fitzgerald, S. W., and Jean Zanico, J. W. The "regular election" took place on the 17th of June following, when Moreau Lislet was re-elected W. M. and the other officers changed.

The duplicate charter from the Grand Orient of France was received July 20, 1807; it bore the date February 17, 1806, and the No. 3829. It was registered in the "Grand Symbolic Lodge," March 3, 1807, and in the "General Grand Chapter," March 4, 1807; from which it may be inferred that it had a chapter of Rose Croix attached to it—several of the original members affixing that grade to their signatures. The lodge worked the French or Modern Rite, and the fraternal relations between it and the other lodges appear to have been of the most harmonious character. The records close with the minutes of the meeting held November 27, 1808, which was probably the last held by the lodge. No mention is made in the records of an application to the Grand Lodge of Pennsylvania for a charter of the York Rite, nor do they show any cause for such a movement. The attendance at the meetings of the lodge had been, however, gradually becoming smaller, and at the meeting of November 27, 1808, the W. M. Moreau Lislet, censured the brethren for their want of Masonic zeal. The lodge was laboring under financial embarrassments, and an assessment of four dollars per month had been imposed upon the members; it does not appear to have been responded to cheerfully, for at this last meeting the assessment was "decreed" to be continued for two months longer, and most likely this was the cause of the lodge ceasing its labor: its records are in the possession of Perseverance Lodge No. 4.

Although the purchase of Louisiana by the United States was at first attended by an influx of political adventurers, it was soon followed by the arrival of enterprising citizens from the Northern States. Among them were a number of Masons, who in 1806 applied to the Grand Lodge of New York for a charter, which was granted September 2, 1807. This new lodge was named Louisiana Lodge No. 1;\* it was

\*In the "Manuel Maconique" this lodge is designated as "No. 101," and the error is repeated by Foulhouze in his report on the "Cumulation of Rites." In the archives of the Grand Lodge there are two letters from this lodge to the Committee to provide for the establishment of a Grand Lodge, in each of which the title of the lodge is given as "Louisiana Lodge No. 1," and the same number is given to it in the proceedings of the Convention which formed the Grand Lodge.

the first lodge in New Orleans that worked in the English language, and its first W. M. was the celebrated jurist Edward Livingston.

Polar Star Lodge No. 4263 had in the meantime applied to the Grand Orient of France for a charter to open and hold a chapter of Rose Croix; a charter was granted, and the chapter regularly constituted and its officers installed May 24, 1807, under the name of "La Vertu Récompensée No. 5001." It is claimed that it was the first regularly constituted body of this grade in Louisiana, and was attached to Polar Star Lodge; it being the custom in those days, and long afterward, for bodies of the higher degrees of the York, French and Scotch Rites to be attached to a symbolic lodge.

On the 15th of September, 1808, the Grand Lodge of Pennsylvania granted a York Rite charter to some of the members of the Lodge la Réunion Desirée No. 3829, under the same name but with the No. 112. The first officers were Louis Jean Lusson, W. M.; Jean Zanico, S. W., and Peter Ambrose Couvillier, J. W.—the two last named being officers of the Lodge No. 3829 at the time it ceased its labors. This lodge dissolved on the 23d of March, 1812, and sent notice thereof to the other lodges in New Orleans.

During the progress of the negro revolution in San Domingo, many of the French colonists on being driven from their homes had settled in Cuba. Their settlements were chiefly in the vicinity of Santiago de Cuba, where they introduced the culture of the coffee-plant, and, being men of intelligence and education, flourishing plantations soon replaced the native forests. But their misfortunes were not yet over, and they were not destined to reap the fruits of their patient industry. In 1808, Napoleon invaded Spain, placed his brother Joseph on the throne, and proclaimed him King of Spain and India. This aroused the national prejudices of the Spanish officials in Cuba against the French refugees, whose rich possessions whetted their rapacity. An order expelling all French subjects, and confiscating their property was accordingly issued. It was carried into execution with heartless rigor, and the unfortunate colonists resolved to seek an asylum in the United States. The proximity of Louisiana to Cuba, and the fact that it had been originally settled by the French, induced the refugees to select New Orleans as their new home, and the spring of 1809 saw them arrive in great numbers.†

†The immigration of the French refugees from Cuba produced considerable political excitement in New Orleans. The citizens of French descent received the unfortunate strangers with the liveliest demonstrations of sympathy, and extended to them a generous hospitality; but the Spanish and English element in the population manifested a spirit of bitter rancor, and showered upon them a torrent of unmerited abuse. Many of the Americans were dissatisfied with this large addition to the foreign population; but Governor Claiborne, although he would have greatly preferred that the immigration had been from the Northern States, rendered ample justice to the "fair reputations and industrious habits" of the refugees, regretted the prejudice entertained against them by a portion of the community, sympathized with their misfortunes, and did all in his power to alleviate their distress. Matters were further complicated by the number of free people of color and slaves who accompanied the refugees. The great majority of the people of color were women and children who were received, but males over fifteen in pursuance of the territorial law, were ordered to depart. The negroes consisted of faithful domestics, who had adhered to their masters in all the vicissitudes of their fortunes, and on their arrival they were seized by the "Collector of the District of Orleans," in conformity with the provisions of the act of Congress prohibiting the importation of slaves, passed March 2, 1807.

Notwithstanding the hostility shown to them by a portion of the population of New Orleans, the flood of emigrants continued to pour in, and on the 18th of July, 1809, their number amounted to 5754, of whom 1798 were white people, 1977 free colored and black, and 1979 slaves. Although strongly sympathizing with the French refugees, Gov. Claiborne deemed it prudent to check this kind of immigration and wrote to the American Consul at Havana, requesting him to advise such of the French subjects as had not yet departed from Cuba to seek an asylum in some other district of the United States, as the citizens of New Orleans were embarrassed by the number which had already arrived, and fears were entertained that they would not be able much longer to supply, as fully as they would wish, the wants of these unfortunate strangers.

Many of these refugees were Masons, and among the number were the officers and members of two lodges. One of them was Concord Lodge No. 88, originally located at St. Marc, San Domingo, and working under a charter granted by the Grand Lodge of Pennsylvania, May 4, 1801. Its charter and records were destroyed during the insurrection, but after settling in Cuba they obtained a duplicate charter from the Pennsylvania Provincial Grand Lodge of San Domingo, sitting at Baracoa, under which they resumed their labors at Santiago de Cuba on the 6th of August, 1805, and the last meeting held there was on the 27th of December, 1807.

The other lodge was named "Réunion des Cœurs," but the number is not given in its records. It worked the French or Modern Rite under a charter from the Grand Orient of France, and was constituted at Jeremie, San Domingo, October 2, 1788. After the expulsion of the white inhabitants from that island, this lodge was re-organized at Santiago de Cuba, on the 18th of November, 1805, and its last session there is dated May 22, 1808.

The rigor of the Spanish law compelled these two lodges to exercise the greatest prudence and secrecy during their sojourn in Cuba; consequently little work was done, but this did not abate their Masonic zeal; the regular meetings were held and their organizations preserved intact. On their arrival in New Orleans, in 1809, they resolved to "set up their columns" and resume labor. The impropriety of such a course under their old charters was, however, so apparent, that it was not carried into execution. A number of the brethren of the Lodge Réunion des Cœurs united with the members of Concord Lodge No. 88 in applying to the Grand Lodge of Pennsylvania for a charter, which was granted to them under the distinctive title of Concord Lodge No. 117, on the 7th of October, 1810. This new lodge was duly constituted and its officers installed according to the York Rite, on the 27th of January, 1811, by Moreau Lislet, who was specially deputed for that purpose by the Grand Master of Pennsylvania.

Several members of the Lodge Réunion des Cœurs, who had not been consulted in the matter of applying for a charter, felt aggrieved; but a satisfactory explanation was made, after which they were introduced and declared members of the lodge. The records of the two lodges from which it was formed are still in its possession, and the first officers were J. B. Baqué, W. M.; Frs. Lavigne, S. W., and—Rousselin, J. W.

About the same time, other Masons, chiefly refugees from San Domingo and Cuba, had also petitioned the Grand Lodge of Pennsylvania for a charter, which was granted them under the distinctive title of Perseverance Lodge No. 118, and dated the same day (Oct. 7, 1810) as the one granted to Concorde Lodge No. 117. Moreau Lislet was specially deputed to constitute this lodge and install its officers according to the York Rite, which duty he performed on the 23d day of December, 1810. Its first officers were Jean Baptiste Pinta, W. M.; Emanuel Gigaud, S. W., and John Francis Giquel, J. W.

Nor were such fears unfounded. Refugees from San Domingo had settled in Jamaica, and other West India Islands. The war between France and England had made their residence in any of the British possessions exceedingly unpleasant, and disposed many of them to seek for refuge elsewhere. This kept up a steady flow of immigration into Louisiana, by which house-rent in New Orleans and the price of provisions became extravagantly high, so that in November there was much suffering, while the number of the poor and destitute increased daily. This gave great satisfaction to the English and American residents, and tended still further to alienate them from the French portion of the population.

On the same day that the Grand Lodge of Pennsylvania granted charters to Concord and Perseverance Lodges, it also granted charters for a Royal Arch Chapter to be attached to each of them. It has been already noted that this was the usual practice; the members of the lodge generally becoming members of the chapter attached to it, and the Master and Wardens of the lodge being, as a rule, the first three officers of the chapter. This was the case with both of these chapters: Perseverance R. A. Chapter was constituted and its officers installed on the 11th of April, 1811; Concord R. A. Chapter, having been constituted a short time before that date—and they were the first regularly organized bodies of Royal Arch Masonry in Louisiana.

During the same year (1809) several Masons, chiefly from the Northern States, applied to the Grand Lodge of Pennsylvania for a charter, which was granted on the 19th of November, 1810. This new lodge was known as Harmony Lodge No. 122; it worked the York Rite in English, and in all probability was constituted by Moreau Lislet. For reasons to be stated hereafter, little is known in regard to its history or that of Louisiana Lodge No. 1—the only lodges that worked and kept their records in English until 1826, and before that date both of them were extinct. The first officers of Harmony Lodge No. 122 were Maunsel White, W. M.; Christopher Robert Elliot, S. W., and James Hopkins, J. W. Maunsel White was a native of Ireland; he settled in Louisiana when it was a Spanish province, and afterward became one of the merchant princes of New Orleans, where he died December 18, 1863, aged 88 years.

Notwithstanding the local strife and jealousies which had isolated the French portion of the population of New Orleans from that of the Anglo-Saxon race, nothing had occurred to mar the good feeling and harmony that existed between the French and American lodges. But early in the year 1811, difficulties arose which, although smoothed over at the time, in the following year produced a schism of the American Masons from those of the Latin race. The origin of the trouble is involved in obscurity; what became of the records of the Lodges Louisiana and Harmony is not known, but, even if they were in existence, it is doubtful if any information could be obtained from them on the subject, as the records of all the other lodges, with the exception of those of Polar Star, are silent on the subject.\*

\*The editor of the "Manuel Maconnique," an "old Past Master," referring to this matter, states that about 1811, "differences arose between the Lodges Louisiana and Harmony, and the other lodges," that threatened a schism, which occurred a short time afterward, to the extreme regret of all good Masons. Not having access to "authentic documents," he assigns no cause for this schism, but asserts that it did not lessen the esteem which the members of the two parties entertained for each other. His words are: "Nous ne parlerons pas du sujet de cette mésintelligence faute de documents authentiques. Nous pouvons assurer cependant, que les membres que nous connaissons dans les deux partis s'estiment réciproquement."

Foulhouze, in his report on the "Cumulation of Rites," made free use of the historical sketch in the "Manuel Maconnique," and followed its error and omissions in the matter of dates, etc.; but in regard to this subject he deviates widely from the account the "Manuel" gives of it. In anything that Foulhouze ever wrote relating to Masonry, facts and figures had to become subservient to his theory, and to have stated the truth in this case would have ruined his whole argument. Referring to this subject, he says:

"The Louisiana Lodge which depended on the jurisdiction of the New York Grand Lodge, ceased suddenly to agree with the Harmony Lodge which obeyed the Pennsylvania Grand Lodge. Some other lodges took the part of the Harmony Lodge; and there was a schism either on account of the facility with which Masons passed from one Rite to another in the high degrees of Masonry, and on account of the little or no attention which was paid to the respective gradation of both Rites.

"Indeed no one dared to complain openly. The position of both parties in the State was such as not to permit any schism to grow and disturb the peace; and the difference. If there was one in reality, seemed rather to be a misunderstanding for which a few members only had to suffer. But considering that the Polar Star Lodge, which was the only lodge constituted according to both the French and the Scotch Rites, did at

In the spring of 1811, several members of the Lodge Polar Star No. 4263 applied to the Grand Lodge of Pennsylvania for a York Rite charter, which was granted June 3, 1811, with the name of Polar Star Lodge No. 129. This new lodge was constituted and its officers duly installed by Moreau Lislet, specially deputed for that purpose, on the 20th of October, 1811. The first officers were Jean Pinard, W. M.; Noel Fournier, S. W., and R. Pamar, J. W.

The first volume of the records of this lodge is missing,\* but there is a certified transcript of its minutes when working under dispensation in the lodge archives. It is a thin foolscap book, with a paper cover much stained by age. It commences with the minutes of a meeting held by several members of Polar Star Lodge No. 4263, on the 24th of March, 1811, at which they resolved to apply to the Grand Lodge of Pennsylvania for a charter of the York Rite, and formed themselves into a lodge. The dispensation (of which a copy is given) was for six months, and granted by "James Milnor, Esq., R. W. Grand Master of the R. W. Grand Lodge of Pennsylvania," June 6, 1811, and attested by George A. Baker, Grand Secretary. It also contains copies of the charter and of the dispensation to Moreau Lislet, empowering him to constitute the new lodge and install its officers. There is nothing, however, in this transcript to show what led to the application for the charter.

This information is contained in the records of Polar Star Lodge No. 4263, working under the jurisdiction of the Grand Orient of France,

that time apply for a York charter before the Grand Lodge of Pennsylvania, we infer that the question on the difference of Rites was then agitated in some way or other."

The assertion that the Lodges Louisiana and Harmony "ceased suddenly to agree," is exceedingly doubtful, and not sustained by any proof. These two lodges always acted in concert, and there is sufficient evidence to prove that Harmony Lodge originated the agitation against Polar Star Lodge on account of its working the French Rite. Even when that lodge accepted a York Rite charter and suspended its labors in the French Rite, the Lodges Louisiana and Harmony do not appear to have been satisfied, as they refused to co-operate with the French brethren in the formation of the Grand Lodge; and if a conjecture may be hazarded it would be that the members of these two lodges were actuated more by the prejudice of race than the difference of Rites.

Again, Foulhouze appears to have overlooked the facts that at that time Louisiana was a Territory of the United States; that the Spanish laws prohibiting Masonry had been abrogated; that freedom of speech and the liberty of the press were unrestrained, and that above all, the "schism" as it was termed took place a few months afterward. But his object was to prove that Polar Star Lodge cumulated the different Rites previous to the formation of the Grand Lodge, and, in utter disregard of the truth, he makes the following bold assertion:

"The Polar Star Lodge accumulated the Rites, because it depended at the same time on the Grand East of France for the French and Scotch Rites, and on the Grand Lodge of Pennsylvania for the York Rite.

"This fact appears by its own books and archives. By virtue of that accumulation, it was optional for its members to work either of said Rites at one time, provided they followed the statutes and forms of either without ever mixing or confounding them in any of their sessions or other labors. The whole city knew it, all the lodges in the State were cognizant of this particular, all Masons were or could be witnesses of the same."

As stated in the text, the records of Polar Star Lodge show that it worked the French or Modern Rite exclusively until it was compelled to apply for a York Rite charter, and when it received it the French Rite lodge was closed sine die. It then worked the York Rite exclusively until 1820, when it revived the French Rite, and, receiving a charter from the Grand Orient of France for the Scotch Rite, cumulated the different Rites. This was full nine years after the date assigned to it by Foulhouze, but that was a small matter for him; and as for "all the lodges in the State," there were no lodges in Louisiana in 1811, except those in the city of New Orleans.

\*In 1858, one of Foulhouze's clandestine lodges assumed the name of Polar Star, and took forcible possession of the hall, records, etc., of Polar Star Lodge No. 1. Suit was instituted by the regular lodge to recover its property, and, after the usual delay, judgment was obtained in its favor in the lower court, which, on appeal, was affirmed by the Supreme Court of Louisiana in 1861. (16 La. Ann. Rep. p. 53.) During the progress of the suit, a rule was taken on the defendants to bring the record book above referred to into court, where its documentary evidence proved fatal to the claims of the Foulhouze lodge; but what became of the record book after it left the court-room, is a question more easily asked than answered.

which are still in existence. At an "extraordinary meeting," held October 13, 1811, after the lodge was opened, the W. Master, Jean Pinard, stated that the meeting had been called for the purpose of postponing the work of the lodge for an indefinite period; that this was owing to the differences that had always existed and continued to exist between the Masons of the Modern or French Rite and those of the York Rite in the city of New Orleans, which had produced an interruption of fraternal intercourse between the members of Polar Star Lodge No. 4263 and the lodges of the York Rite, and had finally resulted in the non-recognition of the former by the latter; that, with the exception of Polar Star Lodge No. 4263, all the lodges in the city held their charters from Grand Lodges of the York Rite; that owing to the long continuance of the war [between France and England], they had been unable to communicate with the Grand Orient of France; therefore, in consequence of these difficulties, and in order to prevent their occurrence in the future, the Master Masons composing the lodge had applied to, and obtained from the Grand Lodge of Pennsylvania a charter for the York Rite.

When the W. Master had finished his statement, the lodge unanimously decreed "that the working of the above-named lodge [Polar Star No. 4263] shall be adjourned indefinitely"—"pour un temps indéterminé."

"Articles of agreement" entered into between Polar Star Lodge No. 4263, under the Grand Orient of France, and Polar Star No. 129, under the Grand Lodge of Pennsylvania, were then read and adopted. This document is quite lengthy, and the perspicuity which characterizes it induces the belief that it was drawn up by the distinguished jurist, Moreau Lislet, who had affiliated with Polar Star Lodge No. 4263 soon after the Lodge Réunion Desirée No. 3829 had become extinct.

The articles of this agreement provide, *inter alia*, for the transfer of the property of P. S. Lodge No. 4263 to P. S. Lodge No. 129, the latter assuming the payment of the balance of the purchase money (\$670) due on their hall in the Faubourg Trémé; for the appropriation of an amount sufficient to pay the dues of P. S. Lodge No. 4263 to the Grand Orient of France, said amount to remain as a special deposit in the hands of the Treasurer of P. S. Lodge No. 129, until a favorable opportunity presented itself to remit the same to France; and for the appointment of a committee to attend to the interests of P. S. Lodge No. 4263 during the time it might remain dormant, specifying their duties in detail and empowering them to appoint a brother to act as custodian of the charter, records, etc.

Art. 7 provides that if the members of P. S. Lodge No. 4263, who had become members of P. S. Lodge No. 129, should at any time desire to

<sup>†</sup>The origin of this difficulty has not been ascertained; but the records of Polar Star Lodge No. 4263 show that it was of long standing and had resulted in the suspension of all fraternal intercourse between it and Perfect Union Lodge No. 29 prior to 1799. In that year Polar Star Lodge addressed a communication to the Grand Orient of France on the subject: in 1802, Perfect Union Lodge sent a communication to Polar Star Lodge, which was not acted upon, as the matter had been referred to the Grand Orient, and until its decision was received Polar Star Lodge declared that it could hold no fraternal intercourse with Perfect Union Lodge.

The non-recognition of Polar Star Lodge No. 4263 by the lodges of the York Rite was caused by an edict of the Grand Lodge of Pennsylvania. Among the papers of Charity Lodge No. 2 are copies of letters written by it when working under its Pennsylvania charter, one of which, under the date of November 9, 1810, is addressed to Polar Star Lodge No. 4263. This letter states that on the 30th September of that year a communication had been received from the Grand Lodge of Pennsylvania, containing a positive order for the lodges under its jurisdiction in New Orleans to hold no Masonic communication with any lodge of the French Rite, and to admit no French Rite Mason into their lodges; adding that an "Inspector" had been appointed to see the edict strictly enforced. In communicating this information, Charity Lodge deeply regrets being compelled to sever its fraternal relations with Polar Star Lodge, and expresses a heartfelt desire for its prosperity and that of the brethren who compose it.

return their charter to the Grand Lodge of Pennsylvania they were at liberty to do so, and to renew their allegiance to the Grand Orient of France, or transfer it to any other legally constituted Masonic authority.

Art. 8 provides that the members of P. S. Lodge No. 4263, who "also are all members of P. S. Lodge 129," shall cease to be members of the former lodge whenever they cease to be members of the latter lodge.

Art. 11 guarantees the Chapter of Rose Croix the same privileges under P. S. Lodge No. 129 as it had enjoyed under P. S. Lodge No. 4263.

Art. 15 declares that if the members of P. S. Lodge No. 4263 should at any time desire to separate from P. S. Lodge No. 129, either to work under their old charter or to form a new lodge, they were at liberty to do so, and had the power to dispose of certain specified property; but declaring, also, that no new members admitted into P. S. Lodge No. 129 after the date of this agreement could have a vote in the discussion of such questions, and that if by death or removal the original members of P. S. Lodge No. 4263 and P. S. Lodge No. 129 were reduced below the number of seven, then the property of P. S. Lodge No. 4263 constituted by the Grand Orient of France, was to become the property of P. S. Lodge No. 129 constituted by the Grand Lodge of Pennsylvania.

At the time when Polar Star Lodge was compelled to cease working the French Rite and accept a charter from the Grand Lodge of Pennsylvania, a number of San Domingo Masons, who had lately arrived from Jamaica, were actively engaged in organizing a lodge of the Scotch Rite. They applied to the Grand Consistory of Jamaica, which granted them a charter under the distinctive title of Bienfaisance Lodge No. 1, on the 22d of June, 1811. The officers were Jean Baptiste DesBois 33°, W. M.;—Duhulquod 32°, S. W., and—Prevot 30°, J. W. It was the first regularly constituted Scotch Rite lodge in Louisiana; but it had only an ephemeral existence. The first meeting was held December 12, 1811, and the last on the 27th of May, 1812. It had the names of thirty-three members on its register, but it did little or no work and labored under financial embarrassment. The most fraternal relations existed between its members and those of Concord Lodge No. 117. At the meeting of May 27, 1812, it was unanimously resolved, owing to the inability of the members to meet the current expenses of the lodge and "the actual condition of surrounding circumstances," to ask Concord Lodge No. 117 to receive into its bosom, "by one general affiliation," all the members of Bienfaisance Lodge No. 1, and request as speedy an answer as possible. The next day a favorable response was received, and Bienfaisance Lodge ceased to exist as a separate organization. Its records are in the archives of the Grand Lodge.

"The actual condition of surrounding circumstances," in all probability, refers to the action of the other lodges in sending delegates to a meeting called by P. F. Dubourg, W. M. of Perfect Union Lodge, which resulted in the formation of a committee "to provide for the establishment of a Grand Lodge in the city of New Orleans."

Up to this date (1812) all the lodges that had been constituted in Louisiana were located in the city or suburbs of New Orleans.\* The Opelousas and Attakapas country was the most populous portion of the Territory, but not sufficiently so to support a lodge; what are now known as the Florida Parishes, and of which Baton Rouge was the

\*During the Spanish domination, the lodges met outside the city walls. Perfect Union Lodge met in the Faubourg Ste. Marie, and the property on which their hall stood, corner Camp and Gravier streets, is now worth half a million dollars. It was in this hall the Convention met which formed the Grand Lodge, but the property was sold many years ago, for what at the time was considered a high price.

principal military post, had been lately wrested from Spain and were not included within the boundaries of Louisiana when the convention framed the State constitution, but annexed to it afterward by Congress. Still, even if it had not been under the Spanish rule, it was too sparsely settled to afford a home for Masonry in an organized form. So far as can be ascertained, charters had been granted for the establishment of twelve lodges in the city of New Orleans before the Grand Lodge was formed, viz:

Name of Lodge.	By whom Chartered.	Date of Charter.
Perfect Union No. 29.....	Grand Lodge of South Carolina.....	March 30, 1794.
Polar Star No. 4293.....	Pro. Lodge Sincérité, Marseilles.....	Dec. 27, 1798.
	and reconstituted by Grand Orient of France.....	Nov. 11, 1804.
Candor No. 90.....	Grand Lodge of Pennsylvania.....	May 18, 1801.
Charity No. 93.....	Grand Lodge of Pennsylvania.....	March 1, 1802.
Réunion Desirée No. 3829.....	Grand Orient of France.....	Feb'y 17, 1807.
Louisiana No. 1.....	Grand Lodge of New York.....	Sept. 2, 1807.
Réunion Desirée No. 112.....	Grand Lodge of Pennsylvania.....	Sept. 15, 1808.
Concord No. 117.....	Grand Lodge of Pennsylvania.....	Oct. 7, 1810.
Perseverance No. 118.....	Grand Lodge of Pennsylvania.....	Oct. 7, 1810.
Harmony No. 122.....	Grand Lodge of Pennsylvania.....	Nov. 19, 1810.
Polar Star No. 129.....	Grand Lodge of Pennsylvania.....	June 8, 1811.
Bienfaisance No. 1.....	Grand Consistory of Jamaica.....	June 22, 1811.

Of these lodges, Candor No. 90, York Rite, was in all probability never organized; Réunion Desirée No. 3829, French Rite, ceased to exist November 27, 1808; Polar Star No. 4263, French Rite adjourned sine die, October 13, 1811; Réunion Desirée No. 112, York Rite, dissolved March 23, 1812; and Bienfaisance No. 1, Scotch Rite, affiliated with Concord No. 117, May 27, 1812—leaving seven lodges in full activity and all working the York Rite, viz.:

Perfect Union Lodge No. 29, chartered by Grand Lodge of South Carolina.

Charity Lodge No. 93, chartered by Grand Lodge of Pennsylvania.

Louisiana Lodge No. 1, chartered by Grand Lodge of New York.

Concord Lodge No. 117, chartered by Grand Lodge of Pennsylvania.

Perseverance Lodge No. 118, chartered by Grand Lodge of Pennsylvania.

Harmony Lodge No. 122, chartered by Grand Lodge of Pennsylvania.

Polar Star Lodge No. 129, chartered by Grand Lodge of Pennsylvania.

The Tableaux of the original lodges are now very rare, but a sufficient number of them have been preserved to show that the membership of the lodges, at that date, was composed of the most intelligent and respectable citizens of New Orleans, including the founders of almost all the old creole families in the State.\*

## CHAPTER II.

### FORMATION OF THE GRAND LODGE.

By the act of Congress passed April 8, 1812, to take effect on and after the 30th of the same month, Louisiana was admitted into the Union as a sovereign State. The Territorial form of government had

\*Anterior to the formation of the Grand Lodge, and from that time down to the adoption of the constitution of 1850, each lodge published an annual Tableau, sending a copy to the Grand Lodge and also to the other lodges in the jurisdiction. These Tableaux gave the name and number of the lodge, the date of its charter and by whom granted, and contained the names of the officers and members, with the age, place of birth, Masonic grades chronologically arranged, and occupation of each. This practice has become obsolete, and it is to be regretted that these Tableaux were not more carefully preserved as they contain much valuable information.

always been distasteful to the French population: they claimed that, by the terms of the treaty of cession, Louisiana should have been admitted as a State and not as a Territory, and their dissatisfaction had been increased by Gov. Claiborne, shortly after his arrival, writing to the President that the Louisianians were not capable of self-government—a statement which had been repeated on the floor of Congress. The assembling of the Convention to adopt a State Constitution (Nov. 4, 1811) was therefore hailed with joy by the French population, which was but feebly responded to by the larger portion of the American residents.

This change in the political status of Louisiana had a corresponding influence upon Masonry, and measures were concerted for the formation of a Grand Lodge. Perfect Union Lodge No. 29 had the honor to initiate the movement, and in response to a circular issued by its W. Master, P. F. Dubourg, each of the lodges sent three delegates to a meeting held at its hall, situated in the Suburg St. Mary, corner of Camp and Gravier streets, on the 18th of April, 1812. The lodges represented and the names of the delegates are as follows:

Perfect Union No. 29—P. F. Dubourg, P. Pédesclaux, Thos. Urquhart.

Charity No. 93—Dom. Rouquette, J. B. Déjan, Cyprien Gros.

Louisiana No. 1—J. B. Farrell, J. Watkins, James Martin.

Concord No. 117—J. B. B. Baqué, H. Mathieu, G. Hubert.

Perseverance No. 118—J. B. Pinta, N. Visinier père, J. B. G. Véron.

Harmony No. 122—Maunsel White, James Hopkins, David Wright.

Polar Star No. 129—J. Pinard, Ch. Roche, J. B. Modeste Lefebvre.

After presenting their credentials, the delegates organized themselves into a "General Masonic Committee of the State of Louisiana to provide for the establishment of a Grand Lodge in the city of New Orleans;" P. F. Dubourg was nominated President, and J. B. G. Véron and David Wright, secretaries.

The second meeting of the "General Masonic Committee" was held on the 16th of May: Charity Lodge No. 93 was not represented, and a communication was received from Louisiana Lodge No. 1, declaring that, in their opinion, "it would be inexpedient at present" to join in the proposed formation of a Grand Lodge.\* Whereupon, it was unanimously

Resolved, That the W. Master of the W. Lodge Perfect Union No. 29, the senior of the regular lodges of this State, be requested to issue his summons to the Masters, Past Masters and officers of the several ancient and regularly constituted lodges in this State to meet in

\*(Copy of Communication of Louisiana Lodge No. 1.)

New Orleans, 16th May, A. L. 5812.

The Louisiana Lodge No. 1,

To the General Committee of the several Respectable Lodges of this City assembled for the purpose of forming a Grand Lodge.

I have it in charge to communicate to your respectable assembly, that a meeting of the Louisiana Lodge took place on Saturday evening last for the express purpose of taking into consideration the expediency of its joining in the contemplated design of forming a Grand Lodge in this city, and that after the most deliberate, impartial, and Masonic discussion on the subject, it was the opinion of this Lodge that it would be inexpedient at present to join in such a measure.

I have it also in charge to make known to our respected Sister Lodges that the circumstances which at this moment prevent the Louisiana Lodge from joining with them are in the opinion of this lodge of the most irresistible kind, and that it is the hope and trust of this Lodge, that this communication will be received and viewed in that form and with such sentiments as will not interfere (with), but rather strengthen, that union and fellowship which has hitherto existed between them and her.

In the name and behalf of the Louisiana Lodge, I have the honor to be, with sentiments of the highest respect and esteem.

By order of the W. M.

(No Seal.)

2 R&P

D. E. WILLIAMS,

Act'g Sec'y.

convention, to take into consideration the interests of the true craft and to deliberate on the necessity of establishing a Grand Lodge in this State.

In conformity to this resolution, P. F. Dubourg, W. Master of Perfect Union Lodge No. 29 issued his summons, to the members of the "Grand Convention," which met on Saturday, the 13th of June 1812, "for the express purpose to take into consideration the interests of the true craft, and to determine whether it would be advantageous to establish a Grand Lodge in the State of Louisiana." The records show that at this meeting there were present:

"1st. The W. Master, Past Masters and Officers of the W. Lodge Perfect Union No. 29, regularly constituted by the R. W. Grand Lodge of South Carolina, by warrant bearing date the 21st of November, 1793.

"2d. The W. Master, Past Masters and Officers of the W. Lodge Charity No. 93, regularly constituted by the R. W. Grand Lodge of Pennsylvania, by warrant bearing date the 1st of March, 1802.

"3d. The W. Master, Past Masters and Officers of the W. Lodge Concord No. 117, regularly constituted by the R. W. Grand Lodge of Pennsylvania, by warrant bearing date the 29th of October, 1810.

"4th. The W. Master, Past Masters and Officers of the W. Lodge Perseverance No. 118, regularly constituted by the R. W. Grand Lodge of Pennsylvania, by warrant bearing date the 27th of October, 1810.

"5th. The W. Master, Past Masters and Officers of the W. Lodge Polar Star No. 129, regularly constituted by the R. W. Grand Lodge of Pennsylvania, by warrant bearing date the 3d of June, 1811."

As soon as the meeting was organized, W. Bro. Dubourg stated that he had received a communication from Harmony Lodge No. 122, which had withdrawn from the Convention, deeming "it proper, for the present, to remain under its former jurisdiction."\*

The withdrawal of the two English-speaking lodges was deeply regretted, but it did not interrupt the labors of the Convention, which immediately appointed A. Guilbert to fill the vacancy in the Secretaryship occasioned by the resignation of D. Wright, of Harmony Lodge.

\*(Copy of Communication from Harmony Lodge No. 122.)

To P. F. Dubourg, Esq.,  
President of the Grand Convention for forming the Constitution of a Grand Lodge in New Orleans.

Sir—I am directed by the Harmony Lodge No. 122, to state to the Grand Convention that by a resolution formed at an extra meeting, held on the 10th inst., the Harmony Lodge No. 122 has judged it proper, for the present, to remain under its former jurisdiction.

I have it also expressly in charge to make this communication in such terms as will avoid everything which might tend to interrupt the harmony heretofore existing between us and your individual lodges, which it is our sincere desire may continue to be cherished.

I have the honor to be, with high consideration and respect,  
Sir, Yr. obt. h'ble servt.

D. WRIGHT,  
Sec'y of H. L. No. 122.

Endorsed on back "Recue le 11 Juin, 1812."

†By withdrawing from the convention, Louisiana and Harmony Lodges isolated themselves from the other lodges, and little is known in regard to them, as their records, if preserved, cannot be found. Louisiana Lodge No. 1 became extinct in 1815. (Manuel Macominque, p. 163.) Harmony Lodge No. 122 was in full activity in 1820, and submitted a proposition to the city lodges for the erection of a Masonic Hospital for the reception of Masons from other jurisdictions, suffering from yellow fever or other diseases incidental to the climate, and destitute of the means to obtain proper treatment. This proposition was cordially accepted by the Grand Lodge, and a committee appointed to solicit subscriptions for the purpose; but either on account of the small number of lodges, or because the city had resolved to increase the accommodations of the public hospitals, the project was abandoned, and the first subscriptions, amounting to \$800 were ordered by the Grand Lodge to be turned over to a charitable institution. Harmony Lodge No. 122 must have dissolved within a few years afterward, as at a meeting of some of the old members held January 1, 1826, it was resolved to form a new lodge and apply to the Grand Lodge for a charter.

The following motion was then made, seconded and agreed to, nem. con.:

That Saturday next, the 20th of June, be the day appointed for the election of the Grand Master, the Deputy Grand Master and other Grand Officers, to form a Grand Lodge for the State of Louisiana, free and independent of all other Masonic jurisdiction, under the style and title of Grand Lodge of Louisiana, Ancient York Masons.

Accordingly on the 20th of June, 1812, the "Grand Convention of Ancient York Masons," assembled in the lodge room of Perfect Union Lodge No. 29, and proceeded by ballot to the election of Grand Officers, which resulted as follows:

P. F. Dubourg, W. M. of Perfect Union Lodge No. 29, Grand Master.  
Hon. L. C. E. Moreau Lislet, P. M., and member of Polar Star Lodge No. 129, Deputy Grand Master.

Jean Blanque, W. M. of Charity Lodge No. 93, S. Grand Warden.  
Francois Pernot, W. M. of Concord Lodge No. 117, J. Grand Warden.  
J. B. Pinta, W. M. of Perseverance Lodge No. 118, Grand Treasurer.  
J. B. Véron, S. W. of Perseverance Lodge No. 118, Grand Secretary.  
Mathurin Pacaud, P. M. of Polar Star Lodge No. 129, Grand Orator.  
Yves Lemonnier, J. W. of Charity Lodge No. 93, Grand Pursuivant.  
Augustin Macarty, J. W. of Perseverance Lodge No. 118, Grand Steward.

Immediately after the election, "the R. W. Grand Master was duly and regularly installed, proclaimed, saluted and congratulated, agreeably to ancient form and usage."

It was also unanimously resolved that the R. W. Grand Master be authorized to install the other Grand Officers elect, and to designate a convenient day for that purpose and the opening of the Grand Lodge.

In conformity with this resolution, the installation took place on the 11th of July, 1812, after which the Grand Lodge appointed a committee to draft a constitution and general regulations, and in order to defray the expenses incident to the organization of the Grand Lodge, each of the five constituent lodges subscribed the sum of one hundred dollars.

At a communication of the Grand Lodge held on the 15th of August, 1812, the special committee appointed for that purpose submitted a draft of a constitution and general regulations, which after mature deliberation was adopted. Charters were delivered to the constituent lodges numbered from one to five, according to seniority, in which, as in the constitution, the claim of the Grand Lodge to sole and exclusive jurisdiction is clearly asserted.\*

\*(Copy of first Charter granted by the Grand Lodge of Louisiana.)

P. F. Dubourg, Grand Master.  
J. Moreau Lislet, Deputy Grand Master.  
J. Blanque, Senior Grand Warden. Pernot, Junior Grand Warden.

TO ALL WHOM IT MAY CONCERN.

The Grand Lodge of Louisiana, Ancient York Masons, established at New Orleans, in the State of Louisiana, the 20th day of June, in the year of our Lord 1812, and of Masonry 5812, according to the Old Constitutions revived by the Prince EDWIN, of York, in the Kingdom of England, in the year of our Lord 926, and of Masonry 4926, by the style and title of the Grand Lodge of Louisiana, Ancient York Masons, and its Masonic Jurisdiction, invested with full and sole powers and authority over all the Ancient Craft, and the Supreme Court of Appeal in all Masonic cases arising under its Jurisdiction, agreeably to ancient form and usage—Being assembled in Grand Communication in the City of New Orleans and State aforesaid

SEND GREETING:

Know ye, that We, the Grand Lodge of Louisiana, by virtue of the powers and authorities duly vested in us as aforesaid, do hereby authorize and empower our trusty and well-beloved Brethren, Peter Francis Dubourg, Master, Peter Pedecaux, Senior

On the formation of the Grand Lodge (June 20, 1812) circulars were addressed to the other Grand Lodges in the United States, enclosing a copy of the proceedings of the convention (in English), requesting recognition and fraternal correspondence. Congratulatory communications were received from most of them during the following year; the Grand Lodge of Pennsylvania, however, owing to representations made by Harmony Lodge, at first showed little disposition to extend recognition; but a full statement of all the facts accompanied by certified copies of the letters of the Lodges Louisiana and Harmony having been forwarded to it,\* recognition was accorded, and the Grand Lodge of Louisiana admitted into full fellowship with all her sister Grand Lodges.

### CHAPTER III.

#### FROM THE FORMATION OF THE GRAND LODGE TO THE RE-INTRODUCTION OF THE FRENCH RITE IN 1818.

Having traced the history of Masonry in Louisiana from 1794 when it first assumed a regularly organized form, to the year 1812, when the Grand Lodge of Louisiana was formed as a Grand Lodge of "Ancient York Masons," claiming sole and exclusive jurisdiction over the craft, and shown that at that date there were no lodges in the State except those in the city and suburbs of New Orleans, all of whom professed the York Rite, it is now proposed to inquire into the causes which led the Grand Lodge to tolerate the invasion of its jurisdiction by a Foreign Masonic Power, and point out the results that followed.

At a quarterly communication of the Grand Lodge, held on the 27th of March, 1813, the Grand Master announced that a Grand R. A.

Warden, and Augustin Macarty, Junior Warden, to open and hold a Lodge, designated by number One, and by the name Parfaite Union, under our Register and Jurisdiction, in New Orleans, in the State of Louisiana, or within three miles of the same: And We do likewise authorize and empower our said Brethren P. F. Dubourg, P. Pedesclaux and Augustin Macarty to admit, make, pass, and raise Freemasons according to the most ancient custom and usage of the Craft, in all ages and nations, throughout the known World, and not otherwise. And We do Further authorize and empower the said P. F. Dubourg, Peter Pedesclaux and A. Macarty, and their successors, to hear and determine all and singular matters and things, relative to the Craft within the jurisdiction of the said Lodge number One, And, Lastly, We do hereby authorize, empower and direct our said trusty and well-beloved Brethren P. F. Dubourg, P. Pedesclaux and A. Macarty to install their successors, after being duly elected and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and deliver to them this Warrant, and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed: Such installation to be upon or near the Festival of St. John the Evangelist, during the continuance of the said Lodge forever; Provided Always, that the said above-named Brethren, and their successors, do pay due respect and obedience to the Right Worshipful Grand Lodge aforesaid and to the ordinances thereof; otherwise, this Warrant to be of no force or virtue.

(Seal.) Given in open Grand Lodge, under the hands of our Right Worshipful Grand Officers and the seal of our Grand Lodge at New Orleans, this Fifteenth day of August, in the year of our Lord one thousand eight hundred and twelve, and of Masonry five thousand eight hundred and twelve.

Attest:  
VERON, Grand Secretary.

J. B. PINTA, Grand Treasurer.

\*The draft of this letter is in the archives of the Grand Lodge, in a collection marked "to be transmitted into English."

Chapter "had been formed and attached to the Grand Lodge of Louisiana."†

At the same communication, a committee was appointed to prepare a uniform system of work for the three symbolic degrees for the use of the lodges under the jurisdiction of the Grand Lodge.

