

**THE**  
**CRYPTIC RITE:**

*ITS ORIGIN AND INTRODUCTION ON THIS CONTINENT.*

HISTORY OF THE DEGREES OF ROYAL, SELECT,  
AND SUPER-EXCELLENT MASTER;

THE WORK OF THE RITE IN CANADA,

WITH A HISTORY OF

THE VARIOUS GRAND COUNCILS THAT HAVE EXISTED  
FROM THE INCEPTION OF THE RITE IN CANADA  
TILL THE PRESENT TIME.

BY J. ROSS ROBERTSON,

OF TORONTO, CANADA,

PAST GRAND MASTER AND GRAND RECORDER OF THE GRAND COUNCIL  
OF THE DOMINION OF CANADA;

AND THE

HISTORY OF ALL GRAND COUNCILS IN THE UNITED STATES,

WITH

HISTORICAL MEMORANDA CONCERNING THE RITE,

BY JOSIAH H. DRUMMOND,

OF PORTLAND, MAINE,

PAST GRAND MASTER OF THE GENERAL GRAND COUNCIL  
OF THE UNITED STATES.

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## PREFACE.

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**A** BOOK without a preface would, in the estimation of many, be incomplete, and yet I think that the average reader would feel better if he were at once to plunge into the meat and marrow, without waiting for the apologies that authors and compilers have to offer. I make no claim to originality in this compilation. The history of the Rite and its degrees is compiled from various sources, Mackey, Chase, McClenachan, and other Masonic authors. The history of the Cryptic Grand Councils in the United States is from the pen of my esteemed friend Brother and Companion, Josiah H. Drummond, of Maine, while the Canadian branch of the history I have gathered from documents in my possession as Grand Recorder, and from official sources of information, that make it the first written and authentic history of the Rite in Canada. My original intention was to confine the work to the Rite in my own country, but at the suggestion of Companions I have enlarged its scope so as to give, in one volume, what I believe has never been given before, a complete history of the degrees of Royal, Select and Super-Excellent Master, from their origin to the present time. I trust that this compilation may be received with favor by my Companions of the Secret Vault, and that the work of a few leisure hours may add to the interest that is so universally taken in the ceremonies and history of the Cryptic Rite.

THE AUTHOR.

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# CRYPTIC MASONRY.

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## CHAPTER I.

THE RITE AND ITS TITLE—THE ORIGIN OF THE TERM CRYPTIC—THE INCEPTION OF THE SYSTEM—WHERE THE DEGREES CAME FROM, AND THEIR HISTORY.

**T**HE term "Cryptic Masonry" is one so little known outside the pale of our Councils that, before giving a sketch of the History of the Rite in Canada, it may prove of interest not only to the members of the Rite, but also to the Masonic reader and those into whose hand the present writing may fall, to refer to the origin of the degrees and why the term Cryptic is used to denote that part of the Masonic system which is so closely allied to and follows in natural sequence the degree of the Holy Royal Arch. The degrees now conferred in Councils of Royal and Select Masters were claimed and conferred by the Supreme Councils of the Ancient and Accepted Scottish Rite, although these degrees existed before even Supreme Councils. Comp. Robert Morris, of Kentucky, was the first to use the title "Cryptic" in designating the Council degrees. The word is derived from the Latin *crypticus*, meaning subterranean, or concealed, and that from the Greek *krupte*, which signifies a vault, or subterranean passage. The primitive Christians, we are told in history, exemplified the ceremonials of their secret worship in their earth-covered cells or caves, known as *cryptæ*; in like manner the vaults beneath the great cathedrals and churches of the world are known as crypts. The degrees of the Council of Royal and Select Masters may be called "Cryptic Masonry," or "Masonry of the Secret Vault." The degrees comprise those of Royal, Select and Super-excellent Master.

There are very few Masonic writers who do not in some way, at greater or shorter length, endeavour to give the

history and origin of a Rite, which—introduced on this Continent during the latter part of the eighteenth or beginning of the present century—no doubt was germed into existence by the Masonic enthusiasts of Continental Europe, who were as warmly attached to “side” or “complimentary” degrees as many of their modern brethren are on the American Continent. To the Companions in Capitular Masonry, the Cryptic Rite is peculiarly attractive; and the rapid progress it has made, and the interest shown in its interesting and beautiful ceremonials, is satisfactory evidence that it is a Rite which will always be recognized as one of the permanent organizations of the great system of Masonry. Dr. Mackey says that the degrees were beyond doubt honorary or side degrees, belonging to and conferred by Inspectors-General of the Ancient and Accepted Scottish Rite. Whatever claim they had to these degrees was abandoned by the resolution of the Supreme Council of the Scottish Rite, passed at a meeting held in Baltimore in 1870. By that action all authority over the Cryptic degrees was given up. The degrees were originally independent of one another, and were no doubt the side degrees of the Rite of Perfection, which in 1761 was brought to this side of the Atlantic by Stephen Morin. The Rite of Perfection was, in the opinion of some, founded in 1753, while others assert that it dates from 1758, when a number of Masons at Paris, France, styling themselves “The Sovereign Princes and Grand Officers of the Grand and Sovereign Lodge of St. John of Jerusalem,” formed a new body known as “The Council of Emperors of the East and West.” This Council, C. T. McClenachan, the well-known Scottish Rite historian, says, has been ordinarily known as the Rite of Perfection; that consisted of twenty-five degrees, and in 1759 it established a Council of Princes of the Royal Secret at Bordeaux.

The following extract from the proceedings of the Supreme Council of the A. and A. Rite, for the Southern jurisdiction, on the 4th December, 1802, shows that the Cryptic Degrees, or “the select Masons of twenty-seven,” were included in the Degrees claimed by the A. and A. Rite:—

“On the 21st of January, 1802, a warrant of Constitution passed the seal of the Grand Council of Princes of Jerusalem, for the establishment of a Mark Master Masons’ Lodge, in the City of Charleston, South Carolina. Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of *detached* degrees, given in different parts of the world; and which they gener-



ally communicate, free of expense, to those brethren who are high enough to understand them, such as 'Select Masons of Twenty-Seven,' and the Royal Arch as given under the Constitution of Dublin, six degrees of Maçonnerie d'Adoption, Compagnon Ecossais, le Maître Ecossais, and le Grand Maître Ecossais, etc., etc., making in the aggregate fifty-three degrees."

Charles T. McClenachan, in his History of the Scottish Rite, says :—

"The Royal and Select Masters' Degrees were side or detached degrees of the Ancient and Accepted Scottish Rite. In the Southern States of the Union, the Supreme Council initiated, chartered, and fostered Councils of Royal and Select Masters ; and as rapidly as they were self-sustaining they became independent. In this wise the Ancient and Accepted Scottish Rite has gradually thrown aside the detached degrees, and rarely confers any, except the grades designated in the regular series. The Rite is in amity with Symbolic Grand Lodges, Grand Chapters, Councils of Royal and Select Masters, and Grand Commanderies,—recognizing no other bodies claiming to be Masonic."

In 1761 the various Councils, Chapters and Lodges and Consistories of the Rite flourished all over the European Continent; and on the 27th August, 1761, Stephen Morin was empowered, as Inspector-General for the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris under the presidency of Chaillon de Joinville, Substitute-General of the Order, to introduce or confer the degrees in America. Morin sailed for the West Indies, it is supposed, about the year 1762. In 1769 he was in Kingston, Jamaica. In two old rituals of the Twenty-fourth Degree (Kadosh), in possession of Albert Pike, there is a record stating that he was present at a Consistory of Princes of the Royal Secret, held in Kingston, in January of 1769. Pike, in his Historical Inquiry into the Constitutions of 1786, says: "We are not in possession of all the successive deputizations, or their dates, by which the powers of Stephen Morin were transferred and Deputy-Inspectors created. But there is a record (at Charleston) of the filiation of his powers. We learn from it that 'Stephen Morin, Inspector-General of all the Lodges, Chapters, Councils, and Grand Councils, etc., etc., etc., in all parts of the New World, gave the degree of Grand Deputy Inspector-General, etc., etc., etc., to the Brother Francken at Jamaica; at what date we do not find."

There seems to be no doubt that Francken imparted these degrees to Moses Michael Hayes, of Boston, Massachusetts as "a Deputy Inspector-General for North America;" and

these appointments respectively of Francken and Hayes gave them authority to appoint others. Whether the action of Morin took place in the United States or not, cannot be ascertained. Some writers assert that he was never in that country. It is not at all unlikely; indeed I think it very probable that having crossed the Atlantic and visited the West Indies he would naturally, in his meanderings, find his way to the United States. Be that as it may, Francken, by virtue of the authority in him vested, in like manner endowed one Moses Cohen with the same powers. Hayes appointed Isaac Da Costa Deputy Inspector-General for South Carolina. On the death of Da Costa, Joseph Myers succeeded him. Francken, having Morin's authority, opened, on 20th December, 1767, a Lodge of Perfection at Albany, N. Y. On the 25th October, 1762, the Grand Masonic Constitutions were revised and ratified in Berlin, Prussia, and proclaimed throughout the world for the government of all Lodges, Councils, Chapters, Colleges and Consistories of the Ancient and Accepted Scottish Rite in Europe and America; and official copies were transmitted to Stephen Morin, who acknowledged and accepted them. The A. and A. Scottish Rite had no actual existence by that name till 1801; before that it was the Rite of Perfection, etc. The Supreme Council, founded at Charleston in 1801, was the first Body of the Rite, *by that name*, that ever existed. This divergence from the history of the Cryptic Rite proper, and the references to the A. and A. Rite, are necessary as showing the genuineness of the Royal and Select Degrees, and the claims they have as being *bona fide* "side" degrees of the Rite of Perfection. Cohen, who was of a roving disposition, journeyed to Jamaica, where he remained for some time, and established a Consistory, one of its members being Abram Jacobs, who was already possessed of a portion of the degrees, having received them in a Lodge of Perfection at Charleston, S. C. One of these degrees was known as the "Select Masons of Twenty-Seven," and of his having received this degree Cohen gave proof in a diploma or certificate dated 9th November, 1790, which stated that he had conferred the above degrees on Jacobs. Bro. Drummond asserts that this is the first document known which contains a reference to the degrees.

Jacobs was in Savannah, Georgia, in 1792. He came from Jamaica, in the West Indies, and while there had taken a very active part in Masonic matters, especially relating to the Rite of Perfection. He was applied to by Masons to establish a

Sublime Grand Lodge of Perfection, and he conferred degrees on all who wanted and could pay for them. The first applicant was Bro. G Zimmerman, who, by letter, on 27th May, 1792, applied to Jacobs requesting him to come to Augusta and confer the degrees. Jacobs left Augusta in 1792, and did not return till 1800. He was at Savannah on 17th April, 1796, and his diary shows that he conferred the degree of "Select Masons of Twenty-Seven," on a brother, James Clarck; also on December 12th, the same degree on "Brothers Carter, Easley, Smith, Cox, Griffin, and Hay," at the town of Washington, in Georgia. In November of 1802 Emanuel de la Motta, from Charleston, a friend of Jacobs, arrived at Savannah, and he conferred on him the degree of "Select Masons of Twenty-Seven."

As will be noticed further on, a committee of the Royal Arch Chapter of South Carolina claimed that these degrees were conferred in the Grand Lodge of Perfection in 1783, in Charleston, S. C., and a certificate signed by one M. C. Levy in 1827 is authentic evidence of the truth of the statement. Moses Clava Levy was of Hebrew extraction, a native of the kingdom of Poland, born in Cracow. He was a man of honesty, integrity and industry, and was much respected. He is buried in the old Jewish burial place in Charleston, and the tomb bears this epitaph in classical Hebrew:—"Sacred to the memory of Moses Clava Levy, who died on the 5th of Nissan, 5599, nearly 90 years old, a native of Poland, and for 54 years an inhabitant of this city. He was a kind husband, a fond parent, a firm friend, an indulgent master, incorruptible in integrity, sincere in piety, unostentatious in charity. This stone is placed by his only son and child." Levy was a member of the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States, organised in 1801—May 31st—at Charleston, South Carolina. We find that Abram Jacobs came back to the United States and re-settled in the State of Georgia, and there is proof that he conferred the Select degree in the year 1796, and also that several in New York received it in 1808. Hayes, of Massachusetts, however, had not been idle, and had made good use of the powers granted him, by making Joseph M. Myers an Inspector-General for Maryland, and he organized in 1788 a Council of the Princes of Jerusalem at Charleston, S. C. A manuscript copy of the ritual of the Select Degree was deposited by him in the archives of that Council. This MS. is beyond doubt authentic, and it is not unlikely that he was in

possession of the work of the other degrees, as records show that about that period a number of Masons, residents of Charleston, received them. The Supreme Council of the Ancient and Accepted Rite, Southern Jurisdiction, whose work is the same as that followed by the A. and A. S. Rite, at the present time, in Canada, did not in 1802 include all the degrees we claim as belonging to the Cryptic Rite. A circular containing their list stated that in addition to the regular degrees, there were side degrees known among them as the "Select Masons of Twenty Seven." It is claimed that in 1803 a copy of this ritual was made by J. Billeaud, and that it is a verbatim copy of the Myers ritual which, in 1788, was deposited by Myers in the archives of the Council at Charleston. An interesting work, "The History of Masonry in Maryland," written by Bro. Edward T. Schultz, refers to the Rite and its early history. These documents show that Henry Wilmans, a Pole, who resided in Baltimore about 1790, organized a Lodge of Perfection. Of this Lodge Philip P. Eckel was a member. Wilmans died 1795, but had previously conferred the Select Degree, and perhaps others, on Eckel and Hezekiah Niles.

Jacobs came to New York early in 1804, and conferred the degrees on many, amongst them Thomas Lownds. In 1808 the dispute between Gourgas and Joseph Cerneau commenced. Lownds sided with the latter, and went over to him, capturing, so Gourgas says, the Royal and Select Degrees. The credit of organizing the first Body of the Cryptic Rite must be given to Lownds. He formed, with others, of course, on September 2nd, 1810, the "Columbian Grand Council of Royal Master Masons." This body, on December 8th, 1821, received within its fold a Council of Select Masters. On January 25th, 1823, "Columbian Grand Council" constituted themselves a Grand Council for the State, and issued warrants as late as 1827. In 1854 another Grand Council was formed in New York State, its members being principally adherents of what was known as the "St. John Grand Lodge." This Grand Council issued warrants to subordinate Councils, and in 1860 united with "The Columbian." The records of both these bodies are in existence, and have been re-published.

Jeremy L. Cross, who was initiated into the Select Degree by Philip P. Eckel, visited Baltimore, made a tour of the Southern and Western States, lectured in all the grades of Masonry, and conferred the degree, no doubt doing a profitable trade, as many of our brethren do at the present time with their so-called high grades, which aim at the dismem-

berment of those legitimate degrees which Masonry recognizes all the world over as alone bearing the impress of validity. Cross, not to be out-done in the warrant-granting line, conferred the degree on a number of Royal Arch Companions in Windsor, Vt., issued a warrant for them to open a Council, and then wrote to his mentor, Eckel, for his authority so to do. Eckel and his friend Hezekiah Niles evidently counselled with one another, for in the papers belonging to Cross, found after his death, was an authorization, dated 27th May, 1817, purporting to be signed by Eckel and Niles, giving power to confer the Select Degree and grant warrants for Councils. In New Hampshire in 1815, and in Boston, Mass., in 1817, there were Councils of Royal Masters formed, without warrants however, and evidently voluntary bodies. The members of these bodies received the Select Degree from Cross and amalgamated the two degrees; but it was years later that many of Cross' Select Councils adopted the Royal Degree as part of their system. Grand Councils were formed at various dates in the several States, and ultimately a National Convention of Royal and Select Masters was held in Buffalo, in 1877, at which M. Ill. Companions Daniel Spry and J. Ross Robertson were present on behalf of Canada, delegates from the Grand Council of that jurisdiction. M. Ill. Companion Josiah H. Drummond, of Maine, presided over the deliberations of the Convention. The state of the Rite was discussed, but no definite action was taken. In 1880 another convention of a similar character—representing nineteen Grand Councils—met in Detroit, Mich., and organized "The General Grand Council of the United States."





## CHAPTER II.

### THE OPINION OF DIFFERENT CRYPTIC WRITERS AS TO THE ORIGIN AND STATUS OF THE DEGREES—CROSS' CLAIMS DISCUSSED AND CRITICISED.

**B**RO. Schultz, in his History of Freemasonry in Maryland, says that:

“Much obscurity has existed regarding the origin of the Degrees of Royal and Select Masters, and also as to the date when, and by whom, they were introduced into this country. It would appear that the Royal Master's Degree was first known and worked in the Eastern States, while the Select Degree was first known, and at a much earlier period, in the Southern and Middle States. Nearly all the early Masonic writers of the country concede that Philip P. Eckel and Hezekiah Niles of Baltimore had, at an early period, the control of, at least, the Select Degree, and that from them emanated the authority under which it was introduced into many of the other jurisdictions of the country.”

In an article in Cole's Ahiman Rezon (1817), written by Brother Hezekiah Niles on the Select Degree, occurs the following:

“Though this beautiful Degree is known to some persons in many parts of the United States, we are not informed that it is worked in anywhere but Baltimore. We have been told that a regular Chapter of the Select Degree was held at Charleston, S. C., many years ago, but believe it has declined.”

Bro. John Dove, of Virginia, speaking of the Select Degree, says:

“This beautiful Degree is comparatively of modern origin, having been with the Degree of Royal Master in the possession of a distinguished Chief in the State of Maryland as a purely honorary Degree, elucidatory of and appendant to Royal Arch Masonry, and by him conferred without fee; he delegated authority to others to use them in the same way, until the year 1824, when the Grand Chapter of Maryland, with his consent, took charge of the degrees and ordered them to be given before the Most Excellent Master, where all intelligent workers in the Royal Arch must at once perceive the propriety of their location.”

Bro. Mackey, in his History of Freemasonry in South Carolina, under the head of Cryptic Masonry, says:

“For many years there have been three distinct claims urged for jurisdiction over these degrees in America—first by the Supreme Council of the 33rd Degree ; next by some of the Grand Chapters ; and lastly by the Grand Councils composed of the Subordinate Councils of each State.

“Connected with this question of jurisdiction is another in reference to the historical origin of the Degrees, and as to the person or persons by whom they were first introduced into America. The Masons of Maryland and Virginia contend that the Royal and Select Degrees were introduced by Philip P. Eckel, of Baltimore, one of the most distinguished and enlightened Masons of his day, who, in 1817, communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official character.”

The following extracts are quoted from the history of Brother Robert B. Folger, of New York :

“The Masons of that day (1816) were divided in opinion concerning the proper place to which these degrees (Royal and Select) belonged. One party preferred that they should be kept separate and left where they were—a separate system. At the meeting of the General Grand Chapter in 1816, the whole matter then came up for discussion, Mr. Eckel, of Maryland, taking a very prominent part in advocating the union of these two degrees with the services of the Royal Arch Chapter. The discussion became warm and lasted the better part of two days, when the motion to unite them with the Chapter Degrees was rejected. Whereupon, immediately after the adjournment, the State Grand Council of Royal Masters was formed, and the different Councils then came under that governing power, and continued so up to 1828. It was this move on the part of the General Grand Chapter, in refusing a recognition of those degrees, that determined Mr. Cross in his future course.

“Mr. Eckel, the Baltimore delegate, then went home ; and when Cross, who at that Session of the General Grand Chapter had been appointed and confirmed as General Grand Lecturer, started on his lecturing tour, he stopped at Baltimore and purchased and received the privilege from Eckel and Niles to erect and establish Councils of Royal and Select Masters throughout the Southern and Western States. This privilege he carried out pretty effectually, beginning with New Jersey ; and all the Councils in existence in those States mentioned in his narrative were established by himself, also the Eastern States, except Rhode Island.”

Bro. Schultz, speaking of Maryland, says :

“From 1824 to 1852, the Select alone was worked in the Chapter. After 1852, both degrees were worked in Councils specially convened for the purpose, after the Most Excellent and just before the conferring of the Royal Arch degree. At one period, however, they were, as stated by Brother Dove, conferred before the Most Excellent. Such was the practice and teachings regarding the Council degrees in this jurisdiction, until the year 1872, when, for the purpose of being ‘in unison’ with the majority of the States who had regular Grand Council organizations, the Grand Chapter of Maryland, in 1872, passed the following resolution :

“ ‘ *Resolved*, That all the Subordinate Chapters in this jurisdiction are prohibited from conferring any other degrees than those of Mark Master, Past Master, Most Excellent Master and Royal Arch.’

“ Although the Council degrees were not, properly speaking, conferred by the Chapters, but in Councils separate from the Chapters, yet the resolution of the Grand Chapter was regarded as prohibitory of such a course, and the degrees ceased to be given by the Chapters. Councils were subsequently formed, and on May 12th, 1874, the representatives from five Councils organized in the City of Baltimore, the Grand Council of Royal and Select Masters of the State of Maryland.”

Brother Schultz, after quoting the extracts given says that :

“ The general belief seemed to be that the control of the Royal and Select Degrees was vested in Eckel and Niles,”

but he adds :

“ We think Brothers Dove, Mackey, Folger, and others, make a great mistake in coupling the Royal Master's degree with the Select, in connection with the names of Eckel and Niles ; for there is no evidence whatever to show that these brethren ever exercised or claimed control of the Royal Master's Degree, or that they were even in possession of that degree, at the periods named by them.”

The Warrants issued prior to 1819, by Cross, authorized the Companions “ to form themselves into a regular Council of Select Masters,” but after the date named, “ the High Powers in him vested by the Grand Council at Baltimore,” were enlarged to include the Royal Master's Degree.

Brother Schultz holds that in view of the action taken by the brethren of Baltimore, there is every reason to believe that the “ enlarged powers ” under which Cross claimed to act, were not granted or authorized by Eckel and Niles.

Cross, it is claimed, was expelled from the Grand Chapter of Maryland for, as the circular states, forming Councils independent of the Chapter, and abusing the authority delegated, or meant to be delegated to him. Brother Schultz asserts, however, that there is nothing in the records which shows that Cross was struck from the rolls. Cross established a large number of Councils in the United States and gave similar powers to others, who also issued warrants for Councils. The modest sum of one hundred dollars each was asked from some of those who applied for warrants, others received them for sums varying from twenty to forty dollars.

Brother William R. Singleton, of Washington, has a photographic *fac-simile* of the original dispensation or commission purporting to be granted to Cross by Eckel and Niles, in which the Select Degree alone is mentioned. (A copy of this document is given in a subsequent chapter.)

Companion Josiah H. Drummond, of Maine, says that Bro. Folger's statement above quoted :



"Is exceedingly erroneous and utterly unreliable. In 1816 these degrees were known to but very few, and their proper place had not been discussed. At that date the degrees were not, and never had been, conferred as a system. They were first united by Jeremy L. Cross, in 1818. The proceedings of the General Grand Chapter for 1816 show that the subject was not before it at all. There was no two days' discussion, for the body was in session only two days and a short time in the morning of the third, and the record shows the continuous transaction of business, except that the last half of the second day was chiefly devoted to an address by the General Grand Chaplain. Nor was the State Grand Council of Royal Masters formed immediately after adjournment, for it was not formed till January, 1823, *over six years* afterward.

"Moreover, there is not the slightest evidence of the existence, at that time, of a single organized body of Select Masters in the world, but abundant evidence to the contrary. There was then in New York only one Council of Royal Masters in active life—Columbian Council in New York City—organized as a voluntary body in 1810, without charter or warrant from any source. From correspondence of John Harris, of New Hampshire, in 1815, it seems that there had been a Council of Royal Masters at Albany, but was then dormant; there was also a Council of Royal Masters at Hopkinton, New Hampshire, formed by four Royal Masters in 1815, of their own motion, and without any warrant. At the session of the General Grand Chapter in 1816, these were the only organized bodies of the Rite in the North; and in the South the select degree was then conferred only in temporary Councils. In fact I agree with Bro. Schultz, that up to that time the Select Degree only had been cultivated in the South, and the Royal Degree only in the North, except so far as the former had then been conferred by Abram Jacobs, and those receiving the degree from him. With this exception it was first brought North by Jeremy L. Cross.

"Cross was not appointed Grand Lecturer by the General Grand Chapter, but by some of its officers; as his correspondence shows, he *did* go to Baltimore, and undoubtedly there received the Select Degree from Eckel, and authority to confer the degrees on Royal Arch Masons, but that he purchased the authority there is not the least evidence, and I do not believe. He then received no authority to establish Councils, and that idea was never broached by him until after his return from his Southern trip in the summer of 1817, and he had visited Baltimore and returned home and found there was then an organized Council (of Royal Masters) in New York City. Then he issued charters and sent them to the places where he had conferred the degrees, dating them back; but very few, if any, bodies were organized under those dated-back charters.

"These facts relating to Cross I derive from documents written at the time and in his hand-writing, which I have personally examined, and of which I have copies.'

Companion Drummond also states, on apparently good authority, that Eckel did not receive the Royal Master's Degree until 1819; that, in that year, he and Bro. Benjamin Edes, of Baltimore, received it from Ebenezer Wadsworth, of New York. Wadsworth's statement was that he "*assisted* in conferring the degree" on them. Schultz says:

“This is probably true, for there is no mention of that degree being worked in this jurisdiction in any document, or upon the records of the Grand Chapter or of its subordinates earlier than 1850. Bro. Cole, in 1817, speaks of it incidentally, but not as among the degrees conferred. The Select Degree is recognized by the Constitution of the Grand Chapter adopted in 1824, but there is no mention of the Royal Master's Degree.”

Companion Drummond says further :

“At the session of the Grand Chapter of Maryland in 1817, Hezekiah Niles, then Deputy Grand High Priest, sent in a communication in relation to the Select Degree ; it was referred to a committee, and they reported the following resolution, which was adopted : *Resolved*, That all Royal Arch Chapters under the jurisdiction of this Grand Royal Arch Chapter, shall have power to open and hold Chapters of Select Masters and confer the Degree of Select Master Mason on such as they may deem worthy of the same.”

The same year Cole's "Ahiman Rezon" (printed by Benjamin Edes) was published, in which a full account of the Select Degree and of the manner of working it, is given, written by *Niles* (though I have heretofore assumed it was written by *Eckel*) ; and a very brief account of the degrees of Royal Master and Ark Master or Noachite is given, he saying, "these are given as merely preparatory and are usually conferred immediately before the solemn ceremonies of exaltation," and according to his statement after the Most Excellent, which was preceded by the Select, thus showing that at that time there was no connection between the Royal and Select Degrees. It may be mentioned in passing that in the second edition, published in 1826, and edited by Benjamin Edes, the same observations are made, although the work of these degrees is enlarged.

It would seem that this publication of Cole's created some confusion, for at the session of the Grand Chapter of Maryland in January, 1820, the following preamble and resolution were adopted

“Whereas several Chapters, working under the jurisdiction of this Grand Chapter, do consider it obligatory to confer two degrees, *to wit*, Royal Masters and Noah's Ark, previous to exalting to the degree of Royal Arch. And whereas the two degrees above alluded to are very imperfectly understood, therefore, *Resolved*, That the Chapters working under the jurisdiction of this Grand Chapter may, at their discretion, *omit* conferring the two said degrees previous to exalting to the degree of Royal Arch.”

From this it is evident that both the degrees were worked in Maryland before 1824, under the authority or acquiescence of the Grand Chapter, when the Select was made a constitutional degree ; but were *not* worked together.



### CHAPTER III.

CALENDAR OF THE RITE—WHO ORIGINALLY CONFERRED THE DEGREES—THEIR INTRODUCTION INTO AMERICA—REPORT OF THE COMMITTEE OF THE GRAND CHAPTER OF MARYLAND AS TO ORIGIN OF THE RITE.

**I**N the Masonic calendar the Royal and Select Masters date from the year in which the Temple of Solomon was completed., *Anno Depositionis* (A. . . Deps. . .) or “in the year of the deposit.” To get this date add 1000 to the common time. Thus 1886 and 1000 = 2886.

Half a century ago there were three distinct authorities which claimed the right by antiquity of conferring the degrees of Royal and Select Master. First, by the Supreme Council of the Ancient and Accepted Scottish Rite; secondly, by the Grand Councils of the Rite in various States of the American Union; and thirdly, by certain Grand Chapters of Royal Arch Masons, which claimed then, as many claim to-day, that the Cryptic Degrees should be given within the bosom of a Chapter of Royal Arch Masons.

Nearly sixty years ago there was a discussion in relation to the origin of these degrees, or of one of them. It commenced in the following manner:

In 1827, at the Annual Session of the Grand Chapter of Maryland, the Grand High Priest, J. K. Stapleton, submitted “documents upon the subject of the institution of the Select Degree independent of the Grand Royal Arch Chapter,” which were referred to a committee, which recommended that a circular be sent to the several Grand Chapters regarding the matter. This was adopted, and a copy of this circular is here inserted:

*M. E. G. Sir and Companions:*

I am instructed by the Grand Chapter over which I have the honour to preside, to address you, and through you your Grand Chapter, upon the unsettled state of the Degree of Select Mason; a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

This Degree existed under the authority of a distinguished chief in the State of Maryland, but without the recognizance of our Grand Chapter, for many years ; until, in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connection with, but is in a measure necessary, as preparatory to, and elucidatory of, that of the Royal Arch; it was formally recognized by our Grand Chapter, and required to be given by our subordinate Chapters, in its proper order, immediately preceding that of the Royal Arch. Under this arrangement we have since progressed much to our satisfaction ; but it is with regret that we have learned that Councils or Chapters of Select Masons have been established in some of our sister States, *independent of Royal Arch Masonry*, avowedly in pursuance of, but as we are satisfied, through a great mistake or actual abuse of any authority delegated, or meant to be delegated, in relation to the Select Degree. We would therefore beg leave respectfully to recommend to your Grand Chapter the consideration of this Degree, and the circumstances under which it exists, if it does exist, within your jurisdiction ; with the hope that you will see it to be for the general interests of the Craft to take the said Degree under your recognizance and control, to whom of right it belongs, and thereby do away with what is felt to be a grievance by those distinguished chiefs, whose authority, delegated to a limited extent and for special reasons, has been perverted for sordid purposes, by the creation of an independent order never contemplated by them ; and which we believe to be inconsistent with the spirit and best interests of our institutions.

Respectfully and fraternally,

JOS. K. STAPLETON,  
*Grand High Priest.*

When this circular was received by the Grand Chapter of South Carolina, it was referred to a committee who made the following report, which was accepted by the Grand Chapter :

“ The Committee appointed at the last stated convocation of the Grand Royal Arch Chapter, in May last, to take into consideration and report upon the propriety and expediency of the different Grand Royal Arch Chapters of the several States respectively assuming jurisdiction and authority over the Royal and Select Master’s Degrees, and to which Committee were referred the proceedings of the Grand Royal Arch Chapter of Maryland upon the subject, respectfully ask leave to state, that they have made extensive and careful investigation into the subjects referred to their consideration, and they offer the following statement as the result of their enquiries :

“ They have ascertained that the respectable brothers and companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, sr., and Moses C. Levy, Esq., with many others, received their degrees in Charleston, in February, 1783, in the Sublime Grand Lodge of Perfection, then established in this city (Charleston), of which body three of the above-named brothers are still living, venerable for their years and warm attachment to the glorious use of Freemasonry, and highly respected and esteemed in the community where they have so long and so honourably sojourned, and they are still members of the same sublime body.

"Your Committee have further ascertained that at the original establishment of the Grand Council of Princes of Jerusalem, in this city, on the 20th of February, 1788, by the Illustrious Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspectors-General, from Frederick II., King of Prussia, Brother Myers then deposited in the archives of the said Grand Council of Princes of Jerusalem certified copies of the said degrees from Berlin, in Prussia, which were to be under the future guidance and fostering protection of the government of the above-named presiding body. The above-named three respectable brethren and companions are, and have steadily been, members and officers of the said body of Princes of Jerusalem; their evidence therefore must be conclusive upon these points.

"Your Committee are informed that the above-named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the degrees in question.

"The Committee further state, that the Grand Officers and the Sublime Council of Inspectors-General have been, since 1783, steadily in the habit of conferring the degrees in question, under their authority in the Southern and Western States. Your Committee have seen and perused the first copy of these degrees that ever came to America, and old copies of charters that have been returned by Councils in States where Grand Councils have been formed, and the bodies surrendering have taken other charters for conferring the degrees from such Grand Councils of Royal and Select Masters thus formed.

"From these statements the Grand Royal Arch Chapter will readily perceive that these degrees have been under a regular and independent Masonic protection and authority for more than forty-six years, and that they were thus circumstanced in the United States of America at a period long antecedent to the establishment of Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world."

There is no doubt that the circular and report are both substantially correct. They are sustained by various additional facts, some of which have recently come to light. Whether the degrees came from Prussia to Charleston or Baltimore, or neither, is not certain. The probability that they came through Francken or Morin, or both, is very strong. Some of the additional facts will be given.

Brother Schultz published an old document which settles the question as to the source from which Philip P. Eckel and Hezekiah Niles derived their authority to confer the Select Degree, for it is evident that these brethren never claimed control of the Royal Master's Degree. The document is as follows:

"WHEREAS, In the year of the Temple 2792, our Thrice Illustrious Brother, Henry Wilmans, Grand Elect, Select, Perfect Sublime Mason, Grand Inspector-General, and Grand Master of Chapters of the Royal Arch, Grand Elect and Perfect Masters' Lodges and Councils, Knight of the East, Prince of Jerusalem, Patriarch Noachite, Knight of the

Sun and Prince of the Royal Secret, did by and in virtue of the powers in him legally vested, establish, ordain, erect and support a Grand Council of Select Masons in the City of Baltimore, and wrought therein to the great benefit of the Craft and to the profitable extension and elucidation of the mysteries of Masonry—and whereas we, the subscribers to these presents, are by regular succession possessors of all the rights, privileges and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons, considering the great advantages that would accrue to the Craft in an extension of the knowledge of the Royal Secret as introductory to, and necessary for, the better understanding of the Superior Degrees ;

“ Know all, whom it may concern, that we do hereby authorize and empower our trusty and beloved Companions ..... K.S., ..... K.T., ..... H.A., ..... of the same, to open and to hold a Chapter of Select Masons in the City of Baltimore, under such by-laws and regulations as may be enacted and established for the government of the same, subject to the following rules and regulations :

“ Art. 1st. The Degree of Select Mason shall not be conferred on any one that has not passed the Chair and received the honorary degree of Mark Master Mason, nor shall it be conferred for a less sum than ..... dollars.

“ Art. 2nd. The Officers and Members of the Chapter shall pay due obedience to any regulations of the Grand Council which shall be consistent with the rules of the Order, and duly respect the Officers and Chiefs thereof ; and the three chief Officers of said Chapter shall, in virtue of said offices, constitute a part and be Members of the Grand Council. The said Council shall not levy or receive of any Chapter more than ..... dollars per annum, exclusive of the Secretary's fees for Warrants, Dispensations, or other Official Writings, which shall in no case exceed a reasonable compensation for the labour and trouble of furnishing the same.

“ Art. 3rd. In case the G. R. A. Chapter of the State of Maryland and District of Columbia, or the General Grand Chapter of the United States, shall assume and take charge of the Degree of Select Masons, then and in that case all power and authority under these presents shall cease and determine forthwith, provided a charter of recognition is granted to this Chapter.

“ Art. 4th. The three Chief Officers of the Chapter must, and always shall be, Royal Arch Masons.

“ Art. 5th. Select Masons made under the authority of a Royal Arch Chapter, and by the High Priest thereof in the Jurisdiction of the State of Maryland and District of Columbia, shall be acknowledged and received as such by said Select Chapter, which Chapter shall be known by the name of ..... Chapter of Select Masons No. 1.

“ In Testimony whereof we have Signed our names and affixed the Seal of the Grand Council, thus

“ PHILIP P. ECKEL,  
“ H. NILES.”

Brother Schultz, whose history we have quoted so freely, says :

“ It will be noticed that all that was needed to make this document effective was the filling in of dates, names of officers, and the price to

be charged for conferring the degree. From some cause the dispensation was not used; but the fact is fully and emphatically stated by Eckel and Niles, under their hand and seal, that they were, 'by regular succession, possessors of all the rights, privileges, and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons' which had been instituted in the City of Baltimore in the year 1792 by Henry Wilmans, 'Grand Inspector-General.'

It is to be regretted that this document was not dated, as the time when it was made has an important bearing upon its historic value in many respects. But its contents, in connection with known history, throw much light upon it.

The District of Columbia was not known by that name till 1800, and but little was known of the General Grand Chapter till 1816, when for the first time it was recognized in Maryland. It will be shown hereafter that when Cross got authority from Eckel and Niles, in 1816, to confer degrees, the idea of establishing bodies of the Rite had not then been conceived; and the Grand Chapter of Maryland did "assume and take charge of the degree of Select Masons" in 1824. These facts establish that this document originated between 1816 and 1824, and probably near the latter date; and that the reason for not using it was the assumption of authority over the Select Degree by the Grand Chapter of Maryland in 1824.

We must not be misled by the term "Grand Council." The bodies in which the degrees were conferred were called "Grand Councils" up to about 1817. This appears from the foregoing document, and Columbian Council in New York styled itself "Columbian Grand Council." The officers were styled "Grand" in the ritual.

In corroboration of the statement made in the report to the Grand Chapter of South Carolina, we have the following:

1. A manuscript record of Brother Peter Snell, who was, in 1827, a member of the Supreme Council, contained the following memorandum:

"Supreme Council Chamber, Charleston, S.C., February, 10, 1827. I hereby certify that the detached degrees, called Royal and Select Master, or Select Masons of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U.S.A.) established by Brother Isaac Da Costa, in Charleston, in February, 1783, one of the original members of which, M. I. Brother Moses C. Levy, is still alive, and a member of it to this day, without ceasing to be so for a day. And further, that at the first establishment of a Grand Council of Princes of Jerusalem, in Charleston, in February, 1788, by the illustrious Deputy Inspectors-General, Joseph Myers, B. M. Spitzer and A. Forst, Brother Myers (who succeeded Brother Da Costa, after

his decease) deposited a certified copy of the degrees from Berlin, Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of the Princes of Jerusalem."

The Brother Myers referred to in the above paragraph was sometimes called 'Joseph M. Myers.'

"Brother Myers, shortly after this (February 20, 1788) resided some time in Norfolk, Richmond and Baltimore, previous to his removal to Europe, and he communicated a knowledge of these degrees to a number of brethren in these cities. The original copy is still in my keeping; and agreeably to the obligations of the same, and the Grand Constitutions governing those degrees, viz: Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons, who have arrived to the Knights of the Ninth Arch (13th degree), or to companions of the Third Arch, Royal Arch Masons."

2. There is extant a ritual of the Select Degree purporting to be made in 1803 by J. Billeaud. Bro. Drummond has examined it, had it copied, and has no doubt of its genuineness, and that it is the copy of a ritual then in use. It came to him from Companion Wilmot G. DeSaussure, of South Carolina, who had it from Bro. John H. Honour, for a long time Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, to whom it came from his predecessor in that office, among the archives of that Supreme Council. He says:

"There is no reference in this ritual to any governing authority whatever, nor to any degree of Masonry save the third degree. It recognized no permanent body whatever, but it is a ritual of a 'detached' or 'side' degree in every respect."

3. He also has a copy of a ritual of both degrees bearing the certificate of Moses Holbrook, dated February 10th, 1829, in nearly the same words as the one above attributed to Brother Snell. By a certificate, dated a few months later, it appears that Brother Holbrook adopted that of Brother Snell.

"Bro. Drummond says that 'the ritual annexed is certainly not a copy of the one deposited in the archives in 1783, for the ritual of the Select Degree refers to the Royal Degree, and moreover both of them recognize the Supreme Council as the governing authority of the degrees, and that body did not exist till 1801. A comparison of this ritual with that of 1803 shows that the former is a revision of the latter with only verbal changes, and the addition of declaring allegiance to the Supreme Council and the prohibition of conferring the Select Degree on any one below the degree of a Royal Arch Mason. The introduction says the Select Degree follows the Royal Master's Degree; but the ritual is inconsistent with that. And the allusions to the Royal Arch Degree, to the Royal Master's Degree, and to the Supreme Council, are evident interpolations. This seems to sustain the



assertion of Companion Stapleton, of Maryland, that the allusion to the Royal Arch Degree was first interpolated by Cross for mercenary purposes.'”

Finally, in an official document issued by the Southern Supreme Council under date of Oct. 10, 1802, an original of which, with actual signatures and seals, is in the archives of the Supreme Council of the Northern Jurisdiction, and which was published in its proceedings for 1871, page 79, is the following statement:—“ Besides those degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them, such as Select Masons of Twenty-Seven and the Royal Arch, as given under the Constitution of Dublin. Six degrees of *Maçonnerie D'adoption*, *Compagnon Ecosais*, *Le Maître Ecosais*, and *Le Grand Maître Ecosais*, &c., &c., making in the aggregate 52 degrees.” And in an oration delivered the next year, Dr. Dalcho repeats the statement.

Bro. Schultz concludes his discussion as follows :

“ This document, in connection with the Rules and Regulations of the Lodge of Perfection which have been quoted, leaves no room for doubt that Wilmans was an Inspector of the Rite of Perfection, and that he exercised in the City of Baltimore in 1792 the powers claimed by such Inspectors. But from whom did Wilmans acquire his powers of ‘ Grand Inspector-General,’ and the authority ‘ to establish, ordain, erect and support a Chapter of Select Masons ?’

“ We regret we cannot answer the question, nor could the learned Brethren in different parts of the country, to whom we applied. The name of Wilmans does not appear upon any register or document in the archives of the Supreme Council of the Southern Jurisdiction, or upon any other known document or record containing the names of the early Inspectors. The fact that in both the documents he is styled ‘ Grand Inspector-General,’ while those deriving their powers from Morin are styled ‘ Deputy Inspectors,’ led to the supposition that he might have derived his powers from Europe ; acting upon which supposition, letters were addressed to the Grand Lodges at Berlin and Bremen. While the result of the correspondence which ensued was of an interesting nature, nothing in regard to his Masonic character could be learned. It has been ascertained that Wilmans was a native of Bremen, and that he emigrated to this country and settled in Baltimore as early at least as the year 1790. The first mention of his name on the records of the Grand Lodge is in connection with Concordia Lodge in 1793, of which he was appointed the first or Charter Master. In the same year he was elected Deputy Grand Master, and in the following year Grand Master of Masons in Maryland. The register of the Old Zion Lutheran church of this city shows that he died in 1795. In an MS. book of Moses Holbrook, of South Carolina,

written in 1829, it is stated that Joseph Myers, a Deputy Inspector-General, deposited in the year 1788, in the archives of the Grand Council of Princes of Jerusalem at Charleston, 'a certified copy of the Royal and Select Masters' Degrees received from Berlin.' This is evidently an error so far as it relates to the Royal Master's Degree. As intimated, the Degree was first known in the Eastern States, and the earliest *reliable* mention of it there, is in the year 1809. Bro. Holbrook wrote his book in 1829, at which time both degrees were conferred at Charleston, and naturally he connected the two in his statement; making a similar error that others do when stating that Eckel and Niles claimed the control of the Royal Master's Degree. The book referred to contains also the statement, that somewhere about the year 1788 Joseph Myers was for a time located in Baltimore. Did Wilmans receive the Select Degree from Myers, or did Myers receive it from Wilmans? If the degree came from Berlin, it is quite probable that Wilmans brought it with him, as he came from Germany about the time mentioned for the deposit in the MS. of Holbrook. There is a tradition existing in the Eastern States that Eckel received the degrees from a Prussian temporarily sojourning in Baltimore. The period of Wilman's residence in Baltimore was perhaps not over eight years, and with some propriety he might have been regarded as a sojourner—and a Prussian. It is stated, but upon what authority we know not, that the Royal and Select Degrees were conferred by Andrew Francken at Albany in 1767, and that he conferred them upon Samuel Stringer who afterwards removed to Maryland; but we have not been able to find this name upon any of the records of this jurisdiction. These statements or traditions, it will be seen, all point to Maryland as the source from whence the Select Degree or (as the writers will have it) Royal Master's Degree, also was subsequently introduced into other parts of the country. Brother Folger says Eckel, at the session of the General Grand Chapter, advocated 'the union of the degrees with the services of the Royal Arch Chapter.' This has always been the opinion of the Companions of Maryland."





## CHAPTER IV.

### CONCLUSIONS ARRIVED AT BY DR. MACKEY AS TO THE INTRODUCTION OF THE RITE—AN EXTRACT SHOWING WHY CROSS RECEIVED THE SELECT DEGREE.

**T**HE conclusions formed by Dr. Mackey are essential to this work, and although he had not all the information or knowledge that other writers have, still his views are of great value. It must be remembered that many of the extracts given in this book appear now for the first time in print, and explain away many inaccuracies relating to the Cryptic Rite.

The late Dr. Mackey some years ago stated his conclusions as follows :

“ We gather the following results as to the history of the introduction of these degrees into the United States :

“ 1. The degrees of Royal and Select Master were originally brought to this country by an Inspector-General of the Ancient and Accepted Rite, in the year 1788, deposited by him in the archives, and placed under the control of the Council of Princes of Jerusalem, which was organized in the city of Charleston, South Carolina, in that year.

“ 2. These degrees were at first conferred in Charleston, by the Council of Princes of Jerusalem, as ‘ detached degrees,’ or what in more modern phrase would be called ‘ side degrees ’ of the Ancient and Accepted Rite.

“ 3. They were disseminated over the whole country by agents or representatives of this Rite, who conferred them on any qualified persons whom they pleased to select, but always with the administration of a pledge of allegiance to the Supreme Council of the Ancient and Accepted Rite.

“ 4. Charters were granted by these agents of the Supreme Council for the establishment of Councils of Royal and Select Masters, in different States, which Councils subsequently united in the formation of State Grand Councils, and threw off their allegiance to the Supreme Council of the Ancient and Accepted Rite. I do not believe that charters were ever granted immediately and directly by the Supreme Council. I think that they were always issued in its name by its agents, who were empowered so to do by a general warrant. Thus I have been enabled to trace the original Councils of Alabama to the action of John Barker, who was an authorized agent of the Supreme Council. Perhaps more work was done in this way by Jeremy L. Cross, under the same claim, than by any other man in the United States.

“ In this manner the control of these degrees has been gradually but permanently taken from the Supreme Council of the Ancient and Accepted Rite, and they have now become a constituent part of what is

beginning to be called the American Rite, to which, indeed, they properly belong, since they are absolutely necessary for the proper illustration of the Royal Arch degree.

"The Inspectors-General of the Ancient and Accepted Rite, at least in the Southern Council, still claim, although they very seldom exercise it, the right to confer these degrees on qualified persons, and it can hardly be denied that Royal and Select Masters, so made, would be legal and regular. To doubt it would be to throw suspicion on the legality of every Council and every Select Master of the present day, since they derive their existence from founders originally made in this way by Inspectors-General. If the fountain is defiled, we can hardly expect that the streams which flow from it should be pure.

"This connection of the degrees of Royal and Select Master with the Ancient and Accepted Rite, will readily account for the resemblance which is found in these degrees, in phraseology and symbolism, to that Rite. Their legends, however, assimilate them more closely to the Royal Arch of the York and American Rites, than to the corresponding Knights of the Ninth Arch of the Ancient and Accepted Rite. Hence, in making them the eighth and ninth degrees of the American Rite, it must be admitted that Masonic ritualists have put them in the right place."

Bro. Mackey's statement that the Supreme Council never granted charters for Councils directly was probably correct when he made it, but in 1860 it granted charters to four Councils in Arkansas.

The tradition in the Eastern States that Eckel received the degrees from a Prussian temporarily residing in Baltimore came from that city. It is substantially stated in a letter to the *Masonic Review* from Baltimore in 1849.

Pertinent to the subject matter of this chapter we give a copious extract from the minutes of Columbia Chapter, Washington, embracing a letter from Companion Stapleton, on the action of Cross, with the reason why he received the Select Degree.

EXTRACT FROM MINUTES OF COLUMBIA CHAPTER No. 15, WASHINGTON, D. C.

*A Letter from J. K. Stapleton, Baltimore, Maryland, February 15, 1847.*

\* \* \* \* "You state in your note that Potomac Chapter, and also in the Chapter at Alexandria, they uniformly confer the Select before the Royal Arch degree. Why should they not do so, when it is strictly in conformity to the point in the Select degree that you will not penetrate the Ninth Arch until legally authorized so to do. The tie was made by J. L. Cross for sinister and mercenary purposes, as the fact is well known to many of the older Companions, our worthy and distinguished Companions P. P. Eckle, H. S. Keating, and Henry Niles, then holding office in the Grand Chapter of Maryland, did most graciously (after joining the General Grand Chapter for the United States) confer on said J. L. Cross, who had, by the commission from that General Grand Body, been appointed their Grand Lecturer, come to Baltimore for the purpose of obtaining the Select degree, as it fur-

nished a link of connection with the Royal Arch, which was wanting to complete the chain to the Royal Arch degree.

"I am assured positively, having received the declaration in person from those Companions, that the only authority they invested Cross with was under a Royal Arch Warrant, his visits as Grand Lecturer might place him, he was authorized to confer the Select degree, and thereby complete this sublime privilege as Royal Arch Masons, but without fee or reward, further than the remuneration they might grant him as the General Grand Lecturer, his time so spent among them. Now mark the conduct of this man. As soon as he was beyond the jurisdiction of the Grand Chapter of Maryland and the District of Columbia, what did he do? Forgot his solemn obligations to Eckle, Keating and Niles, and set up shop for himself; he found it as a source of profit, and obtained, it is presumed, many thousand dollars for conferring the Select degree, but also issued Warrants for conferring the same at twenty-five dollars each, and in this manner was the South, West, North and East furnished by him and the Select degree dispersed over the United States. He established Councils and Grand Councils contrary to the intentions of our Worthy Chief, and made matters worse by the implication of them as receiving \$20 of the \$25, when I assure you they never exacted a dollar or received one from him. In the year 1829 I had the honour to represent Maryland in the General Grand Chapter of the United States at New York, when the matter was brought before them, and the result was, that all Councils in States where no Grand Council was instituted were desired to surrender their (\* \* \*) (!)† Warrants so issued and confer the degree under the Royal Arch Chapter, and in the order laid down in Maryland. It then comes out that Cross had not only issued these Warrants, but made Deputies under him for conferring and lecturing in this degree. The tie was by him used, and hundreds no doubt took it, as is usual, without being aware of its propriety. Maryland has laid down the regulations, and as part of the Constitution of the Grand Royal Arch Chapter, you and all others under her jurisdiction are by law released as a tie unconstitutional in our State. I make these commentaries not out of disregard to Cross, Delafield, or any other Companion, who, under the obligations taken beyond our Constitution, are surely entitled to their opinion, as those under our Grand Chapter are entitled to consideration and respect by them. I regret the many discrepancies apparent among the Masons of the present day. Formerly more order and obedience were paid to those in authority; we go ahead by steam, and any new fancies which talent and address present, are too eagerly received and tolerated. I hope to have the subject of the Select degree settled, and had fully intended it should be taken up in Grand Chapter last November, but the Grand Chapter was adjourned (while I had retired for the evening) quite unexpectedly to me, and I am not sure but it will be necessary to call it together before I leave for Columbus next September, to finally settle the question and take the instruction of the Grand Chapter to the General Grand Chapter of the United States.

"Believe me, with great regard,

"Your obedient servant,

"J. K. STAPLETON, G. H. P."

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† This word is "bound" in the minutes, but was evidently "Council" in the letter.



## CHAPTER V.

AN UNPUBLISHED MS. OF COMPANION JOSIAH H. DRUMMOND—SOME  
FACTS ABOUT THE EARLY HISTORY OF THE RITE AND MANY DISPUTED  
POINTS SETTLED.

**T**HE following is an extract from a history of these degrees prepared by Brother Josiah H. Drummond in 1875 (with some modifications since made), but never published. He was led to the preparation of it by the discovery of the original records of Columbian Council in the city of New York, and the original intention was to publish those records and this history as an appendix to them :

“ In 1762, Stephen Morin was in Jamaica with a patent purporting to have been issued May 27, 1761, by the ‘ Supreme Council of Prince Masons ’ in Paris, with full power to confer the degrees of Perfect and Sublime Masonry, establish bodies, and authorize others to do the same, anywhere in the New World. The same year he appointed Henry Andrew Francken with the same powers in North America. Francken established a Logde of Perfection at Albany in 1767, and conferred the higher degrees upon several brethren.

“ It has been stated, and tradition has it, that he conferred these degrees also. But right here I desire to say that in most of the discussions concerning these degrees, it has been assumed that, inasmuch as they are *now* grouped together, they *always* were. In 1870 I made the suggestion that they had not always been connected, and that much of the confusion that had arisen about them was occasioned by this erroneous assumption. The minutes of Columbian Council prove the correctness of this suggestion.

“ To return to Francken. I have seen a portion of the records of the Lodge of Perfection at Albany, but I do not find any mention of either of these degrees. Further investigation may find such record ; but the want of it does not demonstrate that these degrees were not conferred, for they did not belong to the regular series of degrees conferred by him ; but if either was conferred, it was as a ‘ detached ’ or ‘ side ’ degree.

“ Francken conferred his degrees upon Moses M. Hayes, of Massachusetts, and invested him with powers similar to those possessed by himself. It is also stated that Hayes conferred the now-called Cryptic degrees in Massachusetts and Rhode Island.

“ Hayes appointed Isaac Da Costa as Deputy Inspector-General for South Carolina, and he formed the Lodge of Perfection at Charleston, in 1783. Da Costa died soon after, and Hayes appointed Joseph M.

Myers\* in his stead ; also Solomon Bush for Pennsylvania ; and Barend M. Spitzer for Georgia.

“ On June 25th, 1781, a ‘ Grand Chapter ’ was held in Philadelphia, at which there were present, according to the record, Thrice Puissant Solomon Bush, Deputy General-Inspector for Pennsylvania, in the chair.

Thrice Puissant Isaac Da Costa, Grand Warden and Inspector-General for West Indies and North America.

Thrice Puissant Simon Nathan, Deputy Grand-Inspector for North Carolina.

Thrice Puissant Samuel Myers, Deputy Grand-Inspector for the Leeward Islands.

Thrice Puissant Barend M. Spitzer, Deputy Grand-Inspector for Georgia.

Thrice Puissant Thomas Randall, Deputy Grand-Inspector for New Jersey.

Thrice Illustrious Benjamin Seixas, Prince of Jerusalem.

Thrice Illustrious Moses Cohen, Sovereign Knight of the Sun.

Thrice Illustrious Myer M. Cohen, Sovereign Knight of the Sun.

“ At the meeting of the Philadelphia Lodge of Perfection, October 2, 1782, among those present was, as the record states, Joseph M. Myers, Inspector for Maryland.

“ Some of the Inspectors, in conferring authority upon others, state in the patent that they do so by authority of this Convention at Philadelphia, in 1781.

“ In 1790, Moses Cohen, who had been a member and, at times, an officer of the Lodge of Perfection at Philadelphia, and who had received the higher degrees from Hayes, went to Jamaica and established a Consistory there.

“ The same year Abraham Jacobs, who had received the Sublime degrees in the Lodge of Perfection, at Charleston, resided at Kingston, Jamaica, and was there promoted to the degree of Knight of the Sun, and received from Cohen, on the ninth day of November, 1790, a patent, in which Cohen certifies that he had initiated Jacobs into the degree of *Select Mason of Twenty-Seven*. This is the first mention of the Select degree that I have seen, or of which I know. In this patent, this degree is mentioned immediately after the seventeenth (Knight of the East and West) in the enumeration of the degrees conferred.

“ Jacobs returned to Charleston and commenced conferring degrees. He kept a register, the original of which I have examined.

“ On April 25, 1796, he conferred the Select degree on James Clarck in Savannah, on whom he conferred the Perfection degrees. He conferred this degree between the seventh and eighth. On the twelfth of December following he conferred this degree on six brethren in Washington, Georgia, upon whom (with others) he was conferring the Perfection degrees. He conferred it this time between the eleventh and twelfth degrees.

“ Jacobs continued to confer the higher degrees, and in 1801 was joined by Emanuel De La Matta, who afterwards founded the Supreme Council, 33°, for the Northern Jurisdiction of the United States, and was then (in 1801) a member of the Southern Supreme Council. But no mention is made in his Register of conferring the Select degree at this time.

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\* NOTE.—Sometimes he is called Joseph M. Myers, but often Joseph Myers.

"In September, 1804, Jacobs was residing in New York, and during that year and the next he conferred a portion of his degrees upon two candidates. In January, 1806, he commenced conferring his degrees upon Thomas Lownds, but did not complete them until the summer of 1808. In the fall of 1808, he formed a Lodge of Perfection and Council of Princes of Jerusalem, of both of which Lownds was a member. Jacobs also conferred on him other degrees of the Ancient Accepted Rite up to the twenty-ninth, inclusive, as well as upon Mordecai Myers, Sampson Simpson, Richard Riker, and others.

"In 1774 Francken had conferred the 'high degrees' with authority similar to his own, upon Augustan Prevost in Jamaica; Prevost, on the first of February, 1790, commissioned, with similar powers, Peter Le Barbier Du Plessis, at Philadelphia, who was a member of the Lodge of Perfection in that city; Du Plessis, in like manner, commissioned John G. Tardy at Philadelphia, in October, 1807; Tardy commissioned John James Joseph Gourgas, John B. Desdoity, and Moses L. M. Peixotto, at New York, in the early part of November, 1808.

"After they had thus been commissioned, Jacobs, according to his diary, conferred the Select Master's degree on Peixotto (Nov. 19, 1808), Gourgas and Desdoity (Nov. 26, 1808).

"In a document issued by the Southern Supreme Council in 1802, a list of the regular degrees conferred under its authority is given; and it is stated that, 'Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense,' &c. Among those named is 'Select Masons of Twenty-Seven.'

"In 1829 a report was made in the Grand Chapter of South Carolina in which it was stated that there were then three Companions living in Charleston who received these degrees in 1783, in the Lodge of Perfection, founded that year by Da Costa; and that Joseph Myers, when he founded the Council of Princes of Jerusalem in that city in 1788, deposited in the archives 'certified copies of said degrees from Berlin, in Prussia.'

"These are all I find in the way of contemporaneous record, or testimony of those participating prior to 1810.

"Jacobs received the Select Degree from Cohen, who received his degrees and authority from Moses M. Hayes; and Da Costa, who founded the Lodge of Perfection at Charleston, and Myers, who founded the Council of Princes of Jerusalem at Charleston; both received their degrees and authority from Hayes. He received his degrees and authority from Francken. All this indicates very strongly that the Select Degree was introduced into this country by Francken, and that up to 1808 it was conferred only by authority derived from him through Hayes.

"In this connection let another significant fact be noted. From 1781 to 1789 there existed a Lodge of Perfection at Philadelphia, the record of which is still extant. It was founded by Solomon Bush, by authority from Hayes. Among its members were De Costa, Spitzer (who assisted Myers in forming the Council of Princes of Jerusalem at Charleston), Cohen, Myers and Du Plessis. The latter first visited the Lodge in September, 1785 (having received his degrees elsewhere), after the other four had left. This may explain why Gourgas and others, who received their degrees directly or indirectly from him, failed to receive the Select Degree, while those who received them from the other



four did receive it. That Lodge of Perfection held Berlin to be their Grand East, and in 1785 prepared and sent thither a communication giving information of the establishment of the lodge, and praying for Masonic correspondence. This explains the reference to Berlin in the Report of Committee of the Grand Chapter of South Carolina. If those 'certified copies' were from Berlin they came through Francken, Hayes and Myers.

"J. J. J. Gourgas, in his Register, says that Tardy raised Jacobs to the Degree of Prince of the Royal Secret in November, 1808. In the margin of the Register is a note that Jacobs was expelled in 1810 by the Grand Consistory for having added without authority in the patent he received from Cohen, the words, 'with power to initiate others.'

"In Gourgas' Register is a memorandum, made after 1820, as follows :

"February, 1788, Select Masons of 27, commonly called Select Master's Degree, was first introduced into the United States of North America, and given to the archives of the Grand Council of Jerusalem, at Charleston, S. C., in the month of February, 1788, by Thrice Illustrious Brother Joseph Myers, Deputy Inspector-General, as a part of our Sublime Degrees, since which (in 1816), it has been made away with, as well also as the degree of Royal Master, by Arch Masonry, through the instrumentality of Thomas Lownds, to whom they had been given by us.'

"In 1827 the Grand Chapter of Maryland issued a circular, in which it was claimed that the Select Degree originated in Baltimore, and was disseminated by authority of one of her Past Grand officers.

"In 1829 the Grand Chapter of South Carolina made a reply to that circular, and claimed that they existed in that State at an earlier date than in Maryland, being derived from a different source.

"Again, it has been claimed that they were practised in New York as early as 1807, being derived from a source different from both the two above named.

"All have agreed, and still agree, that no permanent bodies of this Cryptic Rite existed before 1807. It has been supposed that the Grand Council of New York was formed in 1807; and Bate in his report on its history (Proceedings of 1861, p. 41) says that it granted a charter to Columbian Council September 2nd, 1810; but the publication of its records shows that it was formed in 1823. Before this (in 1819) a Grand Council had been formed in Connecticut by Councils organized by Jeremy L. Cross and his agents.

"It is now certain that Columbian Council (originally styled 'Grand Council,' as all the temporary assemblies in which the Royal Degree was conferred were then called) is the first permanent body formed for conferring any of these degrees.

"It has been heretofore taken as true that it or the Grand Council was founded and chartered by Joseph Cerneau. But the record shows that Thomas Lownds was the founder, that it was a voluntary body, without any charter, and that Cerneau was never even present at one of its meetings, so far as the record discloses. The record of the first meeting states that the officers were elected and installed. The names of those present are given and Cerneau's name is not among them; hence the officers could not have been installed by him. Like the early Councils in Massachusetts, it was formed by no other authority than the will of those who composed it. The record shows conclusively that it was not chartered by a Grand Council, a Supreme Council, the

Grand Consistory or by Cerneau ; and that it was not constituted, and that its officers were not installed, by him.

"It has been claimed that Thomas Smith Webb and Jermy L. Cross received the degrees in it, but the name of neither appears in the records.

"The question now arises, 'Whence did Lownds obtain the Royal Degree?' and its answer is by no means certain. He received the Ineffable and other degrees from Jacobs, and it is quite likely that he received from him also the Select Degree. But there is not the slightest evidence that I have seen that Jacobs ever had the Royal Degree.

"It is necessary, in order to throw light upon this important question, to recount the history of another source of the Ineffable Degrees. In 1806 Joseph Cerneau appeared in New York and commenced conferring those degrees. In the fall of 1807 he organized a Grand Consistory which was formally constituted in the fall of 1808, about the same time that Jacobs organized his bodies. The consequence was that a conflict at once arose, and several members of the Jacobs body went over to the Cerneau body, and among them was Thomas Lownds. The records of the Grand Consistory from 1807 to 1816 are lost. The last time I find by the record that Lownds acted with the Jacobs (or Gourgas) party was November 24, 1808 ; and the first record of his acting with Cerneau, which I have seen was in 1812 ; but a circular issued in 1813, says many members went over in 1809, and the received opinion is that Lownds was among them. But this division did not enter into the formation of Columbian Council, for Thomas Lownds, then a leading man in the Cerneau party, and Sampson Simpson, an equally leading man in the Gourgas party, united in founding it. But whatever the source from which he received it, he was legally in possession of it as a 'side degree,' and I see no reason why he and his associates had not full power and authority to unite and form a body of a permanent character for conferring and governing this degree. The first organization of every degree must necessarily be voluntary, unless some one assumes to be the source of power and grants authority, which he possesses only by assumption.

"The Council was formed September 2, 1810, and commenced conferring the Royal Degree ; it also conferred the Orders of 'Knight of the Round Table,' 'Knight of the Garter,' and 'St. George of Cappadocia.' But after 1811 it ceased conferring the two latter, but continued to confer the former till after 1821, upon its own members and others.

"It adopted by-laws in April, 1812, one of which provided that no one thereafter exalted in that city, 'in any clandestine way,' should be admitted as a visitor until he was properly healed and paid his fee. It had already received as 'adjoining members' several who did not receive the degrees in it, and it continued to do so, thereby recognizing the legality of degrees conferred by others, but by whom, it does not appear in any single instance.

"On December 22, 1817, 'a Lodge of Super-Excellent Masters was opened' and the degree conferred ; it continued to confer this degree after the Royal Degree, upon substantially all its candidates for five years. No mention is made of the reason of conferring this degree, or of the source whence it was obtained ; but it is introduced in the abrupt manner above stated.

"There is no mention of the Select Degree till December 2, 1821. On that day, the record states, 'A communication was received from the

Council of Select Masters informing this Council that they were willing to be united and come into the Council of Royal Masters. The question being taken it was unanimously agreed that we accept of the proposal.'

"Thereupon the fee for conferring the Select Degree was fixed at two dollars, and a committee was appointed to revise the by-laws.

"Four other meetings were held during the month, and at the last (December 31, 1821) the degrees were conferred upon two candidates in the following order: 1. Royal Master; 2. Super-Excellent Master; 3. Select Master. This is the first time the Select Degree was conferred in Columbian Council.

"The revised by-laws were adopted in April, 1822; in them the degrees are named in the same order; the fees were fixed at two dollars each for the Royal and Select, and one dollar for the Super Excellent Degree. But in January, 1823, the Royal and Select Degrees were conferred without mentioning the Super-Excellent; still the omission is probably an error of the Recorder, as the candidates paid for all three of the degrees.

"The origin of this Council of Select Masters has not been known with any degree of certainty. Bate, in his History, says 'the Council of Select Masters of New York, whose members were *healed* and came into the Council of Royal Masters, under one jurisdiction, owed its origin to Philip P. Eckel and Hezekiah Niles, of Baltimore, Maryland, who received their authority, primarily, from the representative or representatives of the Grand Consistory at Berlin, and was established at the city of New York in 1820.'

"But there is a fly-leaf attached to the records of Columbian Council, at the minutes of the meeting of December 2, 1821, purporting to be the minutes of the Select Masters' Council at a meeting held November 25, 1821. I am informed that these minutes are in the handwriting of Thomas Slade, the Recorder, for the two previous years, of the Council of Royal Masters. At this meeting Thomas Lownds presided, and 'opened the degree of Select Masters, or twenty-seven.' The names of those present are not given. The degree was conferred on ten well-known and old (nearly all of them) members of the Royal Masters' Council, among whom was Thomas Slade, the Recorder. Afterwards, in Columbian Council, the Select Degree was conferred on others of its old members. It is not probable that Thomas Lownds was 'healed' in the Council founded by himself, so that the 'healing' part of Companion Bate's statement must be erroneous.

"I have elsewhere seen it stated that the Select Council was formed by Cross; but, from the record already referred to, it is evident that it was a voluntary body, composed of members of Columbian Council, and formed with the very purpose of adding the Select Degree to those already conferred by it. Cross mentions no such Council in his published list. The record referred to is the only one of which, so far as I am informed, there is any knowledge. It shows upon its face that Lownds assembled ten of his Companions and conferred the degree upon them. The facts, also, that no other proceedings than the votes referred to, took place in order to unite the Councils, and that this record was pasted into the minute book of Columbian Council, and was made by the Recorder of that Council, shows that the Select Council was composed of the same members as the Royal, and was an ephemeral body.

“When the revised by-laws were adopted, it was voted that they be presented to each member for his signature, and that those declining to sign should ‘no longer be considered members.’

“The blank pages in these records, as well as the records themselves, show that there was a failure to record the minutes of many meetings. This is a source of regret ; but the value and authority of the minutes that were entered are in no degree diminished.

“On January 18, 1823, Columbian Council adopted a resolution, looking to the formation of a Grand Council for the State, and one was formed on the 25th of the same month. But Connecticut had founded one in 1819, Virginia in 1820, and North Carolina in 1822. So that while Columbian Council was ‘pursuing the even tenor of her way,’ the degrees were disseminated, Councils were formed, and Grand Councils organized under other authority.”

This sketch would not be complete without the history of the organization of the other bodies.

Brother Drummond continues with a history of the proceedings of Jeremy L. Cross and those authorized by him ; but the discovery of important documents led him to re-write it, as given in the next chapter.





## CHAPTER VI.

CROSS' CLAIMS—WHAT CRYPTIC MASONRY OWES TO HIM—HOW HE WENT ABOUT HIS WORK—WHAT HE DID AND THE AUTHORITY BY WHICH HE ACTED.

**W**HATEVER may have been the origin of these degrees, it is very certain that their general dissemination and the origin of the Grand Council system are due very largely to Jeremy L. Cross. Of him and his acts Brother Drummond says :

He was made a Royal Arch Mason in Champlain Chapter, No. 2, at St. Albans, Vermont, July 11, 1815, while engaged in "lecturing the lodges" in that State. According to his statement, made at the time, he remained in Vermont until the next spring, and then went to Providence, R.I., arriving there May 20, 1816; he remained there to "perfect" himself "in the Royal Arch Degrees," and from there went to New York to attend the meeting of the General Grand Chapter; thence he went to Philadelphia with Companions Webb, Fowle and Snow, who went there to effect a union between the Grand Encampment of Pennsylvania and the one they had just formed. Cross was there June 22, but being refused permission to lecture the lodges, he went to New Jersey and Delaware, and finally arrived at Baltimore in the early part of August. In a letter from Philadelphia, he says he tried to impress upon the Grand Master the necessity of the Mark and Most Excellent Master's degrees, and that the Grand Master told him that he knew there was a void shown from the Master to the Arch, and to fill up the vacuum they had substituted the Royal Master.

He remained in Baltimore a week, and received the Select Degree from Philip P. Eckel and Hezekiah Niles, with authority to confer it. He then started out on a tour through Western Pennsylvania, Ohio, Kentucky, Mississippi and Louisiana, and thence back to Baltimore, where he arrived May 16, 1817 (I have been able to trace his course minutely from the dates of his letters). He remained some

time in Kentucky, and (as he says) visited all the principal lodges in the State.

From Baltimore he went North ; among his papers found after his death was one in his own handwriting, endorsed, "Copy of a letter to P. P. Eckel, Baltimore, Md.:" this I examined personally, and had a copy of it made, which I compared with the original ; it was dated Haverhill, N.H., July 17, 1817 ; it is so important that I give an extract from it *verbatim* :

"DEAR FRIEND AND COMPANION :

"After taking leave of your social society I repaired to New Castle, where I met with a warm reception, and deviated so far from my stipulation as to confer the Select degree on Comps. Hamblen, Reed and Craw. The inducement that led me to do it was, their noted respectability and influence they have in the Masonic institution might tend to the general good. They have not their constitutional No. to confer the degree, so they will have to apply to you for further information. I made but a short tarry at Wilmington and Philadelphia, and stopped a few days in New York. I found they had a Grand Council of Select Masons there, and that they granted warrants to others for conferring the degree.

"I made no further tarry till I arrived at Windsor, Vt., where I established a Council of Select Masons. They finding that the degree was full of information, and that it could not be given antecedent to that of the R. Arch, wished for a warrant to empower them to confer it, upon which I granted them one in the words following, viz :

"To all \_\_\_\_\_ etc.\_\_\_\_\_ By the High Power in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select at Baltimore, etc., till revoked by the Grand Puissant, etc., I wish you to write me at this place by the next mail respecting my granting warrants, and if approving grant me that power, signing your name as Thrice Illustrious and Puissant in the Grand Council at Baltimore, for I do not know why the Grand Council at Baltimore have not as good a right to grant warrants as the one at New York, which must be self-created.

"There are nine Chapters in Connecticut, as many in Vermont, and four in this State, besides those in Massachusetts and Rhode Island, at each of which places I could establish the degree were I permitted to grant them a warrant. There are so many of those little degrees that are given by any one and in any place which are of no consequence that they will have but little confidence in this, unless it has the appearance of some kind of sanction, and I think those who do receive it would not make sufficient application to perfect themselves in the history, work, and lectures, unless there was an inducement held out of an office in the Council. However, you and Companion Niles will best know what will be best for its general diffusion and utility, and inform me accordingly."

This statement that there was a Grand Council of Select Masons in New York is erroneous ; there was then a Council of Royal Masters in that city, which called itself a Grand Council, and was approving, if not authorizing, the forma-

tion of other Councils of the same character. However, the idea of granting warrants was suggested to Cross, and he at once urged Eckel and Niles to issue them, and grant authority to him to do so also.

What reply they made to his request, if any, is not known, but among the papers of Cross was found a document of which the following is a copy :—

*“To all Whom it may Concern.*

“Imprest with a perfect conviction that the knowledge of the misteries of the degree of Royal Arch are eminently promoted by a knowledge of those revealed in the Council of Select Masons ; and Whereas the said degree of Select is not so extensively known as its wants and the good of the Craft require—

“Therefore Know ye: That reposing especial confidence in my beloved and trusty Companion Jeremy L. Cross, I do hereby, by the high powers in me vested, authorize and empower him to confer the said degree, as follows, viz : In any place where a regular Chapter of Royal Arch Masons is established, the officers or members approving, he may confer said degree according to its rules and regulations, but only on Royal Arch Masons who have taken all the preceding degrees, as is required by the General Grand Chapter. When a competent number of Select Masons are thus made, he may grant them a Warrant to open a Council of Select, and confer the degree, and do all other business appertaining thereto.

“Given under my hand and seal at Baltimore the 27th day of May, A.D. 1817, and in the year of the Dis. 2817.

“PHILIP P. ECKEL.

“Thrice Illustrious and Grand Puissant in the Grand Council of Select at Baltimore, and approved as G. G. Scribe.

“Approved and attested as Ill. in the G. Council.

“H. NILES.”

I have no doubt that this was not genuine, for the following reasons :

1. I had the original, and submitted it to experts in handwriting, and every one of them pronounced the signatures to be simulated and not genuine.

2. I compared the names of Eckel and Niles with undoubted genuine signatures of theirs, made about the same time, and the contrast was very great ; instead of the bold and firm business hand of the originals, the names to the documents were in that peculiar shaky or trembling style which indicates a laboured attempt to imitate a signature.

3. I had the document photographed, and sent it to numerous brethren, and, so far as I heard, all, with one exception (Bro. Singleton, of Washington), pronounced the signatures to be spurious

4. The body of the document was in the well-known handwriting of Cross, and in his style ; neither Eckel nor

Niles would have written or signed so important a document, written in such a style, and containing such orthographical and grammatical errors.

5. That it was not prepared at the time of its date is evident from the letter which I have above given.

6. The contemporaries of Eckel and Niles denied emphatically that such authority was ever given, and their statement was sent all over the country, and was published or noticed in the Proceedings of the Grand Chapters, including that of the State in which Cross had lived, and that of the State in which he then lived, and he made no denial, express or implied, till more than twenty-five years afterwards; and all that was done then was to say that he received a warrant from Eckel and Niles to confer the degrees and grant warrants to Councils. Is it credible that, if this document had been genuine, he would not have produced it when he was so gravely accused?

The charge was that Cross perverted for sordid purposes, the limited authority given to him, by the creation of an independent Order, never contemplated by those who gave him the authority; and it was endorsed by the Grand Charter of Maryland. Besides *Eckel was then living*, and undoubtedly the circular was sanctioned by him; the qualified denial was made only after he and his contemporaries were dead. The silence of Cross was a confession.