An "extraordinary session" of the Grand Lodge was convened on the 17th of December, 1813, for the purpose of laying before it a communication from the Grand Lodge of Pennsylvania, in which the action of the New Orleans lodges in forming a Grand Lodge was approved, and enclosing a copy of the resolutions adopted 13th of April, 1813, extending recognition and fraternal correspondence to the Grand Lodge of Louisiana. The reading of the communication was received with the liveliest demonstrations of joy, and the Grand Secretary instructed to send a copy of the resolutions of the Grand Lodge of Pennsylvania to Harmony Lodge No. 122.

The Committee on Work, which had several times reported progress, made their report, which was read and adopted. The following resolutions were then submitted:

1. That each lodge of this jurisdiction shall conform strictly to the mode of work prescribed in the rituals (cahiers) which have been adopted.

2. That each lodge is at liberty to adopt such tests as it may deem proper in the ceremony of initiation and reception, provided the morals and principles of the order be not deviated from.\*

3. That each lodge of this jurisdiction shall cause its Secretary to make a copy of the rituals, or procure one from the Grand Secretary, paying him for copying the same; but in either case the copies must be compared and attested by the Grand Secretary.

4. That the lodges of this jurisdiction are forbidden to communicate the rituals to outside parties, or to permit a brother to make a copy of them; and it is made the duty of the W. Masters of the lodges to see this resolution strictly enforced, and not permit the cahiers to be taken out of the lodge.

5. That at each quarterly convocation, the R. W. Grand Master, or the officer who may preside in his place, shall ascertain that the W. Masters as well as the members of the Grand Lodge are in possession of the words, grips, and signs in a regular manner and in accordance with the Ancient Rite, so that they can communicate them to the members of their respective lodges.

These resolutions were adopted, and the Grand Secretary instructed to notify the lodges that they must conform strictly with their requirements.

†The Grand R. A. Chapter of Louisiana was formed March 8, 1813, by Concord and Perseverance R. A. Chapters, working under charters from the Grand Chapter of Pennsylvania, and attached to the lodges of the same name. On the 13th of March, the Grand Officers were elected and installed; the first Grand Officers were: P. F. Dubourg, G. H. P.; Moreau Lislet, D. G. H. P.; J. Soulie, G. K.; and Thos. Urquhart, G. S. At the first session, charters were granted to Perfect Union Chapter No. 3 and Polar Star Chapter No. 4, which were attached to the lodges of the same name. At the session of the Grand Lodge, Dec. 21, 1816, the fee for a dispensation to pass the chair was fixed at six dollars. The original Register is in the archives of the Grand Lodge. The first dispensation to pass the chair is dated Sept. 26, 1812; the Register closes in 1833, and contains the name of every R. A. Mason made in Louisiana between these two dates, unless he was, or had been, the Master of a lodge.

\*This resolution was doubtless intended to promote the harmony of the constituent lodges, many of whose members originally belonged to the French Rite, and sanctioned the engraving on the work of the first degree part of the ceremonial of the Scotch and French Rites. This is proved by an old cahier in possession of one of the original lodges. But it is almost certain that this mode of working was practiced before the formation of the Grand Lodge, as Harmony Lodge No. 122, in replying to the invitation to send delegates to the Convention that formed the Grand Lodge, expresses its willingness to co-operate in the movement with those lodges of the York Rite that it "recognized as such."

Previous to this several brethren, claiming to be in possession of the high degrees of the A. and A. Scottish Rite, had applied to the Cerneau Grand Consistory of New York for a charter for a Grand Consistory, Thirty-second Degree, for the State of Louisiana, which was granted, and the Grand Consistory formed and its officers installed on the 19th of June, 1813. Its first officers were Emanuel Gigaud, Ill. Com. in Chief; Jean Pinard, 1st Lieut. Com., and Noel Fournier, 2d Lieut. Com.\*

\*The following account of the formation of the Grand Consistory of Louisiana is translated from Ch. Laffon de Ladebat's Procès Verbal, p. 72:

"On the 4th of December, 1812, Mr. Emanuel Gigaud, giving himself the title of Deputy Sov. Gr. Insp. Gen. 33d Degree, and Representative of the Grand Consistory established at New York by Joseph Cerneau, assembled certain persons possessing, regularly or irregularly, the high degrees of the A. and A. Rite, and raised them successively to the 32d Degree, and with them formed, provisionally, the so-called Grand Consistory of Louisiana.

"On the 8th of February, 1813, certain persons, whose names were Jean Pinard, Noel Fournier, Raymond Devèze, and Pierre Thomas Jarrié, asked from the Grand Consistory of J. Cerneau, at New York, a charter for a Grand Consistory of S. PP. R. S. 32d Degree, which they proposed to establish in Louisiana.

"On the 10th of April, 1813, the petitioners received a letter from New York, which informed them that their request had been granted and that the charter would be sent them without delay.

"The charter is dated April 24, 1813, but was not received until August of the same year.

"On the 19th of June, 1813, the said Grand Consistory was regularly installed by Emanuel Gigaud, Ill. Com. in Chief, assisted by Jean Pinard, 1st Lieut. Com.; Noel Fournier, 2d Lieut. Com.; Francois Martinez y Pizarro, G. M. of State; Raymond Devèze, G. Treas.; and Pierre Thomas Jarrié, G. Sec'y.

"It is worthy of remark that on the 3d of May, 1814, the Grand Consistory of Louisiana received the denunciation of J. Cerneau by the Supreme Council of Charleston, and that on the 15th of November, 1814, Bro. Louis Jean Lusson, 33°, who on the 4th of December, 1812, had refused to subscribe to the conditions imposed by J. Cerneau, renewed his opposition to the said Grand Consistory. For this he was tried and condemned by that body, August 14, 1815. He was a member of the Supreme Council of Charleston, and, as such, had published in New Orleans the denunciation of Joseph Cerneau by Emanuel de la Motta."

The Grand Consistory appears to have been, at first, attached to Polar Star Lodge No. 5, all the officers above named being members of it with the exception of E. Gigaud, who was a member of Perseverance Lodge No. 4.

It is rather singular that former writers should have made no mention of the Grand Consistory of Louisiana of 1811. All that is known of it, at present, is contained in a letter found, during a recent search, among the old papers in the archives of the Grand Lodge. This letter is dated New Orleans, April 20, 1811; purports to be from "the Grand Secretary of the particular Sov. Grand Consistory of Princes of the Royal Secret of Louisiana," and is addressed to Polar Star Lodge. It states that at a meeting of the "particular Sov. Grand Consistory," held on the 14th of the same month, the Grand Secretary had been instructed to notify the lodges of New Orleans of the establishment of the Consistory and of its desire to enter into fraternal correspondence with them and co-operate, so far as lay in its power, to promote the welfare of Masonry. This letter is signed "DesBois, Gr. Sec'y," and the body of the letter is in the same hand-writing. The letter originally had two seals attached to it, but they have disappeared, although the places where they were affixed are easily traced. The hand-writing is very cramped, and the ink has faded so much that it is with difficulty a portion of the letter can be decyphered. The probability is that in a few years it will become wholly illegible, and for that reason it is deemed best to print it:

A. L. L. G. D. G. A. D. L. U.

A L'ort. de la N'elle. Orléans au point vertical du  
zenith repondant au 29° 57' 45" Lat. nord, le 20eme

(Seal.) du 2eme M. Mque. appellé Yâr de Pan. 5571. (Seal.)

Anno Lucis 5811. Ere Vulgaire, 20 Avril, 1811.

Le Gnd. Sre. Du Souv. Gnd. Consistorie particulier des Princes du Royal Secret  
de la Louisiane.

A la T. R. L. L'Étoile polaire.

TT. RR. FF.

Le Souv. gnd. Consistorie particulier de la Louisiane m'a chargé par son arrêté du 14 du courant de vous faire part de son établissement, et de nous manifester le désir sincère qu'il a d'entretenir avec toutes les loges de cet orient une correspondance fraternelle et amicale, et de co-opérer de tout son pouvoir a cimenter entre tous les maçons l'union, et la bonne intelligence, que eu faisant respecter l'art sublime de la Maçonnerie, fera le bonheur des vrais et zélés sectateurs des enfants de la grande Lumière; puisse le g. a. d. L. U. en vous inspirant la même conformité de sentiments, benir a jamais vos augustes travaux.

The first mention of this body in the records of the Grand Lodge is in the minutes of the session held May 21, 1814, when "the Grand Master presented several documents emanating from a Grand Consistory established in New York and a Grand Council established in New Orleans," the consideration of which was postponed until the next meeting (June 25, 1814, when they were ordered to be laid on the table "without answer."

The documents referred to have been discovered during the past year, and consist of letters from the New Orleans Grand Consistory to the Grand Lodge, Grand R. A. Chapter, and Rose Croix Chapter attached to Polar Star Lodge No. 5. They all bear the same date, the eighth day of the third Masonic month, 5814, (May 8, 1814,) and are duly attested and sealed by P. T. Parrié, Grand Secretary, and D. R. D. Dessessarts, Grand Keeper of the Seals. The letter addressed to the Grand Lodge states that there are sent with it seven copies of a report and resolutions adopted by the (New York Consistory in reply to a circular published by Emanuel de la Motta, John Mitchel, and Frederick Dalcho, and requesting the Grand Lodge to accept as a favor one copy for its own use, and distribute the other six among the lodges in the jurisdiction. The letters addressed to the Grand R. A. Chapter and the Rose Croix Chapter attached to Polar Star Lodge No. 5, state that, owing to the injury sustained by the package in its transmission from New York, the Grand Consistory is only able to furnish two copies to the former and one to the latter, and request that they will "communicate" the report and resolutions to their members.

The document accompanying the letters is a printed pamphlet of fifteen pages, duly certified as a true copy of the original deposited

C'est dans les principes de la plus sincère cordialité que j'ai la faveur de vous saluer  
par les n. m. q. v. S. C. et d'être a. L. h. q. v. S. D.  
Tres chers et tres respectables frères,  
Votre dev. et. aff. f.  
par ordre  
DES BOIS, Gnd. Sre.

DesBois,  
Maison de Mmc. Galliaret,  
Rue Dumaine.

The signature is that of Bro. Jean Baptiste DesBois, who was Grand Senior Warden of the Grand Lodge in 1818. He was W. M. of Bienfaisance Lodge No. 1 in 1811, and W. M. of Concord Lodge No. 3 in 1815, and the Tableau of the lodge for that year gives the following particulars in regard to him: "Vénérable—Jean Baptiste Des Bois, né à Chalons-sur-Saône, âgé de 53 ans. Avocat, Grand Officier de la G. L. de l'Etat de la Louisiane. R. A. R. C. S. P. R. S. I. G. 33."

The above letter establishes the fact that there was a Consistory in New Orleans in 1811. The Tableaux of the lodges at that date show that a large number of Masons in Louisiana claimed to be in possession of the high degrees of the A. and A. Rite. Louisiana and Harmony Lodges were, in all probability, composed exclusively of members of the York Rite, but none of their Tableaux can be found. The Tableaux of Reunion Desirée and Polar Star Lodges show that many of their members had the Rose Croix degree—the highest of the French Rite. But the Tableaux of the senior lodge Perfect Union No. 29, for 1811, gives the names of three of its members who were Thirty-second; while those of the lodges composed chiefly of Masons from San Domingo show a large array of Thirtieths and Thirty-second, and several Thirty-third. But the possessors of these degrees were men of advanced age, and it may be that the Consistory of 1811 was formed more for the purpose of social reunion than propagating the Rite. This, however, is mere conjecture and it is not known how long the Consistory of 1811 maintained its organization.

The Consistory of 1814 was chiefly composed of members of Polar Star Lodge, and it is certain that the members of the other lodges in possession of the high degrees of the Scotch Rite, for the most part, declined to co-operate in its formation or affiliate with it afterward. If the Consistory of 1811 was in existence at this date, the opposition to the new Consistory could be easily accounted for. But as this is not probable, it more likely arose from the fact that the Cerneau Council at New York, and all bodies created by it, had been declared irregular. Besides, the manner in which Gigaud had manufactured Thirty-second must have given offence to those who had legally received the degrees, and to this may be added the long-standing difficulties of Polar Star Lodge with Perfect Union Lodge which, even if settled at that time, would cause this movement of Polar Star Lodge to be looked upon with suspicion and mistrust.

in the archives of the New Orleans Grand Consistory, and is a reply to the expulsion of Joseph Cerneau by the Supreme Council of Charleston. It forms No. 18 of the documents appended to Folger's book, and contains the following passage:

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

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

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

The Grand Lodge acted wisely in laying this communication from the Grand Consistory on the table, as it related to a quarrel in which, as a Grand Lodge, it was not interested, but in which several of its members were arrayed against each other. The regularity of the New Orleans Consistory was questioned from the first, and several members of the Grand Lodge and its constituents, in possession of the high degrees of the A. and A. Rite, had refused anything to do with it. The above extract, however, proves that the New York Consistory expressly recognized the supremacy of the Grand Lodge over the symbolic degrees; the New Orleans Consistory could not assume a power not claimed by the body which created it, and to which it owed allegiance, and its letter to the Grand Lodge shows that it made no pretensions in that direction. But it is rather singular that Folger should have published a document that so completely disproves his assertions.

In 1818, the question whether a Consistory could interfere with symbolic lodges was brought directly before the Grand Lodge.

At the session held on the 27th of June, the Grand Master announced that the lodges of the jurisdiction established at Havana, had received communications from certain individuals who had constituted themselves into a Grand Consistory at that place, which communications had occasioned some doubts as to the power and authority of the Grand Lodge. After mature deliberation, the Grand Lodge decreed: "That the lodges of this jurisdiction are forbidden to recognize any Grand or private Lodge of a Rite different from that of York, or any other Masonic body, under whatever denomination it may be."

On the 2nd of September, 1818, another communication was received from the lodges at the Havana, and referred to a special committee. The Grand Secretary also announced that he had on his desk "a letter from a society established at the Havana, under the title of the 'Grand Consistory of the Havana.'" But the Grand Lodge was of opinion that it ought not to take cognizance of it.

On the 2d of November, 1818, the Grand Lodge adopted the report of the special committee, to whom the subject had been referred, and which contains the following language:

Your committee, without departing from the mission confided to it, believes, that in consequence of the knowledge they possess of the insinuations which certain Masons, pretending to be clothed with

sufficient powers to establish lodges, have made to different lodges at the Havana, and of the disorder which they have occasioned in the minds of a number of the brethren in that East, that it is our duty to engage the W. Lodge la Rectitude, and the other lodges under the jurisdiction of this Grand Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves rights and privileges which they never possessed, set themselves up as reformers, and condemn everything that does not emanate from themselves. For where is the Mason, however inexperienced he may be, who can be ignorant that to a Grand Lodge alone belongs the right to constitute lodges?—that all these Masons assembled under the title of Consistory of Prince Masons, never have had and never can have jurisdiction, direct or indirect, over symbolic lodges, nor even over the higher degrees—and that any person made a Mason by powers emanating from a similar source, can never be considered as a regular Mason, and can never be admitted into any regular lodge of any of the known Rites.

That it is the duty of those lodges, from the impossibility and their incapacity of discovering by themselves, if these Masons, who make a parade of so many powers, are regular themselves, to be continually upon their guard not to allow themselves to be seduced by the desire of possessing those degrees, which, not being conferred by competent and duly authorized Masons, will only serve to place them in a ridiculous and disgraceful position.

They should be thoroughly convinced that many of these great personages, who visit countries where Masonry is in its cradle, finding no opponents to expose their absurd and insidious pretensions, easily lead into error the Masons who do not know them, and who are naturally zealous and anxious for instruction.

Your committee, in digressing from the direct object of their mission, in making these observations at the conclusion of their report, although foreign to our Rite and jurisdiction, believe this measure indispensable, in order to arrest the disorder, and terminate the uncertainty of many Masons at the Havana on the subject of this illusory and chimerical Grand Orient. And it is in consequence of the particular knowledge possessed by your committee of the extent of the powers and privileges of this Consistory, supposing it even to be regular, and in consequence of our possessing these same degrees, that we submit this exposition to the Grand Lodge, for such decision as may be appropriate.

The Grand Lodge ordered a copy of this report to be sent to the Lodge Reunion Fraternal de Caridad No. 7, under its jurisdiction at the Havana, with directions that it should be read in open lodge.

The record shows that the report was signed by the Senior Grand Warden of the Grand Lodge, Jean Baptiste DesBois, as "chairman of the committee;" it is worthy of remark that he was a Thirty-third of the A. and A. Rite, and of the members of the Grand Lodge who voted for its adoption, several were also members of the Grand Consistory.

Previous to this, however, a number of brethren had applied to the Grand Orient of France for a charter for a lodge to work in the French Rite. The charter was granted and the lodge constituted at New Orleans, April 21, 1818, under the name of "La Triple Bienfaisance No. 7319." Its first officers were C. Miltenberger, W. M.; Spire Loquet, S. W., and P. Caillou, J. W. At the same time, the lodge received from the Grand Orient capital letters for a Chapter of Rose Croix, which was attached to it, bearing the same name with the No. 7320; the first three officers of the lodge were also the first three officers of the chapter.

\*Original pamphlet, p. 6. Folger, Appendix, p. 125.

No mention of this lodge, by name, is made in the records of the Grand Lodge at this date, nor for some years afterward, but it is evident that the resolution of June 27, 1818, forbidding all intercourse with lodges other than those of the York Rite, was intended to apply to it.\*

Up to the close of the year 1818, the Grand Lodge had granted nine charters for new lodges, only three of which, however, were located in Louisiana. The names of these lodges, with their location and the date their charters were issued, are as follows:

Friendship No. 6, Mobile, Ala., September 4, 1813.  
 Reunion Fraternal de Caridad No. 7, Havana, April 29, 1815.  
 Los Amigos Reunidos No. 8, Vera Cruz, April 30, 1816.  
 Reunion a la Virtud No. 9, Campeachy, April 12, 1817.  
 L'Etoile Flamboyante No. 10, Baton Rouge, La., August 11, 1817.  
 El Templo de la Divina Pastora No. 11, Matanzas, February 10, 1818.  
 La Verité No. 12, Donaldsonville, La., February 10, 1818.  
 Union No. 13, Natchitoches, La., February 21, 1818.  
 La Rectitude No. 14, Havana, May 16, 1818.

The three new lodges, with the five which united in forming the Grand Lodge, made eight lodges in the State acknowledging its jurisdiction. Louisiana Lodge No. 1 had ceased to exist in 1815, but Harmony Lodge No. 122 was still in full activity under its charter from the Grand Lodge of Pennsylvania; and there was another York Rite lodge in the State, of which the Grand Lodge had no knowledge until years afterward.

The records show that at the quarterly communication held March 9, 1828, Feliciana Lodge No. 46, at St. Francisville, La., applied to the Grand Lodge for a charter, stating that the original charter obtained from the Grand Lodge of Kentucky had been returned to it. The Grand Lodge accordingly ordered a charter to be issued with the distinctive title of Feliciana Lodge No. 31, "on payment of the Grand Secretary's fees."†

\*It is believed that the early records of Triple Bienfaisance Lodge No. 7319 are still in existence; but the search for them was abandoned on account of the obstacles encountered. It is a matter of regret, because, if they could be found, they would doubtless give important information as to the effect of the resolution above referred to. The resolution was repealed by the Grand Lodge, Nov. 16, 1821. The Tableau of the lodge for 1822 (the earliest one so far discovered) does not contain the names of C. Miltenberger and P. Caillou, who with others, in all probability, resigned their membership when the Grand Lodge issued its edict in 1818. This opinion is strengthened by the Tableau of 1822, which states that the then W. M. of the lodge, Auguste Douce, (a member of Concord Lodge No. 3, and its W. M. in 1820), had held the office for three years. The Tableaux gives the names of forty-one active members—all of whom were also members of York Rite lodges; eight of them were members of the Grand Lodge, and two were members of the Grand Consistory.

†In answer to inquiries regarding this lodge, the following communication was received from the Grand Secretary of the Grand Lodge of Kentucky, and from which it would seem the charter was not returned as stated:

"Grand Lodge of Kentucky, F. and A. M.  
 "Office of the Grand Secretary,  
 "Louisville, Ky., Aug. 12, 1872.

"A resolution was adopted by Grand Lodge of Kentucky, Aug. 27, 1817, by which a charter was ordered to be issued for Feliciana Lodge No. 46, at St. Francisville, La., with Bro. Thos. Chinn as Master, Josiah Smith as S. W., and Isaac A. Smith, J. W. It is presumed the dispensation for said lodge was granted by Grand Master, Wm. H. Richardson, in the recess of 1816 and 17. At that time, and for some years afterwards, it was not customary for the Grand Master to make an annual address, and nothing in the record shows when the dispensation was granted.

"The lodge made a return of its members in 1818, 1820, 1822, 1825, 1826 and 1827.

"In 1834, the Committee on Delinquent Lodges made a report, which was adopted. From which I make the following extract, viz.:

"With regard to Feliciana Lodge No. 46, in the State of Louisiana, the committee find that it is in arrears for three years, and as it has heretofore been faithful in the discharge of its Masonic duties, and prompt in payment of its dues, the committee recommend, that

A careful research has failed to find any other lodges in Louisiana at the end of the year 1818, than those above enumerated.\* Considering the tone and temper of the Grand Lodge at that date, it is certain that the invasion of its jurisdiction by Kentucky, had it been known, would not have been tamely submitted to. So far from the Grand Consistory having granted charters to, or exercised authority over symbolic lodges, it has been shown that that body, whether regular or irregular, claimed no such powers; that its members were true to their allegiance to the Grand Lodge and sustained it in declaring non-intercourse with the French Rite Lodge "La Triple Bienfaisance No. 7319." But the re-introduction of the French Rite led to a series of events which culminated in the Masonic revolution of 1847.

## CHAPTER IV.

### FROM THE RE-INTRODUCTION OF THE FRENCH RITE TO THE ADOPTION OF THE GENERAL REGULATIONS OF 1832.

During the year 1819 the Grand Lodge granted charters for the following new lodges: Columbian Lodge No. 15, at Alexandria, La.; Eureka Lodge No. 16, at Blakesly, La.; and Washington Lodge No. 17, at Baton Rouge, La.†

The increase in the number of the country lodges rendered a revision of the constitution necessary. Moreau Lislet and Jean Baptiste Pinard were appointed a committee for that purpose and they reported a new constitution, which was adopted September 4, 1819. In this constitution the prerogative of the Grand Lodge as the Supreme Masonic Authority in the State is again asserted; and it prohibits (Sec. 29) any number of Masons, whatsoever, to assemble together, or form a lodge, for the purpose of work, without first obtaining a charter from the Grand Lodge for that purpose, and declares that whosoever shall be convicted of acting in contravention would be expelled from all the lodges and forever deprived of the privileges of Masonry.

One great object of the new constitution was to facilitate the representation of the country lodges at the meetings of the Grand Lodge, which was provided for as follows:

Sec. 4. The lodges of the jurisdiction, which are established in New Orleans, or within three miles of the said city, will be represented

in consequence of its remote situation from the seat of this Grand Lodge, the said lodge be discharged from the payment of its dues and its allegiance to this Grand Lodge, and they advise that it attach itself to the Grand Lodge of Louisiana.

"Correctly extracted,

"J. M. S. McCORKLE, Gr. Sec'y."

\*The printed Proceedings of the Grand Lodge of Virginia for 1815 show that, in that year, \$33.33 was received for a charter to a lodge in New Orleans, under the name of Washington Lodge No. 99. Neither the date nor the names of the parties to whom the charter was granted are given. In 1816 this lodge is reported "no representation nor returns;" in 1820, "no returns since its establishment;" in 1821, "supposed to be under the jurisdiction of the Grand Lodge of New Orleans;" in 1830, "supposed to be under the Grand Lodge of Louisiana," and this is repeated up to and including 1837. Our file is incomplete: the next Proceedings we have are those of 1844, which contain no reference to "Washington Lodge No. 99."

We have been unable to find the slightest notice of this lodge in the records of our Grand Lodge, or in those of its subordinates; no reference is made to it in the "Manuel Maconnique," nor did we ever hear the old Masons, when speaking of the Lodges Louisiana and Harmony, allude to it. But as Louisiana Lodge No. 1 dissolved in 1815, it is probable that some of the members may have obtained this charter, although very doubtful that they ever organized under it.

in the Grand Lodge by their W. Masters and Wardens, or one of them; but all the lodges of the jurisdiction which are at a greater distance should be represented by a delegate. And no brother will be admitted as the delegate of a lodge unless he be a Past Master, by dispensation or otherwise, and a member of one of the lodges of the jurisdiction, and his commission must be delivered to him under the seal of the lodge which has appointed him, signed by the W. Master of the lodge and countersigned by its Secretary; and no brother can be nominated to represent more than three lodges at the same time, and, as such delegate, cannot have more than one vote in the deliberations of the Grand Lodge.

This provision was doubtless intended for the benefit of the country lodges, as at the time of its adoption Louisiana was sparsely populated and possessed few or no facilities for travel. The Grand Lodge was composed of the Grand Officers, the Masters and Wardens of the constituent lodges, or their delegates, and all Past Masters who had served one year as Masters of one of the constituent lodges. In addition to the regular quarterly communications, the annual grand communication and the festivals of the two Saints John, the Grand Lodge held frequent special and extraordinary sessions during the year, at all of which the constituent lodges were required to be represented. The lodges located in the country parishes were therefore compelled to select their delegates from the life members of the Grand Lodge residing in New Orleans. This system soon created a Masonic aristocracy, which gradually obtained complete control of the Grand Lodge, and, by the introduction of innovations and stifling the voice of the craft, perpetuated their usurped power until the reorganization of the Grand Lodge in 1850.\*

\*The Grand Lodge ordered 200 copies of the constitution of 1819 to be printed in English and 400 in French. No English copy can now be found; and the French edition is very rare. For this reason a few of the provisions of this constitution are given, as occasion may arise to refer to them hereafter:

Sec. 12 recognizes the prerogative of the Grand Lodge, and that of the Grand Master during its recess, to make Masons at sight; but believes it to be the duty of the Grand Lodge to renounce the said prerogative in favor of the lodges of the jurisdiction.

Sec. 13 and 14 provide that no brother, whatever may be his rank, can be admitted to the regular quarterly or extraordinary communication of the Grand Lodge except he be a member thereof, unless summoned as a witness or invited to give information on some subject under consideration; but all Master Masons of the jurisdiction in good standing, and visitors from other jurisdictions properly vouched for, might be present at the annual grand communication to witness the installation of the Grand Officers.

Sec. 40 provides that "the Grand Lodge shall be opened and closed according to the forms and customs of Ancient York Masonry."

Sec. 79 declares that candidates for initiation must be free-born, of mature age [in a foot note this is said to be "at least 21 years"], of good morals, of an unblemished reputation, and in the full enjoyment of all their physical and intellectual faculties; and they shall also have such property, occupation or profession, as will not only assure them an honest livelihood, but enable them to contribute to the charitable purposes of the institution, and thereby sustain the honor and dignity of the Royal Art.

Sec. 99 and 100 prohibit all Masonic processions without first obtaining a dispensation therefor from the Grand Lodge; but in the case of funeral processions, the Grand Master could grant a dispensation in the city, and in the country, permission was to be obtained from the nearest lodge.

Sec. 103 provides that in case of the dissolution of a lodge, or of its charter being arrested, all its property shall revert to the Grand Lodge, and that none of the members thereof shall be permitted to affiliate with any other lodge, or be entitled to the privileges of the institution, until they had paid all their dues to the lodge up to the time of its dissolution, to the Grand Secretary.

This section appears to have been incorporated into the constitution in consequence of the State Legislature having passed an act, supplementary to the act of 1816 incorporating the Grand Lodge, by which all the regular lodges constituted by the Grand Lodge up to that date, and all the regular lodges that it might thereafter constitute, were declared to be bodies corporate and politic, with equal powers to those granted to the Grand Lodge by the act of 1816, "so long as the said lodges shall remain under the power and jurisdiction of the said Grand Lodge, and in all things abide by and conform themselves to the resolutions and by-laws of the same, and no longer." This supplementary act was approved February 11, 1819.

In the meantime, the downfall of Napoleon and the restoration of the Bourbons led to a steady stream of emigration from France. The epidemics, to which New Orleans was periodically subject, had no terrors for the natives of Southern Europe, and the French portion of the population annually increased in wealth and numbers; but the citizens of the Northern States who visited New Orleans during the business season, like birds of passage, winged their flight northward on the approach of spring. Hence the American portion of the community increased slowly, and Harmony Lodge No. 122, under the jurisdiction of the Grand Lodge of Pennsylvania, and the only lodge in New Orleans working in the English language, with difficulty maintained its existence. But the five lodges which had formed the Grand Lodge received constant accessions from the new-comers, among whom were several brethren who, having received their Masonic education under the Grand Orient of France, were fully imbued with the doctrines taught in that hot-bed of innovation. To this source the re-introduction of the French Rite may be traced, and its propagation was fostered by the system of dual membership that obtained in the city of New Orleans.

Some of the members of the Lodges Concord No. 3 and Perseverance No. 4 affiliated with the Lodge Triple Bienfaisance (No. 7319). Their example was not without its effect upon Polar Star Lodge, which, however, acted with great prudence. On the 23d of April, 1814, the committee appointed by Polar Star Lodge No. 4263 when it suspended its labors in October, 1811, held a meeting for the purpose of filling a vacancy which had occurred by one of the members of the committee having ceased to be a member of Polar Star Lodge No. 5, and consequently ceasing to be a member of Polar Star Lodge No. 4263. At this meeting the dues owing to the Grand Orient of France, and which had been set apart for the purpose, were ordered to be forwarded to the Grand Orient with a statement of the reasons that had caused Polar Star Lodge No. 4263 to suspend its work. The next entry on the record book is dated February 8, 1819, when a meeting was held for the purpose of receiving the answer of the Grand Orient, which had just arrived, but, owing to the small number present, the communication was not read and the meeting adjourned to the 13th. On that date twelve of the old members were present at the meeting, the communication was read, and, in compliance with its advice, it was resolved to re-organize Polar Star Lodge No. 4263, and on the next day (Feb'y 14, 1819), an election for officers was held under the regulations of the Grand Orient, at which Charles Roche was elected W. M.; Moreau Lislet, (P. Grand Master,) S. W., and J. B. Gilly, J. W.

By the regulations adopted at this meeting, the lodge was to hold only two regular meetings during the year, viz.: on the festivals of the two Saints John, (24th of June and 27th of December); the election and installation of officers were to take place on the 27th of December; but special meetings could be convened by the W. M., or by the members, when deemed necessary. It was also resolved that no initiations or affiliations should be permitted, but that all the members of the Rose Croix Chapter attached to the lodge were to be considered members thereof.

As all the members of the French Rite Lodge Polar Star No. 4263 were members of the York Rite Lodge Polar Star No. 5, and several of them members of the Grand Lodge, this action was evidently taken with a view to avoid a rupture with the Grand Lodge, and may be considered as a compromise between their allegiance to it and their cherished predilections. But, although no mention is made of it on the record book of Polar Star Lodge No. 4263, a correspon-

dence must have been entered into with the Grand Orient of France, for the next entry is dated March 5, 1820, when a charter was received from the Grand Orient empowering the lodge to cumulate the Scotch and French Rites, under the distinctive title of Polar Star Lodge No. 7474,\* accompanied with an authorization for Polar Star Lodge No. 4263 to install the officers to be elected under this charter. The record states that the officers were installed March 12, 1820, and refers to the minute book of the Scotch Rite lodge for particulars; but that record book is not in the archives; the records of Polar Star Lodge No. 1 (Scotch Rite) commencing after it received its charter from the Grand Lodge in 1833.

The next meeting of Polar Star Lodge No. 4263 was held on the 20th of November, 1820,† when a resolution was adopted granting all members of the York Rite Lodge Polar Star No. 5, the privilege of affiliating with "the French and Scotch Rite Lodge," without charge, provided they conformed to the regulations of the Grand Orient of France and the by-laws of the lodge. This privilege appears to have been eagerly embraced, as on the same day a great number of the members of the Lodge No. 5 applied for affiliation and were immediately admitted. The lodge continued to meet regularly once a month, affiliating such members of Polar Star Lodge No. 5 as presented themselves, and electing and installing its officers annually, down to 1831. In that year it commenced to work regularly, and the first initiation took place Oct. 23, 1831.

On the 24th of December of the same year, (1820), the Grand Lodge granted a charter to a number of the members of the French Rite lodge Triple Bienfaisance No. 7319, under the distinctive title of Triple Bienfaisance Lodge No. 20. The first officers were Louis Duhart, W. M.; Joseph Calixte Congourdan, S. W.; and Antoine Lamy Soalmon, J. W. The creation of this lodge led to a difficulty between it and Polar Star Lodge No. 5, which, owing to the system of dual membership, threatened to drag all the lodges in New Orleans into the quarrel. The Grand Lodge appointed a committee to investigate the matter, which was amicably settled and harmony restored by the adoption of their report, Sept. 27, 1823.‡

\*This number is not given in the body of the minutes, but in a marginal note written with a red pencil; and from this date down to 1833, the Scotch Rite lodge and the French Rite lodge appear to have used the No. 4263 in common.

†This is the correct date when the cumulation of Rites commenced in Louisiana. From the time that Polar Star Lodge No. 129, commenced to work under its charter from the Grand Lodge of Pennsylvania until now, the meetings of Polar Star Lodge No. 4263 were nothing more than social reunions.

‡The papers relating to this case are on file in the archives of the Grand Lodge. They are labeled "Etoile Polaire No. 5: Contestation avec la loge la Triple Bienfaisance No. 20: 1821." It appears that Polar Star Lodge No. 5 had for a series of years repeatedly rejected a candidate, who was charged with having committed a criminal offence in 1807; that this candidate afterward applied to Concord Lodge No. 3 with a similar result; that he then applied to Triple Bienfaisance Lodge No. 7319, of which Auguste Douce, the W. M. of Concord Lodge No. 3, was W. M., and was elected. A member of Polar Star Lodge No. 5 was invited to visit Triple Bienfaisance Lodge No. 7319, and being present when the candidate was introduced, objected to his initiation, and stated his reasons. They were peremptorily overruled by the W. M.; the objecting visitor retired, and the candidate was initiated. As Triple Bienfaisance Lodge No. 7319 was under the jurisdiction of the Grand Orient of France, Polar Star Lodge No. 5 was without redress; but when the Grand Lodge granted Triple Bienfaisance a York Rite charter, Polar Star Lodge No. 5 addressed a communication to the new lodge on the subject. This led to a correspondence which was marked with considerable acerbity. Triple Bienfaisance Lodge No. 20 finally consenting to call a special meeting for the purpose of investigating the charges preferred against the obnoxious member. When the day arrived, Polar Star Lodge was represented by a committee who, in support of the charges, submitted documentary evidence and the procès verbal of the court. The documents were pronounced forgeries by the J. W. of Triple Bienfaisance Lodge No. 20, who also grossly insulted the committee of Polar Star Lodge, in which un-masonic conduct he received the support and countenance of the W. M. The com-

Some time during 1821, Charity Lodge No. 2, which had assisted at the formation of the Grand Lodge, became extinct. Its records break off abruptly July 8, 1821, and there is no documentary evidence as to the cause of its dissolution. Its Tableau for 1820 gives the names of thirty-nine active members, several of whom were R. A. Masons, but none of them appear to have belonged to the French Rite. Yves Lemonnier, a Past Master of this Lodge, was Grand Master in 1820, and as he became the W. M. of a French Rite lodge in December, 1821, it is more than probable that the question of Rites was mooted in the lodge and led to its dissolution.

The French Rite had now become popular in New Orleans, and many life members of the Grand Lodge belonged to it, but as it had not been recognized by the Grand Body, its lodges were still considered clandestine organizations. To obtain recognition it was necessary to amend the constitution, and all proposed amendments had to be submitted to the constituent lodges. But as the country lodges worked in the York Rite exclusively, and moreover possessed the right of instruction, it was resolved to act without consulting them in the matter. Accordingly a special meeting of the Grand Lodge was called for the 16th of November, 1821, when resolutions were adopted recognizing as regular the three rites: authorizing the lodges under the jurisdiction of the Grand Lodge to receive as visitors, or as candidates for affiliation, members of the French and Scotch Rites; and to receive deputations from, and appoint deputations to, the lodges working in the French and Scotch Rites in the jurisdiction; but no visitors claiming to be Masons of the French or Scotch Rite were to be admitted as such into the lodges under the jurisdiction of the Grand Lodge without previous examination and taking "the oath of discretion."

The adoption of these resolutions, while showing that the life members had commenced to control the Grand Lodge, infused fresh vigor into the adherents of the French Rite. On December 2, 1821, Triple Bienfaisance Lodge No. 7319 adopted a resolution by which it formed itself into two lodges; one portion of the members retaining the charter and name of the lodge, and the charter of the Rose Croix Chapter attached to it—the other members applying to the Grand Orient of France for a charter for a new lodge, which they formed the same day under the name of "Loge les Amis Réunis," with Past Grand Master Yves Lemonnier as W. M.; L. Duhart as S. W., and J. C. Congourdan as J. W. This lodge remained attached to Triple Bienfaisance Lodge No. 7319 until its charter arrived from France, meeting regularly and doing considerable work. On March 6, 1822, they adopted a resolution granting permission to all the members of the York Rite Lodge Triple Bienfaisance No. 20 to visit the lodge one time, when, if they desired it, they could become members of the Lodge les Amis Réunis by taking the oath of allegiance to the Grand Orient. The charter was received February 16, 1823, having been granted by the Grand Orient on the 16th of July, 1822, under the distinctive title of "Loge les Amis Réunis, No. 7787," and for the purpose of legalizing the work dated December 3, 1821. The officers were installed March 15, 1823, deputations from the Grand Lodge and the city lodges under its jurisdiction being present, by invitation.

mittee retired, and Polar Star Lodge No. 5 on receiving their report declared non-intercourse with Triple Bienfaisance Lodge No. 20. The report of the committee appointed by the Grand Lodge, and the documents accompanying it, do not show a single extenuating circumstance in favor of Triple Bienfaisance Lodge, but the report was delayed until the obnoxious member had left the jurisdiction, and as the brother who insulted the committee of Polar Star Lodge had died in the meantime, the difficulty was settled by Polar Star Lodge accepting a written apology from Auguste Douce as W. M., and another from Triple Bienfaisance Lodge attested by its seal, and signed by its Secretary.

There were now one lodge cumulating the French and Scotch Rite and two French Rite Lodges in New Orleans, all working under charters from the Grand Orient of France, and the sanction given to the installation of the Lodge les Amis Réunis by the Grand Lodge, may be construed as a tacit surrender of its claim to exercise sole and exclusive jurisdiction over symbolic Masonry in Louisiana. The life members had obtained complete control of the Grand Lodge, which, owing to the system of representation, was entirely composed of members of the five lodges in New Orleans. Few of the old members who had assisted at the formation of the Grand Lodge, and maintained its honor and dignity, were now living, and the infirmities of age prevented the survivors taking an active part in its deliberations. Their places had been filled by new men, educated in a different school; almost all the Grand Officers and many of the life members belonged to the French Rite, and were actively engaged in advancing its interests.

The French Rite, however, was confined exclusively to New Orleans. At this date, (1823) there were seven lodges in the country parishes, which, with the exception of La Vérité No. 12, at Donaldsonville, and L'Humble Chaumière No. 19, at St. Landry, worked in the English language. Composed chiefly of Americans, many of whom had been initiated in other jurisdictions in the United States, the French Rite possessed for them no attractions, and the Grand Lodge, so long as they made their annual returns and paid dues, exercised little or no supervision over them. About all the information they received of the doings of the Grand Lodge was contained in the "Annuary," published by it once a year, and which was forwarded to them by their delegates. This information was meagre in the extreme, as the "Annuraries" only contained a Tableau of the officers and members of the Grand Lodge, a list of the lodges under its jurisdiction, and such resolutions as were adopted during the year. Up to 1833, all reference to the French and Scotch Rites was carefully excluded from these "Annuraries": the Tableaux only giving the highest grade of the York Rite which the Grand Officers and life members had received, whereas in the Tableaux of the city lodges, of which they were members, their rank in the French and Scotch Rite also appears.

On the 7th of November, 1824, the Grand Lodge granted a charter for a new lodge in New Orleans under the name of Lafayette No. 25. The charter was issued on the 24th of the same month; the first officers were Auguste Douce, W. M.; Vincent Ramos, S. W., and Jean Colson, J. W.

Some dissatisfaction had arisen on account of the influence exercised by the life members in the Grand Lodge, and it is probable that this new lodge was created for the purpose of strengthening either the life members or those who desired to share their privileges. Although jealous of the power they had obtained, the life members were too politic to provoke discussion. Accordingly, on the 19th of February, 1825, resolutions were adopted by which all brethren who had served as Wardens for one year in any of the constituent lodges prior to the annual election of 1823, became life members of the Grand Lodge on making their intention known and having their names recorded in the register; and the representatives or delegates of all the lodges were permitted, in case of their inability to be present at the sessions of the Grand Lodge, to appoint a proxy; provided the proxy was a member of the same lodge, and equal in rank to the brother appointing him.

An interesting episode now took place, which afterward resulted in a treaty of alliance and mutual representation with the Grand Orient of France. Gilbert Motier, Marquis de Lafayette, had accepted

the invitation of the Government to visit the United States, and, declining a passage on a national vessel, landed at New York, August 14, 1824. As the nation's guest he was received with the utmost demonstrations of popular favor, and his progress through the United States was one continuous triumphal procession. When it was known that he was to visit New Orleans, the enthusiasm of the citizens, who were chiefly of French descent, knew no bounds, and preparations were made on the most extensive scale for his reception. The Grand Lodge appointed a committee of arrangements, who secured the largest hall in the city, and fitted it up in a magnificent style for the occasion.