But decisive proof that this document was spurious is found by comparing it with the document lately discovered by Companion Schultz, signed by Eckel and Niles. The latter expressly allows the degree to be conferred on Mark Masters who have passed the Chair; but Cross limits it to Royal Arch Masons. It is well known that Eckel and Niles held that it should be conferred *before* the Royal Arch, and following their instructions, the Grand Chapter of Maryland so conferred it until it was surrendered to the Council, and the Grand Chapter of Virginia so confers it to this day. With such views, of course, Eckel and Niles could never have granted authority to confer it "only on Royal Arch Masons who have taken all the preceding degrees, as is required by the General Grand Chapter." But without such limitation Cross could not form independent bodies; and the charge of Stapleton, the contemporary and co-worker with Eckel, that Cross did this for sordid motives, is well established.

The report, however, that Cross was expelled by the Grand Chapter of Maryland has no foundation in fact.



As he was not a member of a Chapter in Maryland, and never exercised his alleged powers in that State, that Grand Chapter had no jurisdiction over him; and, moreover, the offence with which he was charged was no offence against that body, for what he did was done between 1817 and 1822, and the Grand Chapter of Maryland did not formally assume jurisdiction over the Select Degree till 1824. I have examined the complete printed record of that Grand Chapter, and no such action is recorded.

But Cross really had as much right to grant warrants as either Eckel or Niles. The degrees were "side degrees," which any possessors of them might properly confer, and they could unite and form a body for that purpose. One possessor of a "side degree" has as much right of control over it as any other possessor, and it is only when it is organized and the right of control vested in a governing body or bodies that the possessors of such a degree lose the right of disseminating it. Cross' method was preferable to the voluntary method, as it insured uniformity of organization.

The first permanent body of Select Masters was the Council formed by Cross at Windsor, Vermont, July 5, 1817, as stated in his letter to Eckel dated the 7th of the same month. On August 14, 1817, he formed another at Bradford, Vermont. He chartered another at Hopkinton, N.H., August 19, 1817; where there had been a Council of Royal Masters since August 5, 1815. The Council which Cross warranted was not organized until 1819. They worked nearly three years as distinct bodies, and then were consolidated into a Council of Royal and Select Masters.

In September of the same year (1817) Cross started on a trip through New Jersey, Delaware, and Virginia, spending a few days in Baltimore, and calling on Eckel and Niles.

While at Philadelphia, he sent warrants to *four places* in which he had conferred the degrees the year before, dating each warrant (according to the list he afterwards published) back to the time when he conferred the degrees.

The following is a paper endorsed by him :

*"Copy of a Letter to Companions Doctor James More, Shelbyville, Kentucky; Fielding Bradford, Lexington, Kentucky; Doctor Henry Tooley, Natchez, Miss. : and in part to Davis Embre, Cincinnati, Ohio.*

"PHILADELPHIA.

"WORTHY COMPANION,—I here send you enclosed a warrant for holding a Council of Select Masters, also a short account of the regu-

lations, officers' dress, and stations of said degree. Form of a Council of Select Masters represents King Solomon's most private room.

"The first officer is the Thrice Illustrious Grand Master, representing King Solomon. The second is the Deputy Illustrious Grand Master, representing Hiram, King of Tyre. The third is the Principal Conductor of the Work, representing Hiram Abiff. The fourth, Treasurer; fifth, Secretary; sixth is the Captain of the Guards, representing Adouiram; and the seventh is Grand Steward and Tyler. The first officer is dressed in a royal robe of purple, with a crown on the head and sceptre in his hand, seated in the East behind a triangular pedestal covered with crimson with a golden triangle thereon. The second officer seated on the right; dress, etc., as the first officer. The third officer is dressed in a royal robe of yellow, with a turban on his head, holding a hammer and trowel, seated on the left, behind, etc., as the other two officers. The sixth officer is seated in the West, with a drawn sword. All the officers and members wear a trowel suspended to a ribbon round the neck, numbered according to their rank. There cannot be but 27 employed at the reception of a candidate; if any more they must sit as visitors. And the fees for conferring the degree is not to be less than two dollars, which goes to the fund of your Council.

"I have nominated the three first officers, which you can alter at your next election; and it will be well enough for you to draft yourselves a code of by-laws for the government of said Council, also regulating your fees so as not to be less than is here stated.

"I am now bound to Virginia, and shall calculate to be at Richmond by the first of December, and I wish some one of you to answer this and write me whether the lectures on the three first degrees were adopted or not, and direct it to Richmond, Va. Be good enough to write as soon as you receive this.

"Give my love to all the Craft, and enquiring friends. Accept the same yourself.

"Yours fraternally,  
"J. L. C."

"Give the No. of Councils which I have established, and the rest, in the U. S."

But no organization was ever effected under any of these charters.

Cross, in like manner, in May, 1818, sent a warrant for a Select Council in Boston, to Henry Fowle, but there was already a voluntary Council of Royal Masters at Boston, and no organization was ever effected under the warrant of Cross. The following is an extract from the letter of transmittal:

"SPRINGFIELD, MASS., May 27th, 1818,

"WORTHY COMPANION,—After taking leave of my friends in Boston last fall, I started on south and lectured considerable in New Jersey, Delaware, Maryland and Virginia; established a number of Councils of Select Masters. I met with a warm reception and all well pleased with the lectures. While at Washington, D.C., I received an appointment as Grand Visitor by the Grand Chapter of Connecticut to visit the several Chapters in said State which are seventeen in all.

"I commenced the first of February, and it has kept me busy ever since till within a week past when there was a meeting of the Grand Lodge and Chapter.

"While at Hartford I had a call to visit the Chapter in the place and assist them in the mode of work. I have been here a few days and have got them to work very correct. I also recommended to them, if possible, to get you to come and install them, which they will probably endeavour to do. I find it to be a very respectable Chapter indeed.

"I have also established a council of Select Masters in this place and six in Connecticut. I shall here send you enclosed a warrant for your Council in Boston, as I have given one to all the rest which I have established and you know that no degree looks legal without one. I have inserted your name as the first officer, leaving you to insert the other two. I have also dated it at the time it was established, so as to make all legal should you have made any; those Councils which I have established have given me \$20, whereas I present your Council with this and leave the compensation with them, as I am desirous that no Council should work without one.

"Please to write me at Hartford,

"MR. HENRY FOWLE, Boston,

"In the Commonwealth of Massachusetts."

Cross was in New Jersey in the latter part of September, where he formed one Council; he spent October and a part of November in Delaware, where he organized three Councils; he then went to Virginia and remained till early in January, forming two Councils; he then returned to Connecticut, where, before the first of May, he had formed seven Councils. He gave a warrant, May 27th, 1818, for a Council at Springfield, Mass., and during the autumn he organized three others in Connecticut. In the meantime, John H. Cotton, by authority of Cross, had established seven other Councils in Vermont.

I have seen copies of many of these Charters and they purported in terms to be Councils of Select Masters, and to authorize the conferring of the Select Degree only. In some of the Councils thus created, the Royal Degree was not conferred for several years afterwards.

But some time in the year 1818, probably in January, Cross obtained the Royal Degree and soon conceived the idea of uniting the two in one. On March 21st, 1818, Cross says in his diary that he and Comp. Hosmer called on Comp. Stow at Middleton, Conn., and "conferred on him two degrees, Royal and Select Master." On May 15, 1818, a committee of Boston Council reported "that it is expedient to cultivate in this Council the degrees of R. Master, S. E. Master, S. Master of 27 and K. of Round Table;" but the Select Degrees were not conferred till May 19, 1819,

and then they were not conferred as part of a system, but as independent degrees.

When Benjamin Gleason formed Salem Council of Royal Masters, at Salem, Mass., on June 3rd, 1818, after conferring the Royal Degree and organizing the Council he *communicated* to all present the following degrees, viz.: Select Masons of Twenty-Seven, Knight of the Round Table, and Super-Excellent Master. But they were conferred as "side degrees," and not as a system.

I have caused the early records of a number of the Councils warranted by Cross to be examined with a view of ascertaining the earliest date of the conferring of the Royal Degree by Cross. I find that New Haven Council, No. 10, was organized Oct. 16, 1818, by Cross in person, when four Companions "were admitted Select Masters in due form with the preparatory degree of Royal Master." According to the record Cross was paid \$20 for organizing the Council. He was present at several meetings during the following winter, and the Royal Degree was called "the preparatory degree," until April 16, 1819, when the word "preparatory" was dropped. As Cross acted as a member of this Council during this time, its action has the more significance.

Action was taken in October, 1818, looking to the formation of a Grand Council, and on May 19, 1819, the Grand Council of Select Masters of the State of Connecticut was formed, the first Grand body of the Rite that ever existed. The constitution authorized the Councils to confer "the degree of Royal and Select Master." Whether the use of the word "degree" (in the singular number) was intended or not, cannot now be determined, but the plural number was used shortly afterwards. It is certain that between May, 1818, and August, 1819, Cross perfected his system for organizing Councils of Royal and Select Masters, and in the latter part of the summer of 1819, commenced issuing warrants for such Councils. In the summer of 1819, he published a pamphlet which has no title page or date of publication, but Cross mentions it in a letter to John Harris, written in August, 1819. It contains a "certificate," of which the following is a copy:

"I hereby certify that, having been duly authorized by the Grand Council of the State of Maryland, held in the city of Baltimore to establish and organize Councils of Select Masters in any State of the United States, where there was not already a Grand Council formed, I have by the high powers in me vested by the aforesaid Grand Council, established the following Councils of Select Masters, and granted them a warrant of Constitution.

"JEREMY L. CROSS, D.G.P."

Then follows a list of thirty-three Councils, the date when "established," and the names of the three first officers. At least five of them existed only on paper, and seven were established by John H. Cotton, claiming to be "Acting D. G. P.," and spoken of by Cross in this pamphlet as his "proxy." He does not give a copy of his authority in this pamphlet, as he naturally would have done if he really had any written authorization.

It has been assumed by one author that these thirty-three were all that Cross established ; but the assumption is erroneous. Cross continued to establish councils personally and by his "proxies," James Cushman, Walter Janes, and others. John Barker received the degrees in New Haven Council. Whether he was the same John Barker who, as the agent of the Southern Supreme Council, afterwards formed Councils of Royal and Select Masters in Ohio, Kentucky and other States, I cannot tell, but as the form of the warrant, which he gave, follows the language almost exactly of those of Cross, substituting Supreme Council, etc., for Grand Council of Maryland, I feel very sure that he studied under Cross, and it is very probable that he is the one who received the degrees in the Council of which Cross was a member.

When the Grand Chapter of Maryland assumed jurisdiction over the Select Degree, in 1824, there were in existence Grand Councils in Connecticut, New York, New Hampshire, North Carolina, Virginia, and probably Vermont, as one was organized in 1821. Under the jurisdiction of these Grand Councils were over sixty subordinates ; the degrees were being disseminated under the authority of these bodies, as well as under the authority of the Southern Supreme Council. Within three years after 1824, Grand Councils were formed in Georgia, Kentucky, and Massachusetts ; but four of those organized before 1828 went down in the anti-Masonic storm that swept over the United States, and yet the Council system was firmly established. Cross was the author of this system beyond question. He took two side degrees which from their very nature cannot be under the exclusive control of any one, and organized them into a system as regular as the lodge or chapter system.

Barker, adopting the system of Cross, but hailing under the Southern Supreme Council, disseminated the degrees in the South and West nearly as extensively as did Cross in the North and East. Barker signed his warrants, adding to his name "K. H., S. P. R. S., Sovereign Grand Inspector-General 33°," and agent for the Supreme Council of the United States

of America." That he had any specific authority from that Supreme Council, I have never seen any evidence, and I do not believe. While Cross signed as "Deputy Grand Puisant" of the Grand Council of Maryland, and Barker as agent of the Supreme Council, neither of them had any authority to form Councils other than that inherent in themselves as possessors of the degrees; but that was amply sufficient. As I have already said, a "side degree" is a degree not under the control of any governing body, and any one possessor of it has as much control over it as any other possessor, and until its possessors organize it, a discussion of whether a possessor of it has received authority to confer it seems to me to be absurd. In 1824 the vast body of the possessors of it had assented to and adopted the Council system proposed by Cross; a very small fraction of them in Maryland desired to turn the Select Degree over to the Chapter; the former insisted that the degrees should be conferred only on Royal Arch Masons; the latter insisted that they should precede the Royal Arch; this difference was a grave one, so grave as to prevent the recognition by the former of those made by the latter; it was a case in which the small minority must yield to the great majority or go to the wall.

In 1827, when the question was first raised as to the system to be adopted, the predominance in favour of the Council system was still more decisive, and the decision of every jurisdiction which acted upon the matter, was against the Maryland proposition. Fourteen years later, the Grand Council of Virginia, relying upon the statement of the Grand Chapter of Maryland, and evidently in utter ignorance of the true history of the degrees, surrendered them to the chapters. In 1864 Texas surrendered the degrees, not to the chapters to be a part of the chapter system, but to councils appurtenant to the chapters. Within a few years Mississippi undertook to do the same thing: the result of that effort was the combination of the Grand Councils in a General Grand Council. It is manifest to me that if the national organization had been organized in 1820, so that the Cryptic Masons throughout the country would have had communication with each other, and learned the real history of the degrees, the attempt to turn them over to the chapters would never have been made. As it is, the Council system is more firmly established than ever before in the history of the Rite.



## CHAPTER VII.

THE ORIGIN AND AUTHENTICITY OF THE CRYPTIC DEGREES DISCUSSED  
BY ALBERT PIKE—AN EXHAUSTIVE REPORT TO THE GRAND  
CHAPTER OF ARKANSAS.

**I**N the year 1852 the Grand Chapter of Arkansas, at its annual convocation, had its attention drawn in the address of the Grand High Priest, to the conflicting statements in connection with the origin of the Royal and Select Degrees, the power of Chapters to confer, and the claim made by Grand Chapters over these degrees. The subject being a complex one requiring research and study, was placed in the hands of Most Excellent Companion Albert Pike, the Chairman of the Committee on Masonic Law and Usage. His efforts are contained in a most exhaustive report, which was presented in 1853 to the Grand Chapter of Arkansas, printed as an appendix to the proceedings of that body in the year named. The document itself is rare and has long since passed out of print. Through, however, the courtesy of Most Excellent Companion S. Stacker Williams, of Newark, Ohio, I am favoured with a copy, and as it is a valuable addition to Masonic literature, especially to those interested in not only Cryptic work but also to the Capitular student, I have reproduced it as given in the original, confident that its publication will be received with pleasure.

*“To the Most Excellent Grand High Priest, King and Scribe of the Most Excellent Grand Royal Arch Chapter of Arkansas,*

“At the last annual Convocation of the Most Excellent Grand Royal Arch Chapter of Arkansas it was ordered that so much of the communication of the Most Excellent Grand High Priest to that Convocation, as suggested action on the part of the Grand Chapter, should be referred to the Committee on Masonic Law and Usage, with instructions to report at the next annual Convocation.

“Three questions only seem to the committee to be suggested by the communication referred to for the action of the Grand Chapter; and unfortunately each is of importance, and owing to the conflicting authorities of doubtful solution.

“The first is as to the jurisdiction and power of Chapters and Grand Chapters to confer the degrees of Royal and Select Master. It is true

that the late Most Excellent Grand High Priest suggests the question as to the existence of this power in Grand Chapters, and that only in States where Grand Councils do not exist. But the claim to jurisdiction is by far more extensive. It is, as put forward by high authority elsewhere, that all the Chapters have the right to confer these degrees as preparatory to the degree of the Royal Arch without regard to the existence of Councils and Grand Councils within their jurisdiction.

"Since the last annual Convocation of this Grand Chapter two Councils of Royal and Select Masters have been established in this State by direct authority from the Supreme Council of the 33rd degree, for the Southern jurisdiction of the United States, sitting at Charleston; and those Councils and their members do and will refuse to recognize as regular Royal and Select Masters such as have received these degrees in a Chapter only. This question, therefore, has now become of practical importance within this jurisdiction; and according as the right may be, the jurisdiction to confer these degrees should at once and explicitly be claimed or disclaimed by this Grand Chapter for itself or its subordinates.

"Your committee think it much to be regretted that jurisdiction to confer these degrees is still claimed by Chapter Masonry. There is not the slightest probability that the Grand Councils of Royal and Select Masters, existing in several of the States, or the Supreme Councils of the 33rd Degree at Charleston and Boston, will ever relinquish these degrees to the Chapters or Grand Chapters; and even if the jurisdiction did more properly belong to the Chapters, and was usurped on the part of the other bodies, union and harmony are so important that it would be far better for the Chapters to yield up and concede the power than to create continued dispute and dissension by irritating claims to a jurisdiction which never can be exclusive in them, and ought not to be concurrent for obvious considerations. The Scotch Rite, numbering the degrees of Entered Apprentice, Fellow Craft and Master Mason as the three first of its 33rd degree, and undoubtedly entitled to confer them, has, for the sake of harmony, relinquished them altogether to the York Rite; and though it does not confer them it requires them to be obtained in a York Lodge before a candidate can receive any of the degrees which it still confers.

"But your committee are perfectly satisfied that the Chapters have no valid claim to the jurisdiction. There is really little doubt as to the true origin of the Royal Arch Degree. Dr. Oliver, in a work of profound research, though containing many extravagant claims and absurd pretensions, says that 'there exists sufficient evidence to disapprove all conjectures as to an early origin of this degree, and to fix the era of its introduction to a period which is coeval with the memorable schism among the English Masons about the middle of the last century.' He means, as others have alleged, that it was invented by Dermott. And Companion Mackey, of South Carolina, the fulness and accuracy of whose Masonic learning is well known, says in his Lexicon, 'It seems to me, as the result of a careful examination of the evidence adduced, that before the year 1740 the essential element of the Royal Arch constituted a part of the third degree, and that about that year it was severed from that degree and transferred to another by the schismatic body calling itself the Grand Lodge of England according to the old constitutions.' (Mackey's Lexicon, p. 433.)



“ Dr. Oliver altogether denies that the Royal Arch is a separate degree at all. He says that he is persuaded ‘that the Lodge of Reconciliation, which was formed of the Most Eminent Masons from both the ancient and modern parties at the union, assisted by experienced Scotch and Irish brethren, decided right when they pronounced that pure ancient Masonry consists of three degrees and no more, viz., those of the entered apprentice, the Fellow Craft and Master Mason, including the Supreme Order of the Holy Royal Arch.’ 2. Landm., 467, 468. Articles of union 11. The union took place in 1813.

“ And he adds in a note : ‘The Royal Arch is evidently, therefore, to be considered a completion of the third degree, which indeed appears broken and imperfect without it, and originally was conferred complete at one time, in the Grand Lodge only ; for private lodges previous to the year 1725 were not authorized to raise a Master Mason.’ In the ancient rules of the Grand Lodge we find in Article X. that ‘Apprentices must be admitted Fellow Crafts and Masters only here (Grand Lodge), unless by a dispensation from the Grand Master.’ It is uncertain when this division of this degree took place ; but there is presumptive evidence to prove that the Royal Arch was instituted after the revival in 1717, and that it was in existence in the year 1730. When the French imported Freemasonry from this country in 1725, the Master Mason’s Degree was evidently perfect ; for I have before me a French floor cloth or tracing-board, which contains the true Master’s Word, as it was used by the French of that period.’ (I. D. 468, N. 13.)

“ Our brethren of the eighteenth century seldom advanced beyond the first degree. Few were passed, and fewer still were raised to the third. (2 Oliver’s Landmarks, 236, N. 75.)

“ The Master’s Degree was then far less comprehensive than it is at present. The third lecture consisted of only seven questions. (I. D. N. 75-77.) The truth is considered by high authority to be that the whole second or *Elu* part of degree was borrowed afterwards from the Scottish Rite.

“ Lawrence Dermott claims to have proved the existence of the Royal Arch Degree prior to 1744. There is certainly no authentic proof of its existence much before that time. It was then conferred only on actual Past Masters. Dermott, after some remarks on the conduct of certain brothers who were dissatisfied at not having been admitted to the Royal Arch, says, ‘To this I will add the opinion of our Worshipful Drother, Dr. Fitfield D’Assigney, printed in the year 1744 : Some of the fraternity,’ says he, ‘have expressed an uneasiness at the Royal Arch being kept a secret from them, since they have already passed through the usual degrees of probation ; but I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality as having passed the chair, and given undeniable proofs of their skill.’ (2 Oliver’s Landmarks, 246, N. 3.)

“ The Royal Order of Scotch Masonry takes no notice of the Scotch Royal Arch Degrees, which are a mere sequel to the Master Mason’s Degree, and hence it is concluded that they were not in existence when the Royal Order was established. (I. D., 14, N. 37.)

“ The Master’s Degree in the early part of the last century was not conferred indiscriminately as it is now. By the old charges it was only necessary that a brother should be a Fellow Craft to be eligible to the office of Warden or Master, and this degree qualified a

noble brother for the Grand Mastership of England. Indeed no one was called a Master Mason until he had become Master of his Lodge. A Fellow Craft, and even an Entered Apprentice, could offer his opinion in Grand Lodge, and consequently possessed a vote. A brother could enjoy all the privileges of the Craft without being a Master Mason. (I. D., 5, N. 6.)

“When Chapters, independent of lodges, were first established, is a different matter. Some authorities say that Chapters were first established in America, in 1764; some say not until 1770 or 1777. It is certain that until 1797 there was no organization of Grand Chapters in the United States. Prior to that time Chapters were held under the authority of a Master’s warrant, although the consent of a neighbouring Chapter was generally held expedient. In 1797 a convention of delegates from several Chapters in the Northern States, held under Masters’ warrants, met at Boston, denied the power of any Grand Lodge to exercise authority over Royal Arch Masons, and declared it expedient to establish a Grand Chapter; and in 1798 one was accordingly organized at Hartford.

“The history of this is thus stated by the Committee on Foreign Correspondence of the Grand Chapter of New York, in their report in February, 1853:

“The jurisdictions which originally united in the formation of a General Grand Chapter were New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York. According to our information of the subject, delegates from all the Chapters of these States, except two or three, assembled in convention at Hartford on the fourth Wednesday in January, 1798, and formed a constitution for the government of Royal Arch Chapters and Lodges of Mark Masters, Past Masters and Most Excellent Masters throughout the said States.’ This we believe to have been the first Grand Chapter constitutionally adopted in the United States, except it may be the one adopted in Pennsylvania nearly contemporaneously. Indeed, we have it upon the authority of Grand Master Webb, that ‘until the year 1797 no Grand Chapter of Royal Arch Masons was organized in America. Previously to this period a competent number of companions of that degree, possessed of sufficient abilities, under the sanction of a Master’s warrant, proceeded to exercise the rights and privileges of Royal Arch Chapters whenever they thought it expedient and proper.’ (Proceedings N. Y. Grand Chapter, 75, 76).

“We find nowhere any hint that the degrees of Royal and Select Master were ever conferred in England, Scotland, or Ireland as preparatory to that of Royal Arch. Certainly they never were conferred in Lodges or in the Grand Lodge when the Royal Arch was conferred there. If they were not then a part of, or preparatory to, that degree how have they now become so?

“In the year 1828 the Grand Chapter of South Carolina received a communication from the Grand Chapters of Maryland, suggesting the propriety of the several Grand Chapters in the United States assuming jurisdiction over the degrees of Royal and Select Master. The matter was referred to a committee, who reported on the 26th of February, 1829, and their report was unanimously adopted by the Grand Chapter.

“That committee, after extensive and careful investigation, reported that in February, 1783, Dr. Dalcho and many others received those degrees in Charleston in the Sublime Grand Lodge of Perfection, then established in that city. That when the Grand Council of Princes of

Jerusalem was established in Charleston on the 20th of February, 1788, Joseph Myers, one of the Deputy-Inspectors who established it, deposited in the archives certified copies of the degrees of Royal and Select Masters, from Berlin, in Prussia, to serve for the future guidance and government of that new body. That from 1788 the Grand Officers and Supreme Council of Inspectors-General at Charleston had been steadily in the habit of conferring these degrees; and in 1828 numbers of Councils of Select Masters were acting under their authority in the Southern and Western States. The committee had seen and perused the first copy of those degrees that ever came to America, and old copies of Charters that had been returned by Councils in States where Grand Councils had been formed and Charters obtained from such Grand Councils. And the committee reported that these degrees had then been under a regular and independent Masonic protection and authority for more than forty-six years, and were so circumstanced in the United States at a period long prior to the establishment of Grand or General Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons in any part of the world; and that the Grand Chapter of South Carolina ought to avoid all collision with contemporary Masonic jurisdictions regularly established and much longer in existence than their own, and so reported a formal resolution (which the Grand Chapter unanimously adopted) that it was 'improper and inexpedient to assume a jurisdiction over the said degrees, and thus to interfere with the rights and privileges of our brethren in another and higher order of Freemasonry.' (*S. O. and West Masonic Miscellany*, 1853, p. p. 115 to 118.)

"The Royal Arch in England at this day is practised as a fourth degree, and the possession of the Past Mastership is not, as it is in this country, considered a necessary qualification for exaltation. Any worthy Master Mason is there considered eligible to receive the honours of the Royal Arch. It is not there considered 'as essentially a degree but the perfection for the third.' (I. D., 433. *Freemason's Quarterly Review*, 1843, p. 464.)

"In Ireland, the Royal Arch differs materially from the degree in England and America. The system there consists of three degrees, the Excellent, Super-Excellent and Royal Arch; and the past Master's Degree is indispensable for exaltation.

"Neither in England nor in Ireland does the Royal Arch Degree correspond with ours. In England, Ezra and Nehemiah are introduced as the companions of the three principal officers, which is a singular anachronism. In Ireland the Excellent and Super-Excellent refer to events connected with the legation of Moses, and the Royal Arch to 2nd Chronicles, chapter xxxiv., and expressly to the 14th verse: 'And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found a Book of the Law of the Lord given by Moses.' The date of the degree is therefore 624 B. C., or ninety years earlier than ours. (Mackey's Lexicon, 434.)

"In Scotland the era of the Legion is the same as here, but the organization of the system is different. The Mark and Past Master, which are called 'Chair-Master's Degrees', are indispensable qualifications, and after these candidates receive two others, Excellent and Super-Excellent, as preparatory to the Royal Arch. Chapters in Scotland also confer on Royal Arch Masons the Degrees of Royal Ark Mariners and Red Cross Knight, the latter receiving from them the name of 'Babylonish Pass.' The Scotch Masons contend that the Royal

Arch with its subsidiary degrees constitutes a part of Templar Masonry. (I. D., 434, General Regulations for the Government of the Order of Royal Arch Masons in Scotland, Edinburgh, 1845.)

“Now the truth of these facts does not depend on hearsay or tradition. They are not to be denied, least of all by Masons, unless they are willing to shake the foundations of the whole system. They are stated by irreproachable Masons of the York Rite upon their own personal knowledge. Of the illustrious brothers, Myers, Spitzer, and Forst, the committee of the Grand Chapter of South Carolina said, ‘the above named three respectable Brethren and Companions are and have steadily been members and officers of the said Council of Princes of Jerusalem. Their evidence, therefore, must be conclusive upon these points.’

“The same committee (Royal Arch Masons, be it observed, and a committee of a Royal Arch Chapter, enquiring into its own jurisdiction) said of the brothers and Companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, senr., and Moses C. Levy, Esq., who received these degrees in Charleston in 1783, from the Sublime Grand Lodge of Perfection, ‘three of the above-named brothers are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed for their standing in the community where they have so long honourably sojourned, and they are still members of the same Sublime Body.’

“And within the knowledge of the committee itself, which had made an ‘extensive and careful investigation,’ the Supreme Council and its officers from its organization, had been steadily in the habit of conferring these degrees as had its Grand Officers under its authority. In 1829, many Councils were acting under their authority in the Southern and Western States; and the committee had seen and examined many old copies of charters issued by the Supreme Grand Council, and returned when Grand Councils were formed.

“There is still further testimony to be adduced. The report to the Grand Chapter, which we have quoted, was made by Companion Moses Holbrook, its chairman, and unanimously adopted, the Grand Chapter thus affirming the veracity of the Masonic witnesses whose testimony was adduced. In 1830 the same Companion Holbrook was Most Puissant Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General of the 38rd degree for the Southern Jurisdiction of the United States.

“In February, A. I. 2383, the Most Excellent Grand High Priest of the Grand Chapter of South Carolina, John H. Honour, who was then and still is Most Puissant Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General of the 33rd degree for the Southern Jurisdiction of the United States at Charleston, stated in his address to the Grand Chapter that he had in his possession a manuscript copy of the Royal and Select Masters, in which there was a note in the handwriting of Brother Holbrook, dated 15th March, 1830, in these words:

“In Brother Snell’s book is written the following:

“Supreme Council Chamber, Charleston, S. C., 10th Feb., 1827.

“I hereby certify that the detached degrees, called Royal and Select Master, or Select Masters of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U. S. A.) established by Brother Isaac Da Costa, in Charleston, in February, 1783, one

of the original members of which, Most Illustrious Brother Moses C. Levy, is still alive and a member of it to this day, without ceasing to be so for a day. And further, that at the first establishment of a Grand Council of Princes of Jerusalem in Charleston, in February, 1788, by the Illustrious Deputy Inspectors-General Joseph Myers, B. M. Spitzer and A. Forst, Brother Myers (who succeeded Brother Da Costa after his decease) deposited a certified copy of the degrees, from Berlin, in Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of Princes of Jerusalem.'

"Brother Myers shortly after this (20th February, 1788), resided some time in Norfolk, Richmond and Baltimore previous to his removal to Europe, and he communicated a knowledge of these degrees to a number of brethren in these cities. The original copy is still in my keeping; and agreeably to the obligations of the same, and the Grand constitutions governing those degrees, viz., Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons who have arrived to the Knights of the 9th Arch (13th), or to Companions of the 3rd Arch (Royal Arch Masons).'

"Now, as to these facts, we think we are entitled to say that, whatever opinion the profane may entertain as to this testimony, any Mason who denies its truth or insinuates a doubt as to the facts thus testified to by men who, to attain the 33rd degree, had to be Royal Arch Masons and Knights Templar, takes particular pains to inform all the rest of the world that no reliance can be placed upon any Masonic testimony, but that a Mason, like some of the old fathers, holds it to be justifiable 'to lie for the good of the church,' and so advises them to look upon all Masonry as a mere fable and collection of old wives' tales; and that in Masonry the stronger the testimony and the less the probability of mistake the greater the lie.

"If we cannot believe Masons of the loftiest character and standing, testifying to facts within their own knowledge, how are we to believe tradition? Which of the legends in the York Rite has testimony as good to support it? Either this testimony is true, or all Masonry is one hideous lie. The Committee on Foreign Correspondence of the Grand Chapter of Illinois says in its report, at the Convocation in September, A. I. 2382, that it does not know whence the Supreme Councils derive their exclusive authority, and would like to be informed. And we now frankly ask that and all other Grand Chapters whether they have any more authentic information as to any one single fact of Masonic history or tradition than we have quoted as to the jurisdiction over the Council degrees belonging of right to the Supreme Councils.

"The Committee of Foreign Correspondence of Vermont says that it can be proved that these degrees were conferred in this country prior to 1783; that it has good authority for saying that as early as 1766 they were conferred in the city of Albany, and that it is 'an opinion sustained by strong authority' that at that time they came from France, and not from Prussia. If they came from France, they did not come from the York Rite. But we have no doubt they were so conferred there. Sublime Lodge of Perfection No. 1 (that in Charleston being No. 2) was the first Lodge of Perfection established in the United States, and it was established at Albany prior to 1783. No doubt the degrees were conferred by or under the authority of that Lodge.

"Let us explain in regard to these Lodges of Perfection and Councils of Princes of Jerusalem. A Lodge of Perfection is the lowest

body in the Scotch Rite. It is composed of those who, having taken the three symbolic degrees of the York Rite (which are indispensable to the taking of any degree in the Scotch Rite, being numbered 1, 2, and 3 in that Rite, though now never conferred there), have taken the ineffable degrees, those numbered from 4 to 14 inclusive, being eleven in number, and ending with 'Grand Elect Perfect and Sublime Master,' or '*Grand Ecossais de la Voute Sacrée de Jacques VI.*' the 14th degree in the Scotch Rite, and the 20th in the Rite of Misraim. It is the last of those ineffable degrees that refer to the first temple. The presiding officers of a Lodge of Perfection must have the 16th degree.

"The next two degrees, numbered 15 and 16, called 'Knights of the East' and 'Princes of Jerusalem,' are conferred in a body called a Council of Princes of Jerusalem; then the 17th and 18th in a body called a Chapter of Princes of Rose Croix; and those from 19 to 32 inclusive in a Consistory of Sublime Princes of the Royal Secret.


"We can soon learn how it was that the Council degrees came about 1766 from France, and not from Prussia. In 1761, the lodges and councils of the superior degrees being extended throughout Europe, Frederic II. (or the Great), King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, or 32nd degree, was by general consent acknowledged and recognized as Sovereign and Supreme Head of the Scotch Rite. The Duke of Sundermania was his Deputy in Sweden, and Louis of Bourbon in France."





## CHAPTER VIII.

### THE ARKANSAS REPORT CONTINUED—STEPHEN MORIN'S WORK—THE PROCEEDINGS AT CHARLESTON—THE ACTION OF THE GRAND CHAPTER OF MISSISSIPPI.

N the 25th of October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres; and in the same year they were transmitted to Stephen Morin, who had been appointed in August, 1761, Inspector-General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, representative of Frederic and Substitute-General of the Order. It will be remembered that the thirty-third degree was not then created; and, under Frederic the Great, there was no rank higher than the thirty-second, nor any body superior to a Consistory.

“When Morin arrived in the West Indies, he, agreeably to his patent, appointed M. Hayes a Deputy Inspector-General, with the power of appointing others when necessary. It was under this authority, coming, it is true, from the Consistory at Paris, held by that Consistory as the delegate and representative of Frederic the Great, that the Lodges of Perfection in Albany and Charleston were established, with authority to confer these detached degrees. By whom the former Lodge was established we are not informed. The latter was organized in 1783, by Isaac Da Costa, appointed by Hayes, Deputy Inspector for South Carolina. After Da Costa's death, Hayes appointed Joseph Myers to succeed him, and also appointed Solomon Bush Deputy Inspector for Pennsylvania, Berend M. Spitzer for Georgia, and A. Forst for Virginia.

“Frederic, head of an Order extending through the principal countries of Europe, feared that, at his death, dissensions would grow up as to the succession to what was in fact the Masonic throne; to obviate which he created the 33rd degree, of Sovereign Grand Inspectors-General, to be conferred only on nine persons in each nation, who should form a Supreme Council, serve for life, and exercise in that nation all the powers exercised by Frederic himself in his lifetime. This degree is conferred only when a person is elected to the Supreme Council, which happens when a vacancy occurs by death or otherwise; and it is never applied for. This Supreme authority was established by Frederic in 1786, he then ratifying the Grand Constitutions of the Supreme Councils of the 33rd degree, and vesting the Masonic prerogatives of Inspectors in the Supreme Councils established in each nation. By special authority two Councils were afterwards allowed in the United States alone.

“ On the 20th of February, 1788, a Council of Princes of Jerusalem was opened in Charleston, by the three Deputy Inspectors for South Carolina, Georgia, and Virginia. This continued to be the highest body in America until 1801. In the meantime, John Mitchell and Frederic Dalcho had become Sovereign Grand Inspectors-General, and, on the 31st of May, 1801, they opened a Supreme Council in Charleston. In the course of two years the whole number of Inspectors-General was completed. Upon the organization of this Council all existing Lodges of Perfection and Councils of Princes of Jerusalem fell of course under its jurisdiction. It succeeded to all the powers of Frederic the Great within the United States; and on the 5th of August, 1813, a similar Council was established at New York—lately removed to Boston—in accordance with the secret constitutions, by Emanuel De La Motta, as the representative and by the authority of the Supreme Council at Charleston; and thus the Northern and Southern jurisdictions were severed.

“ This is the account given by that most eminent Mason, Dr. Dalcho, and other authentic authorities. It is avouched as true by Companion Mackey, an Illustrious Royal Arch Mason; by Companion John H. Honour, M. E. Grand High Priest of South Carolina; and by the Grand Chapter of that State.

“ We should like to know what historical Masonic facts are better established. We should be glad to know by what right any Mason denies their truth; thereby directly charging these Illustrious Companions with rank forgery and falsification of historical truth. And we emphatically say, that if, to a Mason, these facts are not to be taken as beyond controversy established, nothing in Masonry is worthy of credence, and the whole fabric tumbles at once into melaucholy ruin. He who denies their truth strikes a blow at the vitals of the Order, for he discredits and destroys the value of all Masonic testimony.

“ We need only suggest on what very slender grounds many things in the Royal Arch are taken as proven and established. Oliver says that the Master Mason's degree was complete as early as 1730, because he had seen a French floor-cloth, with the ineffable word upon it. The degrees of the French and Scotch Rites are occupied, like ours, in finding that word, and they do find it, as we do, in a secret place, and are rewarded with it as we are. Of course it would be on French floor-cloths! It is enough to say that nine-tenths of our traditions and of Oliver's historical facts and landmarks, have not a tithe of the testimony to support them which is adduced in regard to the jurisdiction of the Supreme Council over the Royal and select Master's degrees.

“ Thus it appears that while, up to 1797, there was no such thing known as a Grand Chapter, nor any Chapter at all, except under authority of a Warrant from the Master of a Blue Lodge, the degrees of Royal and Select Master came from France prior to 1783, as detached degrees of the Scotch Rite; the latter being, in point of fact, the Ecosais or 5th degree of the French Rite, and a degree of the Rite of Perfection, conferred in the Scotch Rite as an auxiliary degree; and that from 1783, if not from 1766, they were conferred by Lodges of Perfection and Councils of Princes of Jerusalem, under authority of the Supreme head of the Scotch Rite; to all whose powers in America, and jurisdiction over them, and all other Lodges and Councils of that Rite, the Supreme Council succeeded by plenary authority, in 1801. The profane, we say, may doubt as to these facts, but Masons cannot, without virtual treason to the Order. What then can the later creation, the



Royal Arch Chapters, have to do with these older and higher degrees of a different Rite, and subject to a different jurisdiction?

“Companion Mackey, of whom the most Excellent Grand High Priest of Maryland, Companion B. B. French, a zealous advocate of the jurisdiction of the Chapters over these degrees, says, in reference to this identical question, that ‘no man in this Union is more competent to give correct views on any Masonic subject than Brother Mackey.’ In another article which we find quoted in the report of the Committee on Foreign Correspondence of the Grand Chapter of Mississippi for 1853, says that the obligations of these degrees, as originally conferred, provided for a pledge of submission to the Supreme Council of the 33rd degree; that it was not until 1826 that any claim to the jurisdiction was set up on behalf of Chapters or Grand Chapters; in which year the Grand Chapter of Maryland addressed a circular to the other Grand Chapters suggesting ‘the propriety of those bodies assuming jurisdiction and authority over these degrees. It was upon this circular that the report above quoted was made to the Grand Chapter of South Carolina. Of this report, and a subsequent one to the same effect, Companion Mackey says—and being Secretary-General of the Supreme Council, he knows that of which he speaks—‘there is abundant evidence in the Archives of the Supreme Council, that the historical facts detailed in the preceding report are correct. Thirty years ago, a Council of Royal and Select Masons was unknown. The degrees were entirely conferred by Inspectors-General, whose authority for so doing was derived from a patent granted by a Supreme Council of the 33rd. There are many old Masons now in the Southern and Western as well as in the Northern States who received them from Brother Barker, the accredited agent of the Supreme Grand Council, whose seat of government is at Charleston. And indeed we think we may safely say, as the report we have cited clearly implies, that the Subordinate Councils now existing in the South and West were originally organized by Royal and Select Masters, who had received their degrees from, and owed allegiance to, the Supreme Council at Charleston.’

“Brother F. Dalcho, in the appendix to his ‘orations delivered in the Sublime Grand Lodge,’ in the year 1847, says, ‘besides those degrees which are in regular succession, most of the Inspectors are in possession of detailed—detached (?)—degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them.’ Among these he enumerates that of the Select Mason of 27, or the Select Master.

“Brother Mackey declares that the Mark, Royal and Select were originally honorary degrees of the Scottish Rite, as introduced into this country by the possessors of that Rite; that in 1802 the administrators of the Scottish Rite granted a Warrant of Constitution for a Mark Lodge in Charleston; and that probably the York Rite is indebted to Webb for the adoption of the Mark and Most Excellent Master's degree. (So. & West. Mas. Misc. 1852, p. 290.)

“The system practised formerly, in France, by the Grand Orient, consisted of only two Divisions, including seven degrees, the 5th of which was the *Ecosais*—or Scotch Mason. This system, the French Rite (*Rite Français ou moderne*) re-modelled in 1786, by the Grand Orient, still consisted of seven degrees only, the 5th being Grand Scotch elected (*Grand Ecosais Elu*). (2 Landmark 234, N. N. 66, 77.) (Mackey's Lexicon, 444, 157). With slight modifications, all these

seven degrees formed part of the 25 degrees of the Rite of Perfection, or of Heredom, established in 1754, by the Chevalier de Bonneville.

"Of this degree of Ecossais, that of Select Master is little more than a modification. (Mackey's Lexicon 444, 157.) The Supreme Councils conferred, even recently, six auxiliary degrees, in addition to what are considered the 33 legitimate degrees; and the Ecossais was perfectly within their jurisdiction, if they chose to confer it.

"It is perfectly certain that York Masonry knows nothing whatever about the degrees of Royal and Select Master, any more than about any other of the *Elu* degrees of the Scotch or French Rite or the Rite of Misraim. Very many of those degrees are built on and connected with the Master's degree, explaining many things in it, and going into minute and very interesting details; yet no one has ever imagined that, for that reason, they were necessarily parts of Ancient York Masonry.

"What title can Royal Arch Masonry set up to these degrees? Nobody pretends that they were originally given in the Lodges, as preparatory to, as part of, or after, the Royal Arch. Unless they came from the Scotch Rite, no one knows their source or where they had birth, any more than they can tell where the Mark degree came from. We do not know of any evidence that they were conferred in England at all, until very lately. Mackey and Oliver assert that they were not, and that though Mark Masonry is practised in many of the English Lodges or Chapters now, it is rather by the tolerance than the sanction of the Grand Lodge. (Lexicon 296. 2 Oliver's Landmarks 72.)

"The Committee on Foreign Correspondence of the Grand Chapter of Mississippi, in January last, presented a very full statement of the authorities and decisions on this question to the Grand Chapter, without expressing any opinion of their own. They note, incidentally, that the colour of the Royal and Select Masters is black, signifying silence and secrecy, 'which are familiar words to the Ancient Craft Mason.' It is hazardous to catch at slight and inconclusive circumstances like that, on which to base a claim to a degree, or establish a historical fact. Those words are familiar to all Masons, of all Rites, and the allusion to them in this connection will provoke a smile from every one who has received the degrees of the Scotch Rite. The 4th degree of that Rite is termed the Secret Master; and in more than one of the degrees the same words, and signs representing them, are used.

"Brother Mitchell, late editor of the *Signet*, in St. Louis, whom the Committee quote, discusses the subject in that periodical for December, 1852. He thinks that the Supreme Council ought not to claim these degrees, because they are side degrees, and not included in the published lists of the Degrees under their control. Do not the Chapters claim them as side degrees? Does any Chapter claim that they are necessary pre-requisites to the taking of the Royal Arch; or a necessary qualification to entitle to a seat in the Chapter, to be taken after the Royal Arch? Does any Chapter require a Companion to take them, *volens volens*, or a visitor to have possession of them? Is it not merely optional with their members whether they will take them at all? Do the published lists of the degrees over which Chapters claim control include them? The regular degrees of the Scotch Rite are 33; but Oliver could have taught Brother Mitchell that the Supreme Councils also conferred at least six other auxiliary or detached degrees. What sort of a degree was the Mark, what the Past Master,

what the M. E. Master, before the Chapters assumed jurisdiction over them? Each one of them was a detached degree, precisely as those of Royal and Select Masters were; and nobody knows where at least two of them came from, or who invented them; except Scotch Masons. Brother Mitchell thinks that it would not be generally recognized, if the Grand Lodges were to assert jurisdiction over the dozens of side degrees which are conferred on Master Masons or the Grand Chapter over those conferred on Royal Arch Masons. Why not, if they are Masonic degrees at all? It would be doing again precisely what has been done before, what is in fact, doing now. What else is the process, at present going on, of transmuting the Order of Priesthood into a regular degree? What else was taking possession of the Past Master degree? The difference is, that the side degrees spoken of never were conferred by a Lodge or Chapter, but by single Masons, or informal collections of Masons; while the degrees of Royal and Select Master were conferred nearly a hundred years ago, and have ever since been conferred, not only by authority of, but directly by the Sovereign Bodies of Scotch Masonry.

“Bro. Mitchell says, ‘if the Supreme Grand Council never claimed in this country to control the York Rite,’—we suppose he means the three first degrees—‘because it existed here independent before their establishment, why should they observe a different rule as to the Royal and Select Degrees, which also existed here prior to their advent from Prussia?’ The Supreme Councils have as perfect a right now to confer the three first degrees, as they ever had, if they chose to exercise it. They relinquished this undoubted right for the sake of harmony, and for the good of the Order. They can re-take it whenever they choose. They did not relinquish it, ‘because it existed here independent, before their establishment,’ if it is meant to say that they had no right to confer the first degrees, because they already existed here in the York Rite. We should now recognize a Master Mason, made in a French Lodge under the Grand Orient, as a regular Mason.

“Nor do we know why the Supreme Councils are bound because they have made one concession, for the sake of harmony, and the good of the Order, to make another and another, as often as anybody sees fit to insist upon it. Even if the degrees in question had existed here prior to their advent from Prussia, that would afford no reason why they should surrender them. That assertion, however, is very far from being correct. Nobody has ever been able to produce the slightest proof of it. The degrees came, it is true, directly from the Grand Consistory at Paris, convened in 1761. But that Consistory was convened by authority of the King of Prussia; and Chaillon De Joinville presided as his deputy. We have looked in vain, among all the loose and random assertions made in behalf of the Chapter-pretence to this jurisdiction for any proof; and we do trust that, if there be any such proof, it will by-and-by be furnished. What we want to see is evidence that any body of men organized and working under the York Rite, or any person under authority of any such body, ever conferred these degrees until after 1801, or even prior to 1826.

“We have never seen any other alleged basis for the claim of the Chapters than the fact that these degrees naturally belong to the Royal Arch Degree, which is incomplete and imperfect without them, they explaining what, in that degree is otherwise left in the dark. But no one has ever been hardy enough to pretend that they have, in fact, been carved out or cut away from that Degree; or that when originally

given in England as the completion of the Master's degree, it was any less imperfect than it is now ; or that it then included as a component part of itself, these degrees or their equivalent.

" Bro. Moore, of Boston, says that Royal Arch Masonry dates from the building of the second Temple—the Royal and Select Degrees from the completion of the first, ' which proves that the Select Degrees are 465 years older than the Royal Arch Degree ; and were instituted at the completion of the first Temple.' The Committee on Foreign Correspondence of Florida concur in this argument, and consider it as settling the whole matter.

" We had imagined that at this day no intelligent Mason considered the world or the fraternity so credulous as well as ignorant, that he could venture to talk to them about any degree in Masonry having been instituted at the period of building or completing the first Temple. Except the three symbolic degrees, every Masonic writer admits that no other degrees are ancient. Except them not a single degree can be authentically traced back even to the commencement of the 18th century. The argument of Brother Moore would equally prove that a degree or two in Scotch Masonry were instituted before the flood. Such absurd claims do incalculable injury to Masonry ; and make even its just claims the subject of contempt and ridicule.

" After examining and discussing the report of the committee, the Grand Chapter of Mississippi resolved :

" ' 1st—That in their opinion, these degrees constitute and form an integral part of Ancient York Masonry.' No assertion could be more entirely and completely baseless. Even if they were ' an integral part ' of the Royal Arch degree, that itself formed no part of Ancient York Masonry, but is wholly modern ; and no well informed writer on Masonry pretends to assert the contrary ; and besides these degrees never constituted a part of that degree. The rash opinion so ventured by the Grand Chapter of Mississippi, is declared by them to be founded ' on internal evidence, contained in the body of Ancient York Masonry, and the circumstantial testimony, which the said degrees afford of their ancient origin,' because they illustrate the mystery of Ancient Craft Masonry, and without them the Masonic edifice is incomplete.

" That is exceedingly dangerous ground on which to stand. The same ' internal evidence ' in Ancient Craft Masonry, and the same ' circumstantial testimony of ancient origin,' in the body of the degrees themselves exist just as amply in all the degrees of the Scotch Rite, from the 4th to the 14th inclusive, and even higher. They all ' illustrate the mysteries of Ancient Craft Masonry ;' and without them the degrees of the York Rite are incomplete. Why, they were all framed for that purpose and reason ! They are all known to be modern. We all know that the degrees of Royal and Select Masters, and all the Chapter degrees are modern. If the Chapters and Lodges are to lay violent hands on all the degrees which are illustrative of the Blue and Royal Arch Degrees, they will have some hundred or more in their treasury.

" The Grand Chapter of Mississippi also resolves, that the degree of Ecosais or Scotch Master, in the French or Scotch Rite, was borrowed from Ancient Freemasonry. It is true, as they say, that the French and Scotch Rites are of comparatively modern origin, and that the foundations of both rest on the three symbolic degrees which belong to Ancient Craft Masonry, and were obtained from thence, and incorporated into the French and Scotch Rites.

“Those three degrees were the only original and ancient degrees. They constitute the whole body of Ancient Freemasonry. Nobody denies that, at this day, when Masonry began to spread abroad in the 18th century, every nation in which it obtained a footing, practised those three degrees, which were the common property of all. On this common foundation, each nation, fond of change, variety, show, mystery and rank, proceeded to build up other degrees; inventors of which multiplied rapidly everywhere. Some eight hundred such degrees in all were invented. Many of them were amplifications, sub-divisions, explanations, or illustrations of the third or Master's Degree. The Masons of the York Rite were far more discreet than their brethren in Scotland and on the continent; for while hundreds of degrees were invented there, both Rites and degrees being multiplied so rapidly that one could scarcely take account of them as they rose, the English Masons contented themselves with inventing the Royal Arch Degree; at which it is to be regretted that York Masonry did not stop short. The progress of invention and appropriation has been more extensive in our own country. The Mark, the Past, the Most Excellent and the Order of High Priesthood have been engrafted on the York stock, and they have become or are becoming an integral part of it. Let us put our title to them on the right ground. They are ours, *jure inventionis*. The Encampment Degrees were invented, and though not made a part of York Masonry, they have affiliated with it. The Council Degrees were not borrowed from Ancient York Masonry. They were invented, like the ineffable degrees, as additions to the three primary degrees, not by York Masons, but by the French, or the Scots, who framed so many other degrees, when driven to France, after the English Revolution had destroyed the monarchy.

“Many Rites flourished awhile, and died. The French and Scotch Rites reduced the degrees practised by their votaries, the former to seven, the latter to thirty-three, and some auxiliary degrees. By common consent it became Masonic law, that the three first degrees were the joint property of all, but the others the peculiar property of the inventors. Royal Arch Masonry separated itself from Blue Masonry, organized itself, invented three new degrees, and commenced an independent existence. The Royal and Select Masters formed themselves into Councils, and after a time they too organized themselves into Grand Councils and claimed an independent existence. The Supreme Council did not deny the right, but simply retained their original right to confer the degrees, and charter Councils in States where no Grand Councils have been organized.

“The Councils had certainly the same right to establish a separate and independent organization as the Charters had. If the Grand Chapters of the General Grand Chapter are desirous of indulging in the invention of new degrees, we do not know that any Masons of another jurisdiction have any right to object. If they even choose to borrow and undertake to confer the degrees of Royal and Select Master, or those of Prince of Libanus and Patriarch Noachite, or the whole Rite of Misraim, and their constituents agree to it, all that can be said will be, that the comity which Masonic international law recognizes forbids that encroachment on another jurisdiction; but that if they choose to violate this comity, there is no power anywhere to hinder it. The Grand Lodge may in like manner take to conferring the Chapter Degrees; and the Council may seize upon the Encampment Degrees on the one hand, and the Chapter Degrees on the other.

Comity, the foundation of the law of nations, alone keeps up the lines of jurisdiction.

“One thing, of course, is clear: that a Council would no more recognize a Royal and Select Master, made in a Chapter, than a Chapter would recognize a Royal Arch Mason made in a Council or a Consistory of the Scotch Rite. No Masonic power or authority can oust the Grand, Subordinate or Supreme Councils of their jurisdiction, unless they choose to surrender it—which it is very certain they will not do.

“If the General Grand or Grand Chapters must have these degrees, it will be far better and more straightforward to do so as an act justified by necessity, and not on any pretence of title. For it seems to your Committee, that, as has been said by very high authority, ‘the proposition to give the jurisdiction of Councils of Royal and Select Masters to Grand Chapters embraces one of the greatest Masonic absurdities which could, by any possibility, be presented to the mind.’

“It was well stated by the Grand High Priest of Michigan, in his address to the Grand Chapter of that State, in January last, that the degrees of Royal and Select Master could not properly be conferred on any one until he had received the Royal Arch; and that no Grand Chapter pretends to know what is transacted in any assemblage of Masons above the Royal Arch. How, then, could they assume jurisdiction over that which they do not possess? And he pertinently says, ‘Let us for one moment suppose a case—which is not very improbable—that this Grand Chapter elect a Grand and Deputy Grand High Priest, neither of whom is possessed of the Council Degrees. During their administration, application is made to one or the other for a Dispensation or Charter—as the case may be—to form a Council within our jurisdiction. Who is going to instal the officers of the new Council, as is required by the Constitution? The officers of the Grand Chapter? Clearly not. Although they have given them life, they cannot penetrate their Council chamber to set them in motion or give them instruction. Again, suppose one of their members should, for some misdemeanour peculiarly applicable to those degrees, be tried and expelled. He appeals to this Grand Chapter, it being the only superior tribunal. How are we to know whether he has violated any of his engagements in the Council or not? And how can we judge between the accusers and the accused, not knowing anything about the Degrees?’ (S. & W. Mas. Misc., Vol. IV., p. 189). ‘And suppose that this Grand Chapter declares that it authorizes the Subordinate Chapters to confer the Council Degrees. It must direct whether they shall be conferred before or after the Royal Arch. If before, as it seems to be the notion of some Chapters that they should, will the Grand Chapter declare that they shall be a necessary pre-requisite to the degree of Royal Arch? If so, here is a clear innovation; for it never has been held anywhere that they must necessarily be so taken. Besides, this would at once impose on every member of the Grand Chapter the necessity of obtaining the degree that he might be competent to decide questions arising in regard to them. Suppose a particular Companion, member of the Grand Chapter when this new law is enacted, even the Grand Master himself, declines to obtain them, how will you compel him to do so? And how will you manage if he does not do so? On the other hand, if they are not made pre-requisites, though to be taken before; if at all, and if it is left optional with each person to take them or not, before receiving the Royal Arch, they become mere honorary side degrees, like the Mediterranean Pass.’

“If the Grand Chapter enacts that they shall be taken after the Royal Arch, then they are higher degrees, and you disqualify every Companion who does not take them to sit in a Grand or Subordinate Chapter.

“The M. E. Grand High Priest of Vermont declared, in his address to the Grand Chapter of that State, in May last, that the General Grand Chapter had no jurisdiction but what its Constitution gave it; and said that, as its Constitution never gave it ‘any jurisdiction over Councils of Royal and Select Masters, it has no right to assume them to be subject to its jurisdiction, or to tell them what they shall or shall not do. Those degrees,’ he said, ‘are older on this side of the Atlantic than the General Grand Chapter; their inherent rights are as perfect as any which belong to Royal Arch Masons; and a State Grand Council has just as much right to assert power over a Royal Arch Chapter of a state as the G. G. Chapter has to assert it over a Council. The rights are every way equal. The Councils were not under Royal Arch authority when the G. G. Chapter was formed; they have never been so since and never can be so, legitimately and Masonically, but by their own free consent.’ The very learned officer whose address we are noticing, does not, however, recognize the power of the Supreme Councils over these degrees, nor think that they ought to pass under the jurisdiction of those Supreme Bodies; they being, he says, so far as he is informed, wholly modern.

“As it is undoubtedly the fact that Royal Arch Masonry, as a system, or even as a single degree, is considerably more modern than the first Supreme Councils under Frederic the Great, or Lodges of Perfection in America; and the Chapter Degrees altogether more modern than the degrees of the Scotch and French Rite, we might as well cease to base any claim to these degrees on our superior antiquity. We imagine that the Royal and Select Masters’ degrees had been conferred in the Scotch jurisdiction fifty years before any Chapter ever thought of conferring them. About 1822 a person, under authority from Jeremy L. Cross, was travelling through the Southern States, peddling and selling these degrees and charters, as a money-making speculation; without, as the Committee of the Grand Chapter of South Carolina assert, ‘having himself received a knowledge of the characteristic marks and tokens which distinguish one degree from another, and evidently ignorant of the subject’ he was trying to teach. In some such way, no doubt, an imperfect knowledge of these degrees reached the Chapters; for it is certainly true that in some Chapters where they are pretended to be conferred, one of the degrees is altogether reversed and its whole character changed, and the other given in a most imperfect and bungling manner.

“The Committee on Foreign Correspondence of the Grand Chapter of Illinois, at its Convocation in September, 1852, very forcibly said:

“‘Certain it is that the State Grand Councils, and the Councils holding under them, and the 33rd, never will acknowledge, either directly or indirectly, the authority of the General or State Grand Chapters over these beautiful and indispensable degrees. With just as much reason can the fellow Craft capture the Mark, and make it part of itself—can the Master’s Degree capture the Mark, Royal Arch, Royal, and Select Master’s, one and all, make them, with itself, one huge but splendid Degree, as for the Royal Arch to reduce the Council Degrees to its jurisdiction. The degrees of Master and Royal Arch, as well as the degrees of Master and Select, have much more intimate

connection with, and reference to, each other, than the Degrees of Royal Arch and Select. Losing, finding, place and why, are different ideas ; and yet may all, and generally do, have a most intimate connection with each other. Nothing is more to be deprecated in Masonry than conflict of jurisdiction. There ought to be one common level.'

"In the conclusion of that Committee, however, that the State Grand Councils are the source of authority, this Committee does not concur. They are creations of the Subordinate Councils, invested with a delegated power. It is true that they act independently of the Supreme Council, precisely as State Grand Lodges become independent of the Grand Lodge from which their Subordinates originally procured their charters. But it remains not the less true that the Degrees came from the Scotch Rite, of which the Supreme Councils are, each within its jurisdiction, the undisputed head.

"The Grand Chapter of Kentucky holds that the General Grand Chapter has no power to decide whether the Royal and Select Master's Degrees are constitutional or otherwise ; as they come properly after, and are above, the Royal Arch, and properly belong to separately organized Councils.

"The Grand Chapter of Missouri considers that the Grand Chapters can have no actual, practical jurisdiction over Councils of Royal and Select Masters ; and has withdrawn the jurisdiction from its own Subordinates. The Grand Chapter of Illinois has done the same.

"The Grand Chapter of Mississippi, in January, 1852, passed a resolution, advising all Royal Arch Masons within its jurisdiction not to receive the Council Degrees, except from a legally constituted Council.

"Virginia and Wisconsin consider that these Degrees are properly located in Royal Arch Chapters, and under the Most Excellent Masters' Degree. Let them be once thus got possession of, and in a short time the Lodges and Chapters will be parcelling out the ineffable degrees of the Scotch Rite, scattering them about in those places, between the different existing degrees, where they, too, on grounds and for reasons just as strong, 'are properly located.'

"The Grand Chapter of Maryland has resolved, that the General Grand Chapter ought to assume the jurisdiction of the Degrees of Royal and Select Masters, affirm that the properly and legitimately belong to every Chapter, and direct that they should be conferred therein.

"The merits of the claim of Chapter Masonry, or, as we may more properly call it, the Royal Arch Rite, to the Council Degrees can be condensed into a few words. They explain the Royal Arch Degree, by making actual fact of what the Royal Arch Mason only conjectures. They would add to, embellish, round off and perfect the Royal Arch Degree ; wherefore the Arch Rite says to the Scotch Rite, 'You have, and we want ; yield up, or we take by force.' It is merely the re-assertion, in a new shape, of the old reiver law, older than the harrying of cattle over the Scotch border, that

" ' He shall take that hath the power,  
And he shall keep that can.'

"The precedent once more set,—it was set when the Past Master's Degree was captured,—it will not be long in being followed. Scotch Masonry, finding that the lines between different jurisdictions, settled and defined by prescription, which is the foundation of Masonic law as well as of all other law, are no longer regarded, will revive her right to



the three first degrees. The York Rite or Master Mason's will re-capture the Royal Arch Degree ; the completion and at its inception a part of the Master's Degree ; and make the Mark Master, what he originally was, the Master of a Lodge of fellow Crafts ; and at the same time to make the Master's Degree *totus teres atque rotundus* ; the Masters will take also the Degrees of Royal and Select Master, to which they have, as far as the argument goes, a greatly stronger claim than the Chapters. The Master's Degree, and the Royal and Select Master's Degree, like the Select and Past Master's Degree, relate to one and the same period. In the meantime, the Councils will not be idle ; but, reversing the argument, may claim that the Royal Arch is the completion of the Select Master, as finding comes after losing, and so seizing upon this spoil, and perhaps harrying the borders of the Scotch Rite slightly, and picking up a few 'unconsidered trifles' there, in the way of degrees that will do to fit in, they also may create a system or Rite.

"Is it not obvious that confusion worse confounded will be the result ? an utter annihilation of every thing like boundaries of jurisdiction, an internecine war, ending in the total destruction of Masonry itself ? Will it be said that no such results will follow ? Surely, Royal Arch Masonry has no Charter of special monopoly allowing her, alone of all Masonic authorities and systems, to indulge in the luxury of spoliation of her neighbours, by forays into their territory ? The evil will not stop with one acquisition or annexation. What conquerer ever stopped at a single province ? The domain of Scotch Masonry is wide and fertile. There are several of its Degrees that will be found as tempting as those of Royal and Select Master—as necessary, if not more necessary, to complete the Master's Degree and the Royal Arch ; and the conscience becomes more easily satisfied by every additional process of 'appropriation.'

"We speak, and we intend to speak, frankly, plainly, and strongly, and yet respectfully and kindly, upon this subject. The process heretofore had been to split up and sub-divide, and this process created Royal Arch Masonry and Council Masonry. All the Chapter Degrees have been so split off. Now it is proposed to reverse the process ; and to condense. What is to become of Royal Arch Masonry in that process ?

"Time has created these distinct organizations. The York Rite has seen Chapter Masonry secede from it, organize, and set up for itself. The Supreme Councils have seen the Royal and Select Masters establish Grand Councils, and decline allegiance to the power whence they derived their existence. Many years since, the same process was going on. Masonry divided itself into different Rites and jurisdictions, each with its own train of Degrees, as people organize themselves into political communities. Time has confirmed each in its respective possessions, and prescription has ripened possession into title. It has become Masonic law, if there is any such thing as Masonic law, that it is clandestine and un-Masonic to invade another jurisdiction, or intermeddle with degrees to which such other jurisdiction has either original title, or long-continued possession. No one encroaches on Royal Arch Masonry. The borders of her jurisdiction are at peace. She has to build no forts and man no walls to keep off any invader. Why then should she put forth her hand to take that which is not hers ? She is even now engaged in a work of restitution, in yielding up the Past

Master's Degree to the Grand Lodge. 'Thou shalt not covet anything that is thy neighbour's. Cursed is he that removeth his neighbour's landmark.'

"As Royal Arch Masons, we deny that the General Grand Chapter, or any other inferior Royal Arch authority, has, under the powers derived from its constituency, any right or constitutional power to invent a new Degree, or to borrow from any other Rite or jurisdiction an existing Degree, and make it a component part of Royal Arch Masonry; and we hold that any such action would be utterly void for such want of power; and that no Royal Arch Mason would be bound, by his obligation or otherwise, to pay the least regard or attention to any such legislation; but, on the contrary, be imperatively bound by his allegiance to Masonic law to set it wholly at nought.

"And, as the members in Masonry in general, we declare that the whole constituency of the General Grand Chapter—the whole Royal Arch Fraternity, have no right or power to despoil another long-established jurisdiction of degrees that belong to it; and that no such action would be binding on any Mason in the world; that such an attempt would be peculiarly dangerous to Royal Arch Masonry itself, inasmuch as its own existence as a separate jurisdiction dates only from 1798, and depends upon the same law of prescription that protects its sister jurisdictions. Time, which made the Mark and Most Excellent Master, and even the Royal Arch, regular degrees, from side or auxiliary degrees, or modifications of such, which they were originally, has done the same service for the Royal and Select Master. The same great physician that has cured the original illegality of the Royal Arch organization, making of successful revolt, revolution and independence, has done the same thing for the Councils and Grand Councils.

"Whatever may be the action of one, or all of the Grand Chapters, or of the General Grand Chapter itself, all Regular Council Masons, and we among the number, will ever regard those who receive the degrees of Royal and Select Master in a Chapter as clandestine until they are healed. We shall never be present when those degrees are conferred in a Chapter; and in all respects, all Council Masons will, under all circumstances and at all hazards, preserve their allegiance to the Grand or Supreme Council to which it of right belongs.

"Since the preceding portion of this report was prepared, and while it is passing through the press, we have received with the proceedings of the Grand Chapter of Kentucky the decision of the General Grand Chapter, upon this question—confirming, as will be seen, our views upon it, and authoritatively sustaining our conclusions.

"The decision of the General Grand Chapter is as follows:

"'In the General Grand Royal Arch Chapter of the United States of America, held in the City of Lexington, on the 16th day of September, A.D., 1853—

"'The following resolutions, recommended by the report of Companions John A. Lewis, jr., of New York, E. A. Raymond, of Massachusetts, J. A. D. Joslin, of New Jersey, P. C. Tucker, of Vermont, and A. P. Pfister, of Alabama, were read and adopted, viz:

"'Resolved—That this General Grand Chapter, and the governing bodies of Royal Arch Masonry, affiliated with, and holding jurisdiction under it, have no rightful jurisdiction or control over the Degrees of Royal and Select Master.

“ ‘ *Resolved*—That this General Grand Chapter will hereafter entertain no question or matter growing out of the government or working of these degrees, while in their present position.’

“ To this authoritative decision we merely add, that we do not regret the labour which the investigation of this question, and the preparation of this report, has cost us—although, if it had been known in time, both would have been spared us. For that decision being unaccompanied with the reasons and facts on which it is based, it will still be interesting to the Companions of this jurisdiction to understand the question for themselves, and to know the history of these degrees, that they may yield a readier assent to the decision, when furnished with the means of determining for themselves that it is correct.”





## CHAPTER IX.

THE ACTION OF THE GRAND CHAPTER OF FLORIDA—AN ELABORATE AND EXHAUSTIVE REPORT EMBRACING A HISTORY OF THE DEGREES AND VALUABLE INFORMATION ABOUT THE CRYPTIC RITE.

**A**S far back as 1847, the Cryptic system occupied the attention of Royal Arch Masons in Florida, and by the action of the Grand Chapter of that State, the authorization to Subordinate Chapters to confer the Royal and Select degrees created an opposition that led to a very interesting correspondence, which appeared as an appendix to the annual printed report of the Grand Chapter of Florida. This important matter is as follows, styled in the report.

“THE DEFENCE OF M. E. HARRY R. TAYLOR, H. P. OF MAGNOLIA CHAPTER, No. 16.”

“On the 11th day of January, 1847, the delegates from Florida Royal Arch Chapter, No. 32, under Chapter from the Grand of Virginia, Magnolia Chapter, No. 16, under the same authority, and Florida Royal Arch Chapter, No. 4, under Charter from the Grand Chapter of South Carolina, assembled in convention at Tallahassee, formed and adopted a Constitution, and organized a Grand Chapter for the State of Florida. To the Constitution then and there formed, the delegate from Magnolia Chapter assented, until after the order for enrolment, when another article (the 7th),\* was added, to which he did not assent, because it authorized the conferring of the Royal and Select degrees in R. A. Chapters. After the adjournment of the Convention, the Grand Chapter commenced its session by an installation of its officers. At a subsequent meeting a resolution was introduced, requiring subordinate Chapters to confer the Royal and Select degrees before that of M. E. Master.† This resolution was also opposed by our representative.

“From the Grand Chapter thus formed (without the assent of the three Chapters represented in Convention, and without any confirmation of its acts by the Subordinate Chapters who had sent delegates there), a Charter was sent to Magnolia Chapter, authorizing it ‘to confer the Mark Master, Past Master, Royal Master, Select Master, Most Excellent Master, and Royal Arch degrees,’ accompanied with a dispensation from the M. E. Grand High Priest to the High Priest of Magnolia Chapter, to confer the degrees of Royal and Select Masters upon such Royal Arch Masons of his Chapter as had not received

\* See note A.

† See note A.

them, until a sufficient number should have received them to constitute a Council, after which they should be conferred in a regular Council in the Chapter. The authority thus tendered was rejected by the H. P. of Magnolia Chapter, for himself, as well as by the Chapter in its own behalf, and due notice transmitted to the M. E. G. High Priest of the rejection.

“At the time appointed for the Annual Convocation of the Grand Chapter (January 17, 1848), the Chapters before named, with the exception of Magnolia Chapter, again met, and to constitute a quorum for business, a Chapter, chartered by the Grand Chapter of Florida at its first session, was admitted. At this session, the action of Magnolia Chapter was referred to the Committee on Proposition and Grievances, who reported a preamble and resolutions.‡ Copies of the proceedings being sent to Magnolia Chapter, a circular was thereupon addressed by the H. P. of that Chapter to several of the Grand Chapters, as well as many eminent Masons individually in their States, requesting such information on the subject of the Royal and Select degrees as it might be in their power to furnish, determining, in his love for the institution, not to mar the harmony which had ever before characterized her proceedings in Florida, by an apparently obstinate maintenance of opinions, but waiving the right of the G. C. of Florida to require the attendance of its Chapter at its next Annual Convocation, to obey that summons, and with all peaceful efforts endeavour to heal the breach so unfortunately created.

“Furnished with such evidence as he had been enabled to procure, and accompanied by one of the Companions of his Chapter (Companion Samuel Benezet), the H. P. of Magnolia Chapter attended the Convocation of the Grand Chapter at Tallahassee, and submitted the following defence of the position of his Chapter :

“Magnolia Chapter has heretofore refused to acknowledge the authority of the Grand Chapter of Florida, or to accept a Charter from that body, under a conviction that the Charter tendered conveyed authority not within the power of that body to grant. That the 7th article of the Constitution (see note A.), together with the order of the G. C. at its first session (note A.), defining the action of subordinate Chapters in relation to the Royal and Select degrees, was an innovation on the established usages of R. A. Masonry, and an assumption of control over degrees rightfully belonging to a separate and distinct jurisdiction. By the action of the G. C. of Florida, as well as from the correspondence of the M. E. D. G. High Priest, it is apparent that the previous actions of Maryland and Virginia Grand Chapters, and particularly the latter, have been relied on as furnishing ample justification for the course pursued by this Grand Chapter ; and as their correctness or incorrectness must have an important bearing upon the subject we will first examine the proceedings of Virginia (which also embrace those of Maryland), as they have at various times been published and submitted to the several Grand Chapters in the United States.

“The degrees of Royal and Select Master were introduced into Virginia as early as 1817 or 1818. From that time until 1841 they remained in the control of Councils, established independent of R. A. Masonry. About this time the discovery seems to have been made

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‡ See note B.

that the degrees of Royal and Select Master had been illegally introduced into Virginia, and by a simultaneous movement the Grand Councils of Virginia solemnly surrendered them to the Grand Chapter, which has since exercised entire control over them. How, then, we ask, did the surrender by an illegal body make legal the degrees in the keeping of the Grand Chapter of Virginia?

“One of the reasons assigned by Virginia is, that the Grand Chapter of Maryland, in 1824, had pursued a similar course, and in 1827 had recommended the same to her sister Grand Chapters. Here is an intervening period of fourteen years from the action of Maryland, one of the nearest neighbours of Virginia, and with whom, from such proximity, it would naturally be supposed the most intimate and fraternal intercourse would exist, during which Virginia remained unaffected by the changes in her sister Grand Chapter, and unconvinced by the arguments she then put forth.\* Once embarked in the cause, however, Virginia became much more zealous than Maryland had been, and to effect a similar action on the part of all other Grand Chapters in relation to these degrees no effort on her part has at any time been withheld. The Grand Council surrendered the degrees in 1841 to the Grand Chapter of Virginia, which thereupon ordered them to be given in subordinate Chapters immediately preceding the degree of Most Excellent Master,† while in Maryland they were made to follow that degree; and precede the Royal Arch Degree. In 1842 the Grand Chapter of Virginia resolved, ‘That in the opinion of this Grand Chapter the degrees, as now ordered to be conferred, are in strict conformity with the ancient customs of the Fraternity,’ and by resolution at the same time offered and adopted, all subordinate Chapters were required to conform thereto.

“This action in 1842 was caused by Companions in Wheeling who made ‘certain statements,’ &c. What those statements were we have not the Proceedings of 1842 to show, but have no doubt, from the tone and language of the resolutions, it was a refusal on their part to adopt the new arrangement. In 1845 the subject was again before the Grand Chapter of Virginia.‡ We give the ‘proposition’ on which their action was then based: ‘Does the unauthorized establishment of bodies of Masons, to confer degrees which properly belong to degrees already organized under proper charters, justify the continuance of the abuse after the illegality is discovered?’ Here is the assumption repeated that these degrees of right belonged to the Chapter, and in support of this position and the opinions subsequently advanced, the Committee of Foreign Correspondence give a summary history of the Select Degree,§ embracing the action of the General Grand Chapter of the United States and of the Grand Chapter of Maryland. From the statements of the Committee following this history, it is evident no recourse was had to any documentary evidence, or, in fact, to any evidence beyond that to be derived from individual members of the Institution in Maryland; and yet they assert their belief that ‘they are in possession of all the light which properly belongs to the Temple!’ Had they but examined the records of the General Grand Chapter, or those of the Grand Chapter of Maryland, we think they would have sought more light before publishing such a history to the world.

\* Circular of 1827. Note C.  
‡ Note C.

† Note C. Proceedings of 1845.  
§ Note C.

“ Again, in 1847, the Grand Chapter of Virginia reviewed the action of the Grand Chapter of Connecticut on this subject, and with many regrets for their blindness, reiterate their opinion that the degrees of Royal and Select Master of right belong to Royal Arch Masonry and to no other independent body, and recall the attention of the Grand Chapter of Connecticut to the report of the Committee in 1845, and in connection with it they, in their published Proceedings, give also the report of the Maryland Committee in 1827,\* in which we can discover no evidence to sustain the position of the Grand Chapter of Virginia. The Maryland report simply admits the existence of the degree, ‘ under the authority of a distinguished chief ’ in that State for many years, without the recognizance of the Grand Chapter, and the report furnishes no evidence that any authority was ever delegated to that Grand Chapter to exercise authority over it, or that of the Royal Master’s Degree—for if such had been the fact it would have been so stated in lieu of the reasons given by the Committee, viz. : ‘ the necessity of them as preparatory to, and elucidatory of, that of the Royal Arch ; ’ for which reasons they were ‘ formally recognized, ’ &c. Without such authority, legally derived, any action respecting them on the part of the Grand Chapter of Maryland, either in her exercise of control over them, or over the conduct of any individuals in the use or propagation of them elsewhere, or even within the compass of her own jurisdiction as a Grand Chapter, would in itself be null and void. Virginia asserts, in her history of Select Master, that it was introduced into this country by M. E. P. Eckel, but there is apparently no effort on her part to show whence he derived his authority, or even that he was legally empowered to confer them ; all of which, and much more of valuable and correct information, on the subject of those degrees, might have been obtained by application properly directed, had less reliance been placed on the philosophy, history, and chronological arrangement of the degree of Select Master, to support their position in regard to it.