On the arrival of General Lafayette in New Orleans, in accordance with previous arrangements, the Grand Lodge held a special communication on the 14th of April, 1825. After the transaction of some preliminary business, the Grand Lodge was declared open on the degree of Entered Apprentice, and the brethren of the jurisdiction and adjacent States admitted, who filled the hall to its utmost capacity. The deputation appointed to escort General Lafayette from the City Hall, announced the distinguished Brother in waiting, when he was admitted with much ceremony, and welcomed by the Grand Master, John H. Holland, in an appropriate address to which he responded in a feeling manner. A procession was then formed, and the Grand Lodge, accompanied by General Lafayette and a large number of invited guests, proceeded to the banquet hall, where a sumptuous repast had been provided, which was duly enjoyed after the manner of Masons.\*

It is believed that Harmony Lodge No. 122, under the jurisdiction of the Grand Lodge of Pennsylvania, had become extinct prior to the visit of General Lafayette. The precise date of its dissolution, however, and the causes that led to it are unknown—no trace of its records having been discovered. But several of its members were present in Grand Lodge at the reception of General Lafayette and proposed volunteer toasts at the banquet. As Harmony Lodge was the only lodge in New Orleans that worked in the English language, its extinction left the American Masons without a common centre of reunion, and this want was soon felt, as the American portion of the community was beginning to increase in numbers.

To supply this want, Alexander Philips and several other brethren, who had been members of Harmony Lodge No. 122, met together on the 1st of January, 1826, and resolved to apply to the Grand Lodge for a charter. The request was granted, and the new lodge, Harmony No. 26, was constituted and its officers installed by the Grand Master, John H. Holland, on the 4th of March, 1826; but the charter was not issued until the 25th of July of the same year. The first officers were Alexander Philips, W. M.; Eben Fiske, S. W., and Cotton Henry, J. W.†

\*A full report of this reception of the Marquis de Lafayette is given in the records of the Grand Lodge, including the decorations of the hall, the ceremonial used, the address of the Grand Master, the response of General Lafayette, and the toasts at the banquet. The executive, legislative and judicial departments of the State government were fully represented; and for the first time since its organization members of Harmony Lodge No. 122 were present in the Grand Lodge.

On this occasion the Grand Lodge met in what was afterwards known as the Orleans Ball-Room, adjoining the old Orleans Theatre—the scene of so many lyric triumphs during the pearly days of the opera. John Davis, the proprietor and manager, was a member of one of the city lodges, and had the entire charge of the decorations, etc., and the artists of the opera, under his direction, furnished the music.

†The Tableau of Harmony Lodge No. 26, for 1826, published immediately after its formation, gives the names of 31 members with the following nativities: United States, 21; Amsterdam, 4; England, 3; Scotland, 1; Germany, 1; Cherokee Nation, 1. The other lodges in New Orleans were composed chiefly of the Latin race, the few Americans in them being connected with French or Creole families by marriage or business associations.

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The creation of this lodge introduced an element into the Grand Lodge which led to important results. It has been seen that the question of "race" and "work" prevented Harmony Lodge No. 122 from co-operating in the formation of the Grand Lodge and from passing under its jurisdiction after it was formed. During its existence there had been little Masonic intercourse between its members and those of the lodges under the jurisdiction of the Grand Lodge. The prejudices and traditions of the old lodge were carried into the new one, and, although fraternal relations were established between it and the other lodges the growing influence of the French Rite was looked upon with suspicion, and when the time came openly opposed.

On the 25th of September of the same year (1826) the Grand Lodge granted a charter for a new lodge in New Orleans under the name of Numantina No. 27. The first officers were Joseph Barantino, W. M.; Bartholomew Lopez, S. W., and Nicholas Bertoli, J. W. Its records have not been preserved, none of its Tableaux are to be found, but the names of its members, as shown in its returns to the Grand Lodge, indicate that it worked in the Spanish language.

On the 7th of April, 1827, the following resolutions were adopted by the Grand Lodge:

Resolved That henceforth, Masons who have resided in the city of New Orleans for more than six months, and who belong to no lodge of this State, shall not be admitted as visitors more than three times in any of the lodges of this jurisdiction; and the said lodges are hereby authorized to refuse admission to any brother who comes within the meaning of this resolution.

It is further resolved, That the Grand Lodge will permit, however, the lodges to dispense with this rule in favor of any particular brother whom they may deem worthy.

When this resolution was adopted there was a large number of unaffiliated Masons in New Orleans, chiefly from the Northern States, who frequently visited Harmony Lodge No. 26. The feeling entertained by some of its members toward the French Rite lodges and the complicated condition of the other lodges, had naturally deterred these visitors from affiliating. The resolution, however, had the effect of causing a number of them to affiliate with Harmony Lodge; and, either on account of this increase in membership, or on account of the rupture with the French Rite lodges, which had been long threatening and was now about to take place, a number of the members of Harmony Lodge applied to the Grand Lodge for a charter, which was granted June 28, 1828. The new lodge was named Louisiana Lodge No. 32, and its first officers were Alexander E. McConnell, W. M.; Eben Fiske, S. W., and John W. Bigney, J. W.

From before the formation of the Grand Lodge and until a recent date, it was the custom of the lodges in New Orleans to celebrate the anniversaries of the two Saints John. At a previous meeting each lodge appointed a committee to visit the sister lodges, to whom they were to carry letters of credence and congratulation. When the day arrived the lodge room was arrayed in holiday attire and decked with flowers; and after the lodge was opened the deputations from the sister lodges were admitted, congratulations exchanged, and the Feast closed with a banquet, to which brethren from the other lodges were invited. These reunions tended to promote harmony and good feeling between the different lodges: on such occasions old friendships were renewed, and any slight misunderstanding that might have arisen between two brethren was overlooked and forgotten.

The anniversary of St. John the Baptist, June 24, 1828, was selected by Harmony Lodge No. 26 as the proper time to declare war on the French Rite lodges. Triple Bienfaisance Lodge No. 7319 was the

only one whose deputation went that day to Harmony Lodge, and when announced, it was refused admission. On demanding the reason, the letters of credence were returned, and the members of the deputation informed that Harmony Lodge No. 26 only recognized as Masons those who were members of the York Rite, and considered Triple Bienfaisance Lodge No. 7319 an irregular body. This deliberate insult, delivered with Saxon coolness, aroused the ire of the Gaul. The deputation returned to the lodge and reported, and resolutions were adopted appealing to the Grand Lodge for redress. The Grand Lodge met four days afterward (June 28), when a formal complaint was received from Triple Bienfaisance Lodge against Harmony Lodge No. 26. After discussion, a resolution was adopted ordering the Grand Secretary to send a copy of the resolution of the Grand Lodge recognizing the different Rites, adopted November 16, 1821, to Harmony Lodge No. 26 for its future guidance.\*

The chiefs of the French Rite exercised great influence in the Grand Lodge and were aware of the hostility of Harmony Lodge No. 26, but this action on its part took them by surprise. Whether by accident or design, the blow had struck them in the most vulnerable point, as Triple Bienfaisance Lodge No. 7319 was at the time in bad odor with the Grand Lodge. When Charity Lodge No. 2 became extinct, in 1821, its furniture, jewels, etc., reverted to the Grand Lodge and Triple Bienfaisance Lodge became the purchaser, giving its notes in payment; they were not met at maturity, and the amount was still due. This matter had been repeatedly before the Grand Lodge, whose patience had become exhausted, and notwithstanding the position and influence of the chiefs of the French Rite in the Grand Body, they did not deem it prudent to press the complaint against Harmony Lodge No. 26, but resolved to await further developments.†

Early in March, 1829, Triple Bienfaisance Lodge No. 20 surrendered its charter, and on the 22d of the same month the members affiliated with Perseverance Lodge No. 4. On the same day an arrangement was completed by which Les Amis Réunis Lodge No. 7787 became attached to Perseverance Lodge No. 4, and the members of each lodge became active members of the other.‡

The surrender of the charter of Triple Bienfaisance Lodge No. 20 was reported at the next meeting of the Grand Lodge (March 28, 1829), when, in accordance with section 103 of the constitution, the Grand Secretary was ordered to demand from its late W. M. all the property belonging to the lodge at the time of its dissolution. The Junior Grand Warden, A. W. Pichot, moved that this section of the constitution be repealed, or at least that its operation be suspended in the

\*Neither on this, nor on future occasions when Harmony Lodge No. 26 refused to receive deputations from the French Rite Lodges, is any mention made of it on its records; nor is any notice taken of the resolutions of non-intercourse which the French Rite Lodges afterward adopted against it. On the present occasion the Master of Harmony Lodge, Seth W. Nye, was not present, and the S. W., Cotton Henry, presided. The minutes of the meeting are remarkably brief; merely stating that congratulatory letters were received from sister lodges (omitting the names) and that "the lodge was closed in harmony." On the other hand, the records of the French Rite lodges, in every instance, give in detail the report of the deputation, the remarks made by the W. M. and others thereon, and the resolutions adopted.

†In 1828, the leaders of the French Rite party in the Grand Lodge were Francois Dissard, Grand Secretary, and Yves Lemonnier, Past Grand Master, and at the time W. M. of Les Amis Réunis. In 1829, they were reinforced by A. W. Pichot, J. W. of Perseverance Lodge No. 4, who was appointed to fill the same office in the Grand Lodge. He was at the same time J. W. of Les Amis Réunis, and was Grand Master during 1840 and 1841.

‡By the terms of the agreement entered into between Perseverance Lodge No. 4, and Les Amis Réunis Lodge 7787, each lodge had its own officers with the exception of Treasurer; the same brother filling that office in both lodges, and keeping a separate account with each.

case of the Triple Bienfaisance Lodge No. 20, but the motion was lost. On the vote being declared, the Grand Treasurer, C. Miltenberger, offered the following resolution:

"Resolved, That the Grand Lodge establish a uniform system of Work in all the lodges of this jurisdiction."

The minutes do not state whether this resolution was seconded, nor what action, if any, was had in regard to it;§ but it is very evident that it was not adopted.

At the quarterly communication held June 27, 1829, the affiliation of the Lodges les Amis Réunis No. 7787 and Triple Bienfaisance No. 20 with Perseverance Lodge No. 4 was announced, and a communication received from the members of Triple Bienfaisance No. 20, stating that they had turned over the furniture, jewels and other property of the lodge to Perseverance No. 4, and praying the Grand Lodge to sanction the transfer, which was, on motion, granted.

On the preceding anniversary of St. John (June 24) the deputation of the Lodge les Amis Réunis had been refused admission by Harmony Lodge No. 26, and in reporting this to their lodge the committee, in addition to the complaint against Harmony Lodge, reflected severely on the conduct of Past Master Alexander Philips. What action the Lodge les Amis Réunis took on this report is not stated, but the result shows that the French Rite Lodges consulted together and resolved to act in concert.

On the Feast of St. John the Evangelist (December 27, 1829,) deputations from the three French Rite lodges—Triple Bienfaisance No. 7319, Les Amis Réunis No. 7787, and Polar Star No. 4263—separately applied to Harmony Lodge No. 26 for admission and were refused, each deputation being informed that Harmony Lodge No. 26 only recognized as Masons those belonging to the York Rite.

At a meeting of the Grand Lodge held January 2, 1830, formal complaints against Harmony Lodge No. 26 were received from the three French Rite lodges, and, on motion, laid over until the next meeting. The subject, however, was not brought up, and no reference is made to it in the records of the Grand Lodge until the quarterly communication, June 5, 1831, when a resolution was adopted calling an extraordinary meeting on the 2d of July, for the purpose of taking into consideration the grievances of the French Rite lodges.\*

§The manner in which the minutes of this meeting are recorded show the bias of the Grand Secretary. A synopsis is given of Pichot's argument, but no mention made of the arguments used by those who opposed his motion. It is probable that during the discussion the question of the French Rite was introduced; this supposition affords an explanation of the resolution submitted by the Grand Treasurer as well as the manner in which the Grand Secretary thought proper to record it.

\*The different versions of what transpired on the Feast of St. John the Evangelist, December 27, 1829, are as follows:

At a meeting of Polar Star Lodge No. 4263, held January 24, 1830, the committee reported that, on the Feast of St. John, Harmony Lodge No. 26 refused to accept their letters of credence and denied them admission, as "it did not recognize any Rite but that of York;" that they found Louisiana Lodge No. 32 closed; but received a most fraternal reception from all the other city lodges. The action of the W. M. in complaining to the Grand Lodge was approved, and resolutions adopted declaring non-intercourse with Harmony Lodge No. 26.

The records of Triple Bienfaisance Lodge No. 7319 are missing, but it is known that it also declared non-intercourse.

At a meeting of Les Amis Réunis Lodge No. 7787, January 3, 1830, the W. M., A. W. Pichot, announced that, on the preceding anniversary of St. John the Evangelist, the deputation had been received in the most fraternal manner by all the city lodges, with the exception of the Lodges Harmony No. 26 and Louisiana No. 32, both of whom had refused to recognize the committee as Masons and denied them admission. A communication was received from Louisiana Lodge No. 32, expressing sorrow and regret for its conduct on the occasion, and assuring the Lodge les Amis Réunis that Louisiana Lodge No. 32 entertained the most fraternal regard for it and its members. This apology was accepted, and resolutions adopted approving the action of the W. M. in complaining to the Grand Lodge of the conduct of Harmony Lodge No. 26; authorizing the representatives of Perseverance Lodge No. 4 to prosecute Harmony Lodge in the

Notwithstanding the silence of the records, the reasons that operated to delay the prosecution of the charges against Harmony Lodge No. 26 are not difficult of solution. Many members of the Grand Lodge, especially those who were also members of the Grand Consistory, considered that the French Rite lodges by declaring non-intercourse with Harmony Lodge had redressed their own wrongs. In renewing the attack upon the French Rite, Harmony Lodge had relied upon the co-operation of Louisiana Lodge No. 32,\* and disappointed in this, they found an unexpected ally in the Grand Consistory. Instead of being "the Senate of the Craft," the Grand Lodge had become a close corporation, in which rival cliques contended for the supremacy, and a coalition was entered into between Harmony Lodge No. 26 and the members of the Grand Consistory, who for some time had been jealous of the growing influence of the French Rite party.†

Grand Lodge for the offence committed, and to petition the Grand Lodge to permit the W. M. to be present at the trial of Harmony Lodge, and authorizing him to accept such satisfaction as he should deem sufficient to maintain the honor of the lodge.

On the Feast of St. John the Baptist, June 24, 1830, several brethren applied to the Lodge les Amis Réunis for admission, stating that they were a deputation from Harmony Lodge No. 26, but as they presented no letters of credence, admission was denied them.

Perseverance Lodge No. 4, on the Feast of St. John the Evangelist, December 27, 1829, returned the letters of credence of the deputation of Harmony Lodge No. 26 and denied it admission, assigning as a reason that Harmony Lodge had refused to fraternize with the Lodge les Amis Réunis, which was "in correspondence" with Perseverance Lodge No. 4, and a resolution was adopted declaring that no correspondence be held with Harmony Lodge No. 26, "either by letter or deputation." At the next meeting, complaint was made that notwithstanding this resolution, the deputation of Perseverance Lodge had visited Harmony Lodge on the very day that the deputation of the latter had been denied admission by the former. It appeared, however, that the deputation had received their letters of credence from the Secretary the day before the anniversary, and did not know the resolution was adopted until after the visit was made.

The minutes of Louisiana Lodge No. 32 state that on December 27, 1829, deputations from all the sister lodges were received, when the lodge was called off until the evening, in consequence of having accepted an invitation to visit Harmony Lodge No. 26 in a body. No mention is made of the "insult" offered to the deputation of the Lodge les Amis Réunis, nor of the apology tendered therefor. On the contrary, the names of the brethren composing the deputations from all the city lodges are given on a separate page, and among the number those of the three French Rite lodges!

The records of Harmony Lodge No. 26 show that the W. M., Wm. R. Falconer, was not present at the meeting of December 27, 1829, having joined the deputation to visit sister lodges; that in his absence "Past Master Seth W. Nye assumed the chair," and installed the W. M. elect, who afterward installed the other officers. Deputations were then received from the Lodges Numantina No. 27, Perseverance No. 4, Perfect Union No. 1, Polar Star No. 5, and Concord No. 3. The refusal to admit the deputations of the French Rite lodges is not stated in the minutes, nor is any reference made to the visit of Louisiana Lodge No. 32.

\*See preceding note.

†The leaders of Harmony Lodge No. 26 in its opposition to the French Rite were Alexander Philips, Seth W. Nye, and Cotton Henry. The Grand Master, John H. Holland, was at the time, and for years afterward, the presiding officer of the Grand Consistory; Past Grand Masters Moreau Lislet, John F. Canonge, and J. B. Molesté Lefebvre, with others of less note were members. Moreau Lislet, however, was seldom present at the meetings of the Grand Lodge. Alexander Philips was a member of the Grand Consistory at this date, or became one soon afterward. In the records of Harmony Lodge No. 26, under the date of April 29, 1829, is the following entry: "A communication was received and read, signed by A. Philips, E. Ball, and J. C. Wilson [all members of the lodge] as members of the Supreme Grand Council of Princes of Jerusalem, in their behalf and in that of the Grand Lodge of Perfection, requesting permission to work within this lodge-room, and wishing to know what rent would be charged them."

Several of the brethren who took an active part in this controversy survived until a few years ago. Without exception, they were all very reticent on this subject and the events that followed it. P. G. Master John H. Holland could not be induced to say anything in relation to it, although he would converse freely on other matters. Cotton Henry, who died May 1, 1863, had a strong antipathy to everything French, and especially to the French Rite, but at the same time he was no admirer of the Scotch Rite. In 1857, the old man attempted to dissuade the writer from applying for the degrees of the A. and A. Rite, and during the conversation alluded to "a bargain" that had been once made between the Grand Consistory and "old Harmony Lodge," which resulted in the Grand Consistory obtaining control of the Grand Lodge and "bursting up old Harmony." But he declined giving any particulars, remarking that he had already said too much, as he never wanted to talk about what had happened at that time.

From its formation up to 1831, the Grand Consistory had only chartered Lodges of Perfection and Councils of Princes of Jerusalem, conferring the higher degrees of the Scotch Rite in its own body.† As each of the French Rite lodges had a Rose Croix Chapter attached to it, the Consistory received few candidates and was in a languishing condition, until the opposition manifested toward the French Rite lodges presented an opportunity for it to obtain influence, which it was not slow to embrace.‡

In the month of April, 1831, two Scotch Rite Lodges—Les Trinosophes No. 1 and La Libérale No. 2—were established in New Orleans, each having a Rose Croix Chapter attached to it. The chapters were constituted by the Grand Consistory, but whether the lodges received their charters from that source or were created by one of the European ex-military adventurers, claiming to be Thirty-thirds and possessed of extraordinary powers, who at this time visited New Orleans, can only be determined by a reference to the records of the Grand Consistory, which have not yet been recovered.\*

This conversation was never forgotten by the writer, and is now given for what it is worth. It will be seen hereafter that the "result" was exactly what the old man said, and there are several things in the records that cannot be explained except on the supposition that "a bargain" had been entered into. For instance, the election of Seth W. Nye as Senior Grand Warden in 1831 and 1832, and of Alexander Philips as Grand Treasurer in 1832 and several years following.

†The "Manuel Maconique" gives a list of all the Masonic bodies in Louisiana, from the formation of the Grand Lodge to the close of 1827. The French Rite lodges and the chapters attached to them are included: the Grand Consistory, with a list of its presiding officers from the date of its formation is given, but no mention made of any bodies subordinate to it. C. Laffon de Ladebat in his *procès Verbal* (New Orleans, 1857) p. 82, says that the Grand Consistory had created Lodges of Perfection and Councils of Princes of Jerusalem, but as they had been extinct for a long time when he wrote he gives no particulars, and refers those desiring information in regard to them to the records of the Grand Consistory, then in his possession. His table of the bodies of higher grades established by the Grand Consistory shows, that Les Trinosophes Chapter Rose Croix No. 1 was created April 30, 1831, and Les Trinosophes Council of Kadosh No. 1, May 16, of the same year—both bodies were attached to Les Trinosophes Lodge No. 1. Le Liberal Chapter No. 2 and Le Liberal Council No. 2, were constituted June 18, 1831, and they were attached to La Libérale Lodge No. 2.

‡From the formation of the Consistory in 1813 to March 26, 1820, inclusive, forty-nine names appear on its roll of membership; this includes its founders as well as those created and affiliated. It appears to have become dormant during the popularity of the French Rite, the next creation being that of Robert Preaux, February 27, 1831, and on the 7th of March following F. J. Verier, L. H. Feraud, A. W. Pichot, and A. Y. Fourché received the degrees. There were six creations in 1832 and the same number in 1833—almost all of whom had been prominent members of the French Rite.

The Tableau of the Consistory dated October 1, 1843, gives a total membership of twenty, including Thirty-thirds. The total number of names on the roll of membership, from the formation of the Consistory to that date, is seventy-three—which includes the names of two honorary members in foreign jurisdictions. [MS. Notes relative to the Grand Consistory, Oct. 1, 1843, in archives of Grand Lodge.]

\*The actual existence of these two lodges at this date has been questioned, but recent investigations remove all doubt on the subject. On March 27, 1831, Polar Star Lodge No. 4263, received an invitation to be present at the installation of Les Trinosophes Lodge No. 1, which was accepted and a committee appointed; but the date when the installation was to take place is not stated. On old Letter Book of the Grand Lodge, lately brought to light, contains the copy of a letter addressed to the officers and members of La Libérale Lodge No. 2, dated April 7, 1831, written by order of the Grand Master, accepting an invitation sent by them to the Grand Lodge to be present at the installation of their lodge, and giving the names of the committee appointed to represent the Grand Lodge on that occasion. The marginal note reads: "A la nouvelle Loge Ecossaise la Libérale No. 2 s'établit en cette ville." It is the only instance in the book where a letter is addressed to a lodge, that the jurisdiction under which it works is not stated in the margin. Les Trinosophes Lodge No. 1 was attached to Perseverance Lodge No. 4, and La Libérale Lodge No. 2 to Numantina Lodge No. 27, between which and Harmony Lodge No. 26 the most intimate relations existed.

†If the Grand Consistory created the above lodges it was an usurpation of authority which it had not claimed nor exercised until this date. The account given in the *Procès Verbal*, of the bodies created by the Consistory, makes no mention of a single symbolic lodge established by it. The claim advanced in the so-called concordat of 1833 was not brought before the Grand Lodge until 1860; and it was then asserted by Grand Master John Gedge that the Consistory had never "constituted openly any

When the French Rite lodges renewed the complaint against Harmony Lodge No. 26, they had not calculated upon an alliance between it and the Grand Consistory, of which some of their own leaders were also members, but from whom the compact appears to have been kept secret. They, therefore, looked upon the establishment of the Scotch Rite lodges and chapters as tending to strengthen their cause; and relying upon the influence of their leaders in the Grand Lodge confidently awaited the result.

At the meeting of the Grand Lodge, July 2, 1831, many of the members belonging to the Grand Consistory absented themselves, but the leaders of the French Rite party and the friends of Harmony Lodge were present, and the two factions were about equal in numbers. After the regular business was transacted, the Grand Treasurer, Louis H. Feraud, offered the following resolutions:

Resolved, That Harmony Lodge No. 26, in refusing to receive the communications of the lodges of the French Rite, with the motive not to acknowledge the said lodges as regular and those who work the French Rite as regular Masons, has acted in contravention of the resolution of the Grand Lodge, which recognizes as regular the Masons of the French and Scotch Rites.

Resolved, That Harmony Lodge be held to transmit to the lodges of the French Rite in this State a communication addressed to them, declaring, in an expressive manner and without ambiguity, that she recognizes them as regular lodges, and that she promises to receive them, their deputations, and those whom they may send, under the circumstances prescribed by ancient usage and regulation.

The resolutions were seconded by A. W. Pichot and F. Corréjollès, but the Grand Master (J. H. Holland) refused to submit them to the Grand Lodge. Many members insisting that they should be submitted, he tendered the gavel to the Deputy Grand Master (Auguste Douce), who declined to take it, and thereupon the Grand Master closed the Grand Lodge in a summary manner—(par un coup de maillet).

The programme carried out at the meeting of the Grand Lodge appears to have been pre-arranged, and the "scene" that took place intended for dramatic effect. Within two weeks after the meeting of the Grand Lodge, at the instance of Alexander Philips and Seth W. Nye, Harmony Lodge No. 26 receded from the position it had taken, denying that it had ever refused to recognize the French Rite lodges as regular, alleging that its opposition to them arose from their owing allegiance to a Foreign Masonic Power, and promising cheerfully to conform to whatever the Grand Lodge might decree in the matter.\*

lodge of symbolic Freemasonry in this State." Pro. G. L. La. 1851, p. 101. Notwithstanding all that Foulhouze wrote and published during the controversy that ensued, he never replied to this assertion; he had the records of the Grand Consistory in his possession at the time, and if Grand Master Gedge's statement was incorrect, it could easily have been refuted by giving the names of the lodges and the date of their creation.

Of the foreign Thirty-third at his date in New Orleans, the principal one appears to have been José Antonio Roco y Santi Petri, "militaire émigré." He was a member of Numantina Lodge No. 27, of which he was W. M. in 1832. Whether Orazio de Attelis, Marquis de Santangelo, "formerly Superior Officer in the Neapolitan Army," (Folger, p. 218) was in New Orleans at this date is not certain, but if not, he came soon afterward, as in 1832 he created Grand Master J. H. Holland a Thirty-third; irregularly, however, as Grand Master Holland was healed (régularisé) Sept. 20, 1846. *Procès Verbal*, p. 74.

So far as the honor and dignity of the Grand Lodge was concerned, it is of little consequence who created the two Scotch Rite lodges, as the act was sanctioned by the Grand Master in direct violation of the constitution, which the dominant party considered binding or not, as it accorded or conflicted with their views.

\*Extract from the minutes of Harmony Lodge No. 26, July 15, 1831:

"The following resolutions were introduced by Bro. Seth W. Nye and seconded by Bro. Alexander Philips, and at the request of one of the members the vote thereon was taken by ballot—which resulted in their adoption.

At the next quarterly communication of the Grand Lodge (Sept. 31, 1831) Grand Master Holland stated his reasons for having closed the Grand Lodge in a summary manner, which were approved. A communication was received from Harmony Lodge No. 26, inclosing a copy of the resolutions adopted by it in reference to the French Rite lodges, which were declared satisfactory by an unanimous vote, and the Grand Secretary ordered to send a copy to each of the French Rite lodges. A vote of thanks was tendered to the Grand Master for his services in restoring harmony to the craft, which was carried unanimously, "the hall resounding with applause and triple batteries." After the Grand Master had acknowledged the honor conferred upon him, and the excitement had subsided, Alexander Philips offered a resolution requiring the Grand Secretary to notify all the lodges in the jurisdiction what lodges were recognized by the Grand Lodge, which was laid over to the next meeting.

At the quarterly communication of December 17, 1831, communications were received from the French Rite lodges Polar Star No. 4263 and Les Amis Réunis No. 7787 announcing their reconciliation with Harmony Lodge No. 26. Les Amis Réunis Lodge also requested to be informed by the Grand Lodge whether it recognized the lodges of the French Rite, sitting in New Orleans as regular lodges. This question brought up the resolution offered by Alexander Philips at the previous meeting, when an amendment was proposed and adopted by which the Grand Lodge recognized as regular the following lodges:

**French Rite**—Polar Star No. 4263, Triple Bienfaisance No. 7319, and Les Amis Réunis (No. 7787.

**Scotch Rite**—Les Trinosophes No. 1, La Libérale No. 2, and Polar Star No. 4263.

By the adoption of this resolution the reconciliation of the contending factions was perfected and fraternal intercourse restored—the ensuing Feast of St. John the Evangelist being celebrated with great pomp and rejoicing in all the lodges. Those members of Harmony Lodge No. 26 who still retained their prejudices against the French Rite, and viewed with disapprobation the compromise that had been effected, were too weak in number and influence to make successful opposition and silently acquiesced.\* The war upon the French Rite

"Resolved, That the members of Harmony Lodge have seen with regret, that some difference of opinion, which has existed among the Masonic brethren of this city, has interrupted their fraternal intercourse, and produced expressions of discordant feelings within the bosom of the Grand Lodge.

"Resolved, That Harmony Lodge does not deny, nor has she heretofore denied, that the brethren of other Rites possess all the attributes of Masonry, but that it has been the wish of Harmony Lodge that all the lodges in this State should hold their authority to work from the Grand Lodge of Louisiana, that thereby the regular Masonic character of all the lodges within the jurisdiction might be definitely certified by a competent authority, and that the claims of all, to acts of recognition might be as clearly understood, in reference to their capacity as Masonic bodies, as they are cheerfully conceded in relation to their merits as individual Masons.

"Resolved, That the question of jurisdiction shall be left to the determination of the Grand Lodge, and that in the meantime Harmony Lodge admits, that circumstances connected with the early establishment of Masonry in New Orleans, and with the organization of the Grand Lodge of Louisiana, may sanction a departure from a general rule in favor of lodges working under charters from the Grand Orient of France in this city, which could not be accorded to any other Masonic bodies.

"Resolved, That Harmony Lodge will, with pleasure, conform to the wishes of the Grand Lodge in regard to her Masonic and fraternal intercourse with all the lodges of the State.

"Resolved, That the foregoing resolutions be transmitted by the Secretary to the Grand Lodge."

\*Triple Bienfaisance Lodge No. 7319 took no notice of the resolutions adopted by Harmony Lodge No. 26 until after the Grand Lodge had recognized the French Rite lodges, and then it fraternized with Harmony Lodge. That there was opposition in Harmony Lodge to the adoption of the resolution is evident from the vote having been taken by ballot, and it was not unanimous.

had given birth to a new party, which profiting by the dissensions of the rival cliques drew support from both, and thus obtained the control of the Grand Lodge. The prize had been long coveted; and its possession, so easily acquired, determined the adoption of measures by which the power it conferred upon the Consistorial party could only be wrested from them by a revolution.

On the 6th of March, 1831, a committee, consisting of Auguste Douce, A. W. Pichot and H. R. Denis, was appointed to prepare a new code of General Regulations.† If any progress had been made in preparing the code previous to the recognition of the French and Scotch Rite lodges, that portion of the work was abandoned and a new code framed. It was presented by the Deputy Grand Master, Auguste Douce, June 30, 1832, and was finally adopted on the 15th of October following, after having been discussed, article by article, at seven sessions of the Grand Lodge. The new General Regulations were ordered to go into effect on December 1, 1852; the Grand Master was authorized to have them translated into English and printed,‡ and the Grand Secretary ordered to send a copy to all York, French, and Scotch Rite lodges in the State,§ with a written notice, to be signed by the Grand Master and the committee, that the new code would be strictly enforced on and after the above date.

This code of General Regulations consists of 384 articles; a more complicated document was never penned, and its provisions are conflicting and contradictory. A large portion of the code is devoted to forms, ceremonies, and the honors to be paid to the Grand Officers, etc., and is borrowed from the Scotch Rite, but its chief object was to subvert the system of Masonic government which had existed from the formation of the Grand Lodge. For this reason its principle provisions require notice:

Art. 6 declares "there exists for all symbolic lodges in this State but one centre of Masonic authority, under the denomination of the Grand Lodge of the State of Louisiana;" and by Arts. 30 and 34, the Masters and Wardens of the subordinate lodges, on their installation, were obligated to obey the general regulations and bear true allegiance to the Grand Lodge, "the only law-giver and regulator of symbolic lodges in this State."

Under the section entitled "Of the Organization of the Grand Lodge," the perpetuation in power of the city life members is carefully provided for. Art. 200 reads as follows:

The Grand Lodge is composed: 1st. Of all those who are actually members of it. 2nd. Of all the Past Masters of the lodges of the jurisdiction, when they are active members of one of the lodges meeting in New Orleans, who are alone entitled to be placed upon the register as members of the Grand Lodge.

It is also composed: 1st. Of the W. Masters of the lodges of the jurisdiction. 2d. Of the Wardens of the lodges meeting in New Orleans, during the year they are in office. 3d. Of the representatives of the other lodges during the year for which they are appointed,

†Auguste Douce was a cabinet-maker; A. W. Pichot and H. R. Denis were lawyers.

‡Grand Master John Holland was a native of Windham, Connecticut. During the debates on the adoption of the General Regulations he translated the French text for the benefit of the English speaking members of the Grand Lodge. But it is incredible that he should have been the author of the printed translation, which in many instances fails to give the sense of the French text, and its orthography and grammar would disgrace a school-boy ten years old.

§In December, 1832, there were 20 lodges in Louisiana under the jurisdiction of the Grand Lodge, of which 6 were located in New Orleans, and 14 in the country parishes; the 3 Scotch and 3 French Rite lodges in New Orleans, increased in the number of lodges in the state to 26.

when borne upon the Tableau, but only as representatives of their respective lodges.

This article gives the members (the Past Masters of the city lodges) the entire control of the Grand Lodge, which is further provided for in the chapter entitled "Of the Manner of Conducting the Work:"

Art. 261 declares that the Grand Lodge cannot be opened unless seven members are present, and that the "work" is to be conducted in conformity with the usages and customs of the York Rite.

Arts. 262 and 263 relate to the positions of the Grand Officers, etc., in the Grand Lodge.

Art. 264 provides that when a motion, or proposition, is seconded, it must be submitted to the Grand Lodge, and either decided, postponed, or referred, before any other business can be taken up. But the right to vote belonged exclusively to the members, as is shown by

Art. 265. All questions, or propositions, are decided by a majority vote of the members present; each member of the Grand Lodge having a vote, but the Grand Master, or any other Grand Officer presiding, has the casting vote, when the number of votes is found to be equal; in all other cases, the Grand Master, or the officer presiding, has but one vote, as the other members of the Grand Lodge.\*

Art. 267 permits an appeal from the decision of the Grand Master, if the motion is sustained by two-thirds of the members present.†

The powers of the Grand Lodge are defined in the following articles: Art. 203 declares that the Grand Lodge takes no cognizance of any grievance until it has been submitted to the Symbolic Chamber of the Rite to which the lodge, or brother, applying for redress belongs.

Art. 204 re-asserts the claim that the Grand Lodge is the sole legislator and regulator of symbolic lodges in the State, adding that it "exercises its powers directly, except in those cases specially delegated to the Symbolic Chambers."

Art. 205. She, alone, has the right to recognize and establish all the Rites in accordance with the laws, good customs (bonnes mœurs) and principles of Masonry.

Art. 206. It appertains exclusively to it: 1st. To constitute and install the different symbolic lodges. 2d. To deliver them charters. 3d. to Propose, adopt or reject affiliations between it and foreign Masonic bodies. 4th. To decree definitely upon all questions, legislative, dogmatical, administrative, or pertaining to the regulations, not provided for by the general statutes, which are submitted to it by the different lodges, after having consulted the Symbolic Chambers, or the Chamber of the Rite to which the subject belongs upon which it is about to decree.

Arts. 207 and 208 declare that the Grand Lodge will not constitute lodges in any country or State where a Supreme Masonic Power exists, and that it will not tolerate any other Masonic Power to establish symbolic lodges in the State of Louisiana.

\*In case of a ballot three had to be taken before the Grand Master was entitled to the casting vote. Art. 302 provides that "in all deliberations where a ballot becomes indispensable, if upon the first and second ballots the votes are equally divided, a third takes place, and if the votes are again equally divided he has a double vote, but in no other case."

†Articles 269-273 provide that every member of the Grand Lodge and the Symbolic Chambers shall pay one dollar for each meeting, whether he is present or absent, to be collected semi-annually by the Grand Secretary; any member remaining in arrears after one month's notice, to have his name erased from the roll of membership, and also deprived of his office, if he holds one, with the privilege of re-instatement on paying his arrears within one month after receiving notice of such action. By Art. 329, every brother admitted into the Grand Lodge paid, "previous to taking the oath, five dollars for the expense of his inauguration;" and by Art. 331, every member of the Grand Lodge paid "annually three dollars, payable in the first quarter of each year."

The powers delegated by the Grand Lodge to the Symbolic Chambers are specified in the following chapter of the code:

## TITLE II. CHAPTER II. Of the Formation of the Chambers of the Grand Lodge and the Powers specially conferred upon them.

Art. 210. The Grand Lodge delegates certain special powers to three Chambers, viz.:

1st. The Symbolic Chamber of the Ancient and accepted York Rite.

2d. The Symbolic Chamber of the ancient Scotch Rite.

3d. The Symbolic Chamber of the French Rite.

Art. 211. The officers of each Symbolic Chamber are an Illustrious President, Senior Grand Warden, Junior Grand Warden, Grand Orator, and Grand Secretary, appointed by each of the three Chambers and proclaimed in the Central Committee.\*

A Grand Expert and a Grand Master of Ceremonies appointed by each Chamber in its own capacity, without the intervention of the Central Committee.

And two Grand Deacons for the Rites which have Deacons, appointed by the President of the Chamber, on his installation.

Art. 212. Each Chamber is composed of fifteen members, taken from those whose names are recorded on the register of the Grand Lodge, and who belong to the same Rite as the Chamber of which they are to become members.

Art. 213. The acts of each of the Chambers is entitled as follows: "To the Glory of the Grand Architect of the Universe: The Grand Lodge of the State of Louisiana, in its Chamber of the — Rite, Decrees," etc.

Art. 214. Each of the Symbolic Chambers has the sole right to grant constitutions to Masons of the Rite in which it works.†

Art. 215. Each Symbolic Chamber grants constitutions and delivers diplomas for the Rite which belongs to it. Each of them decides upon all applications from the lodges of its respective Rite for the cumulation of Rites, and permission to resume work.

Art. 216. They take cognizance of any strife or contention that may exist in the lodges of their Rite, and of all matters that concern them. They are, also, charged with the correspondence relating to the special powers conferred on them.

Art. 217. They judge of the validity of objections made by lodges against applications for constitutions.

Art. 218. They appoint commissioners for the inspection of the lodges applying for constitutions, regularization, resumption of work, or the cumulation of Rites. The inspection or installation always take place in the Rite professed by the lodge.

\*Articles 223-230 are devoted to the "Central Committee of Election," which was composed of all the members of the Grand Lodge, and was presided over by the Grand Master. The special duties assigned it were the election of the Grand Officers, the appointment of the members composing the Symbolic Chambers, and the permanent committees. Its sessions were held on the degree of Master; no visitor was ever admitted; none but members were entitled to vote, which right was forfeited if in arrears. The Grand Master, Deputy Grand Master, and the two Grand Wardens were elected by receiving an absolute majority of all the votes cast, but a plurality vote was sufficient to elect the other Grand Officers, with the exception of the Grand Deacons, who were appointed by the Grand Master. Scattered throughout the code are a number of articles relating to the "Central Committee;" one makes it their duty to examine the credentials of the representatives of the subordinate lodges, another fixes their time of meeting, etc.

†In Art. 206, the Grand Lodge claims the exclusive right to deliver charters to symbolic lodges, and there is a distinction between granting and delivering. But the above Art. (214) certainly conflicts with Art. 349, which provides that "the constitutive letters patent, granted by the Grand Lodge are registered, or sealed, in the Chamber of the corresponding Rite, and signed by its officers, as well as by the Grand Master, Grand Secretary and Grand Treasurer."

Art. 219. In carrying into effect articles 185 to 193 inclusive,\* they appoint commissioners, taken from within their own bosom, near the symbolic lodges to inspect their work and certify to its regularity.

Art. 220. They judge all questions, dogmatic and symbolic.

Art. 221. They usually hold their meetings in the degree of Master.

Art. 222. Each of them appoints commissioners, taken from within its own bosom, near the symbolic lodges of its Rite to inspect their work and certify to its regularity.

The above chapter contains all the special powers (attributions) delegated to the Symbolic Chambers; their duties, purely administrative, are specified under other sections of the code. The Chambers were renewed annually; five of the old members of each Chamber retiring, and the Central Committee electing five new ones; the Grand Lodge, however, could continue the officers in their stations during its pleasure. (Art. 251). Each Chamber was required to have a seal (Art. 325) and to keep a record of its proceedings (Art. 347), which was to be deposited in the office of the Grand Secretary. The members of the Grand Lodge and the representatives of the lodges had, at all times, the right to examine the documents in the Grand Secretary's office and in the archives; but this right was restricted to them. If a lodge desired to examine the records, it had to appoint one of its members, who on obtaining permission from the Chamber of the Rite to which the lodge belonged, was allowed to examine any document or record specified, but no other. (Art. 348).

This code made the Grand Master merely the presiding officer of a deliberate assembly. He had the right to call a meeting of the Grand Lodge on extraordinary occasions, to preside over its deliberations, and announce the result. But during discussions he was charged to refrain from expressing an opinion that would influence the vote of the members, it being his duty to sum up the different arguments, on which the Grand Orator gave his conclusions without assigning a reason. The Grand Master was required to sign the minutes and all important official documents, and he was authorized to appoint committees "in cases of little importance." Arts. 299—301, 306.

In addition to providing for many forms, ceremonies, etc., borrowed from the Scotch Rite, this code also sanctioned several innovations, in the work of the lodges, derived from the same source.† The preceding articles, however, are the principal ones which require notice in considering the questions involved in the present inquiry.

As already stated the object of the new General Regulations was to subvert the system of Masonic government which had existed from the formation of the Grand Lodge. By their provisions, the subor-

\*Articles 185 to 193 inclusive prescribe the duties of the commission appointed to visit the subordinate lodges and inspect their work. Art. 222 is a repetition of Art. 219.

†One of the innovations was the initiation of *louveteaux*. Art. 3 declares that candidates for initiation must possess a good moral character and be at least twenty-one years old, hold a respectable position in society, and be able to read and write; the last qualification, however, "in cases of absolute necessity," could be dispensed with on obtaining the consent of the Grand Master. But, the same article also provided that the son of a Mason presented by his father or tutor, could be initiated at the age of eighteen, although he could not become a Master Mason until he attained his twenty-first year.

By Art. 71 it required three black-balls to reject a candidate for initiation; if there was only one black-ball cast, the candidate was admitted; if two appeared, the ballot was postponed to the next meeting, when a new ballot was taken, and unless three black-balls were cast the candidate was declared elected.

Art. 52 declares: "No Mason can be cumulatively W. M. of two lodges;" i. e., when a lodge worked in more than one Rite, it was considered as two or three distinct lodges, as the case might be, each of which was required to have a W. M. of its own; in practice this resulted in such lodges having two or three different sets of officers at the same time. And by Art. 54, no one could be legally elected W. M. unless he was full twenty-five years of age, and had resided at least three years within the jurisdiction of the lodge.

dinate lodges had a nominal representation in the Grand Body, but no vote on the decision of any question before it or in the election of Grand Officers; all power was concentrated in the hands of the Past Masters residing in the city of New Orleans; the authority of the Grand Master was circumscribed; and the government of the craft attempted to be transferred from the Grand Lodge to the Symbolic Chambers. The new code, however, contained no clause repealing former legislation; the constitution of 1819 with the regulations adopted under it remained in full force, and as the new code conflicted with them in all essential particulars, it was legally null and void. But, during the recent struggle for power, the contending parties had repeatedly violated the constitution of 1819 with impunity, and now, that they had coalesced, its provisions were not invoked against the inauguration of the new system.\*

## CHAPTER V.

FROM THE ADOPTION OF THE GENERAL REGULATIONS OF 1832 TO THE ADOPTION OF THE GENERAL REGULATIONS OF 1844.

The new General Regulations went into effect on the 1st of December, 1832. Owing to the prevalence of cholera in New Orleans, the Grand Lodge, which was to have met five days afterward, did not assemble until the 22d of that month, when the Symbolic Chambers were formed by the election of fifteen members for each Chamber.

The reception of General Lafayette in 1825 had aided, in no small degree, in giving the French Rite party the ascendancy in the Grand Lodge, and soon after that event several communications had been addressed to the Grand Orient of France. At the present meeting an answer was received, stating that fraternal recognition had been accorded the Grand Lodge, July 11, 1826, renewing its professions of friendship, and requesting the Grand Lodge to appoint a representative near the Grand Orient. The reading of this communication was received with applause: General Lafayette was appointed representative, and held the office until his death: and the Grand Lodge closed to meet on the last Saturday in January, 1833, for the election of Grand Officers.

In the meantime, the Symbolic Chambers proceeded to elect and install their officers—thus completing their organization: the York Rite Chamber on the 5th, the Scotch on the 9th, and the French on the 12th of January, 1833.† The Symbolic Chamber of the Scotch

\*This code has been repeatedly cited as the "Constitution of 1832," but its title "General Regulations" (*Règlements Généraux*) is sufficient to correct the error. The omission of a repealing clause might be considered an oversight of the framers of the code, were it not that the Constitution of 1819 was quoted at the Masonic Convention held at Baton Rouge, June, 1850, and for some time afterward, as giving Past Masters a prescriptive right to vote in Grand Lodge.

†The following members of the Grand Lodge composed the Symbolic Chambers:

YORK RITE.	SCOTCH RITE.	FRENCH RITE.
François Dissard,	Jean Jacques Mercier,	Ferdinand Gayarré,
Auguste Douce,	François Jean Verrier,	Auguste Douce,
Amédée Longer,	Ferdinand Gayarré,	François Dissard,
Alonzo Morphy,	Pierre Soule,	François Jean Verrier,
Réné Perdreauville,	Adolphe W. Pichot,	Jean Baptiste Faget,
François Corréjollès,	Jean Baptiste Faget,	Charles Maurian,
Edw. W. Nye,	Pierre Chevallier,	Jean Lamothe,
Alexander Phillips,	Auguste Douce,	Réné Perdreauville,
George T. Hearsey,	Robert Preaux,	Jouquin Viosca,
Joseph Longbottom,	Frederic Buisson,	François Corréjollès,
Jean Lamothe,	Marc Fouché Cougot,	Frederic Buisson,
Louis H. Feraud,	Charles Maurian,	Adolphe W. Pichot,
Cotton Henry,	Réné Perdreauville,	Jean Jacques Mercier,
Etienne Bertel,	Jean Lamothe,	Robert, Preaux,
François Coquet,	François Corréjollès,	Pierre Soule.

Cotton Henry resigned at the next meeting of the Grand Lodge, (March 2), and Marc Fouché Cougot was elected to fill the vacancy, March 30, 1833.

Rite was chiefly composed of members of the Consistory.† Its first act after organizing appears to have been the perpetration of a gross fraud upon the craft by recognizing the Consistory as possessing co-ordinate jurisdiction with the Grand Lodge over the symbolic degrees, in which treason to the Grand Lodge it received the support and countenance of the Grand Officers. This fraud is known in Masonic history as the "Concordat of 1833," and consists of the following letters:‡

[New Orleans,] January 10, 1833.

[The Grand Lodge of the State of Louisiana,]

To the Grand Consistory of the Sublime Princes of the Royal Secret in the State of Louisiana.,

Sovereign of Sovereigns, Great Prince and Illustrious Commander-in-chief,—and ye all Sublime Princes:

Motives of the highest kind for the welfare of the Masonic Order have determined the Grand Lodge of this State to constitute in its bosom a special Chamber for the symbolic degrees of Scotch Rite Masonry.

Consequently it begs this Grand Consistory to divest itself of the right which it has to constitute Scotch lodges [here], to transfer the same to said Chamber, and to give proper information of said transfer to the lodges now working under its jurisdiction, directing them to obey henceforth the commands and statutes of the State Grand Lodge in its said Chamber.

†The following Tableau of the officers and members of the Symbolic Chamber of the Scotch Rite is compiled from the Grand Lodge Annuary of 1833:

Auguste Douce 33°, merchant, Ill. President: Grand Commander-in-chief of Grand Consistory, and Deputy Grand Master of Grand Lodge.

François Jean Verrier 33°, merchant, Senior Grand Warden; Grand Chancellor of Grand Consistory, and Grand Steward of Grand Lodge.

Jean Lamothe, 18°, merchant jeweler, Junior Grand Warden: Senior Grand Warden of Grand Lodge.

René Perdreauville, 32°, "author," Grand Orator: Grand Minister of State of Grand Consistory, and Grand Orator of Grand Lodge.

Marc Fouché Cougot 32°, merchant, Grand Expert: Grand Marshal of Grand Lodge.

Ferdinand Gayarré 32°, bond-holder, Grand Secretary: Grand Expert of Grand Lodge.

François Corréjollès 32°, architect, Grand Master of Ceremonies.

Adolphe W. Pichot, 32°, lawyer, Senior Grand Deacon: Deputy Grand Commander-in-chief of Grand Consistory.

Jean Jacques Mercier 32°, lawyer, Junior Grand Deacon.

Members—Jean Baptiste Paget 32°, property-holder; Charles Maurian 32°, lawyer; Robert Preaux 32°, lawyer; Pierre Soulé 32°, lawyer; Frédéric Buisson 30°, deputy clerk of court; and Pierre Chevalier 18°, clerk.

To this Tableau of the officers and members of the Symbolic Chamber of the Scotch Rite, it is necessary for a proper understanding of the "concordat" to add the following:

John Henry Holland 33°, deputy sheriff of the parish of Orleans, Honorary Grand Commander-in-chief, ad vitam, and Past Grand Commander-in-chief of the Grand Consistory; and Grand Master of the Grand Lodge.

‡We have followed the translation of these letters as given by Foulhouse in his report of February 26, 1849—when the so-called concordat was first published. In the old Letter Book previously referred to, there is a copy of this letter in the hand-writing of Grand Secretary Dissard, but it does not contain the words placed in brackets. "By order," is "par mandement" (by command) in the French text; a phrase that was only used in letters written by order of the Grand Lodge or Grand Master up to this date, but in this case it was adopted by the Symbolic Chamber of the Scotch Rite and, afterward used by all the Chambers during their brief existence. A careful examination of the Letter Book shows that the above letter is the only instance in which the phrase par mandement occurs where the authority by which the letter is written is not explicitly stated either after the phrase or in the body of the letter.

The answer of the Consistory was not on file when the subject came before the Grand Lodge in 1850. No trace of it could be found during the recent search in the archives. As it was addressed to the Symbolic Chamber of the Scotch Rite, it was probably filed among its papers. The minute book of the Symbolic Chamber of the York Rite is in the archives; but not a vestige of any book or paper belonging to the Chambers of the Scotch or French Rite can be found.

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

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

By order:

DISSARD, Grand Secretary.

New Orleans, January 28, 1833.

LUX EX TENEBRIS.

The Sovereign Grand Consistory of the Princes of the Royal Secret, 32d degree of the Scotch Rite.

To the Most Illustrious Grand Lodge of the State of Louisiana, in its Scotch Symbolical Chamber.

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

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

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

Please, Illustrious and Dear Brother, to accept for yourself and for the illustrious body over which you preside, the fraternal and sincere vows which the Sovereign Grand Consistory and all the Sublime Princes who compose it, will never cease to make for your prosperity, and believe,

Illustrious Brother, in the true devotedness of your respectful Brother,

A. W. PICHOT, Secretary pro tem.

By order of the Grand Consistory.

These two letters constitute the so-called concordat. It was not entered into by authority of the Grand Lodge; it was neither submitted to nor ratified by it, and therefore the compact was null and void, ab initio. The proposition was made by the Symbolic Chamber of the Scotch Rite and accepted by the Consistory—one and the same parties. With fraud stamped upon its face, the so-called concordat nevertheless proves the existence of a conspiracy against the sover-

eighty of the Grand Lodge, in which the Grand Officers and other leading members took a prominent part.\*

Owing to the prevalence of the cholera, the Grand Lodge did not meet until the 2d of March, 1833, when the annual election was held and J. H. Holland re-elected Grand Master. On this occasion the French and Scotch Rite lodges were for the first time represented in the Grand Lodge. The three Scotch Rite lodges appear with the numbers of their new charters, but the three French Rite lodges still bear the number of the charters granted them by the Grand Orient of France. The register shows that charters had been issued to them by the Grand Secretary on the 21st of February, 1833. The French Rite lodges, however, retained the charters they had received from the Grand Orient and do not appear to have yielded a cheerful obedience to the Grand Lodge, which on the 20th of April adopted a resolution empowering the Grand Master to call a special meeting to take action in regard to them. The meeting was not called, and after some delay the matter was amicably adjusted.†

\*Folger (p. 168) says the "concordat" was the result of "a correspondence of some length between the Grand Lodge" and the Consistory; but the facts disprove the assertion. No notice of the "concordat" appears upon our records; no act of the Grand Lodge authorizing the writing of the letter can be found; the answer was not submitted to the Grand Lodge, and no action was had upon it. The letter given in the text, is the only one that can be found in the old Letter Book relating to the subject; but there can be no doubt that the conspiracy against the sovereignty of the Grand Lodge was entered into previous to its date. The Symbolic Chamber of the Scotch Rite was organized on the 9th of January, 1833, and the letter is dated the 10th. The answer proves conclusively that the letter was sent from the Scotch Chamber, of which the Deputy Grand Master, Auguste Douce, was the illustrious President, to the Grand Consistory, of which Auguste Douce was the Grand Commander-in-chief, and the answer is addressed to the same "Illustrious Brother." In all probability the letter and the answer were dictated by the same person; however this may be, the leaders of the dominant party in the Grand Lodge composed the Symbolic Chamber of the Scotch Rite, and comprised in their number the chiefs of the Consistory. A more glaring fraud than this so-called concordat was never attempted to be perpetrated—"the trail of the serpent is over it all."

The Symbolic Chambers had no powers except those delegated to them by the Grand Lodge, and which are specified in Chapter II of the General Regulations (ante p. 40.) Nothing therein contained can be construed to sanction this attempted usurpation of authority. On the contrary, the General Regulations expressly declare (Art. 6) that there is "but on centre of Masonic authority" for all the Symbolic lodges in the State—"the Grand Lodge of the State of Louisiana" and the Symbolic Chambers were created merely for the purpose of administering the different Rites under its authority. By the adoption of the report of its special committee (Nov. 2, 1818), the Grand Lodge had expressly declared that Consistories had no jurisdiction over symbolic lodges; and neither that declaration nor the constitution of 1819 had been repealed when the General Regulations were adopted.

Why was the "concordat" not submitted to the Grand Lodge for approval? The dominant party had violated the constitution repeatedly with impunity, and a repetition of the offence cannot be assigned as the reason. But the new system was as yet only an experiment; the French Rite lodges were dissatisfied with the new order of things; with the exception of Alex. Philips, none of the Past Masters or Representatives of Harmony and Louisiana Lodges belonged to the Scotch Rite; had the concordat been submitted to the Grand Lodge it would in all probability have led to a discussion, which the Consistory party were then anxious to avoid, as it might have resulted in a coalition that would have hurled them from power as easily as the former coalition had given them the ascendancy. It is only on some such supposition that the suppression of the concordat at this time can be accounted for, and the supposition is sustained by what is known of some of the prominent leaders.

Shortly after the re-organization of the Grand Lodge in 1850, Foulhouze, as chief of the Supreme Council, claimed the right, under this pretended concordat, to constitute symbolic lodges. Then for the first time, the subject came before the Grand Lodge and the fraud was exposed and repudiated. In his address on that occasion, Grand Master John Gedge suggested that Grand Master J. H. Holland "must have dictated both letter and reply." (Pro. G. L. 1850, p. 101.) Past Grand Master Holland was present in Grand Lodge at the time, but he did not reply to the almost direct charge either then or afterward.

†The Grand Lodge addressed a communication to the Grand Orient on the subject, and sent with it a copy of the General Regulations. The letter is dated April 26, 1833, and among other things states that, owing to the predominance of the York Rite, difficulties had arisen, for the prevention of which in the future and to protect the interests of the French Rite, the Grand Lodge had created Symbolic Chambers for the administration of the three Rites, and decreed that all lodges within its

The contradictory provisions of the General Regulations soon led to a conflict of authority. At the meeting of the Grand Lodge, July 27, 1833, a petition for a new lodge of the York Rite to be located in New Orleans was presented and referred to the Symbolic Chamber of that Rite. Without waiting for its action, a provisional lodge under the name of La Fraternité was organized; the subject was brought up at the meeting of August 10th, and after discussion the Grand Master was authorized to appoint a committee "to inspect and verify the work of the provisional lodge." The committee reported on the 7th of the same month, and after another discussion, a resolution was unanimously adopted, declaring that the Symbolic Chamber of the York Rite had not the power to act upon the petition or deliver the charter, and the Grand Lodge granted the charter and ordered it to be delivered "in conformity with the regulations." At the next meeting, (Nov. 2,) the Grand Master announced that he had installed the officers of the new lodge La Fraternité No. 35. The Grand Orator (René Perdreauville,\*)

jurisdiction should acknowledge its authority; hoping that, for the sake of harmony, the Grand Orient would consent to this arrangement, and desiring to be informed what disposition was to be made of the charters of the three French Rite lodges. This communication was intrusted to F. J. Verrier, a member of the Grand Lodge, who left for France on the 30th of April, 1833. No reply was received until April 2, 1836, when the Grand Master informed the Grand Lodge that F. J. Verrier had forwarded a communication from the Grand Orient, dated Nov. 18, 1835, in which deep regret was expressed that the force of circumstances had compelled the French Rite lodges to transfer their allegiance from the Grand Orient, and requesting the Grand Lodge to transmit their charters and arrears of annual dues.

Long before this communication was received, everything had been settled. The records of Les Amis Réunis No. 7787 show that by an unanimous vote the lodge placed itself under the jurisdiction of the Grand Lodge on the 16th of January, 1833, but the new charter was not received until the 5th of May, and at the same meeting a committee was appointed to confer with similar committees to be appointed by the Trinosophes Lodge No. 2 (Scotch Rite) and Perseverance Lodge No. 4 (York Rite) for the purpose of consolidating the three lodges. At next meeting (June 2) the committee did not report, and the lodge was called off until October, after passing a vote of censure on A. W. Pichot for neglecting his duty as Secretary. Before October came, Les Amis Réunis and Trinosophes affiliated with Perseverance Lodge No. 4, which on the 10th of August applied to the Grand Lodge for a charter to cumulate the French and Scotch Rites. The petition was referred to the Symbolic Chambers, and the charter granted Nov. 15, 1833.

Polar Star Lodge No. 4263 being composed of the members of the York and Scotch Rite lodges of the same name retained its charter from the Grand Orient until that body demanded its surrender in 1836. Polar Star Lodge No. 5 (York Rite) petitioned the Grand Lodge for a charter to cumulate the French and Scotch Rites, at the same time Perseverance Lodge No. 4 made its application (Augt. 10, 1833), and the subject was also referred to the Symbolic Chambers. For some reason the request was not granted, and on the 11th of January, 1834, Polar Star Lodge No. 5 surrendered its York Rite charter; soon afterward it surrendered the French Rite charter it had received from the Grand Lodge, declaring its intention to work under its Scotch Rite charter as Polar Star Lodge No. 1. On August 15, 1840, the Grand Lodge passed a resolution authorizing Polar Star Lodge No. 1 to cumulate the York and French Rites, which was indorsed on its Scottish charter, September 6, 1840.

What became of Triple Bienfaisance Lodge No. 7319 has not been ascertained. Ferdinand Gayarré, its W. M., died December 23, 1833, and as no mention is made of the lodge afterward, in all probability it did not survive him long.

When it became apparent that the influence of the French Rite was destroyed, most of its leaders went over to the ranks of the Consistorial party. François Dissard, the Grand Secretary, however, remained faithful to the last, and his influence, more than anything else, prevented an open rupture between the French Rite lodges and the Grand Lodge at the time the resolution of April 20, 1833, was adopted. He never took the Scotch Rite degrees, and in May, 1833, endeavored to form a General Grand Chapter for the Rose Croix bodies of the French Rite, as a means of protecting their interests and checking the influence of the Consistory. The draft of a circular, in his hand-writing, calling a convention for the purpose was recently found in the archives. The power of the Consistory, however, was too strongly established, and the movement does not appear to have been a success.

\*René Perdreauville, alias René de Perdreauville, alias René Elizabeth de David-Perdreauville. His first appearance in Grand Lodge was as J. W. of Lafayette Lodge No. 25, in 1831, when he was appointed Grand Steward. In the Tableau of the Grand Lodge he is styled homme de lettres, which in one instance is rendered "author." None of his writings, however, have come down to the present day, with the exception of a soporific address delivered before the Grand Lodge, March 17, 1833. An active and unscrupulous partisan, he distinguished himself as a Masonic politician in advancing the interests of the Consistorial party.

objected to the action of the Grand Master, on the ground that the delivery of the charter was a violation of the General Regulations. A debate ensued, which was on motion postponed to the 16th of the same month. After the Grand Lodge was opened, at the request of the Grand Master, A. W. Pichot made an argument in favor of the right of the "Grande Loge Centrale" to grant the charter: the Grand Orator replied, and, after summing up, submitted a resolution, declaring that the action of the Grand Lodge was unconstitutional; that the charter of a lodge could not be held regular unless it was granted by the Symbolic Chamber of the Rite to which the lodge belonged; and that the whole case be referred back to the Symbolic Chamber of the York Rite. This resolution was adopted by a vote of 12 to 3—"15 members present."

This vote gave the entire control of the Grand Lodge into the hands of the Consistorial party. The Scotch and French Rite Chambers were composed almost exclusively of its adherents, who also formed a majority of the York Rite Chamber. Immediately on its organization, the Scotch Rite Chamber had usurped the power to act as an independent Grand Lodge; the York and French Rite Chambers soon followed its example; in their communications to the Grand Lodge they addressed it as the "Central Grand Lodge"; considered it merely as a committee of the whole, having no powers or prerogatives except such as they were willing to accord it; and as the Grand Master had been deprived of his prerogatives by the General Regulations, he was a mere automaton to be manipulated as occasion required. In effect, the vote made the Grand Lodge an appanage of the Grand Consistory.†

At first view it appears strange that, after a protracted discussion of over three months, out of a membership of 57\* there should have been only 15 present at the final vote on a question of so great importance. But the intrigues of the different factions, and the cabals that had been formed for personal aggrandizement, had disgusted those members who had any regard for their Masonic professions, and they seldom visited the Grand Lodge. "Political strategy" had been introduced by the English-speaking Masons in their attack upon the French Rite, and, their professed zeal for the York Rite "pure and simple," had called into existence a power, which was about to place the yoke upon their own neck, and the struggle that ensued was intensified by the question of "race" which was again dividing the citizens.‡

†As previously noted the Grand Consistory was declared a clandestine body when formed in 1813, and of the many Masons in New Orleans at that date possessed of the high degrees of the Scotch Rite, the great majority refused to have anything to do with it. The Cerneau Council of New York, from which it derived its charter, had expressly declared that it claimed no jurisdiction over the symbolic degrees, but that body became extinct, or, as its friends say "dormant" in 1827. It was re-organized, or a new one started on its ruins, in February, 1832, and became known as the Elias Hicks Council. It claimed jurisdiction over symbolic lodges, and entered into correspondence with the New Orleans Consistory, which then put forward the same claim in the so-called concordat. The Marquis de Santangelo, one of the chiefs of the Elias Hicks Council, was in New Orleans in September, 1832, and created J. H. Holland and F. J. Verrier 33ds. And by a singular coincidence, an irregular body, which during an existence of twenty years had had but few members, and no influence until its coalition with Harmony Lodge No. 26, became all at once the dominant power in Louisiana Masonry. It is greatly to be regretted that the Anti-Masonic storm which was then raging at the North, did not come as far south as New Orleans.

4 R & P

\*The Tableau of 1833 gives the names and Masonic rank of 17 Grand Officers and 40 members—57; all of whom were York Rite Masons, and 24 had not received the degrees of either of the other Rites; 12 were also members of the French Rite; 2, of the Scotch Rite, and 19 belonged to both the French and Scotch Rites. Although in the minority, the Consistorial party held the most important offices in the Grand Lodge.

‡This was originally a mere matter of dollars and cents, and arose from the depreciation in the value of property in the city proper by the building up of the Faubourg St. Mary, which is now the business centre of New Orleans. When Louisiana was ceded to the United States in 1803, the population of New Orleans did not exceed 8066. The first street was not paved until 1810, and then the population had increased to 24,562. From that

At the meeting of the Grand Lodge, January 18, 1834, Seth W. Nye introduced a resolution abolishing the Symbolic Chamber of the York Rite, and remitting all matters over which it exercised control to the Grand Lodge, as its sessions were held in the York Rite. This resolution and a proposed amendment to Article 71,† of the General Regulations, offered by Alexander Philips, were referred to the Symbolic Chambers, and rejected by the York Chambers on the 20th, by the French on the 25th, and by the Scotch on the 28th June, 1834. Alexander Philips resigned from the York Rite Chamber,\* immediately on its rejecting his proposed amendment; his influence and that of Harmony Lodge No. 26 were at an end; the lodge lingered on until 1837, and on the 16th December of that year the Grand Secretary was ordered to take possession of its charter, and other property, as it had become extinct previous to that date.

Notwithstanding the resolution abolishing the Symbolic Chamber of the York Rite had been summarily defeated, the question itself was not so easily disposed of. The cumbersome and contradictory system imposed by the code of 1832 did not work well; as the Chambers monopolized all the business, the meetings of the Grand Lodge lost their interest for the members not belonging to them, and the dissatisfaction that had found utterance in the above resolution was increased and strengthened by the means resorted to for its suppression. On January 24, 1835, the third and last annual election to renew the Symbolic Chambers took place. On January 16, 1836, a committee consisting of L. H. Feraud, P. Dubayle, and J. B. F. Giquel, were appointed to revise the General Regulations; they reported a new code on the 27th, which was discussed, adopted, and 500 copies ordered to be printed in French and English.‡ Not a copy of this code can be found; the records, however, show that it swept away many of the absurdities of the code of 1832—the Grand Lodge resumes its authority; the Grand Master is re-invested with his prerogatives, and the Symbolic

date both the commerce and the population of the city increased with wonderful rapidity. In the business season of 1822-3 the receipts of cotton amounted to 161,959 bales and the exports to 171,872, in 1832-3 the receipts were 467,984 and the exports 461,026 bales; in 1842-3 receipts 1,089,642, exports 1,088,870 bales; and the receipts and exports of sugar, tobacco, flour and Western produce were in corresponding ratio.

Notwithstanding the frequent epidemics to which New Orleans was then subject, this constantly increasing commerce gradually induced numbers who visited it during the business season to make it their home. In 1825, the population was 45,336 and at that time the city extended no further down than to Esplanade street; nor above further than Canal street, with the exception of here and there a house occupying a square of ground. In 1823-4 James H. Caldwell erected the American Theatre on Camp Street, and was laughed at for his supposed folly; but the American portion of the citizens soon followed his example: stores and dwellings were erected, and business went with a current. In 1830 the population of the city was 49,826; gas and water were introduced in 1834; Canal Street was rapidly becoming the dividing line between the French and American portions of the city, and was in fact made so by the act of the Legislature, passed March 8, 1836, dividing New Orleans into three Municipalities, a system of government which tended to keep alive local jealousies and prejudice of race, until it was abolished in 1852. The agitation of these questions in the community, exercised a baneful influence upon the craft—separating them into "up-town" and "down-town" Masons, preventing the increase of English-speaking lodges, and consolidating the power and influence of the Consistorial oligarchy.

†The amendment required a unanimous ballot: for Art. 71, see p. 42 ante, in notis.

\*Réné Perdreaux and François Corréjollès resigned from the same Chamber a short time afterward (August 13.) There appears to have been some difficulty between the members of the York Rite Chamber, but what it was has not been ascertained.

‡Owing to the depleted condition of the treasury, at the meeting of April 2, 1836, a suggestion was made and adopted, for the members of the Grand Lodge to make a voluntary subscription to pay the printing of the General Regulations. At the meeting of December 17, the Grand Secretary, who was prevented by sickness from being present, reported that the subscription amounted to thirty-seven dollars, which he had paid to the printer on account of two hundred copies. Three copies were ordered to be sent to each lodge, for which they were to be charged one dollar and a half—any "particular Mason" desiring a copy to pay one dollar for the same.

Chambers disappear.† It is probable that the Council of Rites was formed at this date out of the Scotch and French Chambers, a certain number of the members retiring each year until April 18, 1838, when for the first time an election was held for members of the Council of Rites. The Council was divided into two sections—one for the Scotch, the other for the French Rite—and each composed of three members. This system was continued until 1850, but in the absence of the General Regulations of 1836 there is nothing to show what the powers and duties of the Council of Rites really were.‡

On the 21st of January, 1837, a charter was granted to Poinsett Lodge No. 39, located outside the city limits, in Lafayette, parish of Jefferson.\*

Notwithstanding the change in the regulations, the meetings of the Grand Lodge were poorly attended, and occasionally went by default for want of a quorum. A lethargy appears to have seized the Consistorial party as soon as it obtained control of the Grand Lodge; the other members still absented themselves: murmurs of dissatisfaction began to be heard, and Harmony Lodge No. 26 surrendered its charter. Deeming themselves secure in the possession of their vested rights, the life members, as a class heeded not the mutterings and paid no attention to the increasing discontent.

Fraternité Lodge No. 35 worked the York Rite in the French language, and its members appear to have been zealous Masons. On the 14th of April, 1838, its Past Master, J. B. Lambert, offered a resolution in the Grand Lodge on account of the want of punctuality of the life members, declaring all the Wardens of the lodges of the York Rite members of the Grand Lodge, and entitled to hold office therein. The resolution was unanimously rejected: but the dissatisfaction was not removed, and after maintaining a lingering existence for some months Fraternité Lodge No. 35 surrendered its charter, October 14, 1840.

With a commerce increasing so rapidly, that the population of the city had doubled itself in the last decade, it is strange that the extinction of two lodges in New Orleans in less than two years should

†Folger (p. 170) asserts that the Chamber for the Scotch Rite continued to 1850, and "chartered all the lodges for which petitions were made." But the records show that, even if he confounds the Council of Rites with the Symbolic Chambers, after the adoption of the General Regulations of 1836 all charters were granted by vote of the Grand Lodge. The following charters for the Scotch and French Rites were granted after the Symbolic Chambers had been abolished:

Foyer Maçonnique Lodge No. 44, York Rite with power to cumulate the Scotch and French Rites, October 6, 1838.

Libérale Lodge No. 3, Scotch Rite, revived, new charter granted Oct. 16, 1838.

Amor Fraternal Lodge No. 4, Scotch Rite, April 1, 1839.

Disciples of Masonic Senate (now St. Andrew) Lodge No. 5, French Rite, June 3, 1839.

Los Amigos del Orden Lodge No. 5, Scotch Rite, September 24, 1842.

Germania Lodge No. 46, York Rite with cumulation of Scotch and French Rites, April 18, 1844.

§The want of a copy of the General Regulations of 1836 is more severely felt, as no Annals of the Grand Lodge for the years 1834 to 1840 inclusive can be found. The Esquisses or rough minutes, of the meetings of the Grand Lodge have been preserved from its formation down to 1849; in many instances they are more full than those recorded in the Livre d'Or and tend to illustrate it. The Esquisse of January 27, 1836, states that by resolution the General Regulations were to be read and adopted article by article; about ten articles are entered as having been adopted; a cross mark with a pen is drawn over that portion of the minutes, and underneath it is said the Regulations were adopted, as per the manuscript submitted. The Record Book merely says the Regulations were "discussed and adopted"—the marginal note referring to the manuscript copy. The manuscript is not to be found in the archives, and, in all probability, it was sent to the printer, and, if returned, not preserved.

\*On the 30th September, 1840, Poinsett Lodge No. 39 adopted a resolution to move from Lafayette to New Orleans, and its next meeting was held in the lodge-room of Louisiana Lodge No. 32, on Canal street. When the charter of Louisiana Lodge was arrested in 1842. Poinsett was the only English-speaking lodge in New Orleans until the revolution of 1847.

not have caused life members to pause and reflect. That the question of "nationality" had something to do with the extinction of Harmony Lodge is almost certain, but that reason cannot apply in the case of La Fraternité; and it is probable that the creation of a so-called Supreme Council caused the extinguishment of two lodges to be looked upon with indifference.

On the 27th of October, 1839, the Marquis de Santangelo, Roca de Santi Petri, J. J. Conte, F. F. Burtheau, and René Perdreauville formed a Supreme Council in New Orleans, under the pompous title of the "Supreme Council of the United States of America."†

This self-created body was immediately recognized by the Grand Consistory, Grand Lodge and Grand R. A. Chapter, and they appointed a joint committee to decide upon the appropriate honors to be paid its officers when visiting them in their subordinates. This gave offence to the city lodges working in the York Rite, but, as it was useless for them to complain, they submitted in silence. Some months afterward an event occurred which ruffled the surface of the seeming calm, and inaugurated the storm that had been long impending.

At the meeting of the Grand Lodge, November 27, 1841, a communication was received from the Grand Chapter, announcing that it had expelled Cotton Henry and D. C. Lehman for unmasonic conduct, from all the rights and privileges of Masonry, "and burned their names at the door of the Temple;" and the Grand Secretary was ordered to notify all the lodges in the jurisdiction of their expulsion.

At the same meeting a communication was received from the Grand Consistory, containing a synopsis of the trial of Perez Snell, Past

†The organization of this self-created body was completed November 7, 1839, with the following officers:

Orazio de Attellis, Marquis de Santangelo, M. P. Sov. Grand Commander, created 33° in New York, by Joseph Cerneau, November 16, 1827.

Jean Jacques Conte, P. Sov. Lieut. Grand Commander, created 33° at Paris, by the Grand Orient of France, May 20, 1822.

José Antonio Roca de Santi Petri, Sov. Treasurer-General, created 33° in Spain, by the National Supreme Council of Spain, April 10, 1822.

René Elizabeth de David-Perdreauville, Secretary-General, created 33° in Mexico, by the Marquis de Santangelo, November 22, 1834—healed October 27, 1839.

François Frédéric Burtheau, Keeper of the Seals and Archives, created 33° at Paris, by the Grand Orient of France, September 18, 1835.

Guillaume Alfred Montmain, Grand Master of Ceremonies, created 33° in New Orleans, by J. J. Conte, March 8, 1838—healed November 7, 1839.

Jean François Canonge, Grand Expert, created 33° in New Orleans, by J. J. Conte, March 8, 1838—healed November 7, 1839.

Jean Baptiste Paget, Grand Standard Bearer, created 33° in New Orleans, by J. J. Conte, March 8, 1838—healed November 7, 1839.

Louis H. Feraud, Grand Captain of the Guards, created 33° in New Orleans, by J. J. Conte, March 8, 1838—healed November 7, 1839.

The reason assigned by the Marquis de Santangelo for the creation of this body was that the Supreme Council at Charleston had ceased to exist for a long time, that the one in New York was dormant and, as there was no hope of its revival, it was indispensable for the government of the A. and A. Scottish Rite in the United States, that a Supreme Council should be established in New Orleans.

In the beginning of 1840, the Marquis de Santangelo left New Orleans with the intention of establishing himself in Washington or Philadelphia. What afterward became of this adventurer is not known; at the end of two years the Supreme Council, unable to obtain any information in regard to him, declared his office vacant and elected J. J. Conte, Sov. Grand Commander. [MS. Notes in relation to Supreme Council 33° in archives of Grand Lodge.]

The names of J. J. Conte and F. F. Burtheau do not appear in the records of the Grand Lodge, and are not to be found in the New Orleans Directory of that date. The other officers of the Supreme Council were members of the Grand Lodge.

On the 9th of October, 1846, after exercising its authority for thirty-three years, the Grand Consistory abdicated definitely, in favor of the Supreme Council. Ch. Laffon de Ladébat, in closing his notice of the Consistory (Procès Verbal, p. 72), says: "It has been seen from the official report of the Ill. Bro. Count de Grasse-Tilly, that all the Grand Consistories, Councils, etc., established by Joseph Cerneau had been demolished and declared irregular by the decrees of the Supreme Council of Charleston and of the Grand Orient of France, under the date of September 21 and December 24, 1813. Consequently the Grand Consistory of 1813 was an illegal body."

Junior Grand Warden, for having conferred on several persons, for certain sums of money, the degrees of Scotch Masonry from the fourth to the thirty-second inclusive, and giving them diplomas for the same, when he knew there existed in New Orleans a regularly constituted body for the conferring of said degrees; and stating that the accused had been found guilty and expelled from Scotch Masonry. The Grand Secretary was ordered to notify all the lodges in the jurisdiction of the expulsion of Perez Snell, and to place the communication on file.

At this date local politics had arrayed the citizens of the Anglo-Saxon and Latin races against each other, and the feeling had extended into Masonry. The members of the Grand Lodge were chiefly of the Latin race, and of the ten lodges in New Orleans only two worked in the English language—Louisiana No. 32 and Poinsett No. 39. The parties expelled were members of Louisiana Lodge No. 32, and Perez Snell was also a member of the Grand Lodge. The expelling one of its own members without a trial, on the order of the Consistory, was considered not only subversive of the principles of Masonry, but an act of tyrannical usurpation on the part of the "French Grand Lodge," (as it was beginning to be called), by the members of Louisiana Lodge No. 32, and, at the annual election in the following December, Perez Snell was elected W. M. The Grand Lodge immediately sent a communication to Louisiana Lodge, which its tyler refused to receive: committees appointed to visit the lodge and inspect its work and books, reported that they found the lodge closed: Louisiana Lodge was then summoned to appear by its officers and show cause why its charter should not be arrested: Perez Snell appeared and, in his own name and that of the lodge, protested against the action of the Grand Lodge as unconstitutional: he was expelled and a committee appointed to ascertain what part the members of Louisiana Lodge had taken in this rebellion against the authority of the Grand Lodge: the committee reported that the members sustained the action of their W. M., and thereupon the charter was arrested, and the majority of the members expelled, April 2, 1842. In the meantime Louisiana Lodge No. 32 had adopted resolutions denouncing the acts of what it called the "reputed" Grand Lodge as unconstitutional and subversive of the principles of Ancient York Masonry, absolving itself from its allegiance, and appointing a committee to visit the country lodges with the view of securing their co-operation in organizing "a regular Grand Lodge of free and accepted Ancient York Masons."\*

\*The communication of the Grand Consistory, referred to in the text, cannot be found in the archives: but as this was the beginning of the movement that ended in revolutionizing the Grand Lodge, the following may be found of interest:

Perez Snell was a native of St. Albans, Vt.; he resided for some time in Georgia before coming to New Orleans, where he entered into business as a lithographer and engraver. He was a member of the Charleston Supreme Council in 1827. [Mackey's Cryptic Masonry, p. 150], and a man of considerable ability. At the time he was expelled by the Consistory he was a member of the Grand Lodge and a member of the first, or Scotch, section of the Council of Rites. In March, 1845, he appealed to the Grand Lodge for a revision of its sentence against him, and his petition was referred to the Consistory. As he was a "Charleston" Thirty-third, his offence was unpardonable in the eyes of the Consistory, and his petition rejected. On March 26, 1846, the appeal was again brought before the Grand Lodge by Past Grand Master John H. Holland: the Grand Lodge was of opinion that, as an act of justice to Perez Snell, the case ought to be reviewed, but having remitted the case to the Grand Consistory it could not with propriety interfere in the matter. An effort was made February 25, 1851, to reinstate Perez Snell, but the motion "after debate, was withdrawn."

Perez Snell afterward went to California; before leaving New Orleans he intrusted his rituals to the care of Cotton Henry, upon whom he had conferred the degrees. On the death of Cotton Henry, they passed into the possession of Dr. Hosea Edwards, who transferred them to M. W. Bro. J. Q. A. Fellows. They are written in school-boy copy-books, having the imprint "Charleston" on the covers, and comprise the degrees from the fourth to the thirty-second inclusive.

The proceedings in this case are detailed at great length in the records of the Grand

Notwithstanding the arrest of its charter, Louisiana Lodge continued to meet until February 7, 1843. No report from the committee, however, appears on its records, and so far as the country lodges were concerned the movement was premature. With the exception of the system of life membership which interfered with and limited their rights of free representation, the country lodges had no grievances to complain of. In all other respects the Grand Lodge pursued

Lodge. On January 15, 1842, the Grand Secretary reported that the tyler of Louisiana Lodge No. 32 had refused to receive the communication of the Grand Lodge, and that it was left on a table in the ante-room. This produced an excitement; many members declaring their lodges would not fraternize with Louisiana Lodge as it had elected for its W. M. an expelled Scotch Rite Mason, etc. On motion, a committee was appointed to visit Louisiana Lodge, inspect its work and records, and to suspend its labors until further order. This committee was composed of nine officers of the Grand Lodge, who reported (Feb'y 5) that, notwithstanding the order to Louisiana Lodge to assemble so that the committee might perform the duty assigned it, the lodge did not meet; that Perez Snell and Cotton Henry stated they had no knowledge of the order sent by the Grand Secretary, until a few minutes before the arrival of the committee, and it was then impossible to notify the members. Perez Snell and Cotton Henry fixed a day for the visitation of the committee, promising that all the members would be notified to be present. At the appointed time, the committee went to the hall of Louisiana Lodge, found it closed, and after waiting half an hour were informed the lodge did not meet that evening, when they retired without accomplishing their mission. Resolutions were then adopted suspending the work of Louisiana Lodge, citing it to appear at an extraordinary session to be called for the purpose to show cause why the charter should not be arrested "for its disobedience of the General Regulations and rebellion against the Grand Lodge;" and the Grand Secretary ordered to summon its Master and Wardens to appear and answer the charges, and at the same time show cause why they should not be expelled from all the Rites of Masonry.

The trial was fixed for February 12, 1842. On that day Louisiana Lodge appeared by its W. M. (Perez Snell) and J. W. (A. A. Frazer): Thomas H. Lewis (afterward Deputy Grand Master of the Louisiana Grand Lodge) was appointed to defend the lodge, and as the responsibility of its not assembling to meet the committee of the Grand Lodge was attributed to the members not being notified by Perez Snell, the case of Louisiana Lodge was postponed to another meeting to be called for that purpose, by a vote of 10 to 5. The case of Perez Snell was then taken up, when he presented a written protest, in his own name and in the name of Louisiana Lodge, against the action of the Grand Lodge as irregular and in violation of the General Regulations, and then obtained permission to retire. The protest bore no authentic evidence that it was a protest of the lodge, and left the Grand Lodge in doubt as to the true opinions of a majority of its members. In order to ascertain the correct meaning of the protest, the Junior Warden (A. A. Frazer) was asked if he had participated in drawing up the protest, and if he held the opinions expressed in it, to which he answered in the negative and was ordered to retire.