“ We find, on examination of their proceedings that several of the Grand Chapters in the United States have had the subject under consideration, and their final decisions have been adverse to the change proposed by Virginia, and an adherence to the order and number of Chapter degrees, as arranged by the General Grand Chapter of the United States, and as practised by Virginia herself (though not a member of that body) until 1841. We have the authority of Florida Royal Arch Chapter, No. 32 (at that time one of the members of her own household), to show that the proceedings of the Grand Chapter were not approved by all the Subordinate Chapters over which she exercised jurisdiction.† That though her recommendations were adopted to some extent, yet what they regarded as essential and specially enjoined upon all, was even in this very hall virtually rejected.

“ Having examined the evidence adduced by Virginia Grand Chapter in support of her position, we now introduce such other testimony as we have been able to obtain in relation to the history and introduction of the Royal and Select degrees into this country. We would first call attention to the April number of the Free Masons’ *Monthly Magazine* for 1847.‡ The writer expresses his belief that these degrees

\* See note C.

† Article 4 of Rules and Regulations for the government of the Council of Royal and Select Masters, attached to and under the jurisdiction of Florida Royal Arch Chapter, No. 32, adopted January 5th, 1846 “ The degrees of Royal and Select Master shall only be conferred on a Royal Arch Mason.”

‡ See Note D.

were introduced into this country as early as 1766 by Henry A. Francken, a D. I. G., appointed by the Illustrious Brother Stephen Morin, who in 1781 was constituted an Inspector-General—by a Grand Consistory of Princes of the Royal Secret, convened at Paris by order of Frederic the Great—for the purpose of introducing the system into the New World.

“Francken conferred authority on Moses Michael Hayes, then a resident of St. Domingo, but subsequently Grand Master of the Grand Lodge of Massachusetts—also upon Samuel Stringer, who took them to Maryland. The degrees of Royal and Select Master were doubtless first cultivated in this country as ‘detached or honorary degrees’ of a Lodge of ‘Princes of Jerusalem,’ deriving its authority from the Supreme Council of the 33rd degree for the Southern jurisdiction. In 1783, a Sublime Grand Lodge of Perfection was established in Charleston by Isaac Da Costa, and after Da Costa’s death, Brother Hayes appointed Brother Myers his successor. The Supreme Council of the 33rd degree was opened at Charleston in 1801, ‘and from this source originated most of the early Charters for Lodges of Perfection in America.’ In these Charters we first find authority for conferring ‘the Royal and Select Degrees.’ If the degrees were taken to Maryland by Stringer as early as the period named, little doubt need be entertained of the source from whence Brother Eckel obtained his knowledge of the degree of Select Master,\* and also any authority he may have had to impart it to others.

“The statement above presented is further supported in a communication from Bro. A. G. Mackey, of Charleston, published also in the Free Mason’s *Monthly Magazine*, November number, 1848, with this addition, that the precise time when the degrees were fully placed in the keeping of the Supreme Council is therein given.†

“Under authority thus derived Councils of Royal and Select Masters were established in Georgia as early as 1822,‡ and subsequently, in 1826, a Grand Council was organized. At a later period Councils and Grand Councils have been similarly established in Alabama, Mississippi and Louisiana—all of which have resisted any attempts to change the arrangement, or surrender the control, of the degrees to the respective Supreme Chapters in those States.

“A Grand Council was established in the State of Connecticut in the year 1819, there being then nine Councils in the State, eight of whom were represented in Convention for that purpose.§ Councils were also established in Vermont as early as 1816 or 17.|| By comparing the several authorities, Virginia even included, we find that independent of those established by the Select Council of the 33rd at Charleston, all other Councils of Royal and Select Masters had their origin, not in the Grand Chapter of Maryland, but from a power which styled itself ‘Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the City of Baltimore, North America;’ and we nowhere find authority, except in the case of Maryland and Virginia, for these degrees to be conferred upon any other than

\* “In a private conversation with Ebenezer Wadsworth, he informed the High Priest of Magnolia Chapter that in the year 1819 he assisted in conferring the Royal Master Degree on Companions Eckel and Edes, of Baltimore, and Salem Towne, of New York.”

† See Note E.

‡ See Note G. —Letter from Wm. T. Gould.

§ See Note G.—Letter from F. Turner.

|| See Note G.—Letter from N. B. Haswell.



Royal Arch Masons. These degrees having been introduced long before the organization of the General Grand Chapter of the United States, and particularly in Rhode Island, Massachusetts and New York<sup>4</sup> all of which were represented in the convention for that purpose by those who were then and have since been styled the Most Eminent Masters of their day, does it not seem somewhat remarkable that they should have been so entirely overlooked by that Assembly,\* while degrees bearing no relation to each other, or to that of the Royal Arch, should have been arranged and taken under control of the General Grand Chapter? And it is to be further remarked that notwithstanding the subject had been repeatedly brought before that body, the result has ever been a manifest unwillingness to assume the responsibility of any authority or control over them. In 1819 the distinguished Chief, Philip P. Eckel himself, as well as Companion Edes, from Baltimore, united with Most Excellent T. S. Webb and Ezra Ames (who were then the oracles of the Order), in saying that it was inexpedient for the General Grand Chapter to recognize in any way any degrees except those of Entered Apprentice, Fellow Craft, Master Mason, Mark Mason, Past Master, Most Excellent Master and Royal Arch. (See note G.—Letter from E. Wadsworth.) In 1816 at the General Grand Chapter Communication, held in the city of New York, we find among the officers elected that Most Excellent Philip P. Eckel was then chosen General Grand Scribe, and in the proceedings of that body relative to the establishment of new Chapters, this section of the amended Constitution: 'Section 4.—The officers of every Chapter and lodge under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such Chapters and lodges, and every candidate upon his admission into the same, shall take the following obligation, viz., I, A. B., do promise and swear that I will support and maintain the General Grand Royal Arch Constitution.'

"In the investigation of the subject before us, we have been content to present a plain statement of facts, leaving to those before whom they are presented to decide how far we have been successful in sustaining our position. The High Priest of Magnolia Chapter received the degrees of Royal and Select Master in a regularly established Council, tracing its authority to the broad seal of Frederic of Prussia. The obligations then enjoined, in his opinion, forbade the acceptance of any such authority as that tendered him by the Grand Chapter of Florida. Reduced by the Grand Chapter to the dilemma either to resign his membership and official station, or by acceptance of the conditions offered depart from what he conceives to be his duty, and unwilling for such cause to relinquish the one or depart from the other, aided by the able Companion to whose efforts he has been largely indebted for the materials of his defence, he fearlessly offers himself (a sacrifice it may be) to resist innovation, or to check a spirit of progressiveness in Masonry, which recognizes no law but that of expediency. We have no ambition to gratify, but that feeling of ambition, or rather emulation, ever to be found side by side with those whose aim it is to elevate the institution; extend the circle of its usefulness; guard it from innovation, and cultivate a spirit of harmony throughout its wide spread borders.

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\* The convention of delegates assembled for the purpose of forming a Grand Royal Arch Chapter for the New England States met at Hartford in 1798. Of this convention Thomas Smith Webb was the chairman. In 1797 (one year before) he published his chart, in the second part of which he gave his history of the ineffable degrees.

“ With the following quotation from the pen of the Most E. P. G. H. P. of the Grand Chapter of Virginia, we submit our cause. ‘ Our Companions may, in the spirit of innovation, sever the bonds which should connect and bind us into one, if they will—we regret their want of prudence. Like him we say, ‘ If Magnolia Chapter is to be immolated, let it be on the altar of Masonry—not upon that of innovation and change;’ like him we say, ‘ We will walk to the sacrifice in the old paths, and perish amid the old landmarks, well knowing that the day is not distant when the executioners themselves will bow before the altar upon which the victim is bound, and evoke the principles they now condemn, to save them from the desolating effects of their present spirit.’ ”

The reply to the defence of M. E. Companion H. R. Taylor is from the pen of Past Grand High Priest John P. Duval, and although more of a ritualistic than historical document, is yet worthy of perusal, although his views are hardly those that would be concurred in by the phalanx of Cryptic Masons who are interested, and have made a study of the Rite, both in Canada and the United States.

“ *Reply of the Past Grand High Priest John P. Duval to the Defence of Most Excellent Harry R. Taylor, of Magnolia Chapter :*

“ TO COMPANIONS R. A. MASONS OF FLORIDA :

“ In availing myself of the privilege accorded by the Grand Chapter to reply to the arguments of Most Excellent H. R. Taylor, against the location of the degrees of Royal and Select Master before the Royal Arch, I must necessarily be brief, because I can find in his defence no argument to answer. To show that this objection is not captious, I only require that his defence be read. In making these remarks I do not intend to detract from the acknowledged Masonic abilities of Most Excellent High Priest Taylor ; on the contrary, I admit he has said all that can be said in the defence of error. If there be no argument, there are, however, remarks and opinions in the defence of which I will give a cursory review. On the threshold of the defence, the legal organization of the Grand Chapter is denied ; admitting the very charge upon which High Priest Taylor was cited to appear before the Grand Chapter. In reply I have only to say, that the records of the Convention show that the Constitution of the Grand Chapter was unanimously adopted, and that the representative of Magnolia Chapter presented the resolution to form the Constitution, and was appointed an officer of the Grand Chapter, and that Most Excellent High Priest Taylor was elected and accepted the office of Deputy Grand High Priest of the Grand Chapter of Florida at the last Convocation. High Priest Taylor denies jurisdiction of the degrees of Royal and Select Masters to Grand Councils of Select Masters, or to Grand Chapters, and claims jurisdiction for the Council of the 33rd Degree which they themselves do not claim, as is apparent from the Constitutions of that Order, in which each of the 33 degrees is named and specified, over which they claim jurisdiction.

“ Among the elaborate opinions of individuals, letters, and extracts from Masonic periodicals copied in the defence, there are but two deserving notice, viz., the letters of Nathan B. Haswell, of Vermont,

and Charles Gilman, of Baltimore; and they show that the Royal and Select Degrees are and have been claimed and conferred under the jurisdiction of the Grand Chapters of Vermont and Maryland. N. B. Haswell, in his letter of July 2, A. L. 5848, says: 'The degree was first established in Vermont in 1816 or 1817. I recollect receiving a dispensation or certificate from our friend and Companion, Jeremy L. Cross, now residing in New York. He empowered me to organize and put into operation within the State—to be under the regulation of the Royal Arch Chapters when created). The Councils which were organized by me were put in operation when I was acting as Grand Visitor under the Grand Chapter. Cross gave me the appointment from and under powers conferred on him (at least I think so) by Mr. P. Eckel, who then resided in Baltimore. There is no Council of Select Masters now working in Vermont.' Charles Gilman, in his letter of December 27, 1848, says: 'There has never been a Grand Council of Select Masters in Maryland. Some time about 1810—certainly before 1812—Mr. Eckel and a Mr. Wilmer,\* both of Baltimore, claimed a right to confer the degree of Select Master, and to institute Councils of such; but from what source they derived, or claimed to have derived, the authority I have never been able to learn. They conferred the degree on Royal Arch Masons—probably on others who had not received the degree of Royal Arch—but I cannot learn that it has ever been given in Maryland before the Most Excellent Master.' He states that by the Constitution of the Grand Chapter of Maryland, November, 1817, the degree of Select Master was ordered to be conferred in a Royal Arch Chapter, and by the amended Constitution, in 1824, immediately preceding the Royal Arch Degree. He says that the Virginia Committee mistook in their report of 1845, when they say that Cross was arraigned, and, failing to appear, was suspended or expelled by the Grand Chapter of Maryland for conferring the degrees for Royal and Select Master without the jurisdiction of the Grand Chapter. Let that be as it may, the punishment of Cross is an immaterial issue. The question is, did Cross confer these degrees improperly, and give charters to Councils of Select Masters, without authority? It is evident from the conclusion of the letter of the G. G. S. Gilman that he was guilty of the offence, for he says: 'Some years ago, in conversation with a distinguished member of the General Grand Chapter, and a citizen of the State of Connecticut, upon the matter of Mr. Cross as connected with this degree, he informed me that when Mr. Cross learned that his course had met the disapprobation of the General Grand Chapter he appeared in that body, expressed regret for his conduct, and promised to offend no more; and thereupon the matter was dropped.' The report of the Grand Chapter of Virginia, at the convocation in December, 1848, unequivocally sustains the correctness of the report of 1845 in all its material allegations, which I herewith adopt as a part of this reply.

"The correctness of the location of the degrees of Royal and Select Master, can only be tested by the work and history of the degrees. The first can only be illustrated in Grand Council. Had I the power to commit to writing a single sentence, I would flash conviction, vivid as the lightning of Heaven, on the most benighted mind of a Select Master. It remains, therefore, to me only to review the history of the degrees, and their chronological order in relation to the degree of

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\* Wilmans. [Ed.]

**Royal Arch.** It is known to all intelligent Royal and Select Masters, that these degrees originated at the building of the first Temple in the reign of King Solomon ; that the degree of Select Master was founded by Solomon himself, upon an interesting and memorable event, before the completion of the Temple, and should, therefore, precede the degree of Most Excellent Master, which was founded by Solomon on the completion of the Temple. Every Select Master knows that he has never penetrated in the Ninth Royal Arch. Every Royal Arch Mason knows that Royal Arch Masonry originated at the building of the second Temple by Zerubabel, 470 years after the destruction of the first Temple by Nebuchadnezzar, when Solomon and his Select Companions had long slept the sleep of death. Mackey, in his *Illustrations of Masonry*, p. 288, says : 'Solomon is supposed to preside, or rather the Master is his representative in Lodges of Fellow Crafts, Master Masons, Mark, Past, and Most Excellent Masters, and in Councils of Select Masters.' But at the re-building of the Temple, when the degree of Royal Arch was founded, Joshua, not Solomon, the Thrice Illustrious Select Grand Master, was the first High Priest ; Zerubabel, Prince of Judah, not Hiram of Tyre, the Deputy Illustrious Select Grand Master was the first King, and Haggai, not Hiram Abiff, the Select Grand Principal Conductor, was the first Scribe of the first Royal Arch Chapter established at Jerusalem, at the building of the second Temple, five hundred and thirty years before the Christian Era. The Grand Councils of Select Masters, from the building of the first Temple down to the re-building of the second Temple at Jerusalem, were profoundly ignorant of the secrets of Royal Arch Masonry and the Royal and Select Masters' Degrees must, therefore, necessarily have been conferred for a period of more than five hundred years previous to the Royal Arch. The Grand Council still holds its position in every Royal Arch Chapter. When sitting in Grand Council, they represent Solomon, Hiram of Tyre, and Hiram Abiff, but when sitting in the sanctum of a Royal Arch Chapter, they represent Joshua, Zerubabel, and Haggai, the first High Priest, King and Scribe. Until the discovery of Royal Arch Masonry at the building of the second Temple, and even during the development of the august secrets of that degree, they are addressed and designated as the Grand Council, but from the instant the degree is fully brought to light, they are addressed and take the appellation of Most Excellent High Priest, King, and Scribe of the Royal Arch Chapter. We are now told regardless of the chronological order, and the written and traditionary history, which is fully sustained by the work and lectures in these degrees, that the location of the Royal and Select Degrees previous to the Royal Arch is an innovation on the ancient landmarks of the Order, and the Grand Chapter of Florida, in opposition to the ancient and intelligent Grand Chapters of Maryland, Virginia and North Carolina, has sustained this baneful heresy. Believing conscientiously that by my presence I should sanction this violation of our Ancient Order, I have retired from the Grand Chapter, not in anger, but in sorrow. I have retired from an institution dear to me as the ruddy drops that gush through my sad heart, but believing, with the immortal Jefferson, that 'error is harmless if reason is left free to combat it,' I shall silently abide my time, looking forward with pleasing anticipation to that happy period when the true light of Masonry shall dispel the clouds that now cover our sacred tabernacle with thick darkness,

when I shall once more stand with my Companions around the incense-burning altar of our Holy Temple.

“ JOHN P. DUVAL,  
“ P. H. P. of the Grand Chapter of Florida.”

*Extract from the Report of the Grand Chapter of Virginia, at its Convocation in 1848.*

“ The Grand Chapter of Virginia has nothing further, in the way of argument, to add in the matter of the propriety of the Royal and Select Degrees being in the custody and keeping of Royal Arch Chapters, instead of independent bodies of Masons, called Councils ; nor to the surreptitious manner in which these Councils were gotten up ; nor to the chronological arrangement of these degrees ; we have said all we can say on paper, in the proceedings of 1845 and 1847, as ordered by this Grand Chapter. It is clear and manifest to this Grand Chapter—it is law to her, and those working under her jurisdiction. She greatly regrets the disagreement on this subject between the Grand Chapter of Florida and Magnolia Chapter, No. 16, Apalachicola. That Chapter was chartered by the Grand Chapter of Virginia, on the 18th December, 1846 ; and the Grand Chapter of Virginia, at its session in 1840, had received these degrees solemnly from the Grand Council of Virginia, which then as solemnly surrendered them to her. The charter furnished Magnolia Chapter, No. 16, Apalachicola, dated 18th December, 1846, was one of those on hand at the time, but the Grand Secretary of the Grand Chapter of Virginia failed to interline the words, ‘ Royal and Select Master ’ before Most Excellent Master, in said charter. The acts and doings of the Grand Chapter of Virginia are law to her Subordinate Chapters. The proceedings in communication have been regularly sent to Magnolia Chapter, No. 16, and are, therefore, binding upon her, and she is a Subordinate Chapter of this Grand Chapter, if not one of the integral Chapters of the Grand Chapter of Florida, which we think she became at the Convention held at Tallahassee by the Royal Arch Chapters of Florida, on the 11th of January, 1847. She was there, as one of the three Chapters which constituted that Convention, formed a Grand Chapter, and adopted a Constitution.

“ There seems in the proceedings of that body, as reported, no protest of Magnolia Chapter, No. 16, to its action. We think it is too late now for her to cavil about this matter, and that she should obey the Grand Chapter of Florida, under whose jurisdiction she became from the hour when she departed from that of Virginia. If now under Virginia she would be required to obey the mandates of this Grand Chapter ; we therefore affectionately and fraternally request her to accept the charter from the Grand Chapter of Florida, return that from Virginia, and heal up this breach like good men and true and faithful and affectionate Masons.

“ In reply to the enquiries of Magnolia Chapter, No. 16, over the signature of Companion H. P. H. R. Taylor, we reply we think the arrangement referred to ought to be broken up, that the Grand Councils in all the States should surrender these degrees to the Grand Chapters ; and that, in our opinion, the Royal and Select Degrees should be conferred before the Royal Arch.

“ We think the independency of Masonry, and its real utility, is wisely considered by the resolve of Florida Grand Chapter, not to put itself under the dominion of the General Grand Chapter. We cannot

conceive of any just or useful authority above Grand Lodges and Grand Chapters.

“ All of which is respectfully submitted.

“ JOHN DOVE, }  
 “ JAMES EVANS, } Committee.  
 “ JOS. CARLTON, }

“ *Resolved*,—That Magnolia Chapter, No. 16, Florida, be required to return the Charter issued to them by this Grand Lodge on the eighteenth day of December, 1846, they having become a constituent part of the Grand Chapter of Florida.

“ *Resolved*,—That the Grand Secretary be requested to transmit a copy of the proceedings had upon the subject of issuing a Charter to Magnolia Chapter, immediately upon the rising of this Grand Chapter, to the Grand Chapter of Florida, and to Magnolia Chapter, No. 16.

“ *Resolved*,—That the Grand Secretary do embody for publication with the proceedings of this Grand Convocation, the proceedings had by the Grand Council of Virginia, merging the degrees of Select and Royal Master in the Grand and subordinate Chapters of this jurisdiction, and the action had at different times by this Grand Chapter on the same subject.

“ In obedience to the foregoing resolution, and with a view to place the true state of facts relative to the degrees of Select and Royal Master before the Masonic fraternity, I beg leave to state that Companion Jeremy L. Cross came to this State some time during the winter of 1817, and conferred those degrees on several Royal Arch Masons, myself among the number, living in the city of Richmond, and for which we paid him five dollars each. He then stated that he had authority from the chief in whose possession these degrees were (Companion Joseph Eckel, of Maryland), to grant Charters for holding Councils of Select and Royal Masters. We accordingly took from him a Charter, for which we paid him \$40, and established Richmond Council No. 1., on 25th December, 1817; he established a similar Council at Dumfries, 6th January, 1818, under the same circumstances; we continued our labours until 1820, when Companion James Cushman came, at Companion Cross' instance, to Virginia to lecture on Masonry, and brought with him authority from Cross to grant Charters, which he did during that year, at Norfolk, Portsmouth, Petersburg, Lynchburg, Staunton, Williamsburg and Winchester, each of whom paid him \$40 for the Charter, besides \$2 for each degree conferred on the requisite number to form a Council. The phraseology of the Charters is the following for Nos. 1 and 2:

“ ‘ *To all whom these presents may come—greeting :*

“ ‘ Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masons, held at the City of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within-named Companions to form themselves into a regular Council of Select Masters, and I do appoint my Worthy Companion, John Dove, to be the first Thrice Illustrious Grand Master, George Fletcher to be First Illustrious Deputy Grand Master, and Benjamin H. Brady to be the Principal Conductor, and I do grant them full power, with their constitutional number to assemble, open and confer the degree of Select Master, and do all other business appertaining to said degree, for which this shall be their sufficient warrant, until revoked by the Grand Puissant; and I do further

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direct said Council to hold its meetings in the City of Richmond, and State of Virginia.

“ Given under my hand at Richmond, this twenty-fifth day of December, A.D. 1817, of the discovery 2817.

“ ‘JEREMY L. CROSS.’

“ When Cushman came in 1820, he brought a small pamphlet containing a synopsis of the degrees of Select and Royal Master, and a list of Charters granted by Cross in several States, at the head of which was the following certificate :

“ CERTIFICATE.

“ I hereby certify that ‘ having been duly authorized by the Grand Council of the State of Maryland, held in the city of Baltimore, to establish and organize Councils in any State in the United States where there was not already a Grand Council formed, I have, by the high powers in me vested by the aforesaid Grand Council, established the following Councils of Select Masters, and granted them a Warrant of Constitution.

“ JEREMY L. CROSS, D.G.P.

“ Under which Cushman’s authority read as follows :

“ That, by the high power in me vested by the Thrice Illustrious Deputy Grand Puissant, Jeremy L. Cross, I do hereby constitute and appoint the within-named Companions to form themselves into a regular Council of Royal and Select Masters, and I do appoint my Worthy Companions, James Penn, to be First Thrice Illustrious Grand Master, and George P. Richardson First Principal Conductor ; granting them full power, with their constitutional number, to assemble in the town of Lynchburg, by the name of Washington Council, No. 6, open, and confer the degrees of Royal and Select Master, and to do all other business appertaining to said degrees, they conforming in all their doings to the general regulations of Select Masters.

“ Given under my hand and seal, the 16th day of February, A.L. 5820, A.D. 1820, and of the Deposit 2820.

“ JAMES CUSHMAN, D.G.P.

“ Having now a sufficient number of Councils to form a State Grand Council, a Convention was called and held at Richmond, in December. 1820, and a Grand Council for the State of Virginia formed, who subsequently granted several Charters, and continued their labours until December 17, 1841, when, for the reasons subsequently developed in this statement, they determined, in the following resolutions, to surrender the degrees to the keeping of the Grand Chapter of Virginia, who, by resolution of same date, accepted and took possession of the degrees, and regulated the order of conferring the same.

“ *Resolved*, That from this day, the Grand Council of Virginia resign all authority over the degrees of Royal and Select Master ; *Provided*, the Grand Chapter will take charge of the same and make suitable regulations for the preservation thereof.

“ *Resolved*, That all funds, books, papers, &c., belonging to the Grand Council, be placed under the care and direction of the Grand Chapter, provided they accept the proposition above made.

“ *Resolved*, That all funds, books, papers, &c., belonging to the Subordinate Councils, be placed under the control and direction of the Subordinate Chapters nearest their place of location, provided the Grand Chapter shall accept the above proposition. Thereupon,

“*Resolved*, That the Grand Chapter accept the proposition made by the Grand Council of Royal and Select Masters, and that the degrees be hereafter conferred under the authority of the Charters issued by this Grand Chapter.

“*Resolved*, That hereafter the degrees in Subordinate Chapters be given in the following order, to wit : Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master and Royal Arch.

“*Resolved*, That the Subordinate Chapters under this jurisdiction, so far as they have abilities and numbers, be instructed to confer the degrees of Royal and Select Master upon all their members who have not received them, without fee.

“In 1842 the Companions of Wheeling made, through Companion Morgan Nelson, certain statements, and asked the opinion of the Grand Chapter, which was given in the following words :

“Whereas this Grand Chapter, at its last session, accepted of the proposition of the Grand Council of Virginia to take charge of the degrees of Royal and Select Master, and adopt regulations for the preservation and proper conference of the same ; and it having come to the knowledge of this Grand Chapter that some of our Companions have felt aggrieved thereby :

“*Resolved*, That in the opinion of this Grand Chapter, the degrees, as now ordered to be conferred, are in strict conformity with the ancient customs of the fraternity.

“*Resolved*, That Companions and Chapters working under this Grand Jurisdiction be informed, that in the opinion of this Grand Chapter, the usages of Masonry require its members to conform to the laws of the Grand Jurisdiction, under which they work.’

“In 1845 the subject was again brought to the notice of the Grand Chapter of Virginia by the Grand Chapter of Ohio, when the then very enlightened Committee of Foreign Correspondence, through their able and distinguished Chairman, Companion Rev. James D. McCabe, made the following conclusive report :

“The address of the Most Excellent High Priest is replete with sound Masonic principles, and breathes a spirit of true fraternal sentiment, worthy the body over which he presides. There is one subject brought to notice in the address, and also, by the Committees on Foreign Correspondence which demands the respectful and fraternal attention of the Grand Chapter of Virginia. The assumption of jurisdiction over the degrees of Royal and Select Master, by the Grand Chapter of Virginia, at the request of the late Grand Council of the State, has given rise to a question of some importance to the Masonic Craft. The proposition may be briefly stated thus :

“Does the unauthorized establishment of bodies of Masons, to confer degrees which properly belonged to degrees already organized under proper Charters, justify the continuance of the abuse after the illegality is discovered ?”

“By reference to the report of the Committee on Foreign Correspondence for the present session, it will be seen that the Grand Chapter of Virginia adheres to her first position, and distinctly requires all Chapters which owe her allegiance, to obey the arrangement of these degrees as directed in 1842, and set forth in the present form of Charter.

“All of which is respectfully submitted.

“JOHN DOVE,  
“Grand Secretary.”



NOTES REFERRED TO IN THE PRECEDING PAGES.

NOTE A.

“ Thursday evening, January 14th.—The Constitution was read, section by section, and after amendment, adopted. It was then put upon its final passage and unanimously adopted, and ordered to be enrolled by the secretary.

“ Monday evening.—On motion, an additional Article to the Constitution (Art. 7) was proposed, read, and adopted, and ordered to be enrolled by the secretary.

“ *Article 7th of the Constitution of G. R. A. Chapter of Florida.*

“ The degrees of Royal Master and Select Master shall be deemed to be Chapter Degrees, to be given in the Chapter, unless otherwise directed by the Grand Chapter at some regular Communication hereinafter. And the Grand Chapter may confer authority upon the Subordinate Chapters to organize Councils and confer these degrees, and make such by-laws, rules, and regulations as may be necessary to carry into effect this Article, and fully to provide for the conferring of these degrees : and in the meantime any Subordinate Chapter may confer the degrees (otherwise directed by the Grand Chapter), in such manner as now is or may be provided by their by-laws, regulations, or constitutions, or by dispensation granted by the Grand High Priest ; provided there be nine regular Select Masters present at the conferring of said degree, if conferred otherwise than by dispensation.

“ *Resolution adopted by the Grand Chapter of Florida on the 1st February, 1847.*

“ COUNCIL OF ROYAL AND SELECT MASTERS.

“ Ordered by the Grand Royal Arch Chapter of the State of Florida, that the degrees of Royal and Select Masters shall be conferred in the Subordinate Chapters immediately before the degree of most Excellent Master, according to the ancient Constitutions of Masonry,\* as set forth in the proceedings of the Grand Royal Arch Chapter of the United States, and the Grand Chapter of Virginia and Maryland, etc., etc.

NOTE B.

“ Companion Bronson, Chairman of the Committee on Propositions and Grievances, made the following Report :

“ The Committee on Propositions and Grievances to whom was referred the Correspondence between the Most Excellent Deputy Grand High Priest and Companion, Harry R. Taylor, of Magnolia Chapter, and the matters therein referred to, beg leave to

REPORT :

“ That they find, on examining said Correspondence, that the Magnolia Chapter, at Apalachicola, has been working under a Charter from the Grand Chapter of the State of Virginia, and that in March last the Grand Secretary of this Grand Chapter transmitted to Companion Harry R. Taylor, the High Priest of that Chapter, a Charter from this Chapter, which he refused to accept ; and that the Magnolia Chapter is still working under the Charter from the Virginia Grand Chapter.

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\* QUERY.—Where do they find any ancient Constitutions granting authority ?

“So far as your Committee are able to ascertain from the Correspondence, the refusal of the Magnolia Chapter to recognize the jurisdiction of this Grand Chapter, is founded solely on the fact that our Constitution authorizes and directs the Subordinate Chapters under our jurisdiction to consider the degrees of Royal Master and Select Master as Chapter Degrees, and to confer them upon candidates previous to the Royal Arch Degree.

“This authority—to confer these Degrees before the Royal Arch—which is inserted in our Charters to Subordinate Chapters, is one which Companion Taylor says he cannot consent to use or recognize—and he deems it an unfortunate decision of the Convention which formed our Constitution, if not an infringement upon established usages.

“The letters of Companion Taylor have been replied to by the Most Excellent Deputy Grand High Priest of this Grand Chapter, in a kind and respectful manner; and an effort made by the Deputy Grand High Priest to convince him that the decisions and conclusions of this body on the subject alluded to, are correct, but without effect; and as your Committee are informed the said Companion and the Magnolia Chapter still refuse to receive a Charter from this body.

“Your Committee deem it unnecessary to detail more particularly the correspondence upon this subject before alluded to, or to comment upon it any farther than to say that it seems to have been characterized by fairness and candour on both sides, and bears evidence of Masonic spirit and an earnest desire for the truth and light; and from the tenor of the correspondence, as well as from the high character both as a man and a Mason, which Companion Taylor has always borne, they feel satisfied that his objections are conscientiously entertained, and that he is actuated by no factious and un-Masonic feeling, but by an earnest belief that the Grand Chapter is in error in respect to the point above mentioned—all of which makes it much more difficult for your Committee to point out the suitable and proper action for this Grand Chapter to take in the premises.

“Your Committee have again examined the question to which this correspondence has given rise (*viz.*: what is the proper time and mode of giving the degrees of Royal Master and Select Master?) and they are more than ever convinced that the former action and decisions of the Grand Chapter on that point are right—that they are Chapter Degrees and ought to be conferred before the Royal Arch Degree, and they believe that if correctly understood, it would at once be conceded by all right Masons, that such must necessarily be the case.

“The Grand Chapters of Virginia and Maryland have both so decided in the most pointed and emphatic manner, and particularly the Grand Chapter of Virginia, under which the Magnolia Chapter now claims to work. In a resolution of that Grand Chapter, passed in 1846, they declare that ‘the order of conferring degrees incident to the Royal Arch Chapters, under the jurisdiction of this Grand Chapter, shall hereafter be as follows: Mark Master, Past Master, Royal Master, Select Master, Most Excellent Master, and Royal Arch.’

“This is substantially in accordance with our own Constitution, and as your Committee believe correct. And believing this, they feel bound to recommend some action of this Grand Chapter in the premises. And though reluctantly, they feel compelled to submit the following resolutions, as the mildest mode which they can devise for treating the subject, and which at the same time is consistent with the just rights, jurisdiction and dignity of the Chapter, *viz.*:

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" 1. *Resolved*, That the Chapter now working at Apalachicola, known as Magnolia Chapter, No. 16, and the officers and members thereof, be requested to accept the Charter heretofore sent them from this Grand Chapter, and to acknowledge the jurisdiction of this Grand Chapter, and that our secretary cause a copy of this resolution to be transmitted to them, together with such explanations and papers touching the point in controversy between that Chapter and the Grand Chapter, as the Most Excellent Grand High Priest may see fit to send therewith.

" 2. *Resolved further*, That in case the said Magnolia Chapter does not within three months after the receipt of a copy of this resolution, accept the Charter tendered to it, and acknowledge the jurisdiction of this Grand Chapter, that then it shall be the duty of the Most Excellent High Priest to cause to be notified and admonished to appear before this Grand Chapter at its next Annual Communication, and show cause why it does not accept of said Charter, and in case of its refusal to do so, why it should not otherwise be Masonically dealt with.

" *Resolved further*, That a copy of this report and these resolutions be transmitted to the Grand Chapter of Virginia.

" All of which is respectfully submitted.

" I. H. BRONSON, *Chairman*.

" JOHN P. DUVAL,

" GEO. W. MACRAE.

" Which together with the resolutions appended, was unanimously adopted."

NOTE C.

*Extracts from the Proceedings of the Grand Royal Arch Chapter of Virginia.*

(From the Report of the Committee on Foreign Correspondence in 1845.)

" The Select Degree was introduced into the Masonic Family in this country by Most Excellent Philip P. Eckel, of Maryland, one of the most distinguished and enlightened Masons of his day. He presented it to the Chapters of that State, who have since, and up to the present time, invariably conferred it before the Most Excellent Master, and consider it, in the language of the present Deputy Grand High Priest of the General Grand Chapter, 'the link which connects those without the veil to those within it.' The Royal Master has ever in that jurisdiction been conferred as a mere honorary degree. Most Excellent Companion Eckel, assisted by others, conferred these degrees upon a distinguished lecturer, who pledged himself to impart them to every Royal Arch Chapter he might visit in his official character. Some years after, the Masons of Baltimore learned with astonishment that Councils of Royal and Select Masters had been established in various parts of the United States, by some self constituted authority, and under the influence of a mortification occasioned by a betrayal of their confidence; stimulated by Masonic zeal, they traced this illegal action to the lecturer before named, who was arraigned for trial—first, before the General Grand Chapter of the United States; but failing to appear, the case was committed to the Grand Chapter of Maryland, who twice summoned the offender before them, and he failing to appear, was suspended or expelled from all the benefits of Masonry for contumacy. These facts present, as far as can be written, substantially the case, as it has been frequently stated by the present Deputy Grand High Priest of the General Grand Chapter of the United States, and many other

eminent Masons of Maryland, to the Chairman of the Committee. Believing, therefore, that the body from which the degrees emanated was best qualified to judge of the proper location and conference of these degrees, and feeling assured that there was no legal authority in the Councils which have been established, the Grand Chapter of Virginia, determining not to be a party in perpetuating error of so gross a character, surrendered the degrees to the keeping of the Grand Chapter of Virginia, and that body, following the example of the Grand Chapter of Maryland, ordered them to be conferred before the Royal Arch.

“ ‘ It does seem to your Committee that the most cursory acquaintance with the origin of the several degrees of Masonry must be satisfied of the utter absurdity of detaching these degrees from their natural and chronological connection, and introducing them after a degree which originated 472 years after the events transpired to which they allude, thus converting a most expressive and beautiful chain of traditional history into a disjointed and illy-arranged system of absurdities. As to any authority claimed by ‘bodies’ unknown to Royal Arch Masons, we cannot permit them to influence a Grand Chapter which believes that there is in their possession all the light which properly belongs to the ‘Temple,’ and that they have arrived at the summit of perfection in Ancient Freemasonry,’ etc.

(From the Report of the Committee on Foreign Correspondence, 1847.)

“ ‘ At the Grand Chapter of Connecticut, at their Annual Convocation in May, 1846, the Committee on Foreign Correspondence recommended that the Royal and Select Degrees be hereafter conferred in the Subordinate Chapters ; and in considering the said report a decision was postponed to the next Convocation of said Chapter in May, 1847. At the Convocation in May, 1847, the Committee on Unfinished Business considered this subject, and reported the following resolution : ‘ Resolved, That the conferring of the degrees of Royal and Select Master in Royal Arch Chapters, is a departure from the established landmarks of the Order, and that in no instance should it be countenanced by this Grand Chapter ;’ which report and resolution were accepted and adopted.