On motion, a ballot was then taken on the case of Perez Snell, and he was declared expelled by a vote of 15 to 1; his name ordered to be burned at the door of the temple, and the Grand Secretary instructed to communicate the sentence to all the lodges in the jurisdiction, and to all Masonic Powers with which the Grand Lodge was in correspondence.

A committee was also appointed to ascertain by all possible means what part the individual members of Louisiana Lodge had taken in the rebellious acts of Perez Snell. On the 19th of March, the committee reported that they had only seen the Senior Warden of Louisiana Lodge, who assured them that all the members of the lodge partook of the sentiments of their W. M. and had joined in his acts. The matter was then referred to a committee, who, on April 2, 1842, presented a report reviewing the whole case, and submitting resolutions by the adoption of which the charter was arrested and all the members, with the exception of six, expelled; granting them the privilege, however, of being restored to good standing if within one month they retracted their opinions and renewed their allegiance to the Grand Lodge.

No notice of this case appears on the records of Louisiana Lodge No. 32 until the lodge was guilty of contempt, and it is evident that treckery had been resorted to for the purpose of precipitating the conflict. The first entry in relation to the matter occurs in the minutes of January 28, 1842, when the lodge instead of meeting in its hall on Canal street assembled in a room on Camp street. At this meeting, Perez Snell stated to the few members present that he had seen, in the hall on Canal street, two communications purporting to be from the Grand Secretary, P. Dubayle, one of which was addressed to Louisiana Lodge No. 32, notifying it that the Grand Officers would visit and inspect the work of the lodge on the 25th of January, and directing the lodge to summon its members; the other was a simple notice that the Grand Lodge would visit Louisiana Lodge on Friday, 28th, and inspect its books. This notice was dated Jan. 25th, and was not addressed to the lodge or its officers. Nothing appears to have been said or done in relation to the notices, and the "lodge closed at 8½ P. M. Peace and harmony prevailing." There is a marked discrepancy between this statement and the report of the Grand Lodge committee, and no reason is assigned for the lodge not meeting in its own hall upon this particular occasion.

The next meeting of Louisiana Lodge was held in its hall on Canal street, on March 3. No mention is made in the minutes of the trial in the Grand Lodge, but Perez

toward them a liberal policy, and unless guilty of some flagrant violation of the General Regulations, their acts were not supervised or questioned. Even when they failed to make returns for over two years, the only penalty inflicted was declaring the lodge dormant, and, upon petition, the offence was condoned and the lodge reinstated on the register. At the time Perez Snell was expelled, many of them were in arrears and a resolution had been adopted requiring them to make returns and pay dues on or before June 25, 1842, under the penalty of being erased from the roll of lodges: but the resolution was not enforced against the delinquents.\*

In New Orleans, all the lodges were regularly visited by the Grand Officers for the purpose of inspecting their work and records, and the General Regulations were strictly enforced. So far the partiality shown the country lodges had not been complained of, although the American Masons in the city had never given a cordial support to the Grand Lodge and were dissatisfied with its rule. This arose from two causes; first, the feeling existing in the community between the Latin and the Anglo-Saxon race; secondly, the organization of the Grand Lodge, under the General Regulations of 1832, resembled more the Masonry of Continental Europe than that of the United States. The original lodges Harmony and Louisiana had never affiliated with the Grand Lodge; the two lodges deriving charters from it under the same names, after a sickly existence, during which they more than once showed their dissatisfaction, were now extinct; and of the ten lodges in New Orleans in 1843, Poinsett No. 39 was the only one that worked in English. It was far from being in a prosperous condition, and although some of its members secretly sympathized with Louisiana Lodge, the influence of its W. M., Alexander Philips, kept it true to its allegiance.

Heretofore the grievances complained of by the American Masons were the system of representation and of life membership which had created a Masonic aristocracy; the exclusion by the Grand Lodge of all except its own members from its sessions, and transacting its

Snell submitted his protest, in which he charged the Grand Lodge with having "violated the 10th, 20th and 28th sections of the Constitution and General Regulations." On motion, the protest was referred to a committee and ordered to be spread on the minutes.

The committee presented their report on the 23d of March. After setting forth that all Masons have certain inalienable rights and privileges; that it is their duty to preserve and maintain inviolate the ancient constitutions; that the proceedings and practices of the Grand Lodge were "most flagrant violations of the ancient customs and usages of the fraternity," that expostulations and remonstrances had been made to it in vain; that an intolerant and vindictive spirit had been long manifested by the Grand Lodge toward Louisiana Lodge No. 32, and more especially toward some of its officers and members; the committee believing that the organization of the "reputed Grand Lodge" was illegal and unconstitutional, declare Louisiana Lodge No. 32 absolved from its allegiance; and submitted resolutions declaring all connection and communication with the "reputed Grand Lodge" dissolved, as the obligations of Louisiana Lodge to support the constitution of the Grand Lodge did not compel them to "support and obey as the Grand Lodge a set of men self-constituted as such, styling and calling themselves the Grand Lodge, without legal and constitutional organization and existence;" nor to yield obedience to regulations emanating from it when subversive of the principles of Ancient York Masonry; and recommending the appointment of delegates to visit such lodges in the State as might be deemed proper, "for the purpose of forming and establishing a regular Grand Lodge of free and accepted Ancient York Masons." The report and resolutions were unanimously adopted by the few members present.

\*As an instance of the leniency exercised toward the country lodges, the case of St. Albans Lodge No. 28 may be cited. A complaint was made, February 14, 1845, that this lodge had been working clandestinely for about twelve years, and a committee was appointed to visit and inspect its work, etc. On the 19th of April, the committee reported that they found the work of the lodge "scrupulously correct;" the lodge claiming, however, that it was not responsible for the acts of its former members and ought not be held liable for the dues from 1833 to 1844, but promising to bear true legalized the work of the lodge, and reinstated it on the register. This leniency is the more note-worthy, as it afterward appeared that St. Albans Lodge No. 28 was at the time plotting to subvert the authority of the Grand Lodge.

business in the French language. The country lodges, however, do not appear to have sympathized with the English-speaking city lodges, and the latter possessing little or no influence in the Grand Lodge, the members of which were chiefly French by birth or descent, had submitted in silence; and, up to this time, no remonstrance had been addressed the Grand Lodge in regard to the cumulation of Rites and other innovations introduced by the General Regulations of 1832.

In the meantime the American population was annually increasing, and this augmented the number of English-speaking Masons. Few of them understood French; the Scotch and Modern Rites were novelties they could not comprehend; the condition of the lodges working in English, with the feeling entertained toward the Grand Lodge, offered no inducement to join them, and most of the newcomers had remained unaffiliated. Unable to find encouragement in any other quarter the members of Louisiana Lodge spread their opinions among this class of unaffiliated Masons, and, overlooking the grievances under which the craft had so long labored, denounced the Grand Lodge as an illegal organization because it sanctioned the cumulation of Rites. The seed, thus sown, slowly began to germinate, and its development was materially aided by the promulgation of the General Regulations of 1844.

On January 28, 1843, the Grand Lodge appointed a committee to revise the General Regulations, who reported in April, 1844, and after discussion and amendment, the new code was adopted on the 12th and 18th of the same month. This code is a great improvement upon that of 1832, although a number of its provisions were retained. Copies of it fell into the hands of the expelled and unaffiliated Masons residing in New Orleans, and, either designedly or in utter ignorance of what had been the practice in Louisiana for over ten years, it was charged that by the adoption of this code, "the whole organization of the old Grand Lodge became, for the first time, authoritatively changed, and by its amalgamation or cumulation of three Rites, its former distinctive character as a Grand Lodge under the Ancient York Constitutions was destroyed."\* The following comparison of the code of 1844 with that of 1832,† proves that this charge was wholly unfounded, and at the same time shows upon what grounds the attempt to revolutionize the Grand Lodge was justified.

Articles 1-6 are essentially the same in both codes: Art. 3 requiring a candidate for initiation to have attained his twenty-first year, to have a free and honorable situation, and able to read and write; Art. 4 allowing the son of a Mason, when presented by his father or tutor, to be received at the age of eighteen, but providing that in no case could he be made a Master Mason until he was twenty-one; Art. 6 permits Masons to work in the different Rites, and declares there is only one centre of Masonic authority for all symbolic lodges in the jurisdiction—the Grand Lodge of Louisiana.

Art. 7 of the code of 1844 extends membership in the Grand Lodge to all Past Masters of lodges in the State, instead of confining it (as by Art. 200 of the code of 1832) to the Past Masters who were active members of the lodges sitting in New Orleans, but retains the provision that members are alone eligible to office in the Grand Lodge: the Masters of all lodges (not already Past Masters) and the Wardens of the city lodges are entitled to seats as representatives; the delegates of the country lodges (who must be members of the Grand Lodge) are also classed as representatives; but the same article grants them the right to speak and vote upon all questions, which was denied by the code of 1832.

\*Report Com. F. C. of Louisiana Grand Lodge, 1849, p. 5.

†For an abstract of the General Regulations of 1832, see ante p. 39 et seq.

But in order that this concession would not interfere with the rights of the life members, Art. 8 provides that members of the Grand Lodge, ceasing to be active members of one of the subordinate lodges, may preserve their rank and title in the Grand Lodge on paying into its treasury "a contribution of two dollars per month."

Art. 11 provides that the country lodges shall select delegates from the members of the Grand Lodge residing in New Orleans, and prescribes the same formalities as those required by Sec. 4 of the Constitution of 1819 (ante, p. 27), but prohibits any member representing more than two lodges at the same time—instead of three as heretofore.\*

Articles 203—8 of the code of 1832, which defined the powers of the Grand Lodge so far as not conceded to the Symbolic Chambers, are replaced by the following:

Art. 21. The Grand Lodge has alone the power of legislating for all symbolic lodges of this State; of taking cognizance of all that concerns the Order in general, and of all that is not left especially to the power of one of the sections of the Grand Council of Rites:—of stating ultimately upon all such legislative, dogmatical, and administrative questions as are foreseen by the ancient and general statutes of the Order, and which may be submitted to it by the lodges under its jurisdiction; but in this case it shall not decide before it has consulted its Grand Council of Rites in the section to which the question pertains.

Art. 22. The Grand Lodge grants no constitutions to lodges situated in those countries where a supreme Masonic authority is established, nor in any State or Territory of the American Union where a Grand Lodge is established.

And it allows no foreign Masonic Power, nor any of the Grand Lodges of the other States of the American Union, to constitute lodges, of whatever Rite they may be, within the State of Louisiana. And should the case happen, it declares in advance, that lodges thus constituted, shall be held and denounced as irregular, and all their members shall be expelled from Masonry: and that all intercourse, (if any exists), shall immediately cease with the body which would thus constitute a lodge within the limits of the jurisdiction of the Grand Lodge of the State of Louisiana.

The Symbolic Chambers created by the code of 1832 appear to have been abolished by the General Regulations of 1836, and a portion of their functions assigned to a Council of Rites. The code of 1844 says:

Art. 15. There is established in the bosom of the Grand Lodge of this State, a council of Rites, charged with the management of all that concerns the Rites recognized and approved by the Grand Lodge.

This Council is divided into two sections, one of which is for the ancient and accepted Scotch Rite, and the other for the Modern or French Rite: each of these sections is composed of three members of the Grand Lodge, appointed for the purpose, and belonging to the said Rites.

Art. 16 provides that the members of the Council of Rites shall be appointed annually by the Grand Master, immediately after his installation.

Arts. 56—7 provide that petitions for charters for the Scotch or French Rite, or for the cumulation of Rites shall be referred to the

\*By an amendment, adopted Jan. 27, 1846, every lodge meeting out of the city of New Orleans and parish of Jefferson, might appoint as its delegates, either a member of the Grand Lodge or one of its own members: provided, however, that no delegate be allowed to represent more than one lodge at the same time.

section of the corresponding Rite, which shall inspect the provisional lodge, and report to the Grand Lodge.\*

Art. 23 declares that the Grand Lodge shall always hold its sessions in the York Rite, and that the language used shall always be French.† The prohibition against the admission of visitors is repeated in Art. 46, unless they are officers or members of another Grand Lodge. At the annual grand communication any Master Mason in good standing was entitled to admission: and every Mason, even below the degree of Master, was admitted into the Grand Lodge, when his presence was required either as a witness or a party in a case pending therein—thus modifying sections 13 and 14 of the constitution of 1819, which had been in force until this time.‡

Article 51—61 prescribe the preliminaries to be observed in forming new lodges, which correspond substantially with the provisions of the code of 1832. Seven Master Masons, in good standing, intending to form a new lodge, met and constituted themselves into a provisional lodge by electing a W. M., two Wardens, a Secretary and Treasurer, and choosing a distinctive title: a written report of the proceedings of this meeting, with a Tableau of the members of the new lodge, and a petition for a charter recommended by a chartered lodge, or at least three members of the Grand Lodge was required to be forwarded without delay to the Grand Lodge, when the Grand Master was authorized to appoint a committee to inspect the work of the provisional lodge and report to the Grand Lodge. On a favorable report a charter was granted, and if the new lodge was in the city of New Orleans, or within three miles thereof, it was constituted and its officers installed by the Grand Master accompanied by the Grand Lodge in a body: if the new Lodge was located at a greater distance than three miles from New Orleans, the ceremony was performed by a deputation appointed for the purpose.§

Art. 63 prescribes that the election of the officers of all the subordinate lodges shall be held once a year, during the month of December: "but the installation of the officers elect shall not take place until the day appointed by the Grand Lodge for the celebration of the feast of St. John the Evangelist, which is the Sunday immediately succeeding the anniversary of said feast, unless said anniversary

\*The articles cited above give all the information relative to the Council of Rites contained in the General Regulations of 1844. The records of the Grand Lodge show that the duties of the Council of Rites corresponded with those now generally performed by Committees on Chartered Lodges and Lodges U. D.

†Art. 23 was amended, Jan. 27, 1846, so as to read: "The Grand Lodge shall hold its meetings and work according to the usages of the York Rite."

‡See ante p. 26 in notes.

§This mode of forming new lodges was practiced in Louisiana previous to the establishment of the Grand Lodge and was continued under it, although owing to the few lodges then existing the constitutions of 1813 and 1819 contain no definite regulations on the subject.

By a resolution adopted Nov. 27, 1845, the Grand Lodge had power to grant dispensations for the formation of new lodges, to expire at the next regular session, unless continued: such lodges having authority to assemble for all Masonic purposes, except the initiation, passing and raising of candidates; and receiving charters after their work had been inspected and reported upon favorably by a committee appointed for that purpose. It was under this resolution, that the system of granting dispensations for the formation of new lodges was first introduced into Louisiana. At the same time the following resolution, in regard to granting charters for the accumulation of the different Rites, was adopted:

"2. The Grand Lodge may authorize, by charter, the accumulation of the Scotch and French Rites, as practiced in Europe and other countries, by any lodge under her jurisdiction, or by such other lodges as she may hereafter create according to the Rite practiced in the United States, known by the title of the York Rite, which shall be considered as the National Rite."

happens to fall on a Sunday: in which case the installation shall take place on that day itself.\*

Art. 65 provides that "three secret ballots" shall be had "at three different meetings" on all applications for initiation: by Art. 66 a petition for initiation could be withdrawn, if the investigating committee presented an unfavorable report, and, in cases of emergency, the first two ballots could be taken at the same meeting, but it was obligatory that the third ballot should take place at another meeting. Art. 67.

Art. 68 declares that no matter what number of black balls appear on the first and second ballots, a third ballot was indispensable. If the third ballot was clear, the candidate was admitted: if three black balls appeared, he was rejected: if two black balls were found in the box, the ballot was adjourned to another meeting; if one black ball appeared, the member who cast it was bound to state his objections to the W. M. privately, who was the judge of their sufficiency; and in case the member casting the black ball refused to state his objections, the candidate was admitted.†

Art. 70 prohibits any lodge initiating or affiliating more than three candidates at the same meeting, or conferring more than two degrees upon the same person at a time.‡

Art. 75 places non-affiliates and members of lodges in other jurisdictions under the supervision of the lodge nearest their residence; and Art. 76 prohibits an unaffiliated Mason from visiting the same lodge more than three times.§

Art. 79 abolishes the system of dual membership which had obtained from before the formation of the Grand Lodge, by prohibiting any Mason being an active member of two distinct lodges at the same time.

Art. 106. No Public procession with Masonic regalia shall take place in the city of New Orleans; the lodges in the country may have them, but must exercise the greatest circumspection.||

The General Regulations were ordered to take effect July 1, 1844. The chairman of the committee, Robert Preaux, (Grand Master in 1845), appears to have been fully aware of the discontent existing

\*By an amendment adopted January 27, 1846, the country lodges could install their officers at any time during December, on or previous to the anniversary of St. John: but the whole article remained obligatory on the lodges meeting in New Orleans and the parish of Jefferson.

†The Scotch Rite mode of balloting was an innovation introduced by the General Regulations of 1832, (Art. 71), which, however, only required one ballot.

‡Art. 35 of the constitution of 1813 contains the same provisions, except that it prohibits the conferring of more than one degree upon the same person at a time.

§Art. 76 re-affirms Art. 72 of the code of 1832, and previous legislation.

||Art. 48 of the constitution of 1813 prohibits all public Masonic processions, except funeral processions for which a dispensation had to be obtained. The constitution of 1819 and the code of 1832 contain the same prohibition and proviso. The omission of the clause providing for funeral processions in the General Regulations of 1844 was owing to the war which was then being waged against Masonry by the "Propagateur Catholique," the official paper of the Catholic clergy. This was occasioned by the Grand Lodge laying the corner-stone of a tomb which Foyer Maçonnique Lodge proposed to erect in St. Louis Cemetery for the reception of its deceased members. The lodge had purchased the lot from the church-wardens of the cathedral, the curé being present; the object was stated, and no objection raised. The ceremony was performed in August, 1843. A day or two afterward the Propagateur Catholique published a scurrilous article against Masonry, said to have been written by the curé himself; a committee of the Grand Lodge replied through the columns of the "Bee;" this was all the Propagateur Catholique wanted to enable it to continue the attack. New Orleans being a Catholic city a strong feeling was created against Masonry; at one time the Grand Lodge proposed to establish a Masonic journal, but better counsels prevailed and the Propagateur Catholique finding no notice taken of its philippics soon died of inanition. The prejudice against Masonry, thus created, was so great that when the Grand Lodge, in November, 1845, accepted an invitation to take part in the public ceremonies to be performed in memory of Gen. Andrew Jackson, the propriety of appearing in Masonic clothing was seriously debated in the Grand Lodge.

among the unaffiliated Masons residing in New Orleans, and the concluding clause of article 22 was inserted in the code with the view of thwarting their machinations. In his "preliminary observations," he gives a brief account of the formation of the Grand Lodge in 1812 as a Grand Lodge of "Ancient York Masons;" justifies its assuming the administration of the different Rites in 1832, on the ground that the Grand Lodge was, at that time, anxious to prevent a division of Masonic authority over the symbolic degrees; and considers this a sufficient answer to the objections urged against the cumulation of the different Rites. The constituent lodges were satisfied with this explanation, and the Grand Lodge disregarded the mutterings that preceded the storm.

## CHAPTER VI.

FROM THE ADOPTION OF THE GENERAL REGULATIONS OF 1844 TO THE RE-ORGANIZATION OF THE GRAND LODGE IN 1850.

Among the unaffiliated Masons residing in New Orleans at this date were several Mississippians, who considered nothing Masonry except the York Rite as taught in their own State, and the promulgation of the new General Regulations increased their hostility to the Grand Lodge. Zealous, active and intriguing, they labored incessantly to create a spirit of discontent, and, failing to find support from the lodges in New Orleans, resolved to seek the intervention of the Grand Lodge of Mississippi, as they were fully cognizant of the aggressive views entertained by its then Grand Master, John A. Quitman.\*

Previous to this they had succeeded in gaining over to their views a few Masons, who hailed originally from the Northwestern States, and among the number Alex. T. Douglass, who was elected W. M. of Poinsett Lodge No. 39, in December, 1844. With the view of making it appear that intervention was desired by the Masons of Louisiana, it was arranged that he should visit the Grand Lodge of Mississippi, which was to hold its annual communication at Natchez, on the 20th of January, 1845. On the fourth day of the session (Jan. 23), "W. Bro. Alex. T. Douglass, from New Orleans, was announced, and, on motion of Bro. Lacoste, Bro. Douglass addressed the Grand Lodge

\*Gen. Quitman was Grand Master of Mississippi in 1827. In his annual address to the Grand Lodge, January 4 of that year, he stated that he had granted dispensations to two new lodges in Louisiana; one located at Clinton, the other at Jackson, parish of Feliciana, not far from the borders of Mississippi. He admitted that he had granted the dispensations with some hesitation, not on account of the power he possessed as Grand Master to create lodges in Louisiana, but on account of the solicitude he felt that it might disturb the harmony existing between his own Grand Lodge and that of Louisiana. Notwithstanding this, he granted the dispensations, partly because the petitioners were nearer the Grand Lodge of Mississippi than to New Orleans, and partly because the petitioners had shown a preference for the Masonic authorities of Mississippi. Shortly after the lodges were created, he received a communication from the Grand Master of Louisiana on the subject, upon which he entered into a correspondence with the two lodges, resulting in their requesting permission to surrender the dispensations.

His annual address was referred to a committee, who, in noticing this subject, concurred in the views of the Grand Master concerning the right he possessed to grant dispensations to establish lodges in the State of Louisiana, or in any other State; but suggested that in all future applications from any State wherein a regular Grand Lodge was established, no dispensation or charter should be granted "until the views of said Grand Lodge shall be made known to this Grand Lodge, that the peace and harmony of the several Grand Lodges may thereby be maintained." Pro. G. L. Miss., 1827, p. 9; pp. 17, 18.

The Grand Lodge of Louisiana granted a charter to St. Albans Lodge No. 28, at Jackson, January 6, 1827. The lodge located at Clinton may have been an off-shoot from Feliciana Lodge No. 31 at St. Francisville, which was at the time working under the Grand Lodge of Kentucky, and received its Louisiana charter, March 9, 1828. See ante p. 25. Olive Lodge No. 52, at Clinton, was not chartered until Nov. 27, 1845.

upon the subject of Masonic work, as conducted and permitted by the Grand Lodge of Louisiana:" after which, "on motion of Bro. Lacoste," the subject was referred to a special committee of five, to which the Grand Master was afterward added, who on the 25th submitted the following resolutions:

**Resolved,** That the information communicated to this Grand Lodge in relation to the M. W. Grand Lodge of the State of Louisiana, be referred to a committee, consisting of three brethren, to be appointed by the chair, whose duty it shall be to visit and confer with the said Grand Lodge, or the officers thereof, and obtain as far as practicable, personal information upon the subject referred to the committee reporting these resolutions.

**Resolved,** That the M. W. Grand Master be requested, should said committee deem it necessary, upon conferring with him, to call a special meeting of the Grand Lodge, for the purpose of receiving the report of said committee and adopting such measures as it may deem proper.\*

The resolutions were adopted. It is evident that the revolutionary party in New Orleans had been in correspondence with members of the Grand Lodge of Mississippi, and the programme pre-arranged: otherwise it would be incredible that, on a mere verbal statement, the Grand Lodge of Mississippi should have arrogantly assume the power to appoint a committee to visit, inspect and report upon the work of a sister Sovereign Grand Lodge.†

\*Pro. G. L. Miss., 1845, pp. 49 and 60.

†The records of Poinsett Lodge No. 39 are silent on this subject. The visit of Alex. T. Douglass to the Grand Lodge of Mississippi was not authorized by Poinsett Lodge, nor did he report to it on his return. Willis P. Coleman and other Mississippi Masons frequently visited Poinsett Lodge at this date, and had gained over a few of the members to their views; but the following will show that the majority of the members were true to their allegiance.

Alex. T. Douglass affiliated with Poinsett Lodge No. 39, October 17, 1843. The records do not state from what lodge he hailed, but parties who remember him say that he came to New Orleans from St. Louis. Shortly after affiliating with Poinsett Lodge he was appointed Secretary, and acted as such until elected W. M. in December, 1844. On the 20th of February, 1845, at his suggestion, Poinsett Lodge adopted a memorial to the Grand Lodge, which, after stating that it had no copy of the General Regulations, prayed that the regulations, edicts and resolutions of the Grand Lodge, and all communications from the Grand Secretary, should for the future be printed or written in English, as the members of Poinsett Lodge did not understand the French language; and that a competent brother should be appointed to act as Deputy Grand Secretary for the purpose of recording the proceedings of the Grand Lodge in English and corresponding with the lodges working in that tongue. The records of the Grand Lodge do not mention this memorial; but in a few weeks afterward the General Regulations were published in French and English—the Grand Lodge following in this respect the rule which had been adopted in 1819. This appears to have satisfied Poinsett Lodge, and this memorial is the only instance on its records where a "grievance" is complained of, or the Grand Lodge petitioned for redress. And on this, as on every other occasion, the Grand Lodge is always mentioned with the greatest respect and its liberality justly commended.

On December 12, 1842, Poinsett Lodge had expelled L. A. Frymier for unmasonic conduct; he appealed to the Grand Lodge, which after a long and patient investigation, reversed the sentence and declared L. A. Frymier reinstated in all his Masonic rights and privileges. The sentence of expulsion was reversed July 30, 1844: during the progress of the appeal Frymier had paid his dues up to August 20, 1842; on the 17th of December, 1844, he requested a dimit: on motion of A. T. Douglass the request was referred to a committee, of which he was appointed chairman, and as he was elected W. M. the case lay over.

On the 11th of January, 1845, A. T. Douglass represented Poinsett Lodge in the Grand Lodge: he complained of no grievances, although he appealed to the Grand Lodge of Mississippi within two weeks afterward. At this session the Junior Grand Warden François Calongne, on account of the large number of Masons in the jurisdiction who did not understand French, introduced a series of resolutions having in view the appointment of some Mason skilled in the French, English and Spanish languages to act as translator, so that all letters, circulars, resolutions, and other documents emanating from the Grand Lodge would be fully understood by all the lodges. Although he was the author of the memorial above referred to, Alex. T. Douglass did not second the resolutions, or speak on the question; the resolutions, however, were

The committee, consisting of G. A. Wilson, D. S. Jennings and H. W. Walter, proceeded to New Orleans, visited several lodges, and conferred with members of the Grand Lodge as well as with the unaffiliated Masons. On the 14th of February, 1845, they visited the Grand Lodge and were received in the most fraternal manner. Grand Master Preaux stated the object of their mission; that in the fulfillment of it they had visited lodges working in the Scotch and French Rites, and had solicited and received the degrees of the Scotch Rite in a Rose Croix Chapter;\* that they "were highly gratified with the

favorably entertained, but final action postponed until the first meeting after the installation of the Grand Officers.

A few days afterward A. T. Douglass left the city: on his return, the object of his visit to Natchez became generally known, and as the Mississippi Committee were daily expected, the rumors in circulation soon reached the ears of the Grand Master. In the meantime L. A. Frymier became importunate for his dimit from Poinsett Lodge; at its meeting of February 4, 1845, the committee were to report; after the lodge was opened, Grand Master Robert Preaux was announced, and received with appropriate honors. The report of the committee, which had been written by the W. M. (Alex. T. Douglass), was read and adopted. This report deserves notice: the justness of the reversal of the sentence is not questioned, the impartial and dispassionate manner in which the investigation had been conducted by the Grand Lodge is highly praised, but the committee held that although the Grand Lodge could reverse an unjust sentence and restore a brother to all his rights and privileges as a Mason, he could not in the York Rite be restored to membership in his lodge without a unanimous ballot in his favor! This point was not involved in the question submitted to the committee; the Grand Lodge had decided that the sentence of expulsion was null and void ab initio, and, therefore, L. A. Frymier had never ceased to be a member of the lodge; whereas, the committee, although they argued that he was not a member of the lodge, insisted that he should pay two years dues before the dimit was granted, and submitted a resolution to that effect! After the adoption of the report and resolution, Grand Master Preaux asked the lodge, as a personal favor, to remit the two years dues, and retired. On motion, the dues were remitted, and the dimit granted. The Grand Master then re-entered the lodge, and, in consequence of the rumors in circulation, requested the lodge not to act on any important subjects until after the meeting of the Grand Lodge to be held in the ensuing week, "pledging himself, as a man and a Mason," that all difficulties in the Masonry of the State would then be peaceably and satisfactorily settled. His remarks disconcerted the opposition, and a resolution was adopted that no business of importance would be acted on until after the next meeting of the Grand Lodge.

This visit of Grand Master Preaux checkmated the revolutionary party. The next meeting of Poinsett Lodge took place on the 11th; Willis P. Coleman, M. R. Dudley and other leaders of the Mississippi revolutionists were present, as well as several members of the Grand Lodge; the presence of the latter, and the action of the lodge at the previous meeting, prevented any contemplated movement to influence the Mississippi Committee, which had now arrived in New Orleans.

The Grand Lodge met on the 14th: the Mississippi Committee declared themselves satisfied with the work of the lodges in New Orleans, and promised to contradict the reports that had been put in circulation: resolutions creating the office of Grand Translator were adopted, James Foulhouse receiving the appointment. The only grievance of which Poinsett Lodge had ever openly complained was thus in a great measure redressed, and the expected intervention of the Grand Lodge of Mississippi postponed. Disappointed and baffled in their schemes, the Mississippi revolutionists ceased to visit Poinsett Lodge and A. T. Douglass soon vanished from the scene. He presided as Master, May 6, 1845; that was his last appearance in the lodge, and not the slightest reference is made in the minutes concerning him after that date.

The records of the Grand Lodge show the cause of his abrupt departure from New Orleans. At the session of September 13, 1845, a petition for a new lodge was received from a number of brethren at Farmerville, Union Parish. A communication accompanied the petition, stating that during the summer of 1844, they had forwarded the petition, with the necessary documents and the money for the charter, to A. T. Douglass; that he had made several excuses to account for the delay in presenting the petition, and finally informed them that the Grand Lodge was an irregular body and had no power to grant charters to York Rite lodges; finding that the brethren were going to bring the matter to the notice of the Grand Lodge, A. T. Douglass left the city, carrying with him the money and papers. The evidence advanced in support of this statement was so clear, that the Grand Lodge granted a charter to Union Fraternal Lodge No. 53 gratis, and requested their representative, H. W. Walter, to report the case to the Grand Lodge of Mississippi. The printed proceedings of that Grand Lodge contain no reference to the matter.

\*The lodges visited by the Mississippi Committee were Polar Star No. 1, Los Amigos del Orden No. 5, (both Scotch Rite), and Disciples of Masonic Senate No. 5 (French Rite.) They also visited Concord R. A. Chapter No. 1, and at their own solicitation the degrees of the Scotch Rite were conferred upon them in the Rose Croix Chapter attached to the Lodge Disciples du Senat Maçonique.

kind and fraternal welcome which had been extended to them during their sojourn in New Orleans, and had promised on their return to the Grand Lodge of Mississippi, to contradict without delay the absurd and calumnious reports which had been maliciously circulated against the Masons and the lodges of the different Rites working under the jurisdiction of the Grand Lodge of the State of Louisiana." This announcement was received with the liveliest satisfaction: mutual felicitations were exchanged; and, on motion, the Grand Master was authorized to appoint a representative of the Grand Lodge near the Grand Lodge of Mississippi.

At this session a translator was appointed, and after this date all circulars, resolutions, and other documents emanating from the Grand Lodge, were issued in French and English. This redressed a grievance complained of by Poinsett Lodge No. 39, and proved very acceptable to the country lodges, few of whose members understood French.

On the 22d of March, 1845, a report was presented by a committee that had been appointed (January 26) to take into consideration the remarks made by Grand Master Preaux in his opening address, on the subject of uniting all the Masonic Grand Bodies in the State under the authority of the Grand Lodge. The Grand Master claimed that by this means all distinction of nationalities and Rites would be abolished: that the union of the different Grand Bodies under one Supreme Head would tend to cement more strongly the bond of fraternal union, and contribute to a greater degree of prosperity. The report stated that all the Grand Bodies were in favor of centralization, and, on motion, the Grand Master was authorized to call a special meeting for the purpose of adopting measures to carry the project into effect.

The meeting was never called; the question of nationality and Rites was the reason assigned by the revolutionary party for invoking the intervention of Mississippi; although suffering from a temporary disappointment the leaders of that party were not discouraged, but actively engaged in fomenting discontent, and as their operations soon became developed, the Grand Lodge wisely abandoned the idea of centralization.

St. Albans Lodge No. 28, at Jackson, near the borders of Mississippi, had been reported dormant for over twelve years: an investigation showed that it had been at work clandestinely during the greater portion of the time: but in accordance with the liberal policy always extended to the country lodges, on the 19th of April, 1845, the Grand Lodge remitted its dues from 1833 to 1844, and legalized its work.\* On the 9th of July following, St. Albans Lodge issued a circular to all the York Rite lodges in the State,† requesting them to meet in convention for the purpose of forming "an American Grand Lodge of the State of Louisiana." Only one lodge, St. James No. 47, at Baton Rouge, adopted resolutions favoring the project, and it was abandoned. One of the circulars was sent to Perfect Union Lodge No. 1, and by it handed to the Grand Master. A committee appointed for the purpose visited the two lodges and reported, (October 13), that the proof was so strong against St. Albans Lodge they had suspended its work and arrested the charter: St. James No. 47 was a young lodge, and it was pleaded in excuse that its members were inexperienced and had been led astray by the circular of George W.

\*See ante, p. 53 in notis.

†At this date there were 22 lodges in the State: 16 York Rite "pure and simple;"

4 Scotch Rite and 2 French Rite—the Scotch and French Rite lodges cumulating the three Rites.

Catlett, W. M. of St. Albans Lodge; that the S. W. presided, and only a few members were present at the meeting at which the resolution was adopted, and that the action was deeply regretted as St. James Lodge had no desire to withdraw its allegiance from the Grand Lodge. The excuse was accepted; the representative of St. Albans Lodge stated in extenuation that the circular had been issued at the instigation of visitors from other jurisdictions, a number of whom had frequently visited the lodge and exercised an improper influence over the members, who now implored the clemency of the Grand Lodge. Under these circumstances the charter was suspended for one year, but, on the 27th November following, the sentence was remitted and the lodge restored to all its rights and privileges.

On the 13th of September, 1845, a confidential communication was received from H. W. Walter, and, on motion, he was appointed representative of the Grand Lodge near the Grand Lodge of Mississippi, and the Grand Master requested to ask that Grand Body to appoint a brother to represent it near the Grand Lodge of Louisiana. Grand Master John A. Quitman, in his annual address to the Grand Lodge of Mississippi, January 19, 1846, stated he had received a communication on the subject, but that he had declined to act upon it without the express authority of the Grand Lodge. The matter was referred to the Committee on Foreign Correspondence, who recommended the adoption of the representative system; but no action was taken on the subject.

On the 27th of November, 1845, the Grand Lodge adopted resolutions by which the system of granting dispensations for the formation of new lodges was introduced into Louisiana; and authorizing the granting of charters which would permit the York Rite lodges to cumulate the Scotch and Modern Rites.‡

Several amendments to the General Regulations of 1844 were adopted by the Grand Lodge, at the communication held January 27, 1846. Articles 11 and 63 were modified in favor of the country lodges, but retained in full force from the lodges meeting in New Orleans and the parish of Jefferson.§

In the interim between the visit of the Mississippi Committee and the annual communication of their Grand Lodge at Natchez, January 19, 1846, the leaders of the revolutionists, while striving to induce the Louisiana lodges to revolt, were in correspondence with Grand Master John A. Quitman and other members of the Grand Lodge of Mississippi, with the view of influencing their action and obtaining dispensations for the formation of lodges in New Orleans. In alluding to this subject in his annual address, Grand Master Quitman says that it had "assumed additional interest from the more formal action of lodges and bodies of Masons in our sister State," and, submitting "memorials, resolutions, and letters received in relation to this matter," urges that "it is due to the Grand Lodge of Louisiana as well as to the respectable memorialists and petitioners," that the Grand Lodge "should take deliberate but final and decisive action upon this delicate subject."\*

The committee appointed to visit New Orleans made several verbal reports, and the whole subject was referred to a special committee of five, consisting of G. A. Wilson, D. S. Jennings, H. W. Walter, (the

‡See p. 56 ante and note.

§For articles 11 and 63 and amendments, see abstract of General Regulations of 1844, ante p. 54, et seq.

\*Pro. G. L. Miss. 1846, pp. 5 and 6.

committee that had visited New Orleans), R. N. Downing and J. J. Doty; and, on the third day of the session, a majority and minority report was presented.

The majority report consisted of a series of resolutions declaring that no Grand Lodge of Scotch or French Masons can assume jurisdiction over any Ancient York Mason or body of such; that it is inconsistent with Ancient York Masonry to unite with Scotch and Modern Masonry in the formation of a lodge, grand or subordinate; that no Grand Lodge of Ancient York Masons existed in Louisiana; that the Grand Lodge of Mississippi had the power, and it was its duty to grant dispensations and charters to lodges in Louisiana; and, while thus recommending an invasion of its jurisdiction, professing a desire to maintain friendly relations with the Grand Lodge of Louisiana. On motion, "the report was received and laid upon the table."<sup>†</sup>

The minority report was presented by H. W. Walter. It gives a clear and impartial statement of the condition of Masonry in Louisiana, showing that the assumptions of Grand Master Quitman and the majority of the committee were unfounded; that no official complaint had been received from any of the York Rite lodges working under the jurisdiction of the Grand Lodge of Louisiana, which was a York Rite Grand Lodge, although it granted charters for lodges to work the Scotch and French Rites; but censured the use by those lodges of *cahiers*, or written rituals, and concluding with resolutions which declared that there was nothing in the proceedings of the Grand Lodge of Louisiana that demanded a termination of the friendly relations existing between the two Grand Lodges, or that would justify the Grand Lodge of Mississippi granting dispensations or charters to any body of Masons in Louisiana. On motion, "the report was received and laid upon the table."\*

<sup>†</sup>The majority report is signed by D. S. Jennings, R. N. Downing and J. J. Doty, and reads as follows:

"The committee to whom was referred the controversy between the Ancient York Masons of the State of Louisiana on the one side, and the Scotch and French Masons of said State on the other, have duly considered the subject, and beg leave to report the following resolutions:

- "1. Resolved, That no Grand Lodge of Scotch and French, or Modern Masonry can assume jurisdiction over any Ancient York Mason or body of such.
- "2. Resolved, That it is not consistent with Ancient York Masonry to unite with Scotch and Modern Masonry, or either of them, in the formation of a lodge, grand or subordinate.
- "3. Resolved, That there is no Grand Lodge of Ancient York Masons within the limits of the State of Louisiana.
- "4. Resolved, That this Grand Lodge has the power and it is its duty on proper application, to issue dispensations and charters to bodies of Ancient York Masons within the limits of the State of Louisiana, until the constitution of a Grand Lodge within that State.
- "5. Resolved, That we entertain the highest opinion of the distinguished body known as the Grand Lodge of Louisiana, and are willing to contribute as much as possible, consistent with our obligations, to aid and protect Ancient York Masons wherever dispersed, and to maintain our Order pure and unmingled, to preserve friendly relations with that honorable body.
- "6. Resolved, That under no possible circumstances would this Grand Lodge assume jurisdiction over a Scotch or Modern Mason, or body of such, such assumption being alike inconsistent with their rights and our principles."—Pro. G. L. Miss. 1846, pp. 26, 72.

5 R & P

\*Minority report presented by H. W. Walter:

"The undersigned, a member of the committee to whom was referred so much of the address of the M. W. Grand Master as relates to the M. W. Grand Lodge of Louisiana, and also the verbal report of the committee appointed to visit that M. W. Body, begs leave to state by way of minority report, that the M. W. Grand Lodge of the State of Louisiana was organized exclusively after the Ancient York Rite, and so remained for a number of years until it accumulated the Scotch and French Rites. Said Grand Lodge is constituted by the free and voluntary meetings of the subordinate lodges of the State, represented for life by the Master of each lodge, who has presided over his lodge for one year, and temporarily by the Senior and Junior Wardens. According to the information now before the undersigned, there are now in active opera-

The subject was called up the next day, and the chairman of the committee, "R. W. Bro. George A. Wilson presented a second minority report." This report consists of a series of resolutions, declaring that in view of the friendly relations existing between the two Grand Lodges, it was not proper or expedient for the Grand Lodge of Mississippi to grant dispensations or charters to any body of Masons within the jurisdiction of the Grand Lodge of Louisiana; but that the practice of conferring degrees from written charts by the lodges in Louisiana, if persisted in would lead to a dissolution of friendly relations; that the cumulation of Rites ought to be abandoned; urging upon the Grand Lodge of Louisiana to reconcile the difficulties existing between it and "some Ancient York Masons." by conciliation and compromise; and authorizing the Grand Master to enter into correspondence with the Grand Lodge of Louisiana on the subject.\*

tion fourteen lodges working in the Ancient York Rite; four in the Scotch Rite, accumulating the York and Modern Rite, and two in the Modern Rite accumulating the Scotch and York Rite.