“ ‘ Your Committee regret to see this conclusion of the Grand Chapter of Connecticut, in relation to the Royal and Select Degrees, since we think that the philosophy and history of the degrees can but prove that they of right belong to Royal Arch Masonry, and to no other independent body. We beg to ask a re-consideration of this subject by the Grand Chapter of Connecticut, and to recall their attention to the report on this question, in the proceedings of the Grand Chapter of Virginia, at its Annual Convocation in December, 1845, and also to the copy of the subjoined circular of the Grand Chapter of Maryland, of May, 1827, as to when and where the error began, and how ; and also to the opinion of the General Grand Chapter of the United States on the same subject :

“ ‘ Companion Barker, from the Committee, delivered the following report and resolutions, which were read and concurred in : The Committee to whom was referred the communication from the Most Excellent Grand High Priest, and accompanying documents, upon the subject of the institution and existence of the Select Degree, in a state independent of Grand Royal Arch Chapters in some of our sister States, having obtained such information upon that subject as was within their reach, beg leave to report the following resolution : *Resolved*, That the following circular letter, signed by our Grand High

Priest, and countersigned by our Grand Secretary, with the seal of the Grand Chapter annexed thereto, be sent to each Grand Chapter in the United States :

“ ‘ MOST EXCELLENT GRAND SIR AND COMPANION :

“ ‘ I am instructed by the Grand Chapter over which I have the honour to preside, to address you, and through you your Grand Chapter, upon the unsettled state of the degree of Select Master—a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

“ ‘ This degree existed under the authority of a distinguished chief in the State of Maryland, but without the recognizance of our Grand Chapter for many years, until, in the year 1824, upon the revision of our constitution, it appearing evident that the Select Degree not only has an intimate connection with, but is in a measure necessary, as preparatory to, and elucidatory of, that of the Royal Arch, it was formally recognized by our Grand Chapter, and required to be given by our Subordinate Chapters in its proper order, immediately preceding that of the Royal Arch. Under this arrangement we have progressed much to our satisfaction—but it is with regret that we have learned that Councils or Chapters of Select Masons have been established, in some of our sister States, independent of Royal Arch Masonry, avowedly in pursuance of, but as we are satisfied, through a great mistake or actual abuse of any authority delegated, or meant to be delegated, in relation to the Select Degree. We would, therefore, beg leave respectfully to recommend to your Grand Chapter the consideration of this degree, and the circumstances under which it exists, if it does exist within your jurisdiction ; with the hope that you will see it to be for the general interests of the Craft, to take said degree under your recognisance and control, to whom of right it belongs, and thereby do away with what is felt to be a grievance by those distinguished chiefs, whose authority, delegated to a limited extent and for special reasons, has been perverted for sordid purposes, by the creation of an independent order, never contemplated by them, and which we believe to be inconsistent with the spirit and best interests of our institution.

“ ‘ Respectfully and fraternally,

“ ‘ Your obedient servant,

“ ‘ Which is respectfully submitted.

“ ‘ E. BARKER, for the Committee.’ ”

NOTE D.

“ ‘ From Moore’s *Free Mason’s Magazine*, April number, 1847, we make the following extract :

“ ‘ These degrees were, we believe, originally brought into this country via the West Indies, from France, and were cultivated and conferred, for many years, as the ‘ detached degrees ’ of a Lodge of Perfection. If we be correct in this belief (and if not, we shall be happy to be set right), they probably came out with a Henry A. Francken, who established the first Lodge of Perfection in this country, at Albany, 1766. Moses M. Hayes introduced them into Rhode Island about the same time, and subsequently into Massachusetts. Samuel Stringer took them to Maryland ; and in 1783 Isaac Da Costa established a Grand Lodge of Perfection at Charleston, S. C. This was the basis of the present Supreme Council, 33rd degree, for the

Southern jurisdiction ; and from this source originated most of the early Charters for Lodges of Perfection in America. In these Charters we first find authority for conferring the Royal and Select Degrees. They were not then, however, nor are they now, regarded as the regular degrees of the Lodge, but as 'detached' or honorary degrees, which the Lodge were at liberty to confer, either in their own body, or in a Council organized under their own Warrant for the purpose, as they should judge expedient. Authority to confer them was subsequently granted to Masonic travelling lecturers. In their hands, they soon became articles of traffic, which any Royal Arch Mason could procure by paying for them—and that frequently at his own price.

"Subsequently an effort was made to bring them under the control of the Chapters. This proving but partially successful, the establishment of Councils of Royal and Select Masters, distinct from, and independent of, the Lodges of Perfection, soon followed. Disagreements between the Chapters and Councils, and Lodges of Perfection and individuals (all claiming authority to confer them), succeeded ; and they have never yet been fully reconciled.

"Our own opinion is, however, that the whole management and control of the degrees would be better and safer in the Councils, and that, under the existing circumstances, the Chapter ought not to interfere with them. They can be creditably supported as an independent branch of the Order, if permitted to hold the same relation to the fraternity that the Royal Arch and its appendant degrees now occupy. They should be placed under the exclusive control of Grand Councils, which should also exercise the same jurisdiction over them in States where there are no Grand Councils, that is now exercised by Grand Lodges over the symbolic degrees ; and the conferring of the degrees by individuals, or in any place other than a legally constituted Council, having a Charter from some Grand Council, should be made an offence punishable by expulsion and exposure.

"From September number, 1848.—The degrees (Royal and Select Masters) are undoubtedly illustrative of what is generally received as York Masonry ; but how either the York or Scotch Masons became originally in possession of them, is now as difficult to determine as it would be to prove that our ancient brethren, who composed the Grand Lodge at York, ever knew or heard of anything respecting them. In this magazine for April, 1847, we gave what we believed to be the history of their introduction and promulgation in this country. And the views we then expressed are measurably confirmed by the facts stated by our correspondent in respect to the source whence the Councils in Mississippi derived their authority.\* In the article referred to, we said that for many years after their introduction among us they were conferred as the 'detached degrees' of Lodges of Perfection. They were never regarded as the regular degrees of such lodges, but as degrees which they were legally authorized to confer, if they thought proper to do so. These lodges derive their charter from the Grand Council of Princes of Jerusalem. These Councils, therefore, having original jurisdiction over the Royal and Select Degrees, at least in this country, might undoubtedly authorize the establishment of separate and independent Councils for the conferring of them, or invest this power in Lodges of Perfection as they should determine. It seems

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\* The Council of Princes at Charleston, S.C.

from the statement of our correspondent that the Southern Councils formerly did both. We are not informed as to their present practice; but they do not probably now do either. The Councils of Princes of Jerusalem and Lodges of Perfection in the Northern jurisdiction have not for many years interfered with them. They have, whether wisely or otherwise, it is not important to enquire, left them to the care of those who have assumed the control of them. That their present position is an unfortunate one cannot be denied, and it bids fair to be a source of much vexation to the fraternity, particularly in the Southern and Western States, etc."

NOTE E.

*Extract from the Report of the Committee on Foreign Correspondence, in the Grand Chapter of Rhode Island, taken from the October Number of Moore's Magazine, 1848.*

"For some years past the question relative to the Councils of Royal and Select Masters has created considerable discussion in the Grand and Subordinate Chapters, and at the communication of the General Grand Chapter in 1844 that body recommended to Councils of Royal and Select Masters to submit to the jurisdiction of the State Grand Chapters. With all due deference to the wisdom of the Most Excellent General Grand Chapter and the extent of its Masonic knowledge, your Committee cannot conceive how the proposed measure could consistently be carried out. Councils of Royal and Select Masters claim to hold, as relates to this country, as far as your Committee have any information on the subject, original jurisdiction of their own, without connection with or dependence on, any other Order. They are as separate and distinct in themselves as bodies of Knights Templar, and have, as under the circumstances they had, we doubt not, a perfect right to organize themselves as distinct bodies—to adopt their own Constitution, mode of government, etc., as any independent body has the right to do. We, therefore, can see no way in which they could be legally and Masonically coerced into the jurisdiction of Royal Arch Grand Chapters. Nor is it more easy to understand how Grand Chapters of Royal Arch Masons would exercise jurisdiction over such Councils, even were the right conceded, without an entire new organization of such Chapters.

"The degree of Royal and Select Masters, and its forms, officers, ceremonies, etc., are all unknown to Royal Arch Masonry, and to all the degrees in the Chapter. To add the Councils of Royal and Select Master, therefore, to the jurisdiction of the State Grand Chapter, would be to add to them a foreign body, and not only to give them the right, but make it their duty, to prescribe laws and rules, modes and forms, and lectures, for an institution of which Royal Arch Masons, as such, know nothing, and of which they are under no obligation to learn anything. We hold all this to be inconsistent, if not absurd, and therefore hold that Councils of Royal and Select Masons be left to themselves, to manage their own affairs after their own views of Masonic propriety. Some other Chapters have taken a somewhat similar view of this subject."

NOTE F.

*From Moore's Freemason's Monthly Magazine, November, 1848.*

ROYAL AND SELECT MASTER'S DEGREES. BY R. W. ALBERT G. MACKAY, M.D.

"Bro. Moore.—The proper jurisdiction under which the degrees of Royal and Select Master should be placed, is a question that is now

beginning to excite considerable discussion and much embarrassment among the fraternity. It is, therefore, the duty of every brother who wishes this '*questio vexata*' amicably and judiciously settled, to communicate to his brethren whatever he may suppose will conduce to this 'consummation most devoutly to be wished.' Allow me to throw in my mite.

"The history of these degrees will show that the Chapters and Councils are now contending for that to which neither ever had any legitimate right. And it seems to me that the former are as much justified in taking the jurisdiction of these degrees from the latter, as these were in taking it some years ago from the administrative body of the Ancient and Accepted Rite, to which it originally belonged. The controversy terminates in a contest for the distribution of the spoils of war.

"These degrees of right belong to the Supreme Council of the 33rd degree, Ancient Scotch Rite, and the claim to them has never been abandoned by that body. At the establishment of the Grand Council of Princes of Jerusalem, in Charleston, S.C., on the 20th February, 1788, by Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspector-General of Frederic III. of Prussia, Myers deposited in the archives of the Council, certified copies of the said degrees from Berlin, in Prussia, placing them at the same time under the care and jurisdiction of this body. Copies of these degrees are still retained in the archives of the Supreme Grand Council at Charleston.

"Myers subsequently resided in several of the cities of Virginia and Maryland, where he communicated a knowledge of these degrees to many persons by virtue of his authority as an Inspector-General. The degrees becoming spread abroad, some Grand Lecturers undertook, without any delegated authority from Myers or his successors, to dispose of what they called charters for the constitution of Councils of these degrees.

"In 1828 a communication was made by the Grand Royal Arch Chapter of Maryland to the Grand Chapter of the United States, requesting them to take into consideration the expediency of re-assuming jurisdiction over these degrees. The matter was in South Carolina referred to a committee, who reported adversely, and a resolution was adopted unanimously declaring that, in the opinion of the Grand Chapter, 'it was improper and inexpedient to assume a jurisdiction of these degrees, and thus interfere with the rights and privileges of our brethren and Companions in another and higher order of Freemasonry,' that is, the report states, the Ancient Scotch Rite.

"The Supreme Council for the Southern States has never abandoned its claim to these degrees. It has organized Councils of Royal and Select Masters in other States, as, for instance, in Mississippi and South Carolina, either directly or through the intervention of its subordinate Councils of Princes of Jerusalem, and although no application has lately been made to this body for a Charter for a Royal and Select Council, I see not how, without impairing its rights, it could refuse to grant a charter, when applied for by 'true and trusty' persons. In fact, the degrees continue to be given by our Inspectors, and as there are now no Royal and Select Councils in South Carolina, the old ones being extinct, the degrees can only be obtained from such authority. Brother Barker, who perhaps constituted as many Councils of Royal and Select Masters as any other man in the United States, did so only as a Deputy Inspector-General, and the agent of the Supreme Council,



and, therefore, although I have not the time to hunt up statistics, I have no hesitation in believing that half the Councils and Grand Councils in the country owe their existence, and with it their original allegiance, to the Ancient Scotch Rite.

“The matter, however, has now become inextricably confused, and I know of but one method of getting out of the difficulty. Although the Supreme Councils of the 33rd are not willing to have their authority and rights wrested from them *vi et armis*, I have no doubt—but I do not speak officially—that for the good of Masonry they would willingly enter into any compromise. Let a Convention of Royal and Select Masters be held at some central point. To this Convention let the most intelligent Companions, legitimately possessing the degrees, whether from Councils of Royal and Select Masters, as in most of the States; from Royal Arch Chapters, as in Virginia; or from Councils of Princes of Jerusalem, or from Grand Inspectors-General, as in South Carolina and Mississippi—let the wisdom there congregated be directed to the amicable settlement of this dispute. The important point is not to have these degrees placed in any particular order, but to make the mode and manner of conferring them, whether it be before or after the Royal Arch, uniform throughout the country. The decision made for two successive triennial meetings by the General Grand Chapter, viz., in 1844 and 1847, as tending to destroy this uniformity, and produce ‘confusion worse confounded,’ cannot but be regretted by all good Masons.

“CHARLESTON, S. C., Sept. 16th, 1848.”

NOTE G.

*Letters and Extracts from Letters addressed to the High Priest of Magnolia Chapter, in reply to his Circular.*

(Extracts from Letter from François Turner.)

“NEW HAVEN, May 27, 1848.

“To the first question, ‘in what year was the Grand Council in your State formed?’ I will answer by quoting the first and second paragraphs of a report of proceedings in 1819:

“‘An assembly of Illustrious Companions, members of Councils of Select Masters, in the State of Connecticut, was held at New Haven, A. D. 1818, in the month of October, when it was resolved by said assembly to recommend to the several Councils in this State to appoint delegates to convene at Hartford, on the 18th day of May, 1819, to take into consideration the expediency of establishing a Grand Council of Select Masters, within and for the State of Connecticut, and with powers to form and establish a constitution for the regulation and government of the same, and of the several Councils under its jurisdiction.

“‘In pursuance of this resolve, the following Illustrious Companions, duly and legally appointed delegates from the several Councils of which they are members, assembled at the Masonic Hall, in Hartford, on the evening of the 18th day of May, A. D. 1819, for the purposes aforesaid.’ (Here follow the names of twenty-two delegates.)

“‘In this same document, I find that there were eight out of the nine Councils of this State represented by delegates at this Convention. Those delegates appointed a committee of three to form a Constitution for the government of the Grand Council about to be established; and at another meeting of the same session, said committee

reported the Constitution which serves as the basis on which the present Constitution and By-Laws of our Grand Council have been established. After the adoption of that Constitution, they immediately proceeded to the election of officers for the ensuing year, and the meetings have continued to be held annually ever since, even through the anti-Masonic excitement that took place some twenty years ago.

"The first Council of Select Masters was established at Hartford, in this State, on the 7th day of February, 1818. The record of that establishment as transmitted to me by the Recorder of that Council, reads as follows: 'Select Master Jeremy L. Cross, being duly invested by the high powers of the Thrice Illustrious Grand Puissant, in the Grand Council of Select Masters, held in the City of Baltimore, in the State of Maryland, did, on the 7th day of February, 1818, and O. T. D 2818, confer the degree of Select Master on the following Companions (names omitted), and established them into a regular Council of Select Masters, and empowered them to work and admit members, agreeable to the Charter they now hold under his hand and seal.'

"But the original Charter itself is not found, and was no doubt surrendered at the same time as the others were, when the Grand Council was established in the State in the following year. By the manner in which the record of the Charter above mentioned is entered in the books of Wolcott Council, No. 1, of Hartford, it appears that Jeremy L. Cross considered himself as acting under authority of the Grand Puissant of the Grand Council of Maryland, and not under that of the Grand Chapter, for the Grand High Priest has never, as far as my Masonic knowledge extends, been called by that name. I conclude, therefore, that Companion Jeremy L. Cross himself considered the Council as a separate body, independent of the Chapter, as he in his Masonic Chart followed out that idea. These two degrees are there placed by themselves, after the Royal Arch Degree, and under a distinct head.

"There is no appearance of the Council degrees having ever been conferred in the Chapters of our State. They have always been considered among us as entirely distinct and separate from the Chapter degrees, and forming a distinct body."

(Extract from letter from William T. Gould, Grand High Priest of Georgia.)

AUGUSTA, Ga., June 6, 1848.

"The first Council of Royal and Select Masters organized in Georgia, was Adoniram Council, No. 1, of this city, for which a dispensation was granted by the Grand Council of the 33rd in Charleston, in October, 1822. That dispensation has been lost or mislaid. In 1826, our Grand Council was first organized. I was on the Committee of Correspondence who called the Convention for that purpose.

"In 1829, Masonry became almost dormant in Georgia. Our Councils and Chapters generally ceased work until 1836 or 1837. In 1840, Adoniram Council was revived by a new dispensation from the 33rd of Charleston, and the necessary number of Councils being also resuscitated, the Grand Council was re-organized.

"The only source of authority to confer these degrees which we recognize, is the Council of the 33rd in the first instance, and Grand Councils subsequently organized.

"I hold the rule to be fundamental, that we are to use and transmit to others Masonic knowledge 'in no other manner than that in which

we have received it.' I cannot, therefore, consent to the jurisdiction of the Royal and Select Degrees passing to Royal Arch Chapters. They ought to have had it from the beginning. But, not having it how can they get it by their own act? If all the Grand Councils, and the Supreme Council of the 33rd, will concur in yielding these degrees to the control of the Grand Chapters, I am content. But till that is done, I insist on an adherence to old landmarks as the only proper or safe course."

(Extract from letter from Ebenezer Wadsworth, P. G. V. R. A. C. of New York.)

"WEST TROY, N. Y., June 5, 1848.

"In 1819, at the meeting of the General Chapter of New York, I attended as proxy of the General Grand High Priest DeWitt Clinton, when I raised the question of the General Grand Chapter taking some of those degrees, and particularly those of Royal Master and Sublime Firm Master, under its jurisdiction, to prevent their being handed round without selection of character, or providing funds for the benefit of the indigent.

"Most Excellent Sirs T. S. Webb and Ezra Ames, who were the oracles of the Order, as Companions Eckel and Edes from Baltimore, and a full representation from the Northern States, united in saying that it was inexpedient for the General Grand Chapter to recognize in any way, any degrees except those of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch. That to do so would be an inroad upon the original compact, and would open a door to the admission of evils that might occasion great difficulty thereafter; that the Grand and General Grand Chapters were organized for the four last mentioned degrees, the three first being recognized as necessary to be possessed by candidates for advancement to the four last.

"These opinions being expressed by Companion Webb, who was presiding when I raised the question, and being acceded to by the body, I withdrew the proposition, and no record was made of the matter, to my recollection.

"Thus it was at that time the settled opinion of the General Grand Chapter that no cognizance whatever ought to be taken of any degree except those mentioned."

(Letter from Nathan B. Haswell, of Vermont.)

"BURLINGTON, Vt., July 2, A. L. 5848,

"COMPANION H. R. TAYLOR,

"DEAR SIR,—Since the receipt of your letter of May 21st, I have been engaged in seeking the information you desire relating to the organization of the Councils of Royal and Select Masters in Vermont. I have addressed several Masons, and in a reply from Hon. John H. Cotton, an old and valued Mason in this State, he says:

"In reply to your enquiries, 'when was the degree first established?' I think it was in 1816 or 1817; and in reply to your other enquiries, I recollect receiving a deputation or certificate from our friend and Companion Jeremy L. Cross, now residing in New York. He empowered me to organize and put in operation within the State, to be under the regulation of the Royal Arch Chapters when created. I do not recollect how many Councils were made. My memory is much broken; but the Councils which were organized by me were

put in operation when I was acting as Grand Visitor under the Grand Chapter. I now think I went to Burlington, and so down the west side of the mountains, and afterwards a tour through on the east side; but whether a Council was put in operation at every Chapter I visited I cannot say, for if I kept a journal of my proceedings it is lost, or forwarded to Companion Cross. Cross gave me the appointment from and under powers conferred on him—at least I think so—by Mr. P. Eckel, who then resided in Baltimore. I have now the impression that more than one-half the number of Councils were made that there were Chapters in the State, and I think I visited ten or eleven Chapters.

“My impression is that Councils of Select Masters were established by Companion Cotton previous to 1820, in the following places, where Chapters were located, viz.:

“At St. Albans, in Franklin County; at Burlington, in Chittenden County; at Vergennes, in Addison County; at Rutland, in Rutland County. These Chapters are located on the west side of the Green Mountains. At Brattleborough, in Windham County; at Windsor, in Windsor County; at Randolph, in Orange County, located on the east side of the Green Mountains.

“The Charter and Records of Burlington Council, to which I belong, were destroyed when our Masonic Hall was burnt in 1830. The Council has not since convened.

“The subject of conferring the degree of Royal and Select Masters came before the General Chapter of the United States at New Haven, in 1844, and you will find the report then made on page 38 of their Proceedings. Should you not have a copy of the Proceedings, I presume you can obtain one by writing to Charles Gilman, Esq., of Baltimore, the Secretary of the Grand Chapter of the United States. You will there find the following resolution:

“‘Resolved, That it is the sense of this Grand Chapter that the conferring of the degrees of Royal and Select Master should be subsequent to that of the Royal Arch Degree.’

“I am indebted to Companion P. C. Tucker, the present Grand Master of our Grand Lodge, for the perusal of the records of the Council of Select Masters in Vergennes, which he has kindly sent me, and from it I copy the charter granted to them previous to 1820, which is herewith forwarded.

“There is no Council of Select Masters now working in Vermont.

“Should the above information prove to be of any service to you, I shall feel happy in being able to furnish it,

“And remain, with due respect,

“Yours fraternally,

“NATHAN B. HASWELL.”

(Copy of the Charter granted to Vergennes Council of Select Masters.)

“VERMONT, January 13, 1819.

“To all to whom these presents may come, greeting:

“Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masons, held at the city of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within-named Companions viz.: Martin Stone, Amos W. Barnum, Oliver Bangs, E. D. Woodbridge, Asa Strong, Abijah Barnum, Russell A. Barnum, Amasa Belk-

nap, and Horace Wheeler, and others, to form themselves into a regular Council of Select Masons ; and I do hereby appoint my Worthy Companion, Martin Stone, to be the first Thrice Illustrious Grand Master, Amos W. Barnum to be first Illustrious Deputy Grand Master, and Oliver Bangs to be Principal Conductor ; and I do grant them full power with their constitutional number to assemble, open, and confer the degree of Select Master, and do all other business appertaining to this degree, for which this shall be their sufficient warrant until revoked by the Grand Puissant ; and I do further direct said Council to hold its meetings at Vergennes, Addison County, and State of Vermont.

“ Given under my hand at Vergennes, this 14th day of January, A. D. 1818, and of the year of discovery, 2818.

“ JOHN H. COTTON,

“ Deputy Thrice Illustrious in Grand Council.”

(*Letter from Charles Gilman, Esq., Secretary General Grand Council, United States.*)

“ BALTIMORE, December 27, 1848.

“ Your circular, accompanied by your letter of the 10th, came duly to hand, and I improve the earliest convenient moment to reply to your questions, so far as within my present ability.

“ 1. There has never been a Grand Council of Select Masters in Maryland.

“ 2. Some time about 1810—certainly before 1812—Mr. Eckel and a Mr. Wilmer,\* both of Baltimore, claimed a right to confer the degree of Select Master, and to institute Councils of such ; but from what source they derived, or claimed to have derived, the authority, I have never been able to learn.

“ At first they held meetings in a room in Mr. Eckel's house. Subsequently they held their Council in a lodge room, and conferred the degree on Royal Arch Masons—probably on others who had not received the degree of Royal Arch, but I cannot learn that it has ever been given in Maryland before the Most Excellent Master.

“ In November, 1817—not 1827—the Grand Chapter of Maryland passed the following resolution :

“ ‘ Resolved—That all Royal Arch Chapters under the jurisdiction of this Grand Royal Arch Chapter, shall have power to open and hold Chapters—query, Councils?—of Select Masons, and confer the degree of Select Master Mason on such as they may deem worthy of receiving the same.’

“ In 1824, the Constitution of the Grand Chapter of Maryland was revised, and by section 1, article 4, the order in which the several degrees have since been conferred, was prescribed as follows : Mark Master Mason, Most Excellent Mason, Select Mason, and Royal Arch Mason.

“ 3. I do not learn that more than one Council, apart from Chapters of Royal Arch Masons, was organized in Maryland.

“ 4. I am not advised whether a written authority ever existed.

“ 5. The foregoing is all the information I am able to give you upon this subject, as touching the history and practice in Maryland. From which you will perceive that the Chairman of the Committee of Foreign Correspondents in the Grand Chapter of Virginia, in 1845, fell into a mistake as to the order among other degrees in which the Select

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\* Wi'mans. [Ed.]

Master is conferred here. I am informed it never has been conferred in Maryland anterior to that of the Most Excellent Master.

"My individual opinion is—and in this I am sustained by the expression of the General Grand Chapter—that the Royal Arch should precede the Select Master. For reasons to you obvious, I cannot go into an argument to show that my position is the true one. This much, however, I may say, that if conferred as it ought to be, it would necessarily develop the mysteries of the Royal Arch, if given anterior thereto. \* \* \*

"Although not particularly inquired of in your circular, yet as it is alluded to therein, I will correct another error which the Virginia Committee fell into. The 'distinguished lecturer,' as you supposed, means Jeremy L. Cross.

"The Committee say: 'Most Excellent Companion Eckel, assisted by others, conferred these degrees (meaning the Royal and Select Masters) upon a distinguished lecturer, who pledged himself to impart them to Royal Arch Chapters which he might visit in his official character. Some years after the Masons of Baltimore learned with astonishment that Councils of Royal and Select Masters had been established in various parts of the United States, by some self-constituted authority. Under the influence of a mortification occasioned by the betrayal of their confidence—stimulated by Masonic zeal, they traced this illegal action to the lecturer before named, who was arraigned for trial—first before the General Grand Chapter of the United States; but failing to appear, the case was committed to the Grand Chapter of Maryland, who twice summoned the offender before them, and he failing to appear, was suspended or expelled from all the benefits of Masonry for contumacy.'

"Now so far as the records of the General Grand Chapter and of the Grand Chapter of Maryland may be relied on as evidence of the transactions in those bodies the foregoing is a mere creature of the imagination as respects the arraignment, reference, citations, suspension and expulsion. Those records, of both bodies, are in my possession, and I can assure you nothing of the kind appears among them. 'Arraigned for trial!!! but failing to appear!' I dare say you will find the same difficulty I do in reconciling those two parts of that sentence. Jeremy L. Cross was never a citizen, nor even a resident, of Maryland, but lived in Connecticut. It would, therefore, have been absurd to summon him to appear before a tribunal in Maryland. Such a citation would have been a violation of all Masonic law and usage, and void.

"I have yet to learn whether Mr. Eckel or Mr. Wilmer had power from any legitimate source to institute Councils of the degree in question, or any other.

"Some years ago, in conversation with a distinguished member of the General Grand Chapter, and a citizen of the State of Connecticut, upon the matter of Mr. Cross as connected with this degree, he informed me that when Mr. Cross learned that his course had met the disapprobation of the General Grand Chapter, he appeared in that body, expressed his regret for his conduct, and promised to offend no more; and thereupon the matter dropped.

"I made no doubt this is the true version of the matter; otherwise how is it that he is still a recognized member of the fraternity? It will hardly be asserted that the Grand Chapter of Maryland has restored him to the benefits of Masonry."



## CHAPTER X.

### BRIEF HISTORY OF THE SEVERAL GRAND COUNCILS OF THE UNITED STATES.

**I**T is believed that it will add to the interest and completeness of this work to give a brief history of the governing organizations in the United States.

#### GENERAL GRAND COUNCIL.

Measures, having a tendency to result in the organization of a National Body, were taken at quite an early day, but without effect. As time advanced, and the differences in the polity of the Rite in the different jurisdictions became more apparent, a corresponding desire to secure a greater degree of uniformity was aroused. This, in 1871, culminated in action of the Grand Council of Massachusetts formally requesting Companion Josiah H. Drummond, of Maine, to call a convention of delegates of the various Grand Councils, with the view of making a strenuous effort to secure a greater degree of uniformity. The proposition being favourably received, Companion Drummond issued a call for such a convention to be held in New York city on twelfth of June, 1872.

Fourteen Grand Councils responded to the call, and their delegates met at the appointed time and place. The Council in Washington, D.C., was also represented by duly accredited delegates; and Companions from three other jurisdictions were present, but not accredited as delegates. Ten other elected delegates did not attend.

It was determined that the subjects requiring the consideration of the convention were :

- I. The Nomenclature of the Rite.
- II. The number and order of the Degrees.
- III. The work.

At that time there were two leading systems of work. Massachusetts was the exponent of one, and New York of the other. In Massachusetts the Select Degree was conferred before the Royal, while in New York the Royal was

conferred before the Select. In the Nomenclature there was great confusion, scarcely any two Grand Councils having precisely the same system.

These matters having been referred to appropriate committees, the following resolution was presented, discussed at length, and finally referred to a committee :

*“ Resolved, That it is the sense of this Convention, that the Cryptic Degrees should be under the exclusive jurisdiction of Grand Councils, and that no one should be recognized as a regular Companion of the Rite who has not received the degrees under such jurisdiction.”*

In accordance with arrangements then made, the Massachusetts work was exemplified in the evening, and the New York work the next forenoon, in order that the delegates might have an opportunity of comparing the two systems, and ascertaining how they corresponded with the system in their own jurisdiction.

The committee to which was referred the resolution above given reported the following :

*“ Whereas, in some jurisdictions, the question has been mooted of surrendering the Cryptic Degree to the Chapters, and*

*“ Whereas, there are many Companions who have received the Degrees in Chapters, or from Sovereign Inspectors of the A. and A. Rite, therefore*

*“ Resolved—That it is the sense of this Convention that the Cryptic Degree should be under the exclusive jurisdiction of Grand Councils, and that no one should be recognized as a regular Companion of the Rite, who has not received the Degree in a lawfully constituted Council, or by authority of the Supreme Council of the A. and A. Rite, previous to this date, or been lawfully healed.”*

The report was accepted and the resolution unanimously adopted.

The Committee on Nomenclature reported a uniform system. Their report was adopted, and the system has since been adopted by nearly every Grand Council.

The Convention was not ready to act upon the subject of the work, and as the number and order of the degrees were involved, the whole matter was referred to a committee of nine (to which three others were added as an Advisory Board), and the Convention adjourned for a year.

It met at the same place in June, 1873, the committee having previously met and prepared its report. *Nineteen* Grand Councils were represented.

Two reports were presented in relation to the number and order of the degrees, but finally the following resolution was adopted :



“That the order of the succession of the degrees be, first, Royal Master’s; second, Select Master’s; and that it be left optional with each Grand Council to confer the Super-Excellent Master’s Degree as an honorary degree.”

The corresponding system of work, revised and corrected, was finally adopted.

A committee was appointed to endeavour to have the Grand Encampment make the Cryptic Degrees pre-requisites to the Orders of Knighthood.

It was resolved, that it is expedient to form a General Grand Council of the United States, and the Convention adjourned to meet in New Orleans, on the Monday before the first Tuesday of December, 1874, *for the purpose of forming a General Grand Council of the United States.*

The work recommended by the Convention was adopted by the Grand Councils with substantial unanimity. Massachusetts at first declined to do so, but after consideration, with a praiseworthy sacrifice for the sake of uniformity, adopted it.

The Convention met in New Orleans according to adjournment. Eighteen Grand Councils were represented. After various minor matters were disposed of, the question of the formation of a General Grand Council was taken up and fully discussed, a large majority favouring the project; thereupon a committee was appointed to prepare a Provisional Constitution for a General Grand Council, to be submitted to the Grand Councils for their action. It was further voted, that if such Constitution should be ratified by two-thirds of the Grand Councils, the President of the Convention should call it together to organize the General Grand Council; but if not sooner called together, it would meet at Buffalo, on the Monday before the third Tuesday of August, 1877.

The majority of the committee prepared a Constitution; but, one member dissenting, the instrument was not forwarded to the President of the Convention.

It accordingly met at Buffalo, New York, August 20th, 1877. *Twenty-two* Grand Councils (including Ontario) were represented. A resolution, presented by a delegate from Mississippi, favouring the turning of the degrees over to the Chapters, was defeated by a vote of twelve Grand Councils in the negative to six in the affirmative. Among those voting in the affirmative were Arkansas, Connecticut, Mississippi, and Nebraska. The Provisional Constitution not being in the possession of any member of the Convention, it adjourned, subject to the call of the President.

At the request of the Grand Council of Minnesota, the President issued a call for the re-assembling of the Convention at Detroit, on the twenty-third day of August, 1880.

The delegates of *nineteen* Grand Councils responded to the call. A committee was appointed to consider the advisability of forming a General Grand Council, and to present a Provisional Constitution if they should deem it expedient.

The committee reported in favour, and their report was accepted, and their draft of a Constitution adopted without a dissenting vote.

The Constitution provided that it should become effective when ratified by nine Grand Councils. Provisional General Grand officers were elected and instructed to enter upon their duties when the Constitution became effective.

The Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama and Louisiana ratified it in rapid succession, and on February 23, 1881, the General Grand Recorder, George W. Cooley, of Minnesota, issued a circular making the official declaration of the fact that the Constitution had become effective. On March 1, 1881, the General Grand Master, Josiah H. Drummond, of Maine, issued a circular requesting the officers elect to enter upon the discharge of their duties, and announcing that the Grand Council of South Carolina, which had previously voted to adopt the "Mississippi Plan," had reorganized and become a constituent of the General Grand Council.

While the Convention met each time as the original Convention, it was made up at its several sessions, of delegates chosen for that particular session; practically it was a new Convention at each session.

The General Grand Council held its first session in Denver, Colorado, August 14, 1883, sixteen Grand Councils being represented. Eighteen Grand Councils (the ten above named, and California, Florida, Georgia, Kansas, Maine, Missouri, New Hampshire and Vermont) had given in their adhesion to it; Connecticut and Michigan, whose delegates voted to form the Body, declined to ratify the Constitution; North Carolina adopted the Chapter system; Pennsylvania and Rhode Island declined on the ground of opposition to all National Bodies; and New Jersey declined for other reasons. As a consequence of the formation of the General Grand Council, the Grand Councils of Arkansas, Illinois, and Kentucky had reorganized, but had not become constituents of the General Grand Council. Iowa, Mississippi,

and Nebraska still adhered to the Chapter system ; Wisconsin has an anomalous system : Virginia and West Virginia confer the degrees as a part of the Chapter series ; while Texas confers them in a " Council appurtenant to a Chapter."

Reference is made to the particular history of each Grand Jurisdiction, but a summary is given here for convenience.

The General Grand Council held its second session at Washington, on September 28th, 1836. *Fifteen* Grand Councils, and one Council under the immediate jurisdiction of the General Grand Council, were represented ; with a single exception, all the General Grand Officers were present ; and, in addition, a large number of permanent members, as well as visiting companions.

The General Grand Master announced the issuing of a charter to a Council in Washington, D.C., and of a dispensation for a Council in the Indian Territory ; the organization of the Grand Council of Oregon, under the jurisdiction of the General Grand Council, and the reorganization of the Grand Council of Nebraska, and that it had taken the preliminary steps to become a constituent of the General Grand Council.

He announced the nomination of Comp. G. Raymond Portal as Representative near the Grand Council of England, and J. Ross Robertson near the Grand Council of Canada.

The Committee on the " State of the Rite " presented an exceedingly valuable report of a historical character, containing many details which cannot be given in this work.

Since the Session the Grand Council of Arkansas has become a constituent of the General Grand Council, and the Grand Council of Arkansas has dissolved, so that the constituents of the General Grand Council, including Nebraska, numbers twenty.

#### ALABAMA.

John Barker, a member of the Southern Supreme Council, travelled over the South conferring the degrees under the jurisdiction of that Body, as well as the Cryptic Degrees. It is quite certain that he conferred the latter in Alabama, and probably established Councils also.

On December 13, 1838, twenty-seven R. & S. Masters assembled and formed the Grand Council of Alabama. In the printed proceedings, reference is made to Tuscaloosa Council, No. 4. This number has no reference to the Coun-

cils in Alabama, but was probably the fourth organized by Barker. In 1839, no Councils were represented; in 1840, no Assembly was held; in 1841, three Councils were represented; the Grand Master reported that he had granted dispensations to Nos. 3, 4, 5 and 6, the latter of which he established and installed the officers. There never have been any subordinates numbered one or two.

In 1843, the Grand Council concurred in the report of its committee in relation to the transfer of the degrees by the Grand Council of Virginia to the Grand Chapter that "they cannot agree that this transfer of conferring the degrees of Royal and Select Master is in strict conformity with the ancient customs of the Fraternity, and that in their opinion, such Royal and Select Masters, admitted by the Chapters in Virginia, cannot be recognized by this Grand Council."

In 1845, noticing the proposition to give Chapters the power to confer the Cryptic Degrees in States where there is no Grand Council, it is declared that such a course is "subversive of the ancient landmarks;" but a resolution was adopted, authorizing the Councils to confer the degrees without charge on Companions who may have taken them in Chapters, "provided they have paid for the same."

In 1846, a resolution was offered to transfer the degrees to the Chapters; it was laid over, and the subordinate Councils directed to consider it, preparatory to action at the next Annual Assembly. In 1847 it was taken up, discussed and rejected.

In 1849, it was discovered that the parties to whom a dispensation for a Council had been granted had received the degrees from an "officer acting under the Grand Consistory of Charleston." Thereupon the dispensation was cancelled, and the parties required to receive the degrees in the manner prescribed by the Grand Council, "before they can be recognized as regular Royal and Select Masters;" and the Grand Recorder was directed to notify the Grand Consistory of the views of the Grand Council, and "request the refunding to the Grand Council, for the benefit of the Companions who paid them, the fees received by said Consistory." In 1850, the Grand Recorder reported that he had received no reply. He was directed to renew the correspondence, but no reply was received. This course was followed year after year till 1855, when the Grand Council declared that it had exclusive jurisdiction over the degrees in that State, and that any attempt on the part of the Grand Consistory, or any of its officers, to establish Councils or confer

the degrees in that State would "be regarded as an act of usurpation and unwarranted by Masonic usage."

On the other hand, in 1848, this Grand Council chartered a Council in Mississippi. Thereupon the Secretary of the Council of Princes of Jerusalem in Mississippi protested against the establishment of Councils within the Jurisdiction of that Council; but the new Council failed to make returns and pay dues, and its charter was revoked, so that the threatened conflict of authority was averted.

This Grand Council has met annually since 1841, except in 1861, 1862 and 1863. Its proceedings have been published, except that those for 1843 to 1857, except 1845, 1849 and 1850, are published with those of the Grand Chapter.

Its proceedings for 1838, 1839, 1842 and 1846, were reprinted by the late R. H. Thomas, and those for 1838, 1839, 1842, 1843 and 1844, by Jas. W. Staten, Brooksville, Ky.

Its subordinates increased until the youngest was numbered 61; but many of them were in other States, and have become constituents of other Grand Councils. Under the effects of the civil war, the depression of business, and the "Benefit Society" craze, its constituents and their membership fell off in number, until, in 1886, its members, seeing no immediate prospect of brighter days, dissolved it. It is proper to say that, on account of the causes above mentioned, or others not apparent, Masonry, in all its departments, is at a low ebb in Alabama, the falling off is not confined to the Cryptic Rite, but unless a change soon comes, the Grand Chapter must apparently soon follow the example of the Grand Council.

#### ARKANSAS.

This Grand Council was formed on the sixth day of November, 1860, by four Councils, chartered by the Southern Supreme Council, by whose invitation the Convention was held. One provision of its Constitution was, that all active members of that Supreme Council, resident in the State, and all the members of the Convention, should be members of the Grand Council as long as they were members of Councils in the State.

It did not meet in 1861, 1863, or 1864. It met in 1862, but the record was lost before it could be printed. The proceedings of 1860 were printed, and reprinted with those of 1865, and the latter have been reprinted by Companion Staten; those from 1866 to 1872 inclusive, and for 1878, were printed only with those of the Grand Chapter, but were pagged separately, except those for 1878.

It undertook to surrender the degrees to the Grand Chapter and dissolve in 1878; but it re-organized in 1881, and has met annually since, and published its proceedings with those of the Grand Chapter.

It did not at first become a constituent of the General Grand Council, but at its session in 1886 it directed its Grand Recorder to take such steps "as are necessary for this Grand Council to become a member of the General Grand Council of the United States."

It is flourishing highly since its divorce from the Grand Chapter. It requires companions receiving the degrees in Councils appurtenant to Chapters to be formally healed.

#### CALIFORNIA.

Organized June 26th, 1860, by four Councils, two chartered by the Grand Council of Alabama, one by the Grand Council of Tennessee, and one by the Grand Council of Texas. It has met annually since, except in 1869.

Its proceedings have been published, but until within a few years, only once in two or three years. They are paged consecutively for volumes, the first volume ending in 1873, the second not yet completed.

Though threesubordinates have surrendered their charters, it now has nine active Councils under its jurisdiction, with a membership of 874, a net increase of over one hundred during the last year. One of its subordinates is in Montana Territory. It is a constituent of the General Grand Council.

#### CONNECTICUT.

The Rite was introduced into Connecticut by Jeremy L. Cross, as has been already stated. In 1818 he established *ten* Councils, and in 1819 another. They were all called "Select Councils," but in 1818 some of them commenced conferring the Royal degree as a preparatory degree, and the practice increased until that degree was held to be a necessary pre-requisite to the Select Degree, but without recognition in the constitutions and by-laws as a distinct degree.

In October, 1818, a convention of Masons of the Rite was held, and the propriety and advisability of organizing a Grand Council was discussed, and the conclusion was that such a body should be formed, and the necessary steps were taken to accomplish that end.

In accordance with this action, duly accredited delegates from *ten* of the *eleven* Councils met at Hartford, May 18th, 1819. Among them were many leading Masons of the State, including Talcott Wolcott, Walter Janes, Ingoldsby W. Crawford, James Cushman, Lyman Law, John R. Watrous, and Laban Smith. For some reason, Jeremy L. Cross, who, it is understood, had been very active in the movement, was not present.

On the evening of the twentieth, a constitution was adopted, and the *first Grand Council of Select Masters in the world* was organized.

The constitution was evidently based on the rules and regulations prepared by Cross for Councils of Select Masters. The idea of uniting the two degrees in one system is not developed in it, but it recognizes the practice then prevailing of conferring the *Royal* degree as a part of the work of the *Select* degree. It provides that every Council shall have power to confer "the degree of Royal Master and Select Master" for such fee as it may prescribe, but not less than five dollars. Judging from the rest of the document, the conclusion may well be hazarded, that it was first written without mentioning the Royal degree at all, but that in this provision the words "Royal Master, and" were interlined.

The records up to 1830, inclusive, have been lost; but the printed proceedings of 1819, 1820, 1821, and the constitution of 1825, have been preserved. Cross was present in 1821 and elected a Grand Officer.

In 1825 a revised constitution and a code of by-laws were adopted, and while the Councils are called Select Councils, they are given the power to confer the "degrees of Royal and Select Master."

The number of Councils increased to sixteen before the anti-Masonic storm which swept over the Northern States in 1826 and subsequent years. This Grand Council preserved its existence and met annually; but many of its subordinates succumbed. Their delinquencies were excused year after year until 1839, when six charters were revoked, and in 1840 five others. For several years no work at all was done; but, in 1837, one Council reported *six* "greetings" during the previous year, and in 1838 *five*, and in 1839 one was reported by the same Council—Harmony, No. 8, at New Haven. In 1841 one charter was restored, and three "greetings" by Harmony Council were reported, and among

those "cordially greeted" were Benjamin Beecher and Henry Ward.

In 1843 a communication from "the Grand Council of Royal Masters of New York" was laid before the Grand Council, and resolutions providing for a friendly correspondence were adopted.

In 1846 one charter was restored, and from this time forward the growth of the Rite was continuous, and the charters were restored.

In 1847 it was discovered that one Council had never taken a charter from the Grand Council, but had, for almost thirty years, been working under the warrant granted by Cross. That warrant was recalled, and a charter ordered to be issued, but, by some blunder, it was not issued till 1855.

In 1850 the question of surrendering the degrees to the chapters was discussed, and the following resolution was adopted:

*"Resolved, That this Grand Council cannot consent to surrender their jurisdiction over the degrees of Royal and Select Master, so long as these degrees are cultivated in this State, believing that, if the degrees are worth cultivating, they should be preserved entirely separate and by themselves."*

In 1851 the Committee on Correspondence reported that the same question had been agitated in other jurisdictions, and upon their recommendation a committee was appointed for the purpose of corresponding with the Grand Councils "on the subject of forming a General Grand Council." In 1852 the committee was continued, and a report to the Grand Council of Georgia, upon the same subject, was referred to it. No special report of the committee was ever made; but a report was made that the action of the General Grand Chapter, declaring that neither it nor any governing body of Royal Arch Masonry had rightful jurisdiction or control over these degrees, was "a final settlement of the whole question."

In 1854 charters were granted for three Councils in New York, for the purpose of forming a Grand Council in that State.

This Grand Council has met annually and is in a flourishing condition. It is not a constituent of the General Grand Council; it was represented in the Convention of 1877, when its representative threw the vote of his Grand Council in favour of abandoning the Council system and turning the degrees over to the Chapters. It was represented in the Convention of 1880 by another delegate who cast the vote



of the Grand Council in favour of the proposition to "regard as clandestine all who receive these degrees under any authority other than that granted by a regular Grand Council, disconnected from a Chapter of Royal Arch Masons": and also in favour of forming a General Grand Council, and for the adoption of the provisional constitution. When the question of ratifying that constitution was submitted to the Grand Council, the matter was referred to a committee, of which the delegate to the Convention in 1877 was the leading member, and upon his report the Grand Council disregarded the action of its delegate in 1880, and declined to ratify the constitution. It would seem that the Grand Council favoured surrendering the degrees to the Chapters, and therefore declined becoming a constituent of the General Grand Council, fearing that the other course would tend to increase the strength of the Council system, and delay, if not permanently defeat, the surrender of the degrees to the Chapter.

The proceedings of 1819, 1820 and 1821, the constitution for 1825, and the proceedings since 1840 have been printed; but all from 1840 to 1853 inclusive, except those for 1847, 1848, 1849 and 1851 were printed only with those of the Grand Chapter; those from 1840 to 1853 inclusive were 12mo., and those since 8vo.; those for 1819, 1820 and 1821, and 1831 to 1853 have been printed (8vo.) by Companion James W. Staton, of Brooksville, Kentucky.

The following is a copy of one of the earliest warrants issued in Connecticut by Cross, a previously prepared, and it is understood, *printed* blank was used:

*"To all to whom these presents may come, greeting:*

"Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the city of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within-named Companions to form themselves into a Regular Council of Select Masters; and I do appoint my worthy Companion, Talcott Wolcott, to be the first Thrice Illustrious Grand Master, Jeremy Hoadley to be the first Illustrious Deputy Grand Master, and Joseph G. Norton to be the Principal Conductor, and I do grant them full power, with their constitutional number, to assemble, open and confer the Degree of Select Master, and do all other business appertaining to the said Degree, for which this shall be their sufficient warrant, until revoked by the Grand Puissant. And I do further direct said Council to hold its meetings in the city of Hartford, and State of Connecticut.

"Given under my hand at Hartford, this seventh day of February, A.D. 1818, of the discovery, 2818.

"JEREMY L. CROSS."

## DELAWARE.

Cross conferred the degrees upon a few Companions in this State, but so far as is known the degrees have not been since cultivated, either in Councils or Chapters.

## FLORIDA.

The final result of the discussion, given in the preceding chapters, was that the Grand Chapter of Florida declined to take jurisdiction over these degrees.

The Grand Council of Florida was organized January 13, 1858, by three Councils chartered under the authority of the Supreme Council for the Southern jurisdiction of the United States. It did not meet from 1861 to 1866 inclusive, in 1870, 1871, 1873, 1874 and 1875, and I am unable to say whether it has met since 1882.

It is a constituent of the General Grand Council. The various causes which have had a depressing effect upon the Masonic Institution in Florida have naturally affected the Councils even more severely than the Lodges or Chapters.

Its proceedings up to 1869 were published only with those of the Grand Chapter; but all its previous proceedings were reprinted with those of 1876. Those from 1876 to 1882 have been published.

## GEORGIA.

The Select Degree was conferred in Georgia before 1800 by Abraham Jacobs. Whether those who received it cultivated it, is not known.

A Grand Council was formed in Georgia, May 2, 1826. Its records have been lost, and the proceedings were never published, and we have to depend upon tradition and coteremporary publications for all knowledge of it. In the "Escritoir" of May 26, 1826, published at Albany, New York, is a notice of the organization, with the names of the Grand Officers; and in the *American Masonic Record* (also published at Albany) of June 2, 1827, is a notice of the annual Assembly, held May 7, 1827, with the names of the Grand Officers then elected. Whether it ever met again is not known; whether it did or not, it soon became dormant. I have been unable to ascertain the number of its subordinates, or by what authority they were organized; but there is no doubt they were organized under the authority of the Southern Supreme Council.

A convention was held and a Grand Council formed June 22, 1841, by delegates from Councils numbered one, two and

four, according to the *Record*, but the one *called* number four *was* number three, and number four was not represented. The by-laws of number one, as revised May 27, 1841, recited that it was "established under the authority of the Supreme Grand Council of the 33rd Degree, in Charleston, South Carolina," and undoubtedly the others were established under the same authority. As some members of the Grand Council of 1826 took part in the organization in 1841, it is presumable that the four Councils were the same ones which were constituents of the former.

The Grand Council formed in 1841 adopted at first the constitution of 1826, but in 1842 adopted a revised one. In the latter (and perhaps in the former) it claimed *exclusive* jurisdiction in the State, excluding even the Supreme Council. The section relating to jurisdiction has such a bearing on questions under discussion at the present time, that it is worth copying.

"This Grand Council, being the highest source of legitimate Masonic authority in the State of Georgia, can, and of right ought to, have the government and superintendence of all Councils of Royal and Select Masters within its jurisdiction. It, therefore, may grant charters and dispensations for constituting Councils; it may make laws, pass regulations, and at pleasure repeal, alter, or amend the same; it may censure, suspend, or expel Councils or members for violations or disobedience of its laws, regulations, or rules. And it is hereby ordained and declared that all Councils within the jurisdiction of this Grand Council, who have not acknowledged the authority thereof, and already subscribed to the government of the same, shall do so within one year, or be considered by this Grand Council, and all Subordinate Councils, as acting contrary to the true principles of Masonry, and working without constitutional authority, and shall be deprived of all Masonic intercourse with this Grand Body and all under its jurisdiction."

This Grand Council has met annually since its reorganization in 1841, except in 1864 and 1865. It is a constituent of the General Grand Council.

The Grand Councils of Georgia, at its annual convention on the 8th of May, 1849, on motion of Comp. Russell, adopted the following resolutions:

"*Resolved*, That a committee of three be appointed to open a correspondence with the proper authorities in every State in the Union, where the Grand Council Degrees are cultivated, for the purpose of creating, if possible, an uniform jurisdiction over the said Degrees throughout the United States, and an uniform method of conferring the same.

"*Resolved*, That, for the purpose of obtaining an uniform system of authority and work, this Grand Council will surrender all jurisdiction over the said Degrees, either to the General Grand Chapter of the

United States, or place them under the exclusive control of the State Grand Councils, in which latter bodies, this Grand Council believes, should be vested the sole authority for controlling the same.

“Companions Schley, Russell and Dwelle were appointed a committee under the first resolution.

“The plan here proposed is entirely practicable, and if met by other Grand and Subordinate Councils, in the same spirit of compromise and concession, can hardly fail to result in the establishment of uniformity in the government and order of conferring the degrees. We have heretofore expressed a preference in favor of leaving them in charge of the Grand Councils already or hereafter to be formed, and to that preference we adhere; but shall cheerfully yield it, if any other disposition of them shall be thought to be wiser and better, or will give more general satisfaction. It is to be hoped that the committee will immediately enter upon the duty assigned them, and publish their report, including the whole correspondence, at as early a day as possible, that the subject may be brought before the General Grand Chapter at its session in September, 1850, in a form proper for the action of that body.”

Its proceedings for 1841 and 1842 were published in one pamphlet, but it is understood that those from 1843 to 1848 inclusive, were not printed until 1876, when they and those of 1841 and 1842 were printed by Stephen Berry, of Portland, Maine; those for 1849 to 1854 inclusive, were printed with those of the Grand Chapter for the respective years; afterwards they were published annually to 1871 inclusive, except that those for 1862 to 1867 inclusive, are in one pamphlet; then sheets were issued up to 1879, since which they have been published annually; in 1885, those from 1872 to 1879 were printed in one pamphlet by Austin A. Cassil, Mount Vernon, Ohio.





## CHAPTER XI.

### CONCLUSION OF THE HISTORY OF THE GRAND COUNCILS OF THE UNITED STATES.

#### ILLINOIS.

**T**HE degrees were introduced into Illinois from Kentucky. In 1852, the Grand Council of Kentucky chartered one Council in Illinois, and in 1853 another, and authorised the Grand Puissant to issue a charter to another (to which a dispensation had been granted) upon receipt of the returns which had been miscarried in the mail; the charter was not issued till February 28, 1854.

Erroneously supposing that all three Councils had been chartered, their delegates met and formed a Grand Council, September 30, 1853. The error being discovered, the Grand Council was reorganized March 10, 1854.

In its Constitution it declared its exclusive jurisdiction throughout the State; and that no Council could lawfully exist in that State except under its authority, and all Masonic intercourse between members of its obedience and such illegal Council or assemblage or any of its members, or any person advanced in such Council, was absolutely forbidden.

In 1854, the following resolution was adopted:

*Resolved, That all Royal Arch Masons receiving the degrees of Royal and Select Masters in Chapters since September, 1851, in this State shall be treated as clandestine Royal and Select Masters, and in no event shall be healed, but shall be admitted to Councils only in the regular manner."*

Dispensations for new Councils were refused to petitioners who had taken the degrees before that date until they were lawfully healed.

The Grand Council met annually until 1877. Then, although one of the largest and most prosperous of the Grand Councils, it attempted to surrender the degrees to the Grand Chapter, but with the proviso that if the Grand Chapter should not make provision for conferring the degrees within two years, they should revert to the Grand Council; the

Grand Chapter accepted the trust, and committees were appointed to arrange the details; the committee made their report, and the presiding officers of the two Grand Bodies promulgated the result; it was supposed that the union had been perfected. But the Grand Council continued to meet annually, although it had no constituency, all its subordinates being dormant, and the degrees being conferred under the authority of the Grand Chapter in Councils, held under a Chapter warrant. It is now claimed that this arrangement was intended to be only temporary, and that all that was done was done by the authority of the Grand Council. It is somewhat difficult to ascertain precisely what the arrangement between the Grand Chapter and Grand Council practically was. It is believed, however, that it was substantially this: the Grand Council undertook to recall all the charters granted by it, and to forbid any Council to meet and work under its *Council* Charter; that it authorised the officers of any Chapter then chartered, or thereafterwards to be chartered, being Royal and Select Masters, to open a Council and confer the degrees under such regulations as the *Grand Chapter* should, from time to time, establish, and with such ritual as the *Grand Chapter* should promulgate, and, in fact, *did* promulgate. Under this arrangement the whole power of governing the degrees was, for the time being, vested in the Grand Chapter; the Grand Council had no authority whatever over the manner in which the Grand Chapter should exercise its powers, and, in fact, all the authority it had was *to exist*, and, in the opinion of many, it did not legally exist at all, except upon the assumption that all its action in its attempt to make the Grand Chapter its proxy, was in conflict with its own constitution and the landmarks of the Rite, and so absolutely void.

In 1882, another arrangement was made between the Grand Chapter and the Grand Council, by which the former relinquished all interference with the Council degrees, and the latter resumed its old powers, reorganized many of its subordinates, and began to proceed regularly. It has not yet become a constituent to the General Grand Council.

The *status* of the Chapter-council made Companions presents an insurmountable obstacle to its being received as a constituent as long as it maintains its present position.

Under the laws of the General Grand Council, the Companions who received the degrees in the Chapter Councils cannot be recognized as regular Royal and Select Masters, without being healed, while the Grand Council of Illinois demands that they *shall be*.

In 1886 it adopted a resolution to the effect that Masonic intercourse should be interdicted between itself and the Councils and members of its obedience, and the Grand General Councils and members thereof, in any jurisdiction in which recognition should be referred to any of its Chapter-council members.

In 1887 a proposition was submitted to form an association of the Grand Councils which are not constituents of the General Grand Councils, to sustain them in their position. They count twelve such, but there are only seven, Connecticut, Illinois, Kentucky, Michigan, New Jersey, Pennsylvania, and Rhode Island; of these, Michigan, New Jersey, Pennsylvania and Rhode Island hold, as strongly as the General Grand Council does, that Chapter-council made Royal and Select Masters cannot be recognized. The remaining Grand Councils are Connecticut, Illinois and Kentucky; the latter is the same condition as Illinois, and Connecticut has not yet acted upon the question, and when the question comes squarely before it for discussion, it is by no means certain that the Illinois doctrine will be sustained. Even in Illinois the precedents are the other way; one resolution has already been quoted; on another occasion a member of a Chapter-council applied to visit the Grand Council, and after reference of the matter to a committee, and due consideration, it was decided that he could not be admitted until he was formally healed.

The claim of the Grand Council of Illinois is that it is *Sovereign* in that jurisdiction, and that the movement is "for the defence of the Sovereignty of the Grand Councils of the United States." But it is evident that no Grand Body of Masons is sovereign to the extent of not being bound by the fundamental laws of the institution; if it violates these rules "it steps down and out," and ceases to be a Masonic body. If a Grand Council can place the degrees under the government of the Grand Chapter, it can place them under the authority of a Grand Lodge. Grand Councils cannot admit the claim of the Grand Council of Illinois, without abandoning the Grand Council system, and practically declaring that the degrees are still "side degrees," to be conferred as any possessor of them pleases.

Its proceedings have been published annually, but those of 1870 were burned before they were distributed (except a few copies), and were reprinted with those of 1871, and while the Grand Chapter had control of the degrees the proceedings were published with those of the Grand Chapter.

## INDIANA.

When the General Grand Chapter in 1853 determined to exercise no further jurisdiction of the Cryptic Degrees, of course a great impetus was given to the Council system, so that between 1854 and 1860 inclusive, *eighteen* Grand Councils were organized. Those who had received the degrees in Chapters made haste to be healed, as they were not recognized by those who had taken the degrees in Councils. Before this action of the General Grand Chapter the degrees had been conferred in Indiana in Chapters.

In consequence of that action, Companions qualified themselves for that purpose, and obtained first a dispensation, and then a charter, granted August 30, 1854, from the Grand Council of Kentucky; others, in a similar manner, obtained charters from the Grand Council of Ohio, granted October 18, 1855.

Delegates from these three Councils organized the Grand Council of Indiana, December 20, 1855. By its constitution it declared that any person receiving the degrees in that State from any other source than its own authority should not be recognized, and measures were taken to heal Companions "that may require the same."

In 1857, the Grand Master stated that in September of the year before, at the session of the General Grand Chapter, he attended a convention of Royal and Select Masters, at which about ninety were in attendance, for the purpose of considering the propriety of organizing a General Grand Council; that the matter was very ably discussed; and that it was decided in the negative by a vote of 52 to 30.

This Grand Council has met annually, increasing in growth, part of the time rapidly, and at no time much affected by the prevalent depression. It is a constituent of the General Grand Council. Its proceedings have been published annually.

## IOWA.

When Royal Arch Masonry was introduced into Iowa, the Council degrees were also introduced and conferred in Chapters. When the action of the General Grand Chapter, already alluded to, was taken, measures were adopted to introduce the Council system. The Grand Master of the Grand Council of Illinois authorized Comp. T. S. Parvin and others in Iowa to heal Companions irregularly made in Chapters. He also granted dispensation for a Council in



Iowa, to which the Grand Council of Illinois granted a charter, September 26, 1856. He also granted a dispensation for a second Council, and it was extended to the session in 1856. when, a dispensation for a third Council having been issued, charters were granted to two Councils, October 1, 1856.

Delegates from these three Councils met January 2, 1857, and organized on that day the Grand Council of Iowa. It went on with apparent prosperity, increasing the number of its subordinates to nineteen, besides three in another jurisdiction, until 1878, when it "consolidated with the Grand Chapter," and, in the language of the then Grand Recorder, "closed the record of the Grand Council of the State of Iowa—*for the present.*"

It met twice in 1857. Its proceedings were published annually, except that those for 1859 and 1860 were published in one pamphlet, as well as those for 1865 and 1866. In 1872, a title page, introduction and index for a volume were published, and in 1878 a title page and introduction for a volume, embracing the whole proceedings, with an index from 1873 to 1878, were also published. The proceedings of 1857, 1858, 1865, 1866 and 1869 have been re-printed.

#### KANSAS.

The Grand Council of Royal, Select and Super-Excellent Masons of Kansas was organized December 12, 1867, by three Councils chartered by the Grand Council of Missouri. It has met annually since, except in 1880, when one session was lost by changing the time of meeting from October to the following February. When its last proceedings were published it had eleven subordinates. It has published nine pamphlets containing respectively proceedings as follows:—1867, same re-printed in 1878; 1868 to 1871, 1872 to 1874, 1875 to 1877, 1879 to 1881, 1882 to 1884, 1885, and 1886 to 1887. It is a constituent of the General Grand Council.

#### KENTUCKY.

In the autumn and winter of 1816-17, Jeremy L. Cross travelled through Kentucky and conferred the Select Degree, especially at Lexington and Shelbyville. On his return from his Southern tour, late in the following summer, he sent charters to the Companions at the two places above named, dated as of the time when he conferred the degree, and entered them in his book as Councils organized by him. If the Companions ever organized a Council under

either charter it "died and made no sign" that has been preserved.

The Grand Council was organized December 10, 1827, by delegates from six Councils. The records of the Grand Council do not show the source from which any one of them received their charters; but Companion Willis Stewart, an original member of one of them, stated in a communication published in 1850, that they were all organized in 1827, by John Barker, agent of the Southern Supreme Council, and there is no reason to doubt the statement.

This course was taken in consequence of the action of the Grand Chapter of Kentucky, which, at its session on September 3, 1827, in response to the Maryland circular in relation to the Select Degree, declared that it *did not permit that degree to be conferred in the Chapters in Kentucky*.

The Grand Council started prosperously, but it soon in a measure succumbed to the anti-Masonic feeling, and from 1833 to 1845 inclusive, it met only once—in 1841; it did not meet in 1848 or 1849; from 1850 to its attempted dissolution, in 1878, it met annually except in 1861 and 1862. In 1878 it attempted to surrender the degrees to the Chapter, but the General Grand Master held that the action by which it attempted to do this was void, nevertheless, as the Grand Council and all its Subordinates were dormant and, for the time being, dead, and ascertaining that his action would cause no disturbance in the Grand Chapter, he issued a dispensation for a Council in Kentucky.

In 1881 the Grand Council reorganized, by direction of the General Grand Master, the Council U. D., which had continued its work up to that time, returned its dispensation, and its members, including those who had received the degrees therein, received a charter from the reorganized Grand Council. This has met annually since. It is not a constituent of the General Grand Chapter.

Its proceedings were published in 1827, 1828, and 1829; with those of the Grand Chapter in 1830, 1831, 1832, 1841, 1846, 1847, 1850, 1851, and 1878; and annually by themselves in the other years in which it met.

#### LOUISIANA.

On account of the confusion which existed in Masonry during the early history of Louisiana, it is quite impossible to ascertain precisely how and when these degrees were introduced.

In the tableau of the Grand Chapter in 1828, Holland Council, No. 1, is named; in the tableaux for 1829 and 1830 a Grand Council of Royal and select Masters is named, and the names, numbers and location of three subordinates are stated. Nothing further is stated, so far as known, till 1845, when (as well as in 1846 and 1847), Holland Council, No. 1, is mentioned as attached to Polar Star Chapter. The refusal of the General Grand Chapter to recognize the Grand Chapter then existing, and the formation of a new Grand Chapter in 1848, caused a re-organization of Capitular Masonry and naturally of Cryptic Masonry also.

The present Grand Council was organized February 10, 1856, by four Councils. One of them was Holland Council, No. 1, above mentioned, and is understood to have been organized in 1827, by John Barker, agent of the Southern Supreme Council, one of the others was chartered by the Grand Council of Kentucky in 1852, and the other two by the Grand Council in Alabama, one in 1847 and one in 1855.

The Grand Council adopted the seal of the old Grand Council, but it gives no light as to the date of the formation of that body.

It has met every year and is a constituent of the General Grand Council.

Its proceedings were published from 1856 to 1861 inclusive, separately and with those of the Grand Chapter; those since published annually, except that two years' proceedings were published together in 1876 and 1877, and in 1879 and 1880.

#### MAINE.

The system of conferring these degrees in chapters had been introduced into Maine, and at least one Council was working under the authority of the General Grand Chapter, when that body determined to have nothing further to do with the degrees. Companions finding that this system was not recognized by the Grand Councils, received the degrees in Councils in other jurisdictions and introduced the Council system.

The Grand Council of Massachusetts, on June 13, 1854, granted Charters to three Councils in Maine, one to take rank from that day, and one of the others from the next day, and the other from the next following day. A charter was also granted for a fourth Council, in April, 1855, but while a memorandum of the fact was entered upon the fly-

leaf of the record-book, it was not entered on the record itself.

The Grand Council of Maine was organized by delegates from the first three, on the third of May, 1855; the fourth Council had probably not then received its charter, but it was recognized at the next session. Immediately after the organization a charter was granted to the Council which had been working under the authority of the General Grand Chapter.

The Grand Council has met and published its proceedings annually, except that those for 1855 and 1856 are in one pamphlet. It is a constituent of the General Grand Council.

#### MARYLAND.

An account of the early existence of the Rite in Maryland has already been given in the preceding history, and therefore only a brief summary will be given here.

Before 1800 the Select Degree was conferred in Maryland as a "side" degree. The parties having it seemed to understand (but erroneously) that they had exclusive possession and charge of it. They were inclined to place it under the charge of the chapters, and in November, 1817, the Grand Chapter authorized its subordinates to confer it, but did not expressly make it a part of the chapter system. Before 1820 the Royal Degree was introduced, and was evidently considered by many to be a necessary part of the system, for that year a resolution was adopted by the Grand Chapter, that chapters might in their discretion omit conferring the Royal Degree and the degree called Noah's Ark. In 1824, the Select Degree was by an amendment of the constitution formally made a part of the chapter system to be conferred *next before* the M. E. Master's Degree. In the constitution of 1845, it was placed *next after* the Most Excellent; but in the constitution of 1856 it is not mentioned; nevertheless, both it and the Royal Degree (as preparatory to it) were conferred in Councils formed within the chapters till 1872, when the Grand Chapter adopted a resolution forbidding its subordinates conferring the degrees.

The result was that the Council system was at once adopted.

On May 12, 1874, the Grand Council was organized by representatives of six Councils; by what authority these were chartered does not appear in the proceedings.

The Grand Council has met annually; it is a constituent of the General Grand Council. Its proceedings to 1881 in-

clusive, have been published; those for 1875 and 1876 are in one pamphlet, and also those for 1878 and 1879.

MASSACHUSETTS.

The first Council in Massachusetts was a voluntary Council of Royal Masters formed in 1817, by Benjamin Gleason and other Companions. They soon after sought and obtained the sanction of Columbian Council in New York city. In — the Select Degree was conferred. Cross, in 1818, sent Henry Fowle a charter for a Select Council, but it was never organized.

Jeremy L. Cross organized a Select Council at Springfield, May 28, 1818, which did not begin to confer the Select Degree till January 6, 1821.

Councils were organized at Salem, Newburyport and Medfield, without charters, by members of Boston Council, with its consent.

Two other Councils were chartered by the Grand Council of New York, one June 16, 1824, and the other October 14, 1825.

Hiram Council was organized by Walter Janes, who received his authority from Cross.

Councils were formed before 1826, at Brimfield and Princeton, but by whom, it is not certainly known, but most probably by Cross, directly or indirectly.

Representatives from *six* of these *ten* Councils met in convention to form a Grand Council, February 8, 1826, and the organization was completed June 15, 1826.

The anti-Masonic storm had already commenced, and many of the Councils went down under its violence. No records of the Grand Council are found for the years intervening between 1827 and 1847. It is certain, however, that meetings were held, and the records entered on loose sheets of paper which were lost. Companion Abraham A. Dame continued at the head of it, and on March 1, 1847, a meeting was held and the Grand Council re-organized by the election of Grand Officers. A charter was granted for a Council in Rhode Island. After this there is another gap in the records up to 1853; but meetings were held in the interim, as in 1852 a charter was granted for a Council in New Hampshire. Since 1853 it has met regularly. Companion Dame was elected Grand Master in 1826, and continued at the head of the Grand Council till 1857, when he declined a re-election.

The regular annual publication of its proceedings did not commence until 1867, but those of 1859 and 1860 were pub-

lished together in 1861, and those of 1861 in 1862, and those of 1866 in 12mo. in 1867. Those of 1826 to 1859 were published together in 1874, and the same years those from 1862 to 1865 were published together. In 1875 those for 1859 and 1860 were re-printed in one pamphlet, and those for 1866 in octavo, and in 1878, those for 1861, so that all the proceedings previous to 1867 were printed or reprinted in 1874, 1875 and 1878.

It has twenty-two subordinate Councils with a membership of nearly three thousand, and is a constituent of the General Grand Council.

#### MICHIGAN.

Cryptic Masonry, in an organized form, was introduced into this state in the latter part of 1855, or in the early part of 1856, by the issuing of a dispensation by the Grand Master of Connecticut for Monroe Council at Detroit, and granting authority to "a competent Companion to *heal* such Companions in Michigan as had taken the Council degrees in Royal Arch Chapters." At the session of the Grand Council of Connecticut in 1857, the Grand Master announced that he had granted a dispensation for another Council in Michigan, located at St. Clair. On May 12, 1857, charters were granted to these two Councils, and also to a Council at Pontiac.

On January 13, 1858, delegates from these three Councils met and organized the Grand Council of Michigan. It has met annually since, and twice in 1861, in consequence of a change in the time of meeting from January to June.

The proceedings for 1858 to 1863 are in 12mo.; those since, octavo. Those for 1859 and 1860 are in the same pamphlet; also those for 1874 and 1875. The session for 1873 commenced December 31, 1872, and the proceedings are often mistaken for those of 1872.

It is not a constituent of the General Grand Council. It has *forty-three* subordinates, and over two thousand members. It does not recognize as Cryptic Masons those who receive the degrees in Chapters or Councils held under a Chapter.

#### MINNESOTA.

In his address to the Grand Council of Royal and Select Masters of New York, June 4, 1855, the Grand Master said that Minnesota Council had received its warrant and was prospering. In the published proceedings no mention is

made of the granting of this charter; it was probably granted August 4, 1854, but perhaps not till February 4, 1855. On June 4, 1856, a resolution was adopted authorizing the Grand Master to inquire into the matter of Minnesota Council, and demand a statement of its affairs and returns, or else the surrender of its warrant and properties. At the next session (1857) of the Grand Council, the Grand Master reported that he had been unable to accomplish any result. Three letters from the Grand Master are published, but he states that he had received no answer to either of them. The Grand Council voted to give the Council sixty days in which to make returns and pay dues. At the next session (1858), the Grand Master reported that no returns had been made or dues paid, but that the T. Ill. Master was in the city, and would probably be present and explain. It would seem that he was not present, for the committee reported that no return had ever been made, nor the charter fee paid, although they were informed that the fee had been sent but not received on account of some accident; and the Council was given till the first of August to make returns and pay dues, or in default the Grand Master should revoke the charter; no returns having been made on August 14, 1858, the Grand Master issued his edict revoking the charter. He duly reported his action at the next session of the Grand Council, stating that he received no reply to his communication.

Some work was done in this Council, but probably it was dormant most of the time while its charter was in force. It is said that the course pursued by this Council was taken in consequence of a claim, on behalf of the Supreme Council of the Southern Jurisdiction, of exclusive jurisdiction over these degrees in Minnesota. Support for this allegation is found in the fact that when the Grand Council of Iowa proposed to charter a Council in Minnesota, an active member of that Supreme Council protested against it. It is said, however, that that Supreme Council did not attempt to sustain his claim, but disclaimed for the future any jurisdiction over the degrees.

The Grand Council of Iowa, October 21, 1879, granted a charter for a Council at St. Paul; and on October 14, 1870, granted charters to Councils at Minneapolis and Rochester, to which dispensations had been previously issued.

Representations from these three Councils organized the Grand Council of Minnesota, December 12, 1870.

By a resolution, the numbers of these Councils were changed, and a copy of the resolution was ordered to be endorsed on all the charters, under which the Councils have since continued to act.

The Grand Council met for routine of business in January following, and has met annually since.

The proceedings of 1870 and 1871, of 1872 and 1873, of 1874, 1875 and 1886 are each sent in one pamphlet. Since 1876, they have been published annually.

Its representatives took a very active part in the formation of the Grand Council, and in the preliminary measures leading thereto; and it was among the first to ratify the Constitution, and became a constituent of that Body.

#### MISSISSIPPI.

Cross conferred the Select Degree at Natchez, when he made his Southern trip in 1816-17. On his return he sent to those on whom he had conferred the degree a charter for a Council, dated March 15, 1817, and entered the Council on his list, but there is no evidence that it ever organized.

In 1829, a Grand Council of Princes of Jerusalem was organized at Natchez, which assumed jurisdiction over these degrees, and at a later date issued charters for Councils. John Barker was the effective agent in organizing this Grand Council, P. of J., acting under the authority of the Southern Supreme Council. It is stated that Natchez Council was chartered in 1829.

A Grand Council was formed at Jackson in 1854 (according to one account, and in 1855 according to another) by Councils not hailing under the Grand Council of Princes of Jerusalem; but a somewhat extended examination fails to show by what authority they were chartered. A Council was chartered by the Grand Council of Alabama at Columbus, Miss., in 1848, but the charter was revoked in 1852.

By authority of the Grand Council of Princes of Jerusalem, its subordinate Councils, by their representatives, met in convention January 2, 1856, held a two days' session, and then met by adjournment on the eighteenth, and on January 19, 1856, organized a Grand Council.

Councils numbered as high as *seventeen* took part in the proceedings, but only *seven* were represented. Some of the numbers were vacant, as upon renumbering, number *seven* became number *three*, and number *seventeen* became number *seven*; on the other hand, number *eight* remained the same. After the Grand Council was organized, the Grand Council,



P. of J., by a formal instrument under its seal, undertook to "give, grant, convey, release and quit claim into said Grand Council of Royal and Select Masters held at Vicksburg, all the right, title and interest of this Grand Council of Princes of Jerusalem, in and to the said degrees of Royal and Select Master, with full and complete jurisdiction over the same within the territorial jurisdiction of the State of Mississippi." The constitution provided that all the members of the Grand Council of Princes of Jerusalem, on January 19, 1856, should be *ex-officio* life members of the Grand Council, with "all the rights and privileges of such."

By the provisions of the constitution also, all Councils instituted by the Grand Council Princes of Jerusalem should be recognized by the Grand Council, and pass under its government, but only upon a certificate of good standing issued by the former.

It was further provided that any Council in the State, chartered by any other authority, might, upon surrendering its warrant, receive one from the new Grand Council, but that their several initiates must be healed by such Council after receiving its charter, provided that such surrender was made by the 1st of July, 1856.

In the Acacia for July 1857, the Grand Recorder officially announces that the Grand Council formed at Natchez in 1854 had dissolved, and that all difficulties had been settled.

At the Annual Assembly in 1857, three additional Councils—Cayuga, William H. Stevens, and New Albany—appear on the rolls, numbered respectively *nine*, *ten* and *eleven*. The Grand Recorder, during the session, after the time for receiving new charters had been extended, announced that he had issued new charters to Jackson Council, No. 5, and Mt. Holly, No. 12.

These Councils became constituents of the Grand Council under the provisions above referred to; but the proceedings do not show the authority under which they formerly hailed, except that Jackson and New Albany Councils had been constituents of the Jackson Grand Council. There were other Councils under the other authority which came in later.

The Grand Council did not meet in 1862 or 1863, and the minutes of the session for 1861 were burned before they were published or recorded, and nearly all that is known of its proceedings is the names of the Grand officers selected at that meeting.

The depression of business after the war, and the rage for societies with an insurance feature, greatly affected all the

branches of Masonry in the State, and there was a large falling off in the membership in all the bodies, but more especially in the Chapter and the Council. Many Councils surrendered their charters, others became dormant, others "had a name to live," and but few were doing work. The Grand Council met annually, however, till 1877, when it adopted what is known as the "Mississippi Plan," by which the degrees were "transferred to the Grand Chapter." It was provided that:

"Each Royal Arch Chapter shall hereafter open within its bosom, under its charter, as a Chapter of Royal Arch Masons, a Council of Royal and Select Masters, and confer the degrees of Royal and Select Master; the officers of the Chapter, corresponding in rank to those of the Council, to be the officers of the Council."