"The undersigned would further respectfully submit, that no one of the fourteen lodges above named, (as the undersigned believes, has made any official complaint to this Body of any improper or unmasonic conduct on the part of the M. W. Grand Lodge of Louisiana. The undersigned is aware of the fact that St. Albans Lodge No. 28, Louisiana, did on the 9th July last, issue a circular addressed to the York lodges in that State requesting them to meet in convention and form a Grand Lodge of York Masons. The undersigned has yet to learn that more than one other lodge of the State of Louisiana, accepted or acted on the proposition of said St. Albans Lodge. The undersigned would further represent that the M. W. Grand Lodge of Louisiana was constituted exclusively in the York Rite, that it is still a York Grand Lodge, accumulating the Scotch and Modern Rites; that it grants charters authorizing Masonic work and labor in the York Rite exclusively, and that it also grants charters authorizing work in either the Scotch or French Rite, but invariably requires, in the latter cases, that the York Rite shall always be communicated upon the candidate for the degrees in the latter lodges. All the Masons of Louisiana are thus strictly Ancient York, though many of them possess also the French and Scotch Rites. These Rites obtain generally throughout the world, and any reflection upon the organization of the M. W. Grand Lodge of Louisiana would equally reflect upon the conduct and proceedings of the Supreme Bodies of Masonry in France, Scotland and other nations, where these Rites are peculiarly esteemed. The undersigned would respectfully submit that this Grand Lodge do respectfully and fraternally remonstrate with the M. W. Grand Lodge of Louisiana upon its tolerance of the use by its subordinate lodges of \* \* \* \* \*, or their peculiar charts. The following resolutions are submitted:

- "1. Resolved, That this Grand Lodge finds nothing in the proceedings of the M. W. Grand Lodge of Louisiana, which demands a termination of the Masonic relations heretofore existing between them.
- "2. Resolved, That this Grand Lodge would not (at least under present circumstances), feel itself justified in granting dispensations or charters to any body of Masons in the State of Louisiana."—Pro. G. L. Miss. 1846, pp. 27, 28.

\*Second minority report, presented by chairman of the committee:

"The undersigned, one of the select committee appointed to take into consideration the matter of the verbal reports of the delegates to the Grand Lodge of Louisiana, and also the complaints of a body of Ancient York Masons in that State, and differing from the other members of the committee, begs leave to report separately, to the consideration of this Grand Lodge, the following resolutions as embodying his views upon the subject:

- "1. Resolved, That in view of the relations that have subsisted and do now exist between this Grand Lodge and the M. W. Grand Lodge of Louisiana, and the recognition by this Grand Lodge of that as a Grand Masonic Body it is not deemed proper or expedient at this time, to grant charters or dispensations to any body of Masons, residing within the jurisdiction of the said Grand Lodge of Louisiana.
- "2. Resolved, That the practice of conferring degrees by the Grand Officers of the said Grand Lodge, and the subordinate lodges under its jurisdiction by means of \* \* \* \* \* charts used in said lodges, is contrary to a correct and indispensable usage and custom of Masonry, and directly subversive of the distinguishing character of our Order, and, if persisted in, will necessarily eventuate in a dissolution of the friendly Masonic relations subsisting between us.
- "3. Resolved, That in the opinion of this Lodge, the mingling of different Rites, as practiced under the authority of the Grand Lodge of Louisiana, ought, properly, to be abandoned.
- "4. Resolved, That this Grand Lodge do most affectionately and fraternally urged upon the consideration of our sister Grand Lodge of Louisiana, that by conciliation and compromise, they reconcile the difficulties which have arisen and now exists between said Grand Lodge and some brethren Ancient York Masons in that State.
- "5. Resolved, That the M. W. Grand Master enter into a correspondence with the Grand Lodge of Louisiana, or with its officers, expressing to them the views of this

"On motion, the report was received, and on motion of R. W. Bro. Wilson, the following resolution was adopted:"

**Resolved**, That the various reports and documents upon the subject of Masonry in Louisiana in possession of this Grand Lodge be referred to the M. W. Grand Master, who is requested to enter into correspondence with the Grand Officers of the M. W. Grand Lodge of Louisiana, expressing to them the views of this Grand Lodge, in regard to the grievances complained of, and urge the correction of them to the immediate attention and consideration of the Grand Lodge of Louisiana.

The Grand Lodge received no communication from Grand Master John A. Quitman on the subject, but the result of the action of the Grand Lodge of Mississippi was forwarded by H. W. Walter, who, although his Grand Lodge had declined to receive him as representative, deemed it his duty to communicate the information to the Grand Lodge of Louisiana. The communication was presented at the session of March 28, 1846, and, referred to a committee. But viewing the action of Mississippi in taking cognizance of a complaint of a few unaffiliated Masons hailing from its own jurisdiction, and who had never addressed the Grand Lodge of Louisiana on the subject, as offensively impertinent and officious, the committee, in a spirit of brotherly kindness and in order to avoid recrimination, deemed it best to take no notice of it.

On June 27, 1846, a communication was received from the Grand Consistory, stating that it had, on the 1st of April<sup>†</sup> placed itself under the jurisdiction of the Supreme Council sitting in New Orleans; the Grand Lodge adopted resolutions declaring and proclaiming "that following the example of the Grand Orient of France, in its Grand Council of Rites," it solemnly recognized the Supreme Council "as the sole legislator of philosophical Scotch Masonry in the United States of America."

Five York Rite charters were granted to lodges in the country parishes during 1845, and Mt. Gerizim Lodge No. 54, at Bastrop, (also York Rite), was chartered Nov. 28, 1846. Two days previous to that date, the Grand Lodge ordered the Grand Secretary to return immediately to the Grand Lodge of Mississippi, communications from two lodges under its jurisdiction; as recognizing and respecting the rights of sister Grand Lodges, the Grand Lodge of Louisiana could not interfere with the work of their subordinate, or receive communications from them.

Early in May, 1846, hostilities commenced on the Rio Grande, and on the 13th of that month Congress declared that war existed between Mexico and the United States. In anticipation of this event, munitions of war and commissariat stores had been accumulated in New Orleans, and it now became the rendezvous of the volunteer troops from the Southwestern States. The general activity which prevailed rapidly increased the American population of the city, and gave the Mississippi Masons a wider field for agitation. In addition to the charges previously urged, national prejudice was now invoked against the "French Grand Lodge," as it was termed, and the zeal with which these views were propagated, began to influence the English-speaking Masons of some of the lodges in New Orleans. They, however, remained quiescent, waiting for the action of the Grand Lodge of Mis-

Grand Lodge, in regard to the grievances complained of, and call their immediate attention and consideration to the subject."—Pro. G. L. Miss. 1846, p. 52.

<sup>†</sup>In his Procès Verbal, p. 72, Ch. Laffon de Ladebat says the Grand Consistory abdicated "definitely in favor of the Supreme Council," Oct 9, 1846—the arrangement was probably carried into effect on that date.

issippi, with whose members an active correspondence was kept up, and it was confidently announced that that Grand Lodge would not adopt resolutions of intervention at its next annual communication.

These anticipations were realized: the Grand Lodge of Mississippi met at Natchez, February 15, 1847, and on the first day of the session, "R. W. Bro. Lacoste presented a memorial from certain Ancient York Masons of Louisiana," which was received, and on his motion referred to a select committee. On the 17th, petitions for a new lodge at New Orleans, to be called George Washington, and for one in the city of Lafayette, to be called Lafayette, were received and referred: after which "Bro. Cooper, from the Special Committee on Masonry in Louisiana," presented the following resolutions, which were adopted:

**Whereas**, In the opinion of this Grand Lodge, each distinctive Rite, produces different powers which govern it, and is independent of all others; and whereas, no Grand Lodge of Scotch, French or cumulative Rites, can legally assume jurisdiction over any Ancient York lodge:

**Therefore, Resolved**, That the Grand Lodge of Louisiana being composed of cumulation of Rites, cannot be recognized by this Grand Lodge, as a Grand Lodge of Ancient York Masons.

**Resolved**, That this Grand Lodge will grant dispensations and charters to any legal number of Ancient York Masons, residing within the State of Louisiana, they making due application for the same.

On motion of Bro. Cooper, the Grand Secretary was ordered to issue dispensations to Geo. Washington Lodge, at New Orleans, and Lafayette Lodge at the city of Lafayette.\*

This action soon became known in New Orleans: a number of Louisiana Masons who had secretly sympathized with the movement renounced their allegiance to the Grand Lodge, and during 1847 the Grand Lodge of Mississippi issued seven dispensations for new lodges in New Orleans and suburbs. George Washington Lodge was organized February 22d;† Poinsett Lodge No. 39, March 2d, by a vote of

\*Pro. G. L. Miss. 1847, pp. 22; 24; and 27.

†The dispensation from the Grand Lodge of Mississippi under which George Washington Lodge was organized was not copied into the record book of the lodge, and the names of the original members are not given. At the organization there were present: Willis P. Coleman, W. M.; C. D. Lehman, S. W.; A. C. Labatt, J. W. pro tem; John Gedge, Treas.; E. L. Hyams, Sec'y; W. R. Dudley, S. D. pro tem.; A. Laffin, J. D.; W. Coleman, tyler pro tem.; with M. R. Dudley and J. Soria as visitors.

At this meeting, petitions for affiliation were received from W. H. Howard, A. S. Boyle, G. Gorin, A. C. Labatt, Jacob Soria, and Edward Barnett. On motion, the referring of the petition to a committee was dispensed with, and the applicants "were elected by acclamation!"

Lafayette Lodge (now Dudley No. 66) was also organized Feb. 22, 1847. There were eight present on the occasion; the dispensation, which was read, appointed M. R. Dudley, W. M.; R. Parkinson, S. W. and J. P. McMillen, J. W. The other offices were filled temporarily by those present: Willis Coleman as Treas., W. A. Arms as Sec'y., A. J. Williams as S. D., J. B. Clement as J. D. and W. O. Warnock as Tyler.

Warren Lodge—Dispensation granted March 4, 1847, to Thomas H. Lewis, Daniel Blair, Charles P. Clarke, John R. Shaw, Joseph Landis, John N. Bates and John C. Clelland. It was organized March 15th, and in addition to the above there were present John Gedge, J. A. Staats, J. Ehman, C. D. Lehman, Gunst, Briggs, Willman, Willis P. Coleman, Willis Coleman, Sayre, and S. S. Sellick.

Marion Lodge, founded by former members of Poinsett Lodge No. 39, was organized March 30, 1847; the date of the dispensation is not stated; Fisher Rawson presided at the meeting, and the following officers were inducted into their respective stations: W. H. Van Rensselaer, W. M.; Auguste Duquercron, S. W.; L. E. Reynolds, J. W.; Theodore Parmentier, Treas.; W. F. Armstrong, Sec'y.; B. C. Colby, S. D.; William Robinson, J. D., and Michael Seward, Tyler.

In addition to the above, the following were present: Alexander McLean, J. C. Cleal, and W. R. Foster.

Crescent City Lodge.—Dispensation granted June 11; organized June 17, 1847. W. H. Howard, W. M.; H. M. Summers, S. W.; A. C. Labatt, J. W.; G. V. Raymond, Treas.; Joseph Littlejohn, Sec'y.; John W. Desha, S. D.; Philip Myers, J. D.; J. Oliphant, Tyler. Visitors: Thos. H. Lewis, John Gedge, C. D. Lehman, C. K. O'Hara, Samuel Q. Risk,

17 to 2, surrendered its charter;† a number of the members applying to Mississippi for a dispensation for a new lodge, which was granted under the name of Marion: but all the other lodges remained true to the Grand Lodge.

At the meeting of the Grand Lodge, March 27, 1847, communications were received from Thomas H. Lewis, P. M. of Humble Cottage Lodge No. 19, and Fisher Rawson, P. M. of Poinsett Lodge No. 39, enclosing their resignation of membership; and from Poinsett Lodge announcing the surrender of its charter. The communications were referred to a committee, who, on the 21st of April, submitted an able report and resolutions which were adopted: the charter and books of Poinsett Lodge were ordered to be deposited in the archives; non-intercourse was declared with the Grand Lodge of Mississippi and all Masons owing it allegiance; and it was ordered that the officers and members of George Washington Lodge be cited to show cause why they should not be expelled.\* The resignations of Thos. H. Lewis and

W. Coleman, Charles Clapp, Charles Tobias, L. E. Reynolds, H. Hamburger, J. H. Carter, W. H. Hewitt, E. Johnston, H. Edwards, R. E. Raymond, H. Biron, H. D. Davenport, J. Murphy, J. Bates, N. Fulson; and a visitor from Indiana, named D. A. Farley.

Hiram Lodge.—Records lost by fire, July, 1866.

Eureka Lodge.—Organized December 27, 1847. Present: A. J. Williams, D. S. Jewees, John Deniger, C. Kaiteyer, J. B. Clements, John F. Thrope. Visitors: J. D. Clark, J. R. Harlock, J. C. Wingard, J. P. McMillen, J. W. McNamar, W. A. Arms, H. Hamburger, and W. H. Howard.

No grievance is complained of and no reason stated in the records of Poinsett Lodge No. 39 for the surrender of its charter. At the meeting of March 2, 1847, nineteen members out of twenty-nine were present; after the lodge was opened and the routine business transacted, it was stated that the meeting was held for the purpose of taking the sense of the lodge as to returning its charter, and the question was put "Will this lodge now decide whether or not they will vote on the question of returning the charter to the M. W. Grand Lodge?" Ayes 17, nays 2; but one of the members desiring to change his vote as he had not understood the question, permission was granted and it then stood 18 to 1. After appointing a committee to collect dues, settle up the business of the lodge, and return the charter, if the lodge should so decide, the records read: "The question was now duly moved and seconded that this lodge return her charter to the M. W. Grand Lodge of Louisiana, from whence it emanated" which was carried by a vote of 17 to 2, and "the lodge was accordingly dissolved."

One of the members who voted in the negative, states that he did not know the object of the meeting until the question came up, and knowing no reason why the charter should be surrendered, asked for information on the subject, but could obtain none. To use his own words, "the whole matter was arranged before hand."

\*The resolutions are recorded in the minutes of the session, but not the report. This is probably owing to its length, and the fact that 1,000 copies were ordered to be printed. It was extensively circulated, and as it is now almost impossible to obtain a copy, the following synopsis is given:

The communication accompanying the return of the charter of Poinsett Lodge assigned as reasons for its surrender, the resolutions adopted by the Grand Lodge of Mississippi, and asserted that Masons from Louisiana, were "not recognized as such by the lodges of the other States of the Union, nor in Europe, and that if a brother is admitted to visit, it is out of courtesy to the man and not to the Mason."

In replying to these allegations, the committee advert to the formation of the Grand Lodge in 1812, "as the Grand Lodge of Louisiana, Ancient York Masons, according to the old constitutions as revised by Prince Edwin, at the city of York, A. L. 4926;" and assert that since that date (1812) it had exercised supreme and exclusive jurisdiction over the symbolic degrees in Louisiana; that its claim had been recognized by all the Grand Lodges in the world, except that of Mississippi, which, shortly after its formation, had attempted to create lodges in Louisiana but had failed at the time to accomplish its design.

The committee remark that if the members of Poinsett Lodge had ever looked at the charter granted them in 1837, they would have ascertained the manner in which the Grand Lodge had been constituted; that in petitioning for that charter, they had solemnly promised "that they would strictly conform to all the rules and regulations of the Grand Lodge;" that many of the members of Poinsett Lodge had been made, passed and raised under that charter; that the lodge had up to the annual communication in the preceding January been represented in the Grand Lodge, voting on all questions, "without once having manifested a doubt as to the constitutionality of the Grand Lodge or a disapprobation of its measures;" and in view of these facts hold that the answer of Poinsett Lodge, to the declaration of Mississippi that there existed no Grand Lodge of Ancient York Masons in Louisiana, "was obvious."

In considering the question of Rites, the committee deny they were blended together,

Fisher Rawson were accepted, and they were expelled on the 14th of May following as members of a clandestine lodge.

The action of the Grand Lodge had no influence on the Mississippi lodges in New Orleans. On the 6th of May, they advertised in the daily papers that they would dedicate a Masonic Hall on the 31st of that month, and invited "all regular Masons" to participate in the ceremonies. The Grand Lodge held a special meeting on the 14th, at which another series of the causes that impelled them "to repudiate the authority of the Grand Lodge of Mississippi was re-affirmed: the lodges holding under its authority in New Orleans declared "irregular;" and the lodges and Masons acknowledging the Grand Lodge of Louisiana strictly enjoined to hold no Masonic communication with them. These resolutions with the report previously adopted were ordered to be forwarded "to all the Masonic bodies in Europe and America."

The 28th of June was the day fixed for the trial of the officers and members of George Washington Lodge; they had been duly summoned, but failing to appear, Past Grand Master Preaux was appointed to defend them, and after an impartial trial they were found guilty and expelled.\*

and in asserting the claim of the Grand Lodge to have jurisdiction over the three degrees of symbolic Masonry, say that in New Orleans there are lodges working in different languages; that such was the case previous to the formation of the Grand Lodge; that the fraternity being composed of men of various nations, habits, and opinions, "every measure that tends to unite us all into one band of brothers is a blessing;" that while a portion of the brethren entertained a predilection for the Rites generally practiced on the continent of Europe, others preferred the less complicated ceremonies practiced in the United States, but that the changes which had been made in the work in the different jurisdictions gave it no claim to the title of "Ancient York Masonry." In applying their remarks on this subject, they say:

"Laws must be suited to the community for which they are made, and some Masonic regulations might be well adapted to the meridian of Louisiana, and especially to that of the city of New Orleans, where we have daily intercourse with the brethren of all nations, the utility of which might not be understood by the Masons of that part of our country having but few external relations, and where the community is composed entirely of one kind of people."

After arguing that the toleration of the different Rites tended to promote the harmony and prosperity of the craft, the committee, some of whom were old Masons and had traveled in the United States and Europe, consider the second reason assigned for surrendering the charter. They say they are surprised to learn "that men are ever admitted into Masonic lodges through courtesy to them as men, when they are not recognized as Masons;" that if such a practice exists anywhere, the lodges following it should be shunned by regular Masons; but they prefer to believe that Poinsett Lodge was misinformed on the subject, as they had never heard of a Mason from Louisiana being refused admission into a lodge, either in Europe or in the United States if the bearer of a Grand Lodge diploma and able to make himself properly known.

The jewels of the lodge were not returned with the books and charter, but the committee recommended that the members be allowed to retain the jewels, "unless those brethren believed it to be their duty to give them up." Many of the members of Poinsett Lodge were personally known to the committee, who, after testifying to their worth as citizens and stating that the lodge had not been surpassed by any of its sisters in deeds of Masonic charity, express the deepest regret that they should have suffered themselves "to be operated upon, by the suggestions of persons who have no interest in common with the citizens of this State."

The action of the Grand Lodge of Mississippi is reviewed in a calm and dignified manner: the doctrine of the supreme and exclusive jurisdiction over the symbolic degrees by each Grand Lodge within its own territorial limits is clearly stated: the violation of this doctrine by the Grand Lodge of Mississippi attempting to annihilate the authority of the Grand Lodge over the Masons of Louisiana "by a stroke of the pen"—the sending of its edicts into the jurisdiction for the purpose of exciting a revolt—the granting of dispensations for lodges in New Orleans—are concisely detailed, and its acts condemned as subversive "of the organic law upon which the government of Masonry in the United States is founded."

\*The Livre des Procès Verbaux et des Décisions de la Grande Loge is missing, but the minutes of this session contain a lengthy notice of the trial. Past Grand Master Preaux was a lawyer, and raised many technical objections, etc. When overruled, he several times appealed from the decision of the Grand Master, who was invariably sustained: toward the close of the trial he resigned his appointment as advocate for the defence, and it came nigh being a mis-trial; but, after some discussion, James Foulhouze accepted the position and the trial proceeded.

Several cases of an appeal from the decision of the Grand Master occur in the old

On September 7, 1847, the Grand Lodge of New York adopted resolutions recognizing the Grand Lodge of Louisiana as the sole, supreme and legitimate authority for the government of the symbolic degrees in the State of Louisiana: requesting the Grand Lodge of Mississippi to rescind and revoke the dispensations granted; declaring the lodges planted by the Grand Lodge of Mississippi in Louisiana to be irregular, and prohibiting all Masonic intercourse between the lodges and Masons of New York and the said irregular lodges. A copy of the resolutions was forwarded to the Grand Lodge, which ordered them to be read in all of its subordinates, and thus the action of the Grand Lodge of New York soon became generally known in New Orleans. The six lodges working under dispensations from the Grand Lodge of Mississippi, after deliberating on the subject, appointed a joint committee which issued a circular, addressed "to the Grand Lodges of the Free and Accepted Masons of the United States," giving a statement of the causes that impelled them "to repudiate the authority of the Grand Lodge of Louisiana and to seek for relief from their grievances, as Ancient York Masons, at the hands of the Grand Lodge of the State of Mississippi." The grievances complained of in this document are chiefly based on the operation of the provisions of the General Regulations of 1844.\*

records. Previous to and after this date, the same rule prevailed in the Grand Lodge of Mississippi, which during its annual communications "adjourned" from one sitting to another—a practice that never obtained in Louisiana, unless "Louisiana Grand Lodge A. Y. M." followed the example of its mother.

\*The six lodges were George Washington, Lafayette (now Dudley), Warren, Marion, Crescent City and Hiram; Eureka Lodge was not then formed. The "Circular" was drawn up by Thomas H. Lewis, an eminent lawyer, and chairman of the joint committee; the grievances complained of are:

"That the Grand Lodge of the State of Louisiana, originally a regular body of Ancient York Masons, has forfeited all claim to the allegiance of regular A. Y. Masons, by flagrant departures from the ancient land marks of our Order in many essential particulars; inasmuch, as to impose upon us the imperative duty of discontinuing all Masonic communication with that body.

"Amongst the departures from our ancient usages, and the innovations in the body of Masonry introduced by that body, we enumerate the following—

"First.—She openly exercises the power of granting charters, authorizing lodges to work according to the Scotch Rite, and the Modern or French Rite—as they are called in her constitution—and admits the officers of such lodges to sit and vote in her own body as members thereof; thus compelling Ancient York Masons to hold Masonic communication with persons whom we have ever been taught to consider as clandestine Masons; with whose usages and ceremonies we are unacquainted; and whom we cannot recognize as Masons at all by those means which are the only lawful test of Masonic privileges.

"Second.—She has, in her own words, "accumulated under her authority and jurisdiction the three Rites, say: York, Scotch and Modern," by virtue of power granted to her on the 14th January, 1833; by what she calls the "Grand Consistory of the Sov. Prin. of the Royal Sec. 32d deg.;" a body, of whose very existence we, as A. Y. Master Masons, are ignorant; but which body, the Grand Lodge of Louisiana tells us, possesses supreme authority over the three first degrees of Scotch and Modern Masonry; and all this is done by a body pretending to be a Grand Lodge of Ancient York Masons!

"Third.—She expressly permits the sons of Masons, of every Rite, to be initiated into our mysteries before they become men of lawful age, to wit: when they are only eighteen years old—Constitution, Art. 4.

"Fourth.—She has established in her body "A Council of Rites," divided into two sections; one composed of three Scotch Rite Masons, and the other of three Modern or French Rite Masons, who have exclusive authority to enquire into all matters concerning those Rites respectively; thus excluding the A. Y. Masons of the Grand Lodge from participating in the action of that body on matters over which she, as a body, exercises jurisdiction; while these A. Y. Masons are as ignorant of the work of these Council of Rites as we are of that of the Odd Fellows—See Constitution, Arts. 15 and 16.

"Moreover, this Council of Rites is appointed annually by the Grand Master, who must hence necessarily be both a Scotch and French or Modern Mason, to be fully qualified for his office; and hence it also follows that an Ancient York Mason, as such, is disqualified from being elected to preside as Grand Master of an A. Y. Grand Lodge. These principles are destructive of that equality which is essential to the continued existence of our Ancient (not Modern) and unchangeable order.—Constitution, Arts. 54 and 56.

"Fifth.—She not only grants charters of three different kinds to three different Rites of Masons, (as she calls them), but she grants charters to lodges of Ancient York Masons,

While the craft were thus divided by intestine strife, New Orleans was visited by two epidemics. During the summer of 1847, its inhabitants were decimated by yellow fever, and by cholera in the fall. The greater portion of the victims were persons from other States, but

authorizing them to cumulate the Scotch and French Rites with their own, and to initiate, pass and raise persons in the same lodge, according to the ceremonies of all and each of said three Rites: thus in fact blending all three of the Rites together; and this is true, notwithstanding her formal denial of such blending of Rites together.—See 2d Resolution, passed 27th Nov., 1845.

"Sixth.—She has interfered with the religious opinions, and wounded the consciences of many true Masons under her jurisdiction, and has changed one of our ancient usages by prohibiting the installation of the officers of the subordinate lodges on St. John's day, unless that day happened to fall on a Sunday, and requiring such installation in all cases to be performed on a Sunday.—Amendment to Constitution, Art. 63, adopted 27th Jan., 1846.

"Seventh.—She has violated the ancient constitutions of the order by prohibiting all public Masonic processions and ceremonies, even for the purpose of discharging the sacred duty of burying a dead brother, who has desired to be so interred.

"Eighth.—She has destroyed the secrecy of the ballot-box by ordering that the member casting a negative vote shall state his reason to the Master of the lodge, and curtailed a long established Masonic right by empowering the Master to reject the vote if he does not deem the reasons sufficient.—Article 68.

"Ninth.—She has abridged the rights of the subordinate lodges by ordering that no Master elect shall be eligible to the G. Offices unless he has served a year as Master—by this means throwing the preponderance into the hands of the life members, since every Master may become such after one year's service.—Section 1, Article 7.

"Tenth.—She has abridged the rights of the subordinate lodges by the admission of life members, not being representatives, by means of which the representatives of subordinate lodges are outnumbered on every question regarding their interests, and the whole power is thrown into the hands of those whose sole aim it is to aggrandize the G. Lodge, and who often have no connection with any subordinate lodge.—Section 1, Articles 7 and 8.

"Eleventh.—She has abridged the privileges of the subordinate lodges by requiring the country lodges, when not represented by their officers, or a member of the lodge, to choose a proxy out of the existing members of the G. Lodge, and who shall be a resident in the city of New Orleans.—See Article 11, adopted 27th January, 1846.

"Twelfth.—Worse than all this, she has permitted and encouraged in the subordinate lodges, working under her jurisdiction, and in her own body, an innovation upon the body of Masonry, which it would be unlawful here to communicate; a procedure not only at variance with our first taught duty as Masons, but wholly subversive of one of the fundamental principles upon which our sacred institution was founded, and its principle safeguard.

"Besides these, there are many other grievances and irregularities of which we have a right to complain, but which we cannot commit to writing, but which we know to be subversive of the first principles of our beloved order."

After this statement of grievances, the committee remark that "the illegal measures of the Grand Lodge of Louisiana need only to be known to regular Ancient York Masons, to be generally reprobated;" and indulging the hope that the action of the Grand Lodge of Mississippi would be approved by the other Grand Lodges of the United States, and that the Grand Lodge of New York would rescind its resolutions, they pledge their faith as Masons for the truth of their statements, "and challenge a personal investigation of them by all regular and enlightened Ancient York Masons in the world," to whose judgment alone they were bound and willing to submit.

—The foregoing charges are clearly and concisely stated, but the code of 1844 (ante, p. 58 et seq.) is not a constitution: it is simply what its name imports the "General Regulations of the Grand Lodge." Besides it seems singular that Thomas H. Lewis and Fisher Rawson, both of whom signed the circular, should have sat with persons whom they had "ever been taught to consider as clandestine Masons" in the Grand Lodge for years, and during that time never raised the slightest objection.

The second charge is based on a note appended to the Annuary of 1847 by the Grand Secretary, in which the existence of the so-called concordat was, for the first time, announced to the craft. The chairman of the committee, Thomas H. Lewis, was an old Mason; he became a member of the Grand Lodge January 16, 1836, and must have been fully cognizant that the Grand Lodge had cumulated the Rites by virtue of the General Regulations adopted October 15, 1832—but he was too good a lawyer not to take advantage of the error of the Grand Secretary.

The third charge is not a "departure from the ancient landmarks," although an innovation introduced by the General Regulations of 1832. The same rule, unless recently changed, has always obtained under the Grand Lodge of England, and was borrowed from it by the Scotch and French Rites.

The fifth charge, if true, was a violation of the Grand Lodge regulations. If the old cahiers—some of which are still in existence, and the use of which forms the unmentionable grievances complained of in the twelfth charge—were followed, it was impossible to blend the different Rites. The blending in all probability refers to the lodges working the Scotch and French Rites being required to communicate the York Rite to the candidates.

with that generous disinterestedness which has ever characterized the citizens of New Orleans, the sick and dying were carefully tended; to the dead the rites of sepulture were duly administered; and the widow and orphan carefully provided for. In this good work all classes of citizens vied with each other, and at the session of the Grand Lodge, held on the 25th of August, a committee was appointed to solicit subscriptions from the country lodges, as well as from those in the city, for the purpose of relieving the distress of the sick and destitute Masons of other jurisdictions, and providing for the wants of their widows and orphans; and this appeal was liberally responded to.

Having accepted an invitation from the State authorities, on November 3, 1847, the Grand Lodge laid the corner-stone of the State House at Baton Rouge. Deputations from all the city lodges and Masons from all parts of the State were present: St. James Lodge No. 47, at Baton Rouge, took a prominent part on the occasion, and Past Grand Master J. F. Canonge delivered an oration in which he alluded to the circular issued by the Mississippi lodges in New Orleans as unworthy of notice.\*

The circular, however, had some influence on the Grand Lodge, as at its session of November 29, the Grand Master was authorized to grant dispensations for public processions when satisfied of their propriety; and on January 28, 1848, a committee was appointed to revise the General Regulations. At this date, it is evident that the Grand Lodge was willing to make concessions for the sake of harmony; but the committee delayed their report, and as the strife engendered by the schism became fiercer, the idea of concession was for the time abandoned.

On February 21st, 1848, the Grand Lodge of Mississippi met at Natchez. The seven lodges working under dispensation in New Orleans were represented, and made returns.† The Grand Master, Benj. S. Tappan, stated in his address that he was "persuaded" that his Grand Lodge had "acted with a jealous regard to the interests of the Order," in violating the rights of the Grand Lodge of Louisiana by planting lodges within its jurisdiction; and, on the recommendation of a "select committee," charters were granted them.‡

\*The oration was published by St. James Lodge No. 47, to whom it was given to be deposited in its archives. The writer has been unable to find a copy, but the N. W. Committee on Foreign Correspondence, in 1848, are quoted by the Mississippi Committee as saying in reference to this address: "We find the writers of the circular letter before mentioned, and their pretended grievances, alluded to as not worthy of belief or respect." [Pro. G. L. Miss. 1849, p. 25.] If Past Grand Master Canonge is correctly reported, he deviated from the truth: he was at the time Sov. Grand Commander of the N. O. Supreme Council, and died January 17, 1848, aged 64 years.

†The lodges were represented as follows: George Washington by W. P. Coleman; Lafayette by M. R. Dudley; Warren by J. R. Hartsock; Marion by B. C. Colby; Crescent City by W. H. Howard; Hiram by D. G. Benbrook, and Eureka by J. B. Clemens. The returns of these seven lodges foot up: members, 140; initiated, 75; passed, 55; raised, 48; affiliated, 28; dimitted, 16; died, 3. The dimissions were caused by the formation of new lodges—10 having dimitted from George Washington Lodge for that purpose. If the number raised is subtracted from the total membership, it will be seen that the original Mississippi element with all the dissatisfied Louisianians who had joined it, after years of agitation, only numbered 92.—Pro. G. L. Miss. 1848, p. 24; 151—157.

‡In the Pro. of G. L. Miss. for 1848, it is stated that a dispensation for a new lodge at Franklin, St. Mary Parish, La., had been issued, but afterward returned with a request that the money paid for it be refunded. The committee says that the parties to whom the dispensation was issued, "refused to work under any warrant whatever" until the existing difficulties were amicably adjusted; and "without going into any argument," the committee recommend the reception of the dispensation, and the return of the money, less the Grand Secretary's fee. But the same parties applied to the Grand Lodge of Louisiana, and Franklin Lodge No. 57, after working under dispensation from the Grand Master, was chartered January 24, 1848.

At the annual communication of 1848, the Grand Lodge of Mississippi granted a dispensation for a lodge at St. Joseph, La. The Louisiana Grand Lodge A. Y. M. was

Immediately after the charters were received, and the lodges constituted, a convention was held and on the 8th of March, 1848, the "Louisiana Grand Lodge, Ancient York Masons," was organized and its officers elected and installed: a constitution was adopted and new charters issued to the lodges, numbering them from one to seven. This body continued in existence for two years, during which time it granted charters to eighteen additional lodges, but failed to obtain recognition from any Grand Lodge except that of Mississippi.\*

When Poinsett Lodge No. 39 surrendered its charter there was no regular lodge working in the English language in New Orleans. The importance of having at least one lodge working in that language was so apparent, that Past Grand Master J. H. Holland immediately proposed to organize a new lodge under the same name. On July 24, 1847, he and seven other brethren met, formed themselves into a lodge, elected officers, and petitioned the Grand Lodge for a dispensation, which was granted, with the distinctive title of "Friends of Harmony."† The establishment of this lodge revived the zeal of the English-speaking Masons in the city who remained faithful to the Grand Lodge; many of them affiliated with it, petitions for the degrees became frequent, and the lodge was soon in a prosperous condition: a charter was granted to it, as Friends of Harmony Lodge No. 58, and its officers were installed by the Grand Lodge on the 18th of June, 1848. As soon as the Friends of Harmony

organized a few days afterward, and the question arose to which Grand Lodge did the lodge at St. Joseph owe allegiance. The Grand Secretary of the Grand Lodge of Mississippi settled the question by directing the lodge to make its returns to his Grand Body as the Louisiana Grand Lodge had not yet been recognized; but explained the matter satisfactorily to that body, which granted a charter on the recommendation of the Grand Lodge of Mississippi.—Pro. G. L. Miss. 1849, p. 6.

\*By the articles of union the records of the Louisiana Grand Lodge A. Y. M. were to be transferred to the Grand Lodge; but, before the union of the two Grand Lodges was ratified, the records, with the exception of a rough minute book extending from January 2 to November 29, 1849, were destroyed by fire. Its constitution, an address delivered by Grand Master John Gedge, Feb. 8, 1849, and a report on Foreign Correspondence by its Grand Secretary, W. H. Howard, are the only printed documents issued by the Louisiana Grand Lodge, A. Y. M., that can now be found. The Grand Officers elected March 8, 1848, were: M. R. Dudley, Grand Master; Thomas H. Lewis, Deputy Grand Master; W. P. Coleman, S. Gr. Warden; G. Gorin, J. Gr. Warden; Daniel Blair, Gr. Treas.; and W. H. Howard, Gr. Secretary. The Mississippi element appears to have lost its influence during 1848, and the annual election of 1849 resulted as follows: John Gedge, Grand Master; J. W. Crockett, Deputy Grand Master; Wm. M. Perkins, S. Gr. Warden; J. W. McNamara, J. Gr. Warden; Daniel Blair, Gr. Treas., and W. H. Howard, Gr. Secretary—the last named being the only Mississippi Mason in the number.

When the union of the two Grand Lodges was ratified [March 4, 1850] the lodges working under the Louisiana Grand Lodge received new charters and were numbered from 65 to 89 inclusive, viz: George Washington No. 65, Dudley [originally Lafayette] No. 66, Warren No. 67, Marion No. 68, Crescent City No. 69, Hiram No. 70 and Eureka No. 71—originally formed by dispensation from the Grand Lodge of Mississippi; the following were established by the Louisiana Grand Lodge A. Y. M.—Alpha [now Alpha Home] No. 72, Saints John No. 73, Joppa No. 74, Sabine No. 75, Quitman No. 76, Mount Moriah No. 77, Orleans No. 78, St. Joseph No. 79, De Witt Clinton No. 80, Iberville No. 81, Clinton York No. 82, Mt. Vernon No. 83, Oliver No. 84, Florida No. 85, Pleasant Hill No. 86, Lafayette No. 87, Many No. 88, and Cypress No. 89.

†The records of Friends of Harmony Lodge No. 58 state that "agreeably to previous notice" a convention was held July 24, 1847, at which only eight brethren were present, who opened a lodge and elected the following officers: J. H. Holland, W. M.; E. Remondet, S. W.; R. Sutherland, J. W.; Wm. Treilford, Treas.; J. Q. A. Holt, Secretary; W. A. Chambers, S. D.; C. Ogilvie, J. D.; and J. J. Ungerer, Tyler. It was then resolved to petition the Grand Lodge for "letters of dispensation, or a warrant of constitution," to empower them to assemble as a legal lodge, under the name of Friends of Harmony. The next meeting was held November 26, 1847, when in addition to the above named brethren L. A. Frymier and Joseph Wrigley were present: owing to the absence of the Grand Master from the city, the dispensation granted by the Grand Lodge had not been issued, but the fact that it had been granted was considered sufficient authority to hold the meeting, transact business, and adopt by-laws. The first stated meeting was held December 4, 1847; after that date the lodge met regularly, and the meetings were well attended.

Lodge was firmly established, L. A. Frymier and several other Masons applied for and obtained a dispensation for a new lodge to work in English in New Orleans; their zeal was crowned with success and Mount Moriah Lodge No. 59 received its charter from the Grand Lodge, March 24, 1849.

While the English-speaking Masons in New Orleans were thus rallying to the support of the Grand Lodge, several abortive attempts had been made to seduce the country lodges from their allegiance. On Nov. 25, 1848, St. Albans Lodge No. 28 reported that it had suspended five of its members for uniting with "two strangers" for the purpose of organizing an irregular lodge; this action was approved by the Grand Lodge, which recommended to the Lodges DeSoto No. 55 and Mount Gerizim No. 54 to proceed against such of their members as were reported to be holding Masonic communication with irregular lodges in their vicinity. The ill success attending this movement caused it to be speedily abandoned. Without exception, the country lodges remained faithful and, deploring the schism that existed, St. James No. 47, Caddo No. 49 and other lodges adopted resolutions declaring their unalterable determination to sustain the Grand Lodge in resisting the unwarrantable pretensions of the Grand Lodge of Mississippi and its illegitimate offspring.

In the meantime the subject had attracted the attention of the Grand Lodges of the United States and Europe; Maryland was not prepared to say Mississippi had "done wrong;" Missouri declared non-intercourse with Louisiana; Florida adopted a similar resolution, but deprecated the hasty action of Mississippi. A number of Grand Lodges, while disapproving the course pursued by Louisiana in cumulating the different Rites, severely censured Mississippi for usurping jurisdiction over its territory; and following the example set by New York, the Grand Lodges of Alabama, Connecticut, District of Columbia, Georgia, New Hampshire and South Carolina adopted resolutions declaring the lodges planted in Louisiana by Mississippi to be irregular. This, however, had no influence on Mississippi: to the fraternal entreaties of her sister Grand Lodges to desist from her unjustifiable conduct, she turned a deaf ear and claimed that, as there was "no common umpire" in Masonry, she had a right to judge for herself and do as she pleased.\*

The Louisiana Grand Lodge A. Y. M. had now, however, become firmly established. Daily accessions were made to its standard, and

\*Pro. G. L. Miss. 1848, p. 56. The report is from the pen of the Grand Secretary, William P. Mellen, and the statement in the text, in regard to Maryland, is made on his authority. He thinks it unfortunate that the Mississippi Committee of the previous year did not explain more fully their reasons for declaring that the Grand Lodge of Louisiana, as a Grand Lodge of Ancient York Masons, had no longer an existence, "and that the State of Louisiana was open to the jurisdiction of other Grand Lodges." But as to "the correctness of that action," he entertains no doubt and asserts that Mississippi "did not act until after mature consideration and repeated warnings which were totally unheeded!"

The same brother, in his report for 1849, disclaims that his Grand Lodge had shown any feeling in the matter, and says: "we have simply discharged what we believed to be a sacred duty to the craft, in the only way in which we could do so with efficiency, and without too much delay;" and thinks if the other Grand Lodges were only as well informed on the subject as Mississippi, instead of censuring they would applaud its action! Pro. G. L. Miss. 1849, p. 16.

In 1850, he states that the two Grand Lodges were in session in New Orleans, with a fair prospect of settling their difficulties, and adds: "We shall hail that union with the greatest pleasure, if not purchased by the sacrifice of principle. There were certainly charges made by our Ancient York brethren, against the old Grand Lodge, which might well be withdrawn, and which never received the support of Mississippi!" Pro. G. L. Miss. 1850, p. 63.

In 1851, when noticing the union of the two Grand Lodges, he says: "The Grand Lodge of the State of Mississippi has never doubted the right, policy and efficiency of her course;" admits that no "suitable defence" of its action had ever been made; that in justice to herself and the other Grand Lodges, "this defence ought to have been made;" but, "now it is unnecessary labor!" Pro. G. L. Miss. 1851, p. 39.

among the number of its initiates were citizens of the highest respectability and influence in the community. The original promoters of the schism, whatever may have been their zeal and aspirations, no longer controlled its counsels. The evils resulting from a divided jurisdiction forced themselves upon its attention, and with a view to heal the existing dissensions, in January, 1849, advances were made to effect a reconciliation and union with the Grand Lodge. Notwithstanding the mutual edicts of non-intercourse, the leading members of the two Grand Lodges held friendly conferences, in which the views of both parties were freely expressed; but as no definite result was arrived at, a communication from the Louisiana Grand Lodge A. Y. M. on the subject was brought before the Grand Lodge of the State of Louisiana.\*

\*Grand Secretary, W. H. Howard, in his report on F. C. to the Louisiana Grand Lodge A. Y. M. (p. 61) says that body had, "twice sought a reconciliation," and that its overtures had been unceremoniously rejected. No proposition was ever submitted to the Grand Lodge; but the rough minute book, previously referred to, shows that propositions were made which the Grand Master would not permit to be read in open lodge. The following extracts from the rough minute book place the matter in a clear light.

A called meeting of the Louisiana Grand Lodge A. Y. M. was held January 29, 1849, at which the Grand Master, John Gedge, presided, and after stating the object for which the meeting was called, the following preamble and resolutions were read, and on motion unanimously adopted:

"Whereas, This Grand Lodge has been compelled to assume its present position in vindication of the purity of the Order, and for the maintenance and preservation of its Ancient Landmarks; and

"Whereas, No other cause could have induced this Grand Lodge, and the brethren through whose instrumentality the same was founded, to separate themselves from their other brethren in this State, and no other causes exist, within the knowledge of this Grand Lodge, which can or ought to keep them asunder; and

"Whereas, In the opinion of this Grand Lodge no effort should be left untried to reconcile all differences between our brethren, and re-establish the pure and simple principles of Ancient Freemasonry within their true Landmarks; and

"Whereas, The experience of the world has shown that the greatest obstacle to the reconciliation of difficulties between men, has been those misplaced feelings of pride and dignity which prevent either party from making the first advance; and

"Whereas, It is the opinion of this Grand Lodge that such feelings ought never to exist between brethren, and are not entertained by this Body or its members—Therefore be it Resolved by the Louisiana Grand Lodge of Ancient York Masons:

"That we view with profound regret the estrangement existing between the brethren in this State, and deprecate the causes that have unavoidably led thereto.

"That this Grand Lodge will do all in its power to reunite the brethren in this State upon the true platform of our Order, and within its Ancient Landmarks.

"That we tender to the Grand Lodge of the State of Louisiana and the brethren under its jurisdiction the olive branch of peace, and offer our cordial co-operation and warmest efforts to effect the same.

"That, the Grand Master, be, and he is hereby authorized to receive any overture for that purpose that may respond to these principles, and take any preliminary measures necessary for carrying the same into effect.

"On motion, the Grand Secretary was ordered to transmit a copy of the foregoing preamble and resolutions to the M. W. The Grand Lodge of the State of Louisiana."

At the meeting of February 22, 1849, Grand Master John Gedge presented the following report:

"Brethren of the Grand Lodge—The preamble and resolutions of this Grand Lodge unanimously adopted at the special meeting held for that purpose on 29th January, 1849, expressing the desire of this Grand Lodge and the brethren under its jurisdiction to heal the breach existing between ourselves and the brethren composing the Grand Lodge of the State of Louisiana and under its jurisdiction, and tendering our best wishes and efforts to effect the same, were duly forwarded to that body through Bro. Thomas Patten, P. M., and one of its members, on the same evening on which they were passed.

"On the following day, Bro. Patten informed me that the Grand Lodge of the State of Louisiana had refused to permit the same to be read in open lodge, but that so soon as the lodge was called to refreshment, they were read to the members who remained.

"That it was then agreed that the Grand Master and some other members should invite a few of our members to meet them informally in a convenient place to converse on the subject of a reconciliation, and that he was requested to invite me to bring certain of our members to an informal conference with them at the private office of their Grand Master.

"Accordingly at the appointed time, Bros. Perkins, Clapp, Howard, Claiborne, Pierce, and myself repaired to the place indicated, where we were met by Bros. L. Hermann, G. M.; F. Calonge, D. G. M.; Felix Garcia, P. G. M.; Foulhouze, Patten, and Adams,

On the 29th of January, 1849, James Foulhouze, from a committee which had been appointed in January, 1848, to prepare a history of

of the other Grand Lodge. After mutual and friendly salutations and introductions of those not previously acquainted, it was announced to us that our conference would be entirely informal; and that being unauthorized on both sides to make any definite or positive arrangement, or having any official character, we met simply as Masons having the good of the institution at heart, and desirous to reconcile differences which were painful to us and prejudicial to it.

"We had a long and friendly discussion, during which the best and most harmonious feeling appeared to prevail, but which resulted in nothing definite; they appearing to be of opinion that we ought immediately to throw up our charters, dissolve our lodges, and apply to them for dispensations and go through a probationary state once more.

"They desired that we should express our views concisely in writing, and we parted to meet by agreement on the following evening.

"On the next evening, owing to other and pressing engagements, we only found Bro. Foulhouze at the rendezvous, with whom after a short and friendly interview we parted, and on the following day having informally and concisely stated our views in writing, it was handed to Bro. L. Hermann. The following is an exact copy:

#### "ULTIMATUM.

"1st. Remission of the sentences of expulsion and non-intercourse rendered by the Grand Lodge of the State of Louisiana against the members or subordinates of the Louisiana Grand Lodge of Ancient York Masons.

"2d. Amendment of the constitution so that the Grand Lodge be composed of, and grant charters to, only one denomination of Masons, namely, Ancient, Free and Accepted Masons.

"These we consider as a sine qua non. Should they be yielded, we propose with the concurrence of the Louisiana Grand Lodge of A. Y. M. that it be dissolved and merged into the Grand Lodge of the State of Louisiana, which shall ratify and confirm all charters and dispensations granted by the Louisiana Grand Lodge of A. Y. M.; and that thenceforth all the lodges holding under said charters or dispensations shall come under and recognize the authority and jurisdiction of the Grand Lodge of the State of Louisiana, and be component parts thereof. All funds of the Louisiana Grand Lodge of A. Y. M. not appropriated, and all its archives, to be transferred to the Grand Lodge of the State of Louisiana. The whole arrangement to be witnessed by a solemn deed to be signed by the Grand Officers of both the Grand Lodges, and ratified by each of them.

"We are willing to waive other causes of complaint, and leave to time and the good feelings and Masonic information of our brethren the correction of other objections. And this we do for the sake of Union and in the spirit of conciliation.

"We have purposely avoided speaking of an abuse, which we believe to be deprecated by all."

"This paper was unsigned, purported to be informal, unofficial, and unauthorized, and to contain only the views of those who drew it; but which, it was believed, would be acceptable to the brethren of our own jurisdiction, and was so delivered and received by Bro. Hermann. Our interviews here ceased and I have since heard, but from no official source, that the paper we had delivered had been submitted to the old Grand Lodge, or its members, and having been considered by them insulting and dictatorial, the whole matter passed over and the lodge close without further action.

"I have to regret that a paper not intended to go before that or any other body, informally drawn and wholly without pretension, and being nothing more than an expression of the views of a few individuals, should have been submitted to such scrutiny; and I cannot but think that under such circumstances, which were fully understood, indignation or vexation were misplaced.

"We stated to the brethren we had the pleasure to meet that the two first articles were indispensable; without the first we could not meet at all, and without the second, we could not treat without forfeiting our self-respect, abandoning our principles and playing traitors to the Grand Lodge which had first espoused our cause and those Grand Lodges which had since cut off communication with the old Grand Lodge on that account. That it was competent for their Grand Lodge, as if by its own spontaneous action, to carry out those two points, by which means it would at once put us in a position to throw ourselves into its arms without condescension or sacrifice of dignity on their part, or of consistency and gratitude on ours.

"We consider then, and do now, that the paper was nothing more than an interchange of our views; that it was a mere suggestion of the manner in which our difficulties could be amicably adjusted. We thought that if the old Grand Lodge would remove its sentences of expulsion and non-intercourse, and acknowledge but one denomination of Masons, avoiding all distinction of names and Rites, it would at once put us in a position to break up our present organization and unite with them as one body.

"We did not pretend to dictate terms; we merely made suggestions to those who met us informally and unofficially, and we think that those suggestions, whether approved or not, should have been treated as they were intended, as a mere interchange of individual opinion upon a subject that we were mutually desirous of bringing to a favorable termination. I regret most sincerely, most sincerely regret, that our brethren should have viewed it in another light.

"I lament to be compelled to inform this Grand Lodge that all hope of reconciling this unhappy difference is for the present suspended. But I should wrong myself and

the rise and progress of Freemasonry in Louisiana, presented his report on the "Cumulation of Rites;" and on the following day the Grand Secretary, François Verrier, submitted a report in which the opinions expressed by the Grand Lodges of the United States and Europe on the existing schism are impartially stated. As it was not known at the time that Foulhouze had falsified the records and drawn on his imagination for his facts, both reports were adopted and 3000 copies of each ordered to be printed for circulation among the craft.

These reports were published February 22d, and the Louisiana Grand Lodge A. Y. M. shortly afterward issued a "Report on Foreign Correspondence," by its Grand Secretary, W. H. Howard. In defending the intervention of Mississippi, he regrets that the other Grand Bodies are "unnecessarily sensitive upon the subject of Grand Lodge territorial jurisdiction;" makes a fierce attack upon the Scotch Rite, and gives a running commentary upon the charges preferred against the Grand Lodge in the circular issued by the six lodges working under dispensation from the Grand Lodge of Mississippi in 1847.

The publication of these documents was attended with the happiest results. The report of Grand Secretary Verrier showed that, although the other Grand Lodges condemned the action of Mississippi, they did not approve of the cumulation of Rites as practiced in Louisiana. Notwithstanding Foulhouze's defence of the system, the Grand Lodge

our brethren under the old jurisdiction, were I to forbear from saying that it is my firm belief that the great majority of them are favorable to a union and sincerely desirous of reconciliation, and that their Grand Master and the brethren who met us were animated by a hearty wish to effect it. That it was not done was not their fault; it lies with those who wrongly think that our incorporation with them would destroy an influence which if not exercised for good should not exist, but which if proper would never be interfered with. It is, however, a satisfaction to us all to know that we have tendered the olive branch, and expressed and proved our willingness to heal dissension.

"That our propositions have been received with contempt and our resolutions with contumely we do not regard, for they were made in the true spirit of peace and charity; nor should we look upon it as the expression of the feelings of our brethren under that jurisdiction, since we know that the body from whence it came expresses but the sentiments of a fraction of the fraternity, and that even in that body a large minority did not concur in its action. The hearts of the great majority of our brethren are with us; the time will come when they may find the means to express their sentiments freely, unfettered, and uncontrolled. We have done our duty; the representatives of twenty flourishing lodges and a daily augmenting brotherhood can safely bide their time.

"Nevertheless, I would recommend you to leave no stone unturned, no measure untried, to terminate this unnatural division. I would propose to our brethren the calling of a convention of the Masons of the State; the submission of the question to the General Grand Lodge to meet in Baltimore; or, the arbitration of one or more sister Grand Lodges—in fact any course by which our difficulties may be terminated short of a sacrifice of our principles, or the commission of an act of ingratitude to the Grand Lodges which have supported us. And in furthering these views, I commend to your consideration and adoption the following resolutions:

"Be it resolved, That this Grand Lodge does propose to the Grand Lodge of the State of Louisiana, that the difficulties existing between the brethren of this State be submitted to a Masonic Convention, to be composed of three delegates from each lodge under the jurisdiction of the two Grand Lodges to be assembled at some convenient time and place, with full power to reconcile the same upon such terms and in such manner as may be consistent with true Masonic principles.

"Be it resolved, That if the proposition contained in the foregoing resolution be not approved, that the said difficulty be submitted to the General Grand Lodge of the United States about to assemble in the city of Baltimore in the month of —, by whose decision both shall be bound.

"Be it resolved, That should neither of the foregoing propositions be accepted, the said difficulty shall be submitted to the arbitration of three of our sister Grand Lodges; one to be selected by each, and the third to be chosen by the two Grand Lodges so selected; by the decision of which both shall be bound.

"Be it resolved, That copies of the foregoing resolutions be forwarded to the Grand Lodge of the State of Louisiana."

The resolutions were adopted, but they were not submitted to the Grand Lodge of the State of Louisiana. It is more than probable that Grand Master Lucien Hermann and the other members who were in favor of a reconciliation and union did not deem it prudent to provoke a discussion which might have retarded that measure, and thought it better to work quietly for its accomplishment.

was cognizant of the evils resulting from it. As each Rite was administered by its own officers, the conflicts of authority necessarily arising in a lodge having three Masters had led several of the lodges holding cumulative charters to confine their work to one particular Rite. Hence it was soon perceived that the system could be abolished without difficulty, and the great obstacle to a reconciliation with the Louisiana Grand Lodge A. Y. M. removed. The other differences were beginning to be considered of minor importance, and under the melting influence of time, the asperities and jealousies created at the commencement of the schism were rapidly disappearing. Everything indicated that a reconciliation and union would soon be effected, but before any steps were taken to accomplish this result the Grand Lodge, on March 24, 1849, adopted a regulation fixing the minimum fee for the three degrees at sixty dollars,\* and on the 23d of June appointed a committee to prepare a new code of General Regulations.

On the 26th of November, 1849, on motion of P. G. Master J. H. Holland a committee, consisting of one member from each lodge in the city, was appointed to take into consideration the condition of Freemasonry in the State of Louisiana.† On the 20th of December following, an extraordinary meeting of the Grand Lodge was held at the house of the Grand Master, when the committee made a verbal report and submitted a resolution declaring all edicts of the Grand Lodge interdicting Masonic communication with the Masons holding allegiance to the Louisiana Grand Lodge A. Y. M. suspended for sixty days. Of the 34 members present only 2 raised objections; and, one of them retiring, the resolution was adopted with only one dissentient voice.

The adoption of this resolution enabled both parties to meet "on an equality" and hold friendly conferences. On the 28th of January, 1850, the committee appointed in the preceding November submitted to the Grand Lodge a series of articles, providing for a union of the two Grand Bodies on the Basis proposed by the Louisiana Grand Lodge A. Y. M. in February, 1849,‡ and declaring that when the union was

\*This is the first regulation on the subject, the matter having been heretofore governed by the by-laws of the subordinate lodges. In some of the lodges working in the French language the fees for the three degrees were one hundred dollars, and it was expected that the candidate on his "reception" would give a banquet, which, if he was in affluent circumstances, cost him at least as much more. In the lodges working in English, the fees do not appear to have ever exceeded fifty dollars; and in those established by the Grand Lodge of Mississippi, they ranged from forty to fifty dollars.

†The rough minute book of Louisiana Grand Lodge A. Y. M. shows that at a meeting of that body held November 24, 1849, a committee of five was appointed, to which Grand Master John Gedge was added, for the purpose of conferring with a similar committee to be appointed by the Grand Lodge. No reference to the appointment of a committee for this purpose appears in the records of the Grand Lodge, but on the 29th of the same month Grand Master Gedge reported that "the Grand Lodge declined any official communication, but had appointed a committee for an informal meeting;" and that this proposition was not acceded to by the Louisiana Grand Lodge committee, who held that the two Grand Lodges could only treat "on an equality." This is the last entry in the rough minute book.

‡See ante, p. 74 in notis. The Articles of Union, as submitted by Past Grand Master John H. Holland, and adopted, subject to the ratification of the Louisiana Grand Lodge A. Y. M., are as follows:

"From and after the there shall be a full, perfect and perpetual union of all the Free Masons of the State of Louisiana, whose allegiance is now divided between the Grand Lodge of the State of Louisiana, and the Louisiana Grand Lodge, under one Supreme Head. And to effect the most desirable purpose the following Articles of Union are agreed upon by and between the two bodies above named:

"First—The lodges now holding charters from the Louisiana Grand Lodge shall surrender their charters to the Grand Lodge of the State of Louisiana, which body shall, immediately upon the surrender by the said lodges of their said charters and as fast as they come in, issue new charters to the said lodges and each of them, all of which, upon the surrender aforesaid, shall be forthwith admitted into the union of the lodges in this State, under the said Grand Lodge of the State of Louisiana, upon the same footing and shall enjoy each and every right and privilege which are

effected, the two bodies "shall form one Supreme Masonic Body for the exclusive government of all the Masons of the first three degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient, Free and Accepted Masons, and all charters and dispensations which shall or may emanate from the said United Body, shall bear the same style and name." The articles were adopted, subject to the ratification of the Grand Lodge, upon their being adopted by the Louisiana Grand Lodge, and a committee appointed to convey them to that body which was then in session.

On the following day (January 29) the resolution expelling Willis P. Coleman, John Gedge and other members of George Washington Lodge was "rescinded and annulled;" and the following added to the proposed Articles of Union: "Nor shall any lodge be created or constituted by the said United Body, under any other title than that of Ancient, Free and Accepted Masons."†

On the 30th of January, the Grand Lodge abrogated Art. 4 of the General Regulations: this article permitted the initiation of the sons of Masons at the age of eighteen, and with its repeal the Grand Lodge thought that all obstacles to a union were removed. But immediately after its appeal, the Grand Master submitted a communication from the Louisiana Grand Lodge A. Y. M. enclosing a copy of resolutions adopted by it, and in explanation of which the communication stated that the members of that body had no objection to the Scotch and French Rites "under a distinct jurisdiction," and making a separation of these Rites from "Ancient, Free and Accepted Masonry" an indispensable prerequisite to a union.\* After all the concessions that had

now enjoyed by the lodges originally constituted by that body; they shall take number upon the register of the said Grand Lodge as they come in immediately after the lodges now in the said register, and no other charge shall be made for their admission than the Grand Secretary's and Tyler's fees.

"Secondly—All the lodges now working under dispensation from the said Louisiana Grand Lodge, shall be chartered by the Grand Lodge of the State of Louisiana, as soon as their term of probation shall have expired, upon the same conditions as they would have been chartered if the present contemplated change had not have taken place; and in the meantime they shall be under the jurisdiction of the said Grand Lodge of the State of Louisiana.

"Thirdly—On the before-named day the Louisiana Grand Lodge shall be dissolved, and their present Grand Master, Deputy Grand Master and Grand Wardens, their Past Grand Masters, Past Deputy Grand Master, Past Grand Wardens and Past Masters of the lodges constituted by them, shall take their seats in the said Grand Lodge of the State of Louisiana, with the same rank and privileges as are now accorded to the Past Grand Officers of similar dignity of the said Grand Lodge, and the Past Masters of the several lodges now under its jurisdiction.

"Fourthly—The property of the said Louisiana Grand Lodge, as well as the funds that body may possess at the time of its dissolution, as herein contemplated, after the payment of its debts and the liquidation of its concerns, shall become the property of the said Grand Lodge of the State of Louisiana and shall be held in common with the funds of that body, and be kept, managed and disposed of as the two bodies, when connected, shall direct, which two bodies, from and after said day hereinbefore mentioned, shall form one Supreme Masonic Body for the exclusive government of all the Masons of the three first degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient, Free and Accepted Masons, and all charters and dispensations which shall or may emanate from the said united body, shall bear the same style and name."—Pro. G. L. La. 1850-51, pp. 39, 40.

†This additional article was submitted by the chairman of the committee, P. G. Master Holland, at the suggestion of the committee of the Louisiana Grand Lodge A. Y. M. As originally proposed it read: "Nor shall any lodge be held, created," etc.; but on motion, the word held was stricken out.

\*As the records of the Louisiana Grand Lodge A. Y. M. were lost by fire, and the resolutions not spread upon the minutes of the Grand Lodge, it is impossible to give their purport further than what is contained in the communication of the committee of the former Grand Body, which fortunately was recorded. This committee was composed of John W. Crockett, D. G. M.; William M. Perkins, S. G. W., and J. W. McNamar, J. G. W., who in referring to the resolutions of their Grand Body say: "We may remark further in explanation of these resolutions that the members

been made for the purpose of effecting a reconciliation and union by the Grand Lodge, it seems strange that a proposition for a divided jurisdiction should have been submitted to it: but it was not entertained. The Grand Lodge held that the term "Ancient, Free and Accepted Masons" comprised the Masons of the first three degrees of the Scotch and French Rites as well as those of the York Rite, and that this interpretation of the phrase was only the basis upon which a satisfactory and lasting union could be established. As each party insisted on its own construction, it was feared the armistice of sixty days would expire before the negotiations could be brought to a successful issue, and to avoid this and show the feelings by which it was animated, the Grand Lodge, on the 5th of February, declared the armistice "perpetual."

In response to this act of fraternal feeling, and satisfied that no further concessions would be made, the Louisiana Grand Lodge A. Y. M., at its session of February 6th, resolved to submit the adoption or rejection of the proposed Articles of Union to a direct vote of its subordinates, and required them to empower their representatives to its annual communication, to be held on the 18th of that month, to effect a union on the terms proposed, or on such others as they might deem proper.†

of the Louisiana Grand Lodge have no objection to Scotch and Modern or French Masonry under a distinct jurisdiction, but insist on a separation of those Rites from Ancient, Free and Accepted Masonry. We deem it our duty to state frankly, but in the most fraternal manner, that this point will be insisted upon to the fullest extent."

†Circular of La. Grand Lodge A. Y. M. of February 11, 1850, in archives of George Washington Lodge. Only the purport of the resolutions adopted Feb. 6th is given in the circular; but the proposed Articles of Union and subsequent legislation of the Grand Lodge of Louisiana is given in extenso. Owing to indisposition, Grand Master John Gedge was not present at the meeting, but sent a communication to his Grand Lodge which is also included in the circular. From this communication it appears that the Louisiana Grand Lodge had at a previous meeting adopted resolutions, which were intended to have been delivered to the "old Grand Lodge," but suppressed, and the following reasons assigned therefor:

"I ascertained last night that owing to a positive agreement and understanding between the town and country members of the old Grand Lodge, no change or alteration can be made, at any rate at the present time, in the propositions for the union made by that body to us; and as this meeting of our Grand Lodge is called for a special purpose, and the members are under special instructions to effect the union upon certain terms and basis, which are not fulfilled or carried out by the Articles of Union proposed by the old Grand Lodge, and that body, as before stated, is unable at the present moment to modify them, it is apparent that nothing more can be effected at this special session by us, towards this most desired event; and that the Grand Lodge must now be closed until its regular communication, which happily will take place in a very short time. This peculiarity of our position was fully explained to the old Grand Lodge last night, and is duly appreciated by them, and they are fully satisfied and convinced that if the whole matter is not at once closed it is only because of the want of power on our part to go beyond the instructions we are under from our constituents, and which were based upon expectations into which we had been erroneously led when the convocation was made. They are fully satisfied of our desire to unite, and of our perfect reciprocity of good feeling—they consider the delay as unfortunate, but as forming no reason either for a discontinuance or interruption of the good understanding and brotherly intercourse now existing between us, which they, as well as ourselves, are convinced can never again be terminated; and as a proof thereof they did, in our presence, unanimously pass a resolution declaring that the suspension of their decrees of non-intercourse, which were then limited to sixty days, should be made perpetual.

"This demonstration of good and brotherly feeling, it is our duty to respond to, and renders the necessity and duty of union still more imperative upon us."

The communication then recommends that the proposed Articles of Union be submitted to the subordinate lodges for adoption or rejection, and that "their representatives should receive full and unrestricted powers to effect the union, upon any and such terms as circumstances may require, and their judgment and conscience permit;" and concludes with suggesting that, in deference to the opinion of the Grand Lodge of Mississippi, a delegate ought to be sent immediately to that body with a copy of the proposed Articles of Union, "and a request that it advise and counsel" the Louisiana

6 R & P

On February 20, 1850, the Louisiana Grand Lodge A. Y. M. accepted the proposed Articles of Union and adopted resolutions to carry them into effect.\* On the 4th of March, the union was ratified by the Grand Lodge and declared to date from that day;† the edicts of non-intercourse were repealed and all penalties incurred under them revoked; a committee appointed to prepare a circular to be addressed to all sister Grand Lodges;‡ and, on motion of a member of the Supreme Council, the following resolution adopted:

Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of the Sovereign Grand Inspectors General 33d degree, meeting at New Orleans, that this Grand Lodge renounces, now and forever, to constitute any symbolical lodges other than as Ancient, Free and Accepted Masons.

On the 29th of March, a new committee was appointed to draft a constitution, which was submitted to the Grand Lodge April 19th, ordered to be printed, and on the 24th of the same month it was resolved that a convention of all the constituent lodges be held at Baton Rouge on the first Monday in June, 1850. At that convention every lodge in the State was represented, and the new constitution almost unanimously adopted.

The adoption of this constitution settled the questions which had divided the fraternity in Louisiana, and as the proceedings of the Grand Lodge have been regularly published since that date, it is only necessary to briefly notice the events that followed.

Of the fifty-six chartered lodges represented in the convention, six worked in the Scotch and French Rites and their representatives actively aided in framing the constitution, "and heartily gave their

Grand Lodge A. Y. M. as to their adoption, or whether it "ought to insist on anything further."

It is questionable if this suggestion was adopted; it was made on the evening of February 6; a delegate could not have left New Orleans for Natchez until next day, and the annual communication of the Grand Lodge of Mississippi closed on the 5th. The printed proceedings of that Grand Lodge for 1850 show that it knew negotiations had been entered into for the purpose of effecting a union; and remarks in its proceedings for 1851 lead to the inference that neither it nor its Grand Officers were consulted on the subject.

\*The following is a copy of the resolutions adopted by the Louisiana Grand Lodge A. Y. M. and accepted by the Grand Lodge of the State of Louisiana:

"Resolved by the Louisiana Grand Lodge of Ancient York Masons herein acting in the name and behalf and by virtue of the authority of her constituent lodges and the brethren under her jurisdiction that the Articles of Union proposed to this Grand Lodge by the Grand Lodge of the State of Louisiana on 28th and 29th January, 1850, be and the same are hereby accepted and adopted.

"Resolved, That in issuing charters to the lodges now holding of this Grand Lodge, the Grand Lodge of the State of Louisiana be requested to give them the same relative rank and numbers, with respect to each other, as they now hold on the registry of this Grand Lodge.

"Resolved, That so soon as the preliminary arrangements contemplated by said Articles of Union are perfected and the necessary business of this body transacted, this Grand Lodge shall be closed and finally dissolved.

"Resolved, That on the dissolution of this Grand Lodge as above provided the Grand Master shall, and he is hereby empowered to transfer and deliver all the property and effects, money and archives, of this Grand Lodge to the proper officers of the Grand Lodge of the State of Louisiana, to be by that body held and disposed of in the manner provided in the said Articles of Union; and all officers of this Grand Lodge, all lodges holding of it, and all other persons whomsoever having in their possession any of said property, etc., or being indebted to this Grand Lodge, are required to deliver the same, or make their payments to said Grand Master for the purpose aforesaid.

"Resolved, That a copy of the foregoing preamble and resolutions to be signed by the Grand Master and countersigned by the Grand Secretary under the seal of this Grand Lodge, be forwarded without delay to the Grand Lodge of the State of Louisiana.—Pro. G. L. La. 1850-51, pp. 40, 41.

†Pro. G. L. La. 1850-51, p. 41.

‡The reconciliation and union of the Masonic fraternity of Louisiana was a subject of congratulation by the sister Grand Lodges: Mississippi, however, does not appear to have received a copy of the circular, and its Grand Secretary, considering his Grand Lodge slighted, was very sensitive on the subject.—Pro. G. L. Miss. 1851, pp. 10 and 39.

sanction to it."\* By the new constitution the Grand Lodge became a representative body, and the Masons of the different Rites were comprised under the title of "Free and Accepted Masons"—thus abolishing the distinctions heretofore existing. This completely destroyed the influence of the members of the Supreme Council, and on the 14th of September, 1850, that body, alleging that the Grand Lodge had violated the concordat of 1833, and also by the resolution of March 4, 1850, renounced jurisdiction over all symbolic lodges, except those professing exclusively the York Rite, adopted resolutions to "resume" its authority over "all symbolic lodges of the Ancient, Free and Accepted Masons of the Scotch Rite." At the instigation of its presiding officer, James Foulhouze, three of the six lodges working in the Scotch and French Rites returned their charters to the Grand Lodge and passed under the jurisdiction of the Supreme Council. As many members of those lodges has an imperfect knowledge of the English language, this had been effected by misrepresenting the action of the Grand Lodge and invoking national prejudices. The same artifices created dissensions in a fourth lodge, which resulted in the surrender of its charter—a portion of the members affiliating with the regular lodges and others joining a clandestine organization.† In a short time the absurd pretensions advanced by Foulhouze, combined with his tyrannical sway, led to discontent in the Supreme Council which culminated in the withdrawal of Foulhouze and a few of his adherents; an investigation instituted by the remaining members soon convinced them that the New Orleans Supreme Council was an illegal body; negotiations were entered into with the Supreme Council at Charleston, and by the concordat of February 6th and 17th, 1855, the New Orleans Supreme Council was dissolved, and the seceding lodges renewing their allegiance to the Grand Lodge, symbolic Masonry again became a unit in Louisiana.

This condition of affairs was not destined to be of long duration. On the 7th of October, 1856, James Foulhouze, with the assistance of two of his adherents, formed a new Supreme Council, commenced making Masons at sight and manufacturing Thirty-thirds. Pursuing the same system of misrepresentation as in 1850-51, in the early part of 1857 he succeeded in causing two lodges to withdraw their allegiance from the Grand Lodge and transfer it to the so-called Supreme Council.‡ Attempts were made to revolutionize several other lodges, but they proved unsuccessful and led to the expulsion of the parties engaged in them. This rebellion was short-lived: in 1858-9 the two lodges memorialized the Grand Lodge to be reinstated on its register, and with difficulty obtained their prayer. Those whom they had initiated during their rebellion were not recognized, the Grand Lodge declaring that a person made a Mason in a clandestine lodge could not be

\*Pro. G. L. La. 1850-51, p. 38: Pro. Masonic Convention at Baton Rouge, 1850, in Grand Lodge archives. The Annuary of 1849 shows that there were only twenty-nine lodges under the jurisdiction of the Grand Lodge; three of which practiced the Scotch Rite, two the Modern Rite, one cumulated the York, Scotch and Modern Rites, and twenty-three practiced the York Rite. Previous to the union, the Grand Lodge chartered two new lodges, both York Rite—thirty-one, and the twenty-five lodges formerly under the jurisdiction of the Louisiana Grand Lodge, were the fifty-six lodges represented in the convention. But Folger (p. 232) quoting a report of Leblanc de Macounay, says: "In 1849, the regular Grand Lodge of Louisiana numbered sixty-six lodges under her jurisdiction, three of which followed the Modern Rite, four the Scottish Rite, one cumulated the York, Scottish, and Modern Rites and the remainder practiced the York Rite." This is a fair specimen of the inaccuracy of Folger's statements, as well as that of the authorities upon which he relies.

†The three lodges were Polar Star No. 1, Los Amigos del Orden No. 5, and Disciples of the Masonic Senate (now St. Andrew) No. 5. Owing to dissensions among its members Amor Fraternal Lodge No. 4 surrendered its charter, and a number of them joined Los Amigos del Orden.

‡The lodges implicated in the second revolt, were Polar Star No. 1 and St. Andrew No. 5.

healed, but must present his petition for the degrees the same as if he were a profane. Pending these difficulties the question of "uniformity of work" came before the Grand Lodge, and at the annual communication of 1858 a resolution was adopted, declaring "that this Grand Lodge expects and requires that uniformity in the following particulars shall be both taught and practiced, viz.: 1. In all the means of recognition. 2. In the ties which bind them together as Masons." By this resolution the question of work was definitely settled, and on this basis the harmony of the jurisdiction was re-established and has remained unbroken to the present day.

James Foulhouze has been created a Thirty-third by the Grand Orient of France, and that body on learning that he had established a spurious Supreme Council in New Orleans, ordered him to dissolve it. To this decree he replied by a scurrilous publication, for which he was expelled by the Grand Orient, February 4, 1859. The clandestine lodges he had created soon disappeared and the spurious Supreme Council became dormant. In the early part of 1867 an attempt was made to revive it: Foulhouze having abdicated, was succeeded by Eugene Chassaingnac who created several clandestine lodges and, by opening their doors to all comers regardless of "previous condition," obtained recognition from the Grand Orients of Italy and Belgium. In 1868, the example set by these two semi-political associations was followed by the Grand Orient of France; the Grand Lodge declared non-intercourse and being sustained by her sister Grand Lodges, the Grand Orient of France was ostracised by the Masonic world; the recognition it had extended to the so-called Supreme Council gave it no moral support, and, finding that the attempts to create dissensions among the fraternity was vain and futile, it either went to sleep or gave up the ghost. Which ever it may be, matters little: its course is run, and it can never again disturb the Masonic peace of Louisiana.

## CHAPTER VII.

### GENERAL SUMMARY AND CONCLUSION.

The negro insurrection in the French West India Islands in 1791, led to the introduction of Freemasonry in Louisiana, which was then under the domination of Spain. In 1793-94, refugees chiefly from the island of Gaudaloupe established the lodges Perfect Union and Polar Star—the former working the York Rite under the Grand Lodge of South Carolina, the latter following the Modern Rite under the Grand Orient of France. As Masonry was proscribed by the Spanish law, the two lodges met outside the walls of New Orleans, thus introducing a practice which was followed by succeeding lodges long after the reason for its adoption has ceased.

In 1801, an attempt was made to revive in New Orleans, the Loge la Candeur No. 12, of Charleston, S. C., and a charter obtained from the Grand Lodge of Pennsylvania for that purpose; but proving unsuccessful, some of its members and others united and formed Charity Lodge, which also received its charter from the same Grand Body.

In 1803, the United States purchased Louisiana from France. This transfer of sovereignty was distasteful to the old inhabitants, who looked with aversion upon the new-comers who obtained all offices of trust and profit: political quarrels intensified national prejudices, and in a few years the line of demarkation between the citizens of Latin and Anglo-Saxon origin was so clearly defined that it is not

yet entirely obliterated, and the feelings then engendered have in more than one instance exercised a baneful influence on Freemasonry.

In February, 1806, refugees from San Domingo re-established the *Loge la Réunion Désirée* in New Orleans, which had been originally located at Port au Prince, under the auspices of the Grand Orient of France: during the same year a number of American Masons applied to the Grand Lodge of New York for a charter, which was granted them in September, 1807, under the distinctive title of Louisiana Lodge No. 1. Of the five lodges thus established, three worked in the York and two in the Modern or French Rite. During the same year a charter for a Rose Croix Chapter of the latter Rite was obtained from the Grand Orient of France, and the body when constituted was attached to Polar Star Lodge. Up to this time, with the exception of a difficulty that had arisen between the lodges Perfect Union and Polar Star, the greatest harmony appears to have existed between the brethren and lodges of the two Rites: but in 1808, for some reason not stated in its records *La Réunion Désirée* Lodge ceased to work the French Rite, and obtained a York Rite charter from the Grand Lodge of Pennsylvania.

A large number of San Domingo refugees had settled in Cuba. The invasion of Spain by Napoleon in 1808 was followed by an edict of the Spanish authorities expelling them from that island, and they arrived at New Orleans in great numbers in 1809. This occasioned a further estrangement of the American citizens from those of French birth or descent. Many of these refugees were Masons, some belonging to the York and others to the French Rite: this, however, did not prevent them uniting together and forming two York Rite lodges—Concord and Perseverance—with Royal Arch Chapters attached, obtaining charters therefor in 1810 from the Grand Lodge of Pennsylvania, which at a later date in the same year granted a charter to a number of American Masons under the name of Harmony Lodge No. 122.

Difficulties soon arose: the misunderstanding that then existed between the Lodges Perfect Union and Polar Star had not extended to the other lodges, but the question of Rites was now agitated, although in all probability political and national prejudices instigated the movement. At the instance, it is believed, of Harmony Lodge, the Grand Lodge of Pennsylvania ordered the lodges under its jurisdiction to hold no Masonic communication with the Masons or lodges of the Modern or French Rite. Polar Star Lodge was the only lodge in Louisiana working in that Rite, and in order to preserve harmony it applied to the Grand Lodge of Pennsylvania for a York Rite charter, and obtaining it ceased to work the French Rite, October 13, 1811. A few months previous to this date, a number of San Domingo Masons lately arrived from Jamaica, obtained a charter from the Grand Consistory of that island, and formed themselves into a lodge under the name of *Bienfaisance* Lodge No. 1. This was the first Scotch Rite Lodge in Louisiana, but it ceased to exist May 27, 1812, its members affiliating with Concord Lodge. *La Réunion Désirée* Lodge had dissolved in March of the same year, and thus of the twelve lodges that had been created in the State seven were in existence—all professing the York Rite—when the Grand Lodge was formed.

Of the seven Lodges, Perfect Union, Charity, Concord, Perseverance and Polar Star worked in the French language—Louisiana and Harmony in English. They were all represented at a preliminary meeting held in the hall of Perfect Union Lodge, April 18, 1812, and their delegates organized themselves into a "General Masonic Committee of the State of Louisiana to provide for the establishment of

a Grand Lodge in the city of New Orleans." At the second meeting (May 16) a communication was received from Louisiana Lodge, declaring that, in their opinion, "it would be inexpedient at present" to join in the formation of a Grand Lodge: and at the next meeting (June 13) it was announced that Harmony Lodge had decided to remain under the jurisdiction of the Grand Lodge of Pennsylvania. The defection of the two lodges working in English was deeply regretted, but the convention proceeded with the work before it and the Grand Lodge was regularly formed June 20, 1812. Although the Grand Lodge conducted its proceedings in the French language, the new charters issued to its constituent lodges were in English: a constitution and general regulations were adopted, and uniformity of work prescribed. But as several of the lodges were chiefly composed of Masons who had originally belonged to the French Rite, each lodge was permitted "to adopt such tests as it might deem proper in the ceremony of initiation and reception."

Many of the San Domingo Masons were in possession of the high degrees of the A. A. and A. A. S. Rite, and a particular Grand Consistory had been established in New Orleans early in 1811. Beyond the mere fact of its existence, nothing is known in regard to it. But in 1812, Emanuel Gigaud, claiming to be a Thirty-third, having manufactured a number of the members of Polar Star Lodge into Thirty-seconds, applied to the Cerneau Council of New York for a charter which was granted, and a Grand Consistory formed June 19, 1813. The San Domingo Masons, holding it to be an irregular body, declined to have anything to do with it, and when in 1814 it addressed a communication to the Grand Lodge, enclosing a copy of the reply of the Cerneau Council of New York to the denunciation of Joseph Cerneau by Emanuel de la Motta, it was laid on the table "without answer." The document emanating from the Cerneau Council, however, expressly recognized the supremacy of the Grand Lodge over the symbolic degrees. During the same year (1814) the denunciation of Joseph Cerneau by the Supreme Council of Charleston was received in New Orleans, and was published by one of its members, Louis Jean Lussan, P. M. of *La Réunion Désirée* Lodge. For this he was tried and condemned by the Grand Consistory in 1815. After this act, the Grand Consistory appears to have remained in an almost dormant state until about 1830, when by a series of intrigues it began to exercise a controlling influence in the Grand Lodge.

Up to the close of 1818 the Grand Lodge had granted charters for nine new lodges, three of which were located in the island of Cuba. In the early part of this year, a body styling itself the "Grand Consistory of the Havana" attempted to exercise control over them, and on the 27th of June the Grand Lodge issued an edict, forbidding the lodges under its jurisdiction "to recognize any Grand or private lodge of a Rite different from that of York, or any other Masonic body under whatever domination it may be." Additional complaints being received, a special committee, composed of brethren in possession of the high degrees of the Scotch Rite, was appointed to investigate the claims of the Havana Consistory, who reported in November of the same year that a Grand Lodge alone possessed the power to constitute lodges, and that a Consistory, whether legally or illegally formed, never had, and never can have, jurisdiction over the symbolic degrees. The report was unanimously adopted, and several of the members who voted on the question belonged to the New Orleans Consistory.

In 1819, charters were granted for three new lodges. With a large extent of territory, sparsely populated and possessing few facilities for travel, it became necessary to provide a system of representation for the country lodges at the quarterly and other meetings of the

Grand Lodge. A new constitution was adopted, in which the sovereignty of the Grand Lodge was re-asserted: the constituent lodges were required to be represented at all meetings of the Grand Lodge; their Masters and Wardens having the right to represent them, not as members of the Grand Body but only as representatives; Masters of lodges, however, after serving one year as such became life members of the Grand Lodge; as the country lodges, under the circumstances were unable to be represented at all meetings by their officers, they were required to select a delegate from the life members of the Grand Lodge residing in New Orleans. This system, intended for the benefit of the country lodges, led to the creation of a Masonic aristocracy, which in a few years obtained complete control of the Grand Lodge.

The restoration of the Bourbons had led to a steady immigration from France into New Orleans. Among the new-comers were a number of Masons owing allegiance to the Grand Orient of France, from which they obtained a charter and on the 21st of April, 1818, organized a French Rite lodge under the name of Triple Bienfaisance Lodge No. 7319. The edict of June 7, 1818, was intended to apply to this lodge as well as to the lodge in Cuba. But as most of the Masons in New Orleans were French, either by birth or descent, they sympathized with Triple Bienfaisance Lodge and the edict was not strictly enforced; members of the Lodges Concord and Perseverance affiliated with it; and, encouraged by this laxity of discipline, the surviving members of the Modern Rite lodge Polar Star No. 4263 entered into a correspondence with the Grand Orient of France. Acting under its advice they re-organized the lodge and elected officers in February, 1819: but, in consequence of the edict of the Grand Lodge, they resolved to do no work, to consider the members of the Rose Croix Chapters members of the lodge, and to hold only two regular meetings each year. In March, 1820, they received from the Grand Orient of France a new charter, by which they were authorized to cumulate the Scotch and French Rites; and in November of the same year they granted to the members of Polar Star Lodge No. 5 (York Rite) the privilege of affiliating with the Scotch and French Rite lodge. Monthly meetings were held regularly after this date and this system of affiliation was continued until 1831, when on the 23d of October the first initiation under its cumulative charter took place.

In December, 1820, the Grand Lodge granted a charter to some of the members of Triple Bienfaisance Lodge under the distinctive title of Triple Bienfaisance Lodge No. 20. The French Rite, however, steadily increased in popularity: many of the officers and members of the Grand Lodge belonged to it, and in 1821 the edict against it was repealed. During the same year Charity Lodge No. 2 became extinct: a number of its members affiliated with Triple Bienfaisance Lodge No. 7319, which then formed itself into two lodges: one retaining the original name, the other obtaining a charter from the Grand Orient of France under the title of Les Amis Réunis No. 7787.

Notwithstanding the popularity of the French Rite in New Orleans, it possessed no attractions for the country lodges over which the Grand Lodge exercised little or no supervision. So long as they made returns and paid dues they were not interfered with, and, when delinquent, the excuses made by their delegates were always received. Of the true Masons who had formed the Grand Lodge many had paid the debt of nature, the infirmities of age prevented the survivors from taking an active part in its deliberations, and the life-members who now controlled it were either ignorant of the principles upon which it had been founded, or utterly disregarded them. Had the Lodges Louisiana and Harmony joined in the formation of the Grand

Lodge, there would have been no divided jurisdiction in Louisiana: national and political prejudice kept them isolated from their French brethren, who, deprived of their council and advice, gradually adopted the Masonic ideas imported with the emigrants from continental Europe. But isolation resulted in death: Louisiana Lodge did not long survive the formation of the Grand Lodge, and Harmony Lodge ceased to exist previous to 1825.

In January, 1826, several of the late members of Harmony Lodge No. 122 resolved to revive it and applied to the Grand Lodge for a charter, which was granted with the name of Harmony Lodge No. 26. Being the only lodge working in English in New Orleans, it rapidly increased in membership; but the old prejudices had been carried into the new lodge, and in 1828 a number of the members withdrew from it and formed Louisiana Lodge No. 32. The prejudices of Harmony Lodge now found vent in declaring open war against the French Rite. On the anniversary of St. John the Baptist, June 24, 1828, it refused admission to the deputation of Triple Bienfaisance Lodge No. 7319, stating that it only recognized as Masons those belonging to the York Rite. Triple Bienfaisance complained to the Grand Lodge—various causes combined to delay action, and Harmony Lodge persisted in refusing to recognize the French Rite lodges or their members, relying on the co-operation of Louisiana Lodge No. 32. Disappointed in obtaining this, its W. M., Alexander Phillips, who was a Scotch Rite Mason, sought an alliance with the Grand Consistory, of which the Grand Master, John H. Holland, was the presiding officer. Up to this date the Grand Consistory had possessed no influence in the Grand Lodge, the popularity of the French Rite had seriously affected its interests, and the opportunity thus presented to rise to power on the ruin of the contending parties was eagerly embraced. A coalition between it and Harmony Lodge was formed, and the settlement of a question that disturbed the peace of the craft postponed until a number of the prominent members of the French Rite had been created members of the Consistory and two Scotch Rite lodges established in New Orleans. The records of the Grand Consistory being missing, it has not been positively ascertained whether these two lodges were created by that body, or by one of the ex-military adventurers claiming to be Thirty-thirds, who were at the time in New Orleans. If created by the Consistory, John H. Holland, the Grand Master of the Grand Lodge, was its presiding officer: as Grand Master, he sanctioned the constitution of the two lodges and installation of their officers, and in the following year was created a Thirty-third by the Marquis de Santangelo.

The two Scotch Rite lodges—Les Trinosophes No. 1 and La Libérale No. 2—were formed in April, 1831, and each had a Rose Croix Chapter attached to it. Their establishment caused the French Rite lodges to press their complaints upon the Grand Lodge, and the case came up at the meeting of July 2, 1831. Many of the Consistory members absented themselves, and the two factions were about equal in number; a resolution, making it obligatory on Harmony Lodge to recognize, as regular, the French Rite lodges and to receive their deputations, was offered; the Grand Master refused to put it to a vote; a scene of confusion ensued, and the Grand Lodge was closed in a summary manner.

Within two weeks afterward Harmony Lodge No. 26 receded from its position; denying that it had ever refused to recognize the French Rite lodges as regular, and alleging that its opposition to them arose from their owing allegiance to a foreign Masonic Power. This explanation was deemed satisfactory, and to settle the question the Grand Lodge recognized as regular lodges Polar Star No. 4263 cumu-

lating the Scotch and French Rites; Triple Bienfaisance No. 7319 and Les Amis Réunis No. 7787, French Rite; and Les Trinosophes No. 1 and La Libérale No. 2, Scotch Rite. A new code of General Regulations was adopted October 15, 1832, which went in effect on the 1st of December following.

By this code, the system of Masonic government that had existed from the formation of the Grand Lodge was subverted, and numerous innovations introduced from the Scotch and French Rites. The Grand Lodge was declared to be the "only lawgiver and regulator of symbolic lodges" in the State, but the government of the craft was entrusted to three Symbolic Chambers, one for each Rite and each composed of fifteen members, whose acts were subject to the approval of the Grand Lodge; the old system of lodge representation was retained, but only life-members were entitled to vote and hold office in the Grand Lodge, and, in order to give this class supreme control over its deliberations, the authority of the Grand Master was circumscribed. The code was not only complicated and contradictory, but in all essential particulars conflicted with the constitution of 1819 which was not repealed.

The Symbolic Chamber of the Scotch Rite completed its organization January 9, 1833. Its President was the Deputy Grand Master, who was also presiding officer of the Grand Consistory, which was represented in the Scotch Chamber by twelve more of its members. On the following day (January 10) this Chamber addressed a letter to the Grand Consistory requesting it to divest itself of the right it possessed to constitute Scotch Rite lodges and transfer it to the Grand Lodge, and on the 28th of the same month, in a letter addressed to the President of the Scotch Chamber, the Grand Consistory granted the request. The two letters constitute what is known as the "Concordat of 1833," and were written by one and the same parties. It was a fraud attempted to be perpetrated on the craft by recognizing the Grand Consistory as possessing co-ordinate jurisdiction with the Grand Lodge over the symbolic degrees. But the so-called "concordat" was not entered into by authority of the Grand Lodge, it was not submitted to it, and never received its sanction.

The new code failed to reconcile conflicting interests. The Lodges Triple Bienfaisance and Les Amis Réunis, compelled to change their allegiance, rendered an unwilling obedience to the Grand Lodge and soon ceased to exist. The Symbolic Chambers of the Scotch and French Rites were composed chiefly of the same members, most of whom were also members of the Grand Consistory. The American Masons, in their hostility to the French Rite, had introduced political strategy into the Grand Lodge; it was now employed against themselves—the Scotch and French Rite Chambers acting in concert on all questions. Even in the York Rite Chamber, in which they were represented, the American Masons possessed no influence; their efforts to correct abuses were defeated, and the members of Harmony Lodge resigned their positions in the Chamber, which were filled by members of the Consistorial party. Harmony Lodge did not long survive the loss of its influence, becoming extinct in 1837.

Previous to this, however, the Symbolic Chamber ceased to report their acts to the Grand Lodge, and, by gradual encroachments, they finally usurped its functions as well as those of the Grand Master. General dissatisfaction ensued, and a committee appointed to revise the General Regulations submitted a new code which was adopted January 27, 1836.

By this code, the Grand Lodge resumed its authority, the Grand Master was re-invested with his prerogatives, and the Symbolic Chambers abolished. A Council of Rites was established to supervise the

Scotch and French Rite lodges, whose duties were analogous to those at present performed by Committees on Chartered Lodges, and many of the absurdities of the code of 1832 were swept away. But the old system of life-membership and representation in the Grand Lodge were retained, and although in a minority, the Consistory members held the principal offices and controlled its action.

In October, 1839, the Marquis de Santangelo formed a Supreme Council in New Orleans, to which he gave the pompous title of "The Supreme Council of the United States of America." The triumph of the Grand Consistory was now complete, and viewing the Grand Lodge as a mere appanage, it expelled members of the Grand Lodge and required that body to enforce its decrees.

On November 27, 1841, the Grand Consistory notified the Grand Lodge that it had expelled Perez Snell for conferring the degrees of the Scotch Rite, and the Grand Secretary was ordered to notify all the lodges in the jurisdiction. Perez Snell was a member of the Supreme Council of Charleston, of the Grand Lodge, and of Louisiana Lodge No. 32. The latter body espoused his cause, elected him W. M., refused admission to the committees of the Grand Lodge, declared it an illegal body, and renounced allegiance to it. For this act of rebellion, the charter of Louisiana Lodge was declared forfeited, but not before it had appointed a committee to visit the country lodges with a view to secure their co-operation in organizing "a regular Grand Lodge of free and accepted Ancient York Masons."

This was the first opposition manifested against the cumulation of Rites and other innovations introduced by the code of 1832. But as the Grand Lodge had always exercised great leniency toward the country lodges, they had no grievances to redress and the attempt to incite them to revolt was unsuccessful. Of the ten lodges in New Orleans, Poinsett No. 39 was the only one that worked in English, and although some of its members secretly sympathized with Louisiana Lodge, it remained true to its allegiance.

Disappointed, but not discouraged, the members of Louisiana Lodge kept up a constant agitation. Among the unaffiliated Masons residing in New Orleans were a number of Mississippians, who took an active part in fomenting dissension. In 1844, the Grand Lodge adopted a new code of General Regulations, which was a great improvement upon that of 1832. Copies of it fell into the hands of the agitators, and as it sanctioned the cumulation of Rites and contained provisions which they deemed subversive of the principles of the York Rite, they resolved to seek the intervention of the Grand Lodge of Mississippi. At the annual communication of that Grand Body, in January, 1845, the W. M. of Poinsett Lodge No. 39, who sympathized with the agitators, made a verbal statement in regard to the condition of Masonry in Louisiana. In this he acted on his own responsibility, and without the sanction of his lodge; but on this unauthorized statement the Grand Lodge of Mississippi appointed a committee to visit, inspect and report upon the work of the Grand Lodge of Louisiana and its subordinates.

The committee visited the Scotch and French Rite lodges in New Orleans; solicited and received the degrees conferred in a Rose Croix Chapter; expressed themselves fully satisfied, and promised the Grand Lodge that, on their return to Mississippi, they would contradict the calumnious reports that had been circulated against the lodges and Masons of Louisiana.

In July, 1845, an attempt was made to induce the country lodges to hold a convention for the purpose of organizing an American Grand Lodge; but it proved unsuccessful, and during the subsequent troubles not one country lodge swerved from its allegiance.

At the annual communication of the Grand Lodge of Mississippi in January, 1846, its Grand Master urged decisive action on the complaints of the unaffiliated Masons in New Orleans; and, the committee presenting a majority and two minority reports, the matter was laid over. Renewed agitation ensued, an active correspondence was kept up to influence its action, and at the annual meeting of 1847, the Grand Lodge of Mississippi granted dispensations for the establishment of two lodges, one in the city and one in the suburbs of New Orleans. Five other dispensations were issued during the same year, one of which was to some members of Poinsett Lodge No. 39—that body having surrendered its charter on learning that the Grand Lodge of Mississippi was issuing dispensations for the formation of lodges in Louisiana. In February, 1848, charters were granted to the seven lodges thus created, and on the 8th of March of the same year they organized the Louisiana Grand Lodge. This body continued in existence two years and during that time created eighteen new lodges, but failed to obtain recognition from any Grand Lodge except that of Mississippi.

Of the invasion of its jurisdiction, the Grand Lodge appealed to her sister Grand Lodges: some of them, while disapproving the course pursued by Louisiana in cumulating the different Rites, severely censured Mississippi for usurping jurisdiction over its territory, and others declared the lodges created by Mississippi irregular. The regular lodges in Louisiana rallied to the support of the Grand Lodge, in which a spirit of inquiry was awakened and a healthier tone infused. In a few months after the organization of the Louisiana Grand Lodge, the Mississippi element lost its influence and an effort to obtain reconciliation and union with the Grand Lodge was made in January, 1849. The evils of a divided jurisdiction had become so apparent that several members of the Grand Lodge were anxious to accept the proposition, but it was not brought before the Grand Body and no definite result was arrived at by a committee of conference.

In December, 1849, the Grand Lodge declared an armistice of sixty days and negotiations for a reconciliation and union were entered into. During its progress all sentences of expulsion arising from the schism were repealed, an obnoxious article of the General Regulations abrogated, and a union proposed on the basis that no charters or dispensations should be granted by the united Grand Body except for lodges of "Ancient, Free and Accepted Masons." This brought up a discussion on the question of Rites, which resulted in defining the term "Ancient, Free and Accepted Masons" to comprise the Masons of the first three degrees of the Scotch and French Rites as well as those of the York Rite, the distinction of Rites being thus abolished, the union was ratified March 4, 1850, and on motion of a member of the Supreme Council, that body was notified that the Grand Lodge would not constitute any symbolic lodges other than as Ancient, Free and Accepted Masons.

At a convention held at Baton Rouge in June, 1850, every lodge in the State was represented and a new constitution almost unanimously adopted. By the new constitution, the Grand Lodge became a representative body, former distinctions were abolished and the influence of the members of the Supreme Council destroyed. Relying on the so-called Concordat of 1833, that body now claimed the right to establish symbolic lodges; and, although the fraud was exposed, Foulhouze and a few others, by a series of misrepresentations, succeeded in seducing three lodges from their allegiance. Difficulties afterward arose in the Supreme Council, which resulted in the withdrawal of Foulhouze and a few of his adherents; the remaining mem-

bers entered into negotiations with the Supreme Council at Charleston, and by the Concordat of February, 1855, the New Orleans Supreme Council was dissolved, and the seceding lodges returned to their allegiance.

On the 7th of October, 1856, Foulhouze formed a new Supreme Council, commenced making Masons at sight, and manufacturing Thirty-thirds. Pursuing the same system of misrepresentations as in 1850-51, he succeeded in causing two lodges to withdraw their allegiance from the Grand Lodge. This rebellion was short lived: in 1858-59 these lodges memorialized the Grand Lodge to be reinstated on its register, and with difficulty obtained their request. On the 4th of February, 1859, the Grand Orient of France expelled Foulhouze, and his so-called Supreme Council soon became dormant. In the early part of 1867 an attempt was made to revive it, and it obtained recognition from the Grand Orient of France: that recognition, however, failed to give it vitality, and in a short time it either became dormant or ceased to exist.

—The preceding "Outline of the Rise and Progress of Freemasonry in Louisiana" has been compiled from the original records and other documents in the archives of the Grand Lodge and its subordinates, with the view to supply a desideratum long felt by the craft. The aim of the compiler was to trace from their origin the causes that have so frequently disturbed the Masonic peace of Louisiana, to show the manner in which the conflicting elements were finally reconciled, and in so doing to state the truth, and nothing but the truth. In the accomplishment of this task, he has been under many obligations to M. W. Bro. J. Q. A. Fellows, who kindly placed at his disposal all information and documents in possession of the Committee on History; to R. W. Bro. J. B. Sorapuru and W. Bros. M. A. Calongne and C. R. Fagot for favors, and to Bro. F. A. Dentzel, Assistant Grand Secretary, for his uniform courtesy and assistance in a laborious search among the old papers in the archives of the Grand Lodge.

By resolution of the Grand Lodge adopted at the Annual Grand Communication in February, 1911, the foregoing history of the origin and rise of Free Masonry was ordered to be continued and brought down to the present date.

Taking up the narrative at the end of Brother Scott's work, we find that the Lodges rapidly recovered after the termination of the Civil War and began to increase in numbers, until the year 1870, the Grand Lodge had a large and active membership.

But now the Grand Lodge made an unfortunate investment in what was known as the Masonic Temple property, lying between Carondelet and St. Charles Street, near Tivoli Circle (now Lee Circle.) The Grand Lodge levied an assessment for the purpose of paying the purchase price and erecting a Temple, or so much of the cost as was not covered by donations from the Craft. The levying of the assessment and a large amount expended in building a costly foundation, upon which it was found impossible to build, created a great deal of dissatisfaction, with the result of loss of membership and a decided falling off in the number of new members received.

This condition of inactivity continued, and in 1884, it appearing impossible to complete the Temple for which the foundation had been laid at great expense, for the purpose of saving the St. Charles and Perdido site and liquidating the indebtedness of the Grand Lodge, the property was appraised and placed in the hands of the Board of Directors for sale at the first fair opportunity, the appraisement being \$112,500.00. This subject was agitated at each Annual Grand Communication, and it so oppressed the Craft that in 1890 a sale of these

properties was had for \$50,000.00 under peremptory instructions from the Grand Lodge.

During the seventies R. W. John C. Gordy, M. D., was a member of the Committee on Work, and one year he visited thirty-three Lodges, bringing about uniformity of work in the Grand Jurisdiction, and the ritual as taught by him has practically become the work of this Grand Jurisdiction and is known as the "Gordy Work." He tendered his resignation in 1883 and it was refused, and again in 1884 with a like result, and he was only finally released from his labors in the year 1885. By his labors in perfecting the beautiful system of work for the Craft in this State his memory is and should ever be revered and cherished.

In 1877 and 1878 our State was visited by yellow fever, which caused a very great amount of suffering and death among the inhabitants of the State and brought grief and distress among the members of the Craft. The only bright side of this mournful picture was the ready response of our brethren of other jurisdictions, who cheerfully and in the spirit of true Masonic charity furnished all the money that could be used for the relief of the distress, continuing to send even after our needs were satisfied, thus leaving a surplus in the hands of this Grand Lodge.

In 1811 our beloved State was again visited by disaster in the shape of an overflow of its great river, scattering destruction over all its valley. Again our Masonic brethren, more fortunately situated, poured in funds for the relief of the distressed, more than could be wisely used by this Grand Lodge.

The surplus of these contributions was afterwards dispensed in Masonic relief and charity through the Louisiana Relief Lodge, especially to the suffering and distressed of other jurisdictions who were sojourning in or passing through Louisiana.

Louisiana Relief Lodge, which was organized in 1854, has, throughout the term covered by this continuation of our history, served the Craft earnestly, well and faithfully. By the hands of these, our brethren, the wrinkles of care have been smoothed from the brows of many of the weary and distressed who have claims upon the Fraternity, and the usefulness of this Body of Relief has increased during the passing years. The value of its services is incalculable and the appreciation of the Craft is none the less.

During this period, in reading over the reports of the annual grand communications many matters were found which are interesting, such as decisions, rulings and the various incidents that came up for discussion at the Annual Communication, but none of them enter properly into a general history of Masonry. There is a ruling, however, made in 1875, which may be worthy of incorporation here.

In that year it was held that a Worshipful Master of a Lodge duly installed could resign, and that the acceptance of his resignation was in the discretion of the Grand Master. We regard this as bearing on an incident to which we will refer later.

In the year 1890 the Temple property and foundation near Tivoli Circle was ordered sold, and was finally sold for \$50,000.00, as shown by the Grand Master's report for the year 1891; and thereupon the several resolutions were offered, which resulted in the building of our present Temple.

On Wednesday, the 25th of March, 1891, the Grand Lodge was opened, and with appropriate ceremonies laid the corner stone of this building, and on June 24, 1892, this Temple was solemnly dedicated according to the ritual of our Craft, on which occasion Most Worshipful Brother Albert G. Brice delivered the oration, and the Annual Grand Communication of 1893 was held within its walls.

From the time the Craft entered the new Temple, built during the term of R. W. Charles F. Buck, the Craft has gone steadily forward, growing in usefulness as well as in numbers and in financial strength, increasing each year over the preceding year.

In 1903, following the precedent established in 1875, the Grand Master permitted a Worshipful Master who had been duly elected and installed to resign, and granted a dispensation to the constituent Lodge to elect and install his successor and fill any other vacancies that might result from the election of a Worshipful Master, and this ruling will be again referred to.

At the Grand Communications of 1906 and 1907, the Craft saw fit to elect for the two terms brethren from the same constituent Lodge, their services having been pre-eminently beneficial to the Craft, this being the first time in the history of this Grand Body, then nearly one hundred years of age, that the same constituent Lodge had furnished it for two consecutive terms separate Grand Masters.

In 1908 the Craft was visited with a number of unfortunate matters. The Grand Master, without the concurrence of the Grand Lodge, issued a circular letter directed against another body, which embroiled the Craft in litigation as defendant in a civil damage suit.

Following this, by reason of other unfortunate matters, distressing in their nature and beyond the control of the Grand Lodge or the Craft, the Grand Master resigned his office, and, following the precedent established in 1875 and adhered to in 1902, the Right Worshipful Deputy Grand Master accepted the resignation, which action was subsequently approved and ratified by the Grand Lodge, without debate and unanimously, and, in accordance with the Grand Lodge's interpretation of Masonic usage, the honorary title of Past Grand Master is not borne by the one who resigned.

It has been said that "one woe doth tread upon another's heels so fast they follow," and that "when sorrows come they come not single spies, but in battalions." And so the Craft suffered during this year.

The Grim Reaper took the Right Worshipful Deputy Grand Master and the Right Worshipful Grand Junior Warden, so that of the three stations in the Grand Lodge and the office of Deputy Grand Master there was left at the end of the year but the Right Worshipful Grand Senior Warden.

During the almost score of years the Craft have used the Temple, completed in 1893, rearrangements and additions have been made, all of the indebtednesses have been paid and all bonds cancelled, and now, on account of changes in business conditions and the remarkable growth in numbers, we find ourselves called upon to erect a new Temple, and all of the differences of opinion which arise under such circumstances have arisen and will need to be faced at the coming sessions.

On Monday, February 5, 1912, the Grand Lodge of Louisiana fittingly celebrated its one hundredth anniversary, and it had the good fortune to be presided over at this time by the great grandson of the first Grand Master of Masons of Louisiana. The proceedings were harmonious throughout, the condition of the Craft excellent, the membership, all things considered, large in number and rapidly increasing and we go into the second century of our existence with brightest hopes for the future and with the strong belief in a continued usefulness to humanity.

On June 28th, 1914, the telegraph and cable carried to the four corners of the globe the news that on that day the Archduke Francis Ferdinand, heir to the Austrian throne, and his wife had been murdered while on a visit to Bosnia.

The world was shocked at the crime, but went on in ignorance of what was to follow. Then the world stood aghast at the prospect of a mighty war growing out of the assassin's deed.

Events followed each other quickly. Austria demanded indemnification from Serbia in terms with which she could not with respect comply. War was declared by Austria, on the 1st, of August, 1914. Germany, who had for forty years been preparing for war, declared war against Russia, which had been mobilizing its forces upon its frontiers. France as a member of the dual alliance with Russia was bound to assist that Country. On the 3rd of August, 1914, Germany rushed troops into Belgium for a swift descent upon France. Other European Countries rapidly became involved on either side, until the greatest war in the history of the world was soon waged.

Owing to acts of Germany at sea, in violation of International Law, and which they refused to consider, and for which they refused to make amends on the 6th of April, 1917, war was declared by the United States against Germany. Armies were hurriedly trained, ships were built, food and other supplies were shipped, and before its close American soldiers were in France in such numbers that they participated in the battle of Chateau Thierry, and helped stay the Germans advance. By the 3rd of July, 1918, there were two million Americans in France among whom naturally were many Masons and the brethren of this Country being solicitous of the comfort and morals of those who were involved in the war, were anxious to establish reading rooms and places of amusement at the great rest centers, where Masons could congregate and meet with one another and be removed from the temptations to which unrestrained youth is so susceptible. Other humanitarian Organizations had been successful in these lines, but all Masonic efforts were halted by the Department of State, through unfriendly influences, and we were met with the reply that it was impossible to deal with the Masonic Fraternity as it was divided into forty-nine divisions or jurisdictions and had no general head. The Masons of the Grand Lodge of New York were finally obliged to arrange with the Young Men's Christian Association for the enlisting of their men in the uniform of that organization in order that they might be able to minister to the wants of their own brethren and were not permitted to have their own headquarters or to display any distinctive Masonic insignia about those of the Y. M. C. A.

Following the declaration of the Armistice on the 11th of November, 1918, steps were at once taken to prevent a recurrence of such things and to bring about a conference of the Grand Lodges of the United States and on the 11th of November, 1919, there was instituted at Cedar Rapids, Iowa, the Masonic Service Association of the United States, which since that time has held Annual Sessions at different points and without partaking of anything of the nature of a National or General Grand Lodge, has furnished a medium for exchange of views upon matters of general interest and has lately developed a scheme of educating the Masons of this Country as to their individual duties as citizens of this great Commonwealth. Last Session was held at the Nation's Capitol on the 29th and 30th of October, following which and on the First day of November, there was laid the cornerstone of the George Washington Memorial. Needless to say, the Grand Lodge of Louisiana has been a member of the Association since its inception and its officers have taken an active part in its deliberations. The fact that large numbers of young men were leaving their homes to engage in the war, was the cause of a National increase of interest in Freemasonry and lodges everywhere were kept busy with degree work and abnormal increases were made

in membership. This was equally true in Louisiana as our membership January 1st, 1914, was 15,833, and on the first of January, 1919, 20,588.

By the first of January, 1923, matters had settled to a normal condition, our membership by this time being 31,205, practically an increase of fifty per cent over the year 1914.

At the session of 1922, the Grand Lodge of Louisiana adopted a resolution imposing upon the membership a tax of one dollar for each degree conferred and one dollar per capita for the purpose of erecting a Masonic Orphan's Home at Alexandria, La., and besides ordered set aside for that purpose, practically eighty thousand dollars of invested funds. Fifty acres of magnificent land was donated by the Masons of Alexandria and had it not been for the exceeding high cost of building material and labor, the corner stone would have been laid during the year 1923.

Another matter awaiting realization is the erection of a handsome Masonic Temple at the corner of St. Charles and Perdido Street, New Orleans, the Grand Lodge has exacted from the Masons of that City a contribution of \$45,000.00 as a condition preliminary to underwriting the bonds and erecting a building to cost \$2,500,000.00.

The coming session of the Grand Lodge will demonstrate whether or not our hopes are to be realized.

At this writing Masonry is advancing by leaps and bounds in the State of Louisiana, and the future is bright, if we are any judge of the very evident zeal and earnestness of the brethren.

#### THE STORY OF LAFAYETTE AND HIS VISIT TO LOUISIANA.

Compiled by Stanley C. Arthur,

Executive Secretary of the Masonic Service Association  
of Louisiana, 1923.

The fact that a number of records of the Grand Lodge of Louisiana in the early days of the Order here are incomplete make it important that there be on file anything and everything pertaining to Masonic activities in the early days.

For some years it has been known that one of the most imposing ceremonies connected with Masonry in the early days of statehood was that tendered the Marquis de La Fayette by his brother Masons here. All intimate details of that ceremony have been lost by the Grand Lodge but in making a search through the daily papers of New Orleans of that period a complete story of this festival was located in both *The Louisiana Gazette* and *Le Courier de la Louisiane*.

So that they may be preserved for posterity the text of both stories will be reproduced in Scott's history in the reprint of this year.

#### EXTRACT FROM LE COURIER DE LA LOUISIANE

April 24, 1825.

General La Fayette,

Thursday, April 14th.

There exists a society, whose members could not remain indifferent to the manifestations of love and gratitude offered by the American people to the modest warrior, to the enlightened philosopher, to the spotless patriot, to the hero of liberty. The doctrine which it preaches

to its disciples is so much in accordance with the principles which the eloquent voice of LA FAYETTE has defended in the councils, and sealed with his blood on the field of battle, that it would have betrayed a most sacred duty, had it remained silent on so solemn an occasion.

The Masonic society, for it is to it we allude, had no sooner ascertained that the General had accepted the invitation made in the name of the city of New Orleans and of the State of Louisiana, that its officers held a special meeting in which it was unanimously resolved that a Masonic festival should be prepared to greet his arrival, and that nothing should be spared to render it worthy of him to whom it was offered.

A committee was appointed to direct the ceremonies of the banquet, it was composed of Messrs. Holland, Grand Master; Longer and Maurian, Senior and Junior Grand Wardens; Burthe and Lemonier, Past Grand Masters; Verrier and Mioton, Grand Stewards; G. W. Morgan, Past Grand Treasurer, and C. Miltenberger, Grand Treasurer. Messrs. Canonge, Lefebvre, and Denis, were, besides, appointed to wait upon the General on his arrival and to invite him in the name of the Grand Lodge of Louisiana, and of all the Masons residing in the City.

Pursuant to their instructions, and happy in the fulfilling duties so congenial to their feelings, the committee, with their orientals, called on the General, the day after his arrival; the crowd had already filled the house of the hero, anxious to enjoy the happiness of seeing, and eager to offer their tribute of love, it was through a lane of anxious spectators that the committee arrived in his presence, their President, Mr. Canonge, Past Grand Master, addressed him as follows:

**"GENERAL AND MOST ILLUSTRIOUS BROTHER:**

"We were sent in deputation to you by the Grand Lodge of the State of Louisiana, and by all the Masons residing in this city, to offer you the homage of our respect and our devotion, and to invite you to a Masonic festival which is to take place on the day that you will be pleased to appoint.

"One, who like you, in councils and at the head of the soldiers of freedom, amidst the horrors of captivity, and in the midst of triumphal honors, has been the constant defender of the principles which we profess, should be the guest of the Masonic nation. Henceforth, deriding the madness of its enemies, our Order may stand undismayed, since it ranks among its disciples the warrior without fear, the citizen without reproach."

The general seemed deeply moved; his answer breathed a spirit of Masonic affection, and he fixed the succeeding Thursday as the day on which he could attend.

The magnificent edifice with which the enterprising Mr. Davis has adorned this city, was the place selected as most fit for the execution of the plan which had been adopted.

The members of the committee of arrangements, with the zeal which they have displayed on many previous occasions, proceeded with unabated ardor, it seemed, as with a magic wand they could create at will, whatever could give lustre and throw additional pomp and effect on the testimonials of respect offered to our guest.

A spacious room, heretofore devoted to profane amusements, was suddenly transformed into a majestic temple,—crimson draperies covered the walls, the altar was richly decorated, incense burned before it, superb candelabra and beautiful lustres were dispersed so

as to spread only that mild and subdued light so favorable to our mysterious rites. On the eastern part of this sanctuary, a throne arose as if by enchantment, overshadowed by a canopy, the purple draperies of which, added a new brilliancy to the gold with which it was embroidered.

Under the vault stood two beautiful seats, one designed to the titular Grand Master, and the other to the distinguished Mason who attracted general attention. To the right and left of the thrones, the grand dignitaries sat according to their respective ranks, to the West and the South, under canopies, elegant but less richly ornamented, the first and second Grand Wardens, Brothers Longer and Maurian, were seated; and parallel with the columns, sat about three hundred masons of the different lodges, of the old as well as of the Modern Rites, who by their attitudes and looks, showed that they felt impressed by so solemn a scene, everywhere might be seen the insignias of the different lodges, the colors and emblems of all the different grades appeared promiscuous.

At the hour appointed to receive their Illustrious Brother, the members of the committee of arrangements were deputed to inform him that everything was ready for his reception. Not a whisper could be heard within the temple; and though everyone felt the most eager desire to see the expected guest, not a look or a gesture betrayed the impatience which agitated every bosom.

A slight noise was heard; it grew louder and louder, and at last the words "he comes, he comes!" resounded under the vaults. The General stood in the vestibule, with George Washington La Fayette and Mr. LeVasseur, surrounded by members of the deputation. The son of the General and his friends, who had been invited to accompany him, were ushered in first; they might see in every countenance that all who are dear to La Fayette share in the sentiments which Masons cherish toward him.

After they had taken in the East, the seats prepared for them, the Grand Master directed the Grand Master of Ceremonies to wait on Brother La Fayette, with a deputation composed of nine Past Masters, armed with swords and lighted by stars, to inform him that he was ardently expected in the Grand Lodge. That, at his call, the doors would fly open, and present to his sight, his assembled Brother Masons, proud as numbering as one of them, the hero of liberty, the beloved guest of the Nation.

The command of the Grand Master was obeyed; and Brother La Fayette entered under the steel vault, while the sound of music, soft as that of the celestial concerts, resounded through the temple. He was led to the Grand Master, who, as soon as the sound of the music and the mallets had ceased, addressed him as follows:

"Brother LA FAYETTE,

"I shall ever consider as the most memorable epoch of my life, that when I had been charged by the Worshipful Grand Lodge of the State of Louisiana, and by all the Masons within its jurisdiction, to felicitate you upon your happy arrival among us, as well as to receive you with all the honors due the Guest of the Nation, and to a patriot whose exalted virtues shed so bright a lustre over our Institutions.

"When I behold you erect and conscious after the revolutionary storms which has assailed you; when I see you standing on the soil of freedom; on the land which you delight to call the country of your heart; when I contemplate you surrounded by a nation's love, pursuing amidst the loud concert of applauding freemen, your triumphal march through the confederated republic of the Union, I cannot but compare you to that order, which like an old and still vigorous tree, triumphs over time, and remains unshaken through the long series

of succeeding ages. Accept, Illustrious Brother, through my organ, the sincere felicitations of all the Masters of this jurisdiction, and after having assisted at our sitting, go and share in the Masonic festival prepared in order to greet you here.

"I ought, perhaps, but I only thought of my own convenience, to have addressed my felicitations to you in my native language, a language familiar to you as your own idiom; but so many eloquent lips have poured forth, in English accents, the expression of public homage to you, that I have thought it might be pleasing to you, in a country inhabited by so many citizens of French origin, to hear the assurance of the love of an American in that language, which must be so dear to your remembrance; if, owing to that circumstance, I have not succeeded in expressing the tender emotions excited in our hearts by your presence, you will at least read it depicted in the countenance of each of our assembled Brethren, and hear the voice of our Souls, in the unequivocal and reiterated acclamations with which this temple will respond to your honor and glory."

While the Grand Master was speaking, the most Illustrious Brother La Fayette fixed his eyes on the numerous banners which showed the union of the two Rites, he seemed pleased at the happy alliance of the French Masonry with the Ancient Masonry of York. The feelings produced by that interesting spectacle pervaded his answer. We have not been able, owing to his sudden departure, to obtain the text of that answer; but we will endeavor to give it substance though we are aware that it will lose in our mode of expressing it the purity of diction, that happy choice words, and that energy of thought by which all his discourses are characterized.

"MOST ILLUSTRIOUS GRAND MASTER, AND YOU, MY BRETHREN,"

Said the General, "among the multiplied testimony of esteem and affection which I have received since my arrival in the United States, few have produced on my mind, emotions as pleasing as those which I now experience, when I fought in the cause of Independence, Louisiana was a province of one of the European monarchies, and the idea, that it would, at a future period, become united to the American confederation, however, pleasing to my imagination, did not appear likely to be realized, but it has pleased Heaven to prolong my life long enough to behold a country inhabited by a population composed, in a great measure, of the descendants of my compatriots, enjoying the blessing of a free government, and showing themselves worthy of the felicity they enjoy."

"Already has freedom spread its happy influence over every institution, and we now behold as one of our effects, the Masonic confederation, by which all our rights and privileges are maintained and preserved."

"Little did I think when you began to address me, Most Worshipful Grand Master, that you spoke a language that was not our native idiom, the purity of your diction did not allow such a supposition. If, in the various answers that I have been called on to make during my journey through the Union, I had found the same facility in using English as you have acquired in speaking French, I should have esteemed myself fortunate, but there exists among Masons a language which may well be called universal, which on this occasion I find a pleasure in terming Gallo-American, it is that which I will use in expressing my attachment to you."

The Illustrious Brother La Fayette used then the Masonic acclamations, and the vaults of the temple resounded with music, so soft and harmonious, that it filled every heart with the most ecstatic emotion;

the Grand Master invited Moreau Lislet, Grand Orator of the Grand Lodge, to present to his brothers a piece of Architecture.

Brother Moreau, in compliance with this invitation, offered a piece worthy in every respect of the subject, and which did honor to the eloquent pen of the patriotic Mason by whom it was drawn; it was received with rapturous applause which it merited; we regret that the limits prescribed to us do not permit us to publish it this day.

The sitting being closed, the guest was conducted to the room where a sumptuous banquet waited the company; the utmost order and decorum was observed during the dinner, and the thirteen toasts written by Brother Canonge were successfully drank interrupted only by that which was offered by the illustrious guest in return to that which was personally addressed to him.

(For the Toasts, see the Courier of the 15th April.)

## THE LOUISIANA GAZETTE

Monday, April 18, 1825.

We would have been delighted if we could have narrated, as they passed, the splendid civil, military and Masonic fetes given by a grateful people to the "Nation's Guest" during his residence in New Orleans. We have been prevented by a circumstance as unforeseen as it was expected. (follows trouble with editor and workmen who broke up the shop.)

At five o'clock of the evening of Thursday, at the invitation of the Masons of the jurisdiction of the Grand Lodge of Louisiana the illustrious brother LA FAYETTE entered the Masonic Temple, which was decorated to receive him. He was received on his entrance by the Most Worshipful Brother Holland, Grand Master, who made a short address, in which he expressed with much feeling and truth, the joy felt by the brothers of this jurisdiction in seeing among them a brother so worthy of serving as an example to true Masons.

The Illustrious Brother La Fayette answered to this address with that modesty and cordiality which characterizes him; Brother Moreau Lislet, Grand Chaplain, delivered a speech appropriate to the circumstance in which he brought to mind, with warmth and feeling different traits of virtue of the very Illustrious Brother La Fayette and he dwelt particularly on the unfortunate time of his imprisonment at Olmutz, where this Illustrious Mason showed a courage and strength of soul worthy of general admiration and particularly of all Masons.

A splendid banquet was served, of which the illustrious guest partook and among the many toasts were the following:

1. The President of the United States.
2. The memory of Washington—the sovereign architect of the Universe rewarded his numerous virtues with an abode in the East of the Celestial Lodge; the same recompense awaits him who was the friend of his heart, the companion of his toils and the rival of his glory.
3. Our Most Illustrious Brother General La Fayette—America, inspired by justice and gratitude, crowns him with the hero's laurel: the people whose rights he vindicated, the philosophers of every country award him the civic palm: already the daughters of memory wreath the crown of immortality reserved for him by posterity: Masons, ardent in their wishes but modest in their offering, present him, as a testimonial of their homage, with the myrtle of their friendship.

General La Fayette after having expressed his thanks, gave the following toast:

"The Brethren who worked together on the lines of the Eighth of January and the Master Workman who directed them."

4. The title of Brother—we are exalted to the ranks of heroes, when we have acquired the right to address by this appellation one of the fathers of our country.

5. Liberty—the idol of noble hearts; vain is the conspiracy of her enemies. Phoenix-like she rises from her own ashes; and the tomb raised for her, becomes the altar on which to offer the incense of mankind.

6. The Government of the United States—An eternal monument of wisdom, the masterpiece of legislation, under the shadow of its laws, the republican enjoys liberty without licentiousness: the philosopher contemplates the regeneration of the world; the mystic temples arise from under the industrious trowel of the Mason.

7. Freemasonry—The apostles of error and the abettors of despotism have hurled in vain against her, their anathemas; daughter of truth she sprung from the cradle of the universe, her reign is as imperishable as the existence of the world.

8. Masonic level—under its empire distinctions vanish, rank and orders intermingle, equality is triumphant, the intention of nature fulfilled.

9. Our obligations—Benevolence to our equals, obedience to the precepts of honor, respect to laws; these are our vows; shame to the Mason who violates them.

10. Toleration—Though fanaticism may condemn, yet reason commends it. Masonry and Religion teach it; the Redeemer of the world has set the bright example of it.

11. The founders of American Independence—Masons and citizens, let us drop a tear for those of them who are no more, let us greet those of them whom death hath not yet embalmed, as the benefactors of our country.

12. France—Land of the brave, cradle of La Fayette, whatever her government may she be happy within, respected as broad, great, free, worthy of herself.

13. The Fair Sex—Excluded by necessity from a participation in our labors we profess equality; the presence of women would make us slaves and convert the temple of wisdom into that of love.

#### VOLUNTEER TOASTS.

By Brother Governor Johnson—The people of Louisiana; in valor, in patriotism, in love for the Illustrious Guest of the Nation, they are proud rivals of their brethren of the Union.

By Brother Charles Maurian, Junior Grand Warden—To him whom birth hath made a marquis; whom education made a man; whom Liberty made a hero; whom gratitude makes the object of the veneration of a whole nation of freemen—to name him would be superfluous—you all recognize him, his name is in every heart.

By Brother Aug. Douce, Worshipful of La Fayette Lodge—The inhabitants of Harve de Grace, when he was about sailing for the land of independence, they proved that they knew how to honor virtue and pay respect to merit. Grateful America thanks them for it.

By Brother Cunningham of the Navy—The holy alliance; confusion to their councils when they think to subjugate the western world.

By Brother E. Fiske—The memory of Riego, a martyr in the cause of liberty.

By Brother S. W. Nye—Free and independent governments; may they become as universal as our order.

By Brother Wm. Boyd—Brother La Fayette; embalmed in the dearest affections of a grateful people, he can only cease to be revered when the highest obligations cease to be remembered.

The company did not separate until a late hour in the evening and it may be said with truth that more cordiality, more pleasure, more brotherly love, was never felt on any occasion of the kind, and in this day was counted among the most happy Masonic festivals, we have reason to believe that it was one of those that will not soon be forgotten by our illustrious brother.