"All the Royal Arch Masons who have not received the degrees of Royal Master and Select Master, shall be entitled to have the same conferred or communicated, on their request, and without charge, but candidates who shall hereafter receive the Royal Arch Degree shall, immediately thereafter, and in connection with the Royal Arch Degree, receive the degrees of Royal and Select Master without additional charge."

In consequence, the Grand Council was dissolved, and all its subordinates "ceased to exist." The failure to have this "Plan" generally adopted has developed quite a sentiment in Mississippi in favour of returning to the Council system.

The proceedings were published annually up to 1877 inclusive, except in 1861, 1862 and 1863.

The following from "The Acacia," published at Natchez, and edited by William Mellen, gives some further details in relation to the organization of the Grand Council.

*"Grand Council of Royal and Select Masters of Mississippi.*

"A convention was called to meet at the city of Natchez, the first Monday in January, of the Councils of Royal and Select Masters, then holding under the authority of the Grand Council of Princes of Jerusalem of Mississippi, who had been exercising jurisdiction over the degrees in Mississippi, since October, 1829, to take into consideration the propriety of forming an independent organization. A Constitution was formed, but owing to the inclemency of the weather preventing a full attendance, the Convention adjourned to meet at Vicksburg, on Friday, after the meeting of the Grand Chapter, and before the meeting of the Grand Lodge, when the Constitution was finally adopted. The Most Excellent Grand Council of Princes of Jerusalem granted to the new Grand Council all their right, title and interest in and to the said Degree, and full jurisdiction over the same in this State. Provision was made for Councils holding under the said Grand Council of Princes of Jerusalem for coming in on equal terms with those in Convention, on being certified as being in good standing by the proper officers of the Grand Council of Princes of Jerusalem, if application be made prior to 1st day of July next. Also for Councils holding

under any other body in this State on surrendering their present charters, and petitioning the new Grand Council within the same period, and paying the Grand Recorder's fee for charter, excluding, however, the initiates of the latter named Councils. The initiates to the time of the adoption of the Grand Constitution to be healed, and one dollar each, for healing, to be paid into the Grand Treasurer.

"The Grand Officers were elected and installed January 19, 1856."

MISSOURI.

This Grand Council was organized May 21, 1864, by three Councils chartered by the Grand Council of Illinois. It has met annually since, except in 1865 and 1879. Its proceedings have been published regularly, except that those for 1880 and 1881 are in one pamphlet, and those for 1864 are reprinted with those of 1867, and have since been reprinted by Comp. James W. Staton.

Comp. O'Sullivan, the first Grand Master, in his first address, said the Royal Degree was first introduced "into Masonry in 1828, by an adventurous Baptist preacher." He adds, "About 1818 [probably a misprint for 1838] another Eastern luminary crossed the Mississippi, and subsequently showed authority from Comp. Cross to communicate the degrees to all Royal Arch Masons whom he found worthy. At a later period Councils were formed, and in 1842 a Grand Council for the State of Missouri was formed by and through the authority vested in our Companion by Comp. Cross." At the same time Chapters chartered by the General Grand Chapter conferred the degrees; but in 1854 this practice was forbidden. This Grand Council and all its subordinates seem to have been very short-lived.

At the session of the Grand Council of Kentucky in 1853, the Grand Master announced that he had granted dispensations for Councils in Booneville and Springfield, Missouri; and August 31, 1853, a charter was granted to the Booneville Council, and the dispensation to the Springfield Council continued. The proceedings do not show the granting of any charter to the latter, but it was borne on the roll of the Grand Council, as No. 23, for several years. A charter was also granted to Westport Council, October 13, 1857, but was apparently never issued, as it was borne on the rolls as Westport Council, U.D. None of these Councils made returns after the grant of its charter. The Booneville Council recommended the issuing of a dispensation early in 1857 to St. Louis Council. All these Kentucky Councils soon became extinct, or, at any rate, were so treated.

The Grand Council of Illinois granted a charter to St. Louis Council, October, 1, 1857, and to Weston Council at Weston, and Marion Council at Hannibal, October 6, 1863, and these three formed the Grand Council of Missouri.

It is a constituent of the General Grand Council.

#### NEBRASKA.

This Grand Council was organized November 20, 1872, by Omaha, Alpha and Furnas Councils.

Omaha Council was organized July 8, 1867, under a charter from the Supreme Council 33° for the Southern Jurisdiction of the United States. Alpha Council was organized under a charter from the same authority, dated November 10, 1868, and Furnas Council was organized April 25, 1871, under a dispensation from the Grand Council of Kansas, which granted to it a charter on the eighth of October of the same year.

It met annually till 1878, but the session for 1874 was held in January, 1875. In 1878 it adopted a modification of the "Mississippi plan," and became dormant.

But on March 9, 1886, a special assembly was held and the Grand Council revived; several Companions, made under the authority of the Grand Chapter, were introduced and healed. A resolution was adopted that the Grand Council resume its authority and assume exclusive control and jurisdiction over the degrees. The Grand Secretary of the Grand Chapter was requested to furnish a list of all Companions who had received the degrees in Chapters, who were to be recognized "after formally being healed by the Grand Master, his deputy or proxy, or in a regular Council."

A resolution was adopted that the Grand Council become a constituent of the General Grand Council, but as by the provisions of its constitution the consent of all the Councils must be given, the resolution was referred to them for their consent.

The proceedings of 1872 were published, and then reprinted with those of 1873, and they were printed regularly till 1876; those for 1877 and 1878 were ordered to be printed, but it has been understood that it never was done; those for March 9, 1886, are sent out on a sheet, but will no doubt be reprinted with the proceedings of the regular assembly for the year.

#### NEW HAMPSHIRE.

On August 5th, 1815, Joshua Darling, Artemus Rogers, John Harris, and Stephen Blanchard, established Tyrian

Council of Royal Masters at Hopkinton, by agreeing to a "Constitution." The officers were to be Grand Master, King and Master of Ceremonies, the former was *ex officio*, Treasurer, and the latter Secretary. The degree could be conferred only on Royal Arch Masons. On the same day a special meeting was held, at which Benjamin Gleason was present; there is little doubt that he conferred the degree on "the founders," and prepared their "constitution" for them, but he gave them no warrant, and the Council did not have any. It at once commenced doing work, and continued to do so for a little over a year, when the record of work ceases; the public Registers, however, give lists of officers which indicate regular annual elections.

About August 19th, 1817, Jeremy L. Cross visited Hopkinton, and conferred the degree of Select Master upon several Companions who were members of Tyrian Council. He subsequently sent them a charter under that date, but it was not received, and the Council organized, till 1819.

The two Councils worked separately till 1822, when they consolidated into Tyrian Council of Royal and Select Masters, which continued to work until the latter part of 1827, when it went down in the anti-Masonic storm.

As early as 1819 (and probably earlier) Benjamin Gleason "assisted the Companions at Portsmouth" in forming a Council of Royal Masters, under the name of Guardian Council. Its records have not been preserved. In 1819 the register gives a "Select Council at Portsmouth," which, in 1821, becomes Guardian Council of Royal and Select Masters.

Washington Council, at Hanover, was formed before April, 1822, but its record is lost, and nothing is known of the source from which it received its authority.

Columbian Council was organized at Claremont, April 15th, 1822; James F. Dana and James Poole were present, and assisted; a committee was appointed to return thanks to them, and make them such compensation as should be deemed proper. No mention of any warrant is made in the record, and the proceedings indicate that there was none, but that it was a voluntary Council.

The two Councils first named had no charters or warrants when organized, and it is reasonably certain that the other two were established in the same manner.

These four Councils united in the formation of a Grand Council, July 9th, 1823. Its record has been lost, and it is not known whether it met annually or not. In 1827 one

of its Subordinates took action, indicating that the Grand Council was extinct; but, in 1828, the Grand Chapter recognized its existence, and in 1830 it granted a dispensation for a new Council, and its officers for 1830 are given in the Register; in 1832 one of its officers wrote a letter, in which he assumes that it would meet that year.

The Grand Council had established a Council at Keene, of which nothing is known beyond the fact of its existence; Pythagorean Council, at Sandbornton; and Orphan Council, at Concord.

But the Grand Council and all its Subordinates went down before the anti-masonic storm, and for twenty years (1835 to 1855) Cryptic Masonry was dormant in this jurisdiction.

On August 28th, 1855, Orphan Council held its first meeting for twenty years; Columbian Council followed its example, December 13th, 1856, after being dormant twenty-four years. In the meantime the Grand Council of Connecticut had granted a dispensation for Adoniram Council, at Manchester, and a charter followed, May 12th, 1857.

On June 11th, 1862, these three Councils formed the Grand Council of New Hampshire. One circumstance requires special mention; Orphan Council, from 1855 to 1862, and Columbian Council, from 1856 to 1862, worked under their charters received from a Grand Council which had been extinct for at least twenty years. The doctrine was practically asserted that a regularly chartered body is not affected by the dissolution of the Grand Body which created it, but it still continues to exist as an independent body, under the jurisdiction of no Grand Body. This doctrine has been questioned, but it is difficult to perceive why it is not correct.

The Grand Council has met annually since its reorganization; it now has ten Subordinates, whose membership has steadily increased. It is a constituent of the General Grand Council.

Its proceedings were not published till 1869, and in 1879, those from its organization to 1870, were printed in one pamphlet.

#### NEW JERSEY.

On November 26, 1860, two Councils had been established in New Jersey by the Grand Council of Pennsylvania and one by the Grand Council of New York; and on that day a Grand Council was formed by their representatives. It

met twice in 1861, and has met annually since. It is not a constituent of the General Grand Council. The proceedings of 1860 were published in 12mo., but were reprinted with those of 1861 in octavo; they have since been published annually, except that those for 1867 and 1868 are in one pamphlet, as well as those for 1871 and 1872, and those for 1878 and 1879; those for 1864 have been reprinted by Bro. Staton.

NEW YORK.

The history of the Rite in this State has necessarily been largely given in the general history, so that only a brief recapitulation will be given here.

On September 2, 1810, a number of Royal Masters, who had received the degree as a "Side Degree," met without a warrant from any source and, of their own motion, organized "Columbian Grand Council of Royal Master Masons, for the City of New York." At first they conferred the Royal Degree only; afterwards the Orders of "Knights of the Round Table," "Knight of the Garter," and "Knight of St. George of Cappadocia;" and in 1818, and afterwards, the Super Excellent Degree.

In 1821 it merged with a Council of Select Masters, which was also a voluntary body without a warrant, and formed by members of the Council of Royal Masters, on the day when the merging took place. Although styling itself a Grand Council, it exercised only the powers of a working Council, except that in 1817 it "sanctioned" a Council of Royal Masters, which Benjamin Gleason had formed in Boston, as a voluntary, unwarranted body. Its records, up to 1823, were published (12 mo.) by STEPHEN BERRY.

On January 23rd, the officers and past officers of this Council met and formed the Grand Council of New York. It continued its existence till 1860, though it failed to meet some years, and the meetings of other years were not entered of record.

In consequence of the schism in symbolic Masonry for several years prior to 1854, the Grand Council of Connecticut chartered three Councils in New York, whose representatives formed another Grand Council, May 27, 1854, although the old Grand Council was then in existence, under the control, however, of those not recognized then as regular Masons. In 1860 the troubles in symbolic Masonry had been composed, and the two Grand Councils united. The Grand Council thus formed has met annually since. It is a

constituent of the General Grand Council, its representatives having taken a leading part in the organization of that body.

The proceedings of the old Grand Council from 1823 to 1860 were first published in 1874; the proceedings of the other were published annually, except that those for 1854 to 1856 are in one pamphlet; those of the united body have been printed annually, except that those for 1862 to 1865 are in one pamphlet; all those up to 1872 are 12mo.; those since, octavo.

#### NORTH CAROLINA.

The source from which the Rite was introduced into this State is not absolutely known, but there is no reasonable doubt that the first Councils in the State were organized under the authority of the Southern Supreme Council.

A Grand Council was organized June 24th, 1822; it met again in 1823, and adjourned to meet in convention in 1824, to act finally upon a resolution (unanimously adopted by it), to place the Councils under the government of the Grand Chapter, and then to dissolve the Grand Council; it is uncertain whether the convention met or not. The Grand Chapter, in 1824, sought the opinion of the Deputy General G. H. Priest of the General Grand Chapter upon the question of taking control of the Councils, and upon receiving his answer in 1825, decided that it was inexpedient to do so. Whether the Grand Council met after 1823, is not known, but it soon ceased to exist and was forgotten, and all its subordinates died with it. The discovery of a copy of the proceedings of 1822 and 1823 gave the first knowledge of the existence of this Grand Council to the Companions of the present day.

In 1860, three Councils were chartered by the Supreme Council for the Southern Jurisdiction, and three representatives met and formed a Grand Council, June 6th, 1860; but in consequence of the civil war, it did not meet again till 1866, after which it met regularly till 1883, except in 1880. In 1883, it formally dissolved and turned the degrees over to the Grand Chapter, which made them a part of its series of degrees to be conferred *after* that of Most Excellent Master, and *before* the Royal Arch; whether these degrees are regarded as "side degrees," or the order of degrees fixed by the General Grand Chapter is purposely disregarded, is not known to the writer. In all Jurisdictions, except Virginia and West Virginia, whose Grand Chapters are not constituents of the General Grand Chapter, and



North Carolina, whose Grand Chapter is a constituent of that Body, these degrees are conferred *only on Royal Arch Masons*.

The proceedings of the first Grand Council and of 1860 of the later one, were published in 12mo. or 16mo.; those of 1866 and 1867, were published only with those of the Grand Chapter, while those of 1868 were also published separately. Comp. R. H. Thomas, reprinted those of 1860, 1866 and 1868; and those of 1822, 1823 and 1860, are reprinted as an appendix to those of 1874.

OHIO.

Cross, in the latter part of 1816, conferred the Select Degree in Ohio, and the next year sent the Companions a charter for a Council at Chillicothe, but no evidence has been found to show that they organized under it.

In 1827 the Grand Council of New York chartered a Council at Cleveland, but no subsequent mention of it has been found.

In 1827 and 1828, John Barker, as agent of the Southern Supreme Council, organized Councils in Ohio; some of them have become extinct, and their records lost.

Representatives from five Councils, undoubtedly all organized by Barker, met January 6th, 1830, and organized a Grand Council, which has met annually since, except in 1832, 1833 and 1851, and published its proceedings regularly. It is a constituent of the General Grand Council.

The proceedings to 1840, inclusive, are quarto, those since, octavo; the former were reprinted in 1876 by R. H. Thomas, in quarto, but with the pages so made up as to be trimmed for octavo; those from 1841 to 1850 were reprinted in 1878 by Bro. Staton.

This Grand Council has over fifty Subordinates, with a total membership of over three thousand.

OREGON.

On September 1st, 1881, the General Grand Master of the General Grand Council, granted authority to Asa H. Hodson, to assemble not less than five R. and S. Masters, and confer the degrees upon not exceeding nine Royal Arch Masons unanimously approved by the Companions so assembled, to aid in the formation of a Council, U.D. The reason was that it was impossible to get together in that State *nine* Companions, although there were that number in the State. At

the same time a dispensation for Pioneer Council, U.D., at McMinnville, was issued. The duty imposed by the commission was duly performed, and the Council organized.

On April 5th, 1882, a dispensation was issued by the same authority for Oregon Council, at Corvallis.

At the session of the General Grand Council, August 14th, 1883, Charters were granted to these two Councils, as well as to Washington Council No. 3, at East Portland.

Representatives from these three Councils organized the Grand Council of Oregon, February 3rd, 1885, but its officers were not installed and the organization fully completed until May 11th, 1885. It has met annually since, and of course is a constituent of the General Grand Council.

Its proceedings have been published annually, numbered in parts for a volume, but not paged consecutively.

#### PENNSYLVANIA.

In 1847, a Grand Council was formed by two Pennsylvania Councils and a Texas Council.

Its record was not preserved, but in 1860, the Grand Recorder found detached papers relating to its meetings in 1847, 1848, 1849, 1850 and 1851, and entered them upon its records. After 1851, it languished, and it is said that in 1854 its officers undertook to turn over the degrees to the Council of Princes of Jerusalem, but their action was not approved by the Councils whose representatives met December 30th, 1854, and reorganized the Grand Council, which has met annually since. It is not a constituent of the General Grand Council, but sustains the action of that Body in refusing recognition those receiving the degrees in Chapters or in Councils held under a Chapter Warrant or "appurtenant to a Chapter."

Pamphlets in relation to its proceedings were published in 1856, 1858, 1860, 1864 and 1867. Since 1869, its proceedings have been printed annually, and in 1872, those from its organization were published in one pamphlet, but those for 1872 were paged separately from those of the previous years.

#### RHODE ISLAND.

On March 28th, 1818, there was a meeting in Masons' Hall, Providence, of "Royal Arch Masous, who have, from time to time, received the degree of Royal Master." They do not seem to have organized as a Council formally, but styled themselves a Council. At an adjourned meeting, held

May 19th, 1818, it was voted that "the degree of Select Master be attached to this Council." On September 27th, 1819, Jeremy L. Cross gave a Charter, "without expense," to Providence Council of Royal and Select Masters. During the anti-Masonic storm, it became dormant, but was revived in 1841, and for nearly twenty years worked under Cross's warrant, being entirely independent of any governing power.

In 1847, Pawtucket Council was organized by the Grand Council of Massachusetts; and in 1860, Webb Council, at Warren, was chartered by the Grand Council of Connecticut.

In 1849, the Supreme Council of the Northern Jurisdiction issued a Charter for a Lodge of Perfection at Newport, and upon this Charter was endorsed the following authority to confer the degrees of Royal and Select Master:—

"SUUM CUIQUE.

"Know ye, also, that we, the within named Supreme Grand Council, hereby grant unto our Lodge of Perfection within named, full power and authority to open and hold, whenever necessary, a Council of "Select Masons of 27," for the sole purpose of initiating any of the active members of said Lodge, who are of the grade of "Grand, elect, perfect and sublime Mason," that shall petition for the same, and be found worthy, into the degree of a "Select Mason of 27," and the appendant degrees of Royal Master and Super-Excellent Master; and the presiding officers for the time being of the Lodge within named, and their lawful successors in office, are hereby appointed and constituted the presiding officers of such Councils, wherever held, and are required to act as such, taking rank and discharging the duties corresponding to the rank and duties they hold and discharge in their said Lodge. And the said Lodge is hereby required to report the names of all brethren thus initiated into the afore-named degrees in its annual returns to be made by all Lodges of Perfection within our Jurisdiction.

"In witness whereof, we have signed this, our special Warrant, and have hereunto affixed the Grand Seal of our illustrious Order, this 28th day of the eighth lunar month, called Hesvan Ano. Heb. 5610, Ano. Ress. 2386, corresponding to the third day of November, 1850, of the Christian era.

"Deus meumque jus.

"J. J. J. GOURGAS,

"M. P. Sov. Grand Commander, 33°. [Seal.]

"ARCHIBALD BULL,

"Sov. Grand Inspector-general, 33°.

"G. F. YATES,

"M. Ills. Insp. Lieut. Grand Commander."

There was no mention of this endorsement in the record of the Supreme Council, and no return of the work done under that authority was made, so that the fact of its existence was not known to the officers of the Supreme Council until 1870, when, immediately upon receiving information

of it, the Grand Commander suspended the authority, which was fully revoked at the next session (1870) of the Supreme Council. The Companions immediately applied for and received a Charter for De Blois Council from the Grand Council.

The proper officers of the three Councils first named, took measures in 1860 to form a Grand Council, and on October 30th, 1860, the organization was perfected.

It has met annually since and enjoys a good degree of prosperity. It is not a constituent of the General Grand Council.

The proceedings have been published, but not annually; they are contained in six pamphlets.

#### SOUTH CAROLINA.

The degrees were cultivated in South Carolina, or at least the Select Degree, at an early date, as hereinbefore stated. In consequence of the authority by which the degrees were conferred, the Grand Council system was not recognized, but the Supreme Council was regarded as the lawful governing power. Accordingly, in 1858 and 1859, nine Councils were chartered by that body. In deference to the usage in other jurisdictions, the Supreme Council waived its claims, and a Grand Council was formed February 15th, 1860.

In 1880 the Grand Council adopted the "Mississippi plan," but upon receiving notice of the organization of the General Grand Council, it re-organized in 1881, and became a constituent of that body.

It met in 1861, but the record was lost. It did not meet again until 1869. Proceedings published biennially; those of 1860 published only with those of the Grand Chapter.

#### TENNESSEE.

This Grand Council was organized October 13, 1847, by two Councils chartered by the Southern Supreme Council, two by the Grand Council of Kentucky, and one holding a dispensation from the Grand Council of Alabama. It has met annually since, except in 1862, 1863, 1864 and 1881. It is a constituent of the General Grand Council. Its proceedings have been published regularly, except that 1861 and 1865 are in one pamphlet, as well as those for 1879 and 1880. Up to 1867 they were published with those of Grand Chapter, except in 1866.

TEXAS.

A Grand Council was organized June 24, 1856, by three Councils, one chartered by Alabama, one by Kentucky, and one by New York in 1847; another Council, chartered by Kentucky, did not take part in the organization, but at once gave in its adhesion, and another chartered by Alabama had existed, but had then become extinct. It met annually till 1864, when it disbanded, and turned the degrees over to the Chapter.

The degrees are now conferred in a "Council appurtenant to a Chapter," and only on Royal Arch Masons. It is understood that a Council is opened under the Chapter charter, precisely as if the Council was one of the bodies embraced in the Royal Arch system.

Its proceedings for 1861 were never printed or recorded, those for 1862, 1863 and 1864 are printed only with those of the Grand Chapter; those for 1865 were re-printed by R. H. Thomas, in 1873.

VERMONT.

The history of the Rite in Vermont is of great interest, because it was the scene of the operations of Cross, after his return from his southern trip, when he first commenced issuing warrants and authorizing others to issue them.

On July 7th, 1817, Cross wrote Eckel that he had granted a warrant for a Council at Windsor, Vermont, and asked for authority to continue to grant them. It has been said that he conferred the degrees in 1817 or 1818, and came around the year after and gave Charters; but it is quite certain that he issued his Charters when the degrees were conferred, except that at first there was a little delay while the Charters were being printed, and perhaps while he was waiting to hear from Eckel. The following is a copy:—

*"To all whom these presents may come, greeting.*

"Know ye, that by the high power in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masons held at the City of Baltimore in the State of Maryland, North America, I do hereby constitute and empower the within named Companions, "to wit, Benjamin P. Baldwin, Timothy P. Bartholomew, David Hartwell, John H. Cotton, Geo. W. Pritchard, Thomas Currier, Charles Clark, Nathaniel Verback, John W. Leslie, and others, to form themselves into a regular Council of Select Masons. And I do appoint my worthy Companion, John H. Cotton, to be the first thrice Illustrious Grand Master, \_\_\_\_\_, to be the first Illustrious Deputy Grand Master, and Benjamin P. Baldwin to be Principal Conductor, and I do grant them full power with their constitutional number to

assemble, open and confer the Degree of Select Masters, and do all other business appertaining to the degree, for which this shall be their warrant, until revoked by the Grand Puissant.

“ And I further direct said Council to hold its meetings at Bradford, Orange County, and State of Vermont.

“ Given under my hand at Bradford this 13th Day of August, A. D. 1817, and of the year of Discovery 2817.

“ JEREMY L. CROSS.

“ Deputy Thrice Ill. in the Grand Council. ”

A Companion in Vermont wrote in 1867, that Wilson, the Masonic lecturer, told him that some question arose relative to the authority of Cross, and, after some delay, he commenced giving Charters, as he said, by the authority of a Mr. Eckel, of Baltimore, and two other gentlemen, who said they acted under powers from the Grand Orient of France.

Cross went on establishing Councils, and John H. Cotton, by authority derived from Cross, did the same, until a Council had been organized for each of the Royal Arch Chapters in the State, nine in number. Cotton organized one at Bennington, May 23rd, 1818, the Warrant of which has been preserved. It is in the same form as those issued by Cross, except that Cotton signs it as “ Acting Deputy Puissant in Grand Council.”

“ *To all whom these presents may come, greeting.*

“ Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters held at the City of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within named Companions to form themselves into a regular council of Select Masters, and I do appoint my worthy companion Samuel S. Young to be first Thrice Illustrious Grand Master, Zacheus Hovey to be the first Illustrious Deputy Grand Master, and Oliver Abell, to be the Principal Conductor, and I do grant them full power, with their constitutional number, to assemble, open and confer the Degree of Select Master, and do all other business appertaining to said degree, for which this shall be their warrant, until revoked by the Grand Puissant. And I do further direct said Council to hold its meetings at Bennington, Bennington County, and State of Vermont.

“ Given under my hand at Bennington, this twenty-third day of May, A. D. 1818, and of the Discovery, 2818.

“ JOHN H. COTTON,

“ Acting Deputy Puissant in Grand Councili.”

A memorandum containing the first part of the proceedings of a convention held in Rutland, Vermont, July 7th, 1821, was discovered in 1878. It is in the handwriting of the Grand Secretary of the Grand Chapter at that time. Three Councils were represented. It is believed that the object of

the convention was to form a Grand Council. Whether one was formed or not, is not known ; if one was formed it was buried, not only out of sight, but out of recollection in the anti-Masonic crusade. The Councils, however, continued to exist till from 1826 to 1828, when one after another suspended. They reorganized themselves in 1849 and the following years, and worked till 1854 under their original warrants and subject to no governing head. They were Select Councils. Many of them did not have the Royal Degree till after the reorganization, and some of them not until the formation of the Grand Council. An original member of the Bennington Council, living in 1876, says that somewhere between 1820 and 1823, the members of that Council took a side degree, which he recognized as the Royal Degree when that was conferred on him, when the Council was reorganized in 1849.

The Grand Council was reorganized August 10th, 1854, by four Councils, although it was assumed in 1855 that there were then in existence eight Councils. One or two of them, however, were still dormant, not having been reorganized since their suspension of work.

The Grand Council has met annually, except in 1861 ; it is a constituent of the General Grand Chapter. Its proceedings have been published regularly, and those for 1854 have been reprinted.

#### VIRGINIA.

In December, 1817, Cross instituted a Council of Select Masters at Richmond, and the following month one at Dumfries. In 1820, James Cushman went to Virginia, and, under authority from Cross, established Councils at Portsmouth, Norfolk, Lynchburg, Petersburg, Staunton, Williamsburg and Winchester. The Warrants granted by Cross were of the form he first issued ; it is presumed that those issued by Cushman were for Councils of Royal and Select Masters.

On December 20th, 1820, a Grand Council was formed ; notices were issued for a meeting in 1821, but there is no evidence that it did meet, and considerable that it did not. There was a special assembly in February, 1828, in lieu of the annual meeting in December, 1827 ; it met again in 1828 (December), and in 1829 and 1830 ; it met again in 1839, apparently for the first time in ten years ; and again in 1841, when it turned over the degrees to the Chapter, dissolved its subordinates and itself. The Grand

Chapter took charge of the degrees and confers them before the Royal Arch.

The proceedings of 1820, 1828 to 1830 (in one pamphlet), and 1839, were published.

The degrees were turned over to the Chapter under the erroneous belief that the degrees originated only in Maryland and rightly belonged to the Grand Chapter of that State; whereas that Grand Chapter had not recognized them until 1824, four years after the Grand Council of Virginia had been formed. But for this mistake, caused by erroneous information, it is believed that the Grand Council system would have become universal, and at the present day the degrees would not be conferred under any other authority.

#### WISCONSIN.

The Grand Council was organized October 28th, 1857, by three Councils, chartered by the Grand Council of Ohio. It met annually, except in 1860, until it undertook to dissolve on March 11th, 1878, when under previous arrangements with the Grand Chapter, the latter took charge and control of the degrees. This continued till 1881, when a Grand Council was organized by representatives from *forty-nine* Councils. How these Councils were organized, is not stated in the record. It is believed, however, that the Royal and Select Masters belonging to each Chapter were *called* a Council; and that the new organization is a Grand Council *in form* only, and is a mere device to continue the conferring of the degrees by the Chapters.

The General Grand Council has not recognized this Grand Council nor its representatives, but the question concerning its legal *status* has been referred to the Committee on Jurisprudence with instructions to report at the assembly in 1889.

Proceedings to 1875 inclusive, were published in six pamphlets, each containing proceedings for from two to four years; those for 1878 and 1881 are published only with those of the Grand Chapter.







## CHAPTER XII.

### THE ROYAL DEGREE—ITS OFFICERS AND COLOURS—THE LEGEND AND SYMBOLISM OF THE DEGREE.

**A** COUNCIL of Royal Masters, under the American Rite, consists of eight officers, viz.: A Thrice Illustrious Grand Master, representing Solomon, King of Israel; Illustrious Hiram of Tyre; and Adoniram, Chief of the Fellow Crafts, who, after the death of the Builder, was promoted to the position of Principal Conductor of the Works; Master of the Exchequer; Master of Finances; Captain of the Guard; Conductor of the Council; Steward. In the Canadian Rite the officers are a Thrice Illustrious Master; Deputy Master; Principal Conductor of the Works; Chaplain; Treasurer; Recorder; Master of Ceremonies; Captain of the Guard; Conductor; Organist; Stewards and a Sentinel.

The degree of Royal Master, as well as the others in this system, is only conferred on those who have passed through the mystic and impressive ceremonials of the Holy Royal Arch. The Royal degree is the eighth degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. The Council Chamber, or place of meeting, represents the private apartment of Solomon, King of Israel, wherein he conferred with his two colleagues, while the Temple was being erected. When initiated, a candidate is said to be "honoured with the degree of a Royal Master." The symbolic colours of a Royal Master are black and red. The black is significant of the grief of the Craft for the loss of their Operative Grand Master; the red, of his blood which was shed in defence of his integrity. The apron of a Royal Master is black, lined and edged with red, triangular in form in allusion to the sacred delta. The legend on which the degree is founded, Masonic tradition tells us, arose at the building of that great Temple, when Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif met together and resolved that all those Master Masons who, by their industry, skill, and fidelity in their search after Truth, should be rewarded by imparting to them THE WORD.

An able exposition of the history of the Royal Degree by Dr. Albert G. Mackey, in his Lexicon of Masonry, states that :

“The events recorded in this degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the Builder which is embraced between the discovery of his body and its ‘Masonic interment.’ In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the *Alphanism*, from a Greek verb which signifies ‘to conceal,’ and that part which referred to the subsequent finding was called the *euresis*, from another Greek verb which signifies ‘to discover.’ It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Masonry of the third degree. But the ancient initiation was not terminated by the *euresis*, or discovery. Up to that point the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis, or change to immortality, was represented, and then came the *autopsy*, or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when, in a word, he was instructed in divine truth. Now, a similar course is pursued in Masonry. Here also there is an illumination, a symbolic teaching, or, as we call it, an *investiture* with that which is the representative of Divine truth. The communication to the candidate, in the Master’s degree, of that which is admitted to be merely a representation of, or a substitution for, that symbol of Divine truth (the search for which, under the name of the TRUE WORD, makes so important a part of the degree, how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain), constitutes the *autopsy* of the third degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the *euresis*, or discovery, in the Master Mason’s degree and the *autopsy*, or investiture with the great secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them. We must come to this conclusion, because there is abundant reference, both in the organized form of the Council and in the ritual of the degree, to the death as an event that had already occurred ; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the Builder, that which had been lost, there is no reference whatever to the well known *substitution* which was made at the time of the interment. If, therefore, as is admitted by all Masonic ritualists, the *substitution* was precedent and preliminary to the establishment of the Master Mason’s degree, it is evident that at the time

that the degree of Royal Master is said to have been founded in the ancient Temple, by our 'first Most Excellent Grand Master,' all persons present, except the first and second officers, must have been merely Fellow Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow Craft in the search, and making his demand for that reward which was to elevate him to the rank of a Master Mason. If from the legendary history we proceed to the symbolism of the degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the labourer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for THE WORD has been considered but as a symbolic expression for the search after TRUTH. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labour. Divine truth—the knowledge of God—concealed in the old Kabbalistic doctrine, under the symbol of his ineffable name—and typified in the Masonic system under the mystical expression of the TRUE WORD, is the reward proposed to every Mason who has faithfully wrought his task. It is, in short, the 'Master's wages.' Now, all this is beautifully symbolized in the degree of Royal Master. The reward has been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the true word—Divine Truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolized the Speculative Mason, who, having laboured to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labour may be consummated by the acquisition of Truth. But the temple that he had been building is the temple of this life—that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the Truth cannot be found. We must be contented with its substitute."





## CHAPTER XIII.

### THE SELECT DEGREE—ITS OFFICERS AND COLOURS—THE LEGEND AND SYMBOLISM OF THE DEGREE.

**T**HE Degree of Select Master, the second in the series of the Cryptic Rite, is the ninth degree in the American System, conferred in a Council of Royal and Select Masters. Many of the Councils in the United States make the Select the last of the two degrees conferred, while we in Canada add the Super Excellent. The officers of the Degree consist of a Thrice Illustrious Master; Illustrious Hiram of Tyre; Principal Conductor of the Works. These three represent respectively the three Grand Masters of the first Temple. The other officers are the Treasurer, the Recorder, the Captain of the Guards, the conductor of the Council, and Steward. The colours of the degree are, like those of a Royal Master, black and red, the symbolism, however, being different. The black is significant of silence, secrecy and darkness, in which the Select Masters, perform their labours; and the red, of their fervency and zeal. The apron and collar of a Select Master should be black, lined and edged with red. As in the Royal Degree, the apron should be triangular in form, in allusion to the sacred delta. In some Councils it is decorated with nine stars, three placed within each angle of the apron, and in the centre the letters L.: S.: The jewel of a Select Master is a silver trowel within a triangle of the same metal, and this is worn suspended from the collar by every officer and member. A candidate is said to be "chosen as a Select Master." A Council consists of twenty-seven members, neither more nor less. Nine members, however, in Council assembled may proceed with business. Dr. Mackey, in his Lexicon, in writing the history of this Degree says:—

"The historical object of the degree is to commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. The place of meeting represents a secret vault beneath the Temple. A controversy has sometimes arisen among ritualists as to whether the degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal

Master is made the first and the Select Master the second degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the degree of Select Master occurred anterior to the Builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those which are related in the degree of Royal Master; although in Masonic sequence the latter degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognized. In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labours, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation and their existence, according to the legend, were unknown to the great body of the Craft in the first Temple. The Royal Master's Degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon: whereas the degree of Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master. The proper jurisdiction under which these degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree, or under Councils and to be conferred after it, has excited discussion. The former usage prevails in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted, or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution granting this permission to all Chapters in State where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850, it refused to take any action on the subject of the degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, question was set at rest in 1870 by the Mother Council, which, at its, that session at Baltimore, formally relinquished all further control over them."



## CHAPTER XIV.

### THE SUPER-EXCELLENT DEGREE—THE OFFICERS AND COLOURS—THE LEGEND AND SYMBOLISM OF THE DEGREE.

**T**HE Super-Excellent Degree has, in reality, no claim to rank with those in the Cryptic system. Its symbolism and history are foreign to the degrees of Royal and Select Master. Its introduction into some of the American Councils evoked considerable opposition, and even its addition to the list of degrees given in Canada was by some considered inopportune. A Council of Super-Excellent Masters consists of eleven officers, viz.:

Most-Excellent King, representing Zedediah, the twentieth and last king of Judah; Companion Gedeliah, representing Gedeliah, the son of Pashur, one of Zedediah's princes; the First Keeper of the Temple; the Second Keeper of the Temple; Captain of the Guards; First Herald; Second Herald; Third Herald; Treasurer; Secretary. The degree was originally an "honorary," "complimentary," or "side degree" of the Ancient and Accepted Scottish Rite. Dr. Albert G. Mackey, in his Lexicon, writes, concerning this degree, that it was:—

"A degree which was originally an honorary or side degree conferred by the Inspectors General of the Ancient and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States, and there conferred as an additional degree. This innovation on the regular series of Cryptic degrees—with which it actually has no historical connection—met with great opposition; so that the convention of Royal and Select Masters, which met at New York in June, 1873, resolved to place it in the category of an honorary degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this body had no dogmatic authority, its decision will doubtless have some influence in settling the question. The degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry than have any of the degrees lately invented for modern secret societies. Whence the degree originally sprang, it is impossible to tell. It could hardly have had its birth on the continent of Europe; at least it does not appear to have been known to Euro-

pean writers. Neither Gadicke nor Lenning mention it in their *Encyclopædia*; nor is it found in the catalogue of more than seven hundred degrees given by Thory in his *Acta Latomorum*; nor does Ragon allude to it in his *Tuileur General*, although he has there given a list of one hundred and fifty-three degrees or modifications of the *Master*. Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only copy that I ever saw of the original ritual, which is still in my possession, is in the handwriting of Alexander McDonald, a very intelligent and enthusiastic Mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction. The Masonic legend of the degree of Super-Excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the captain of the Chaldean army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment of the Jewish king, Zedekiah, for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch degree which represents the destruction of the Temple, and the carrying of the Jews into captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch degree. As to the symbolic design of the degree it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked king of Judah, is, by the modern ritualists who have symbolized the degree, adopted very appropriately as the symbol of perfidy; and the severe, but well-deserved, punishment which was inflicted on him by the king of Babylon, is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.”





## CHAPTER XV.

### THE CRYPTIC RITE IN CANADA—THE WARRANT OF AUTHORIZATION— THE FIRST SUBORDINATE AND FIRST GRAND COUNCIL.

**I**T is a matter of considerable doubt as to the date at which the Royal and Select Degrees were first introduced into British North America. Curiously enough a St. John newspaper, of the year 1828, contains the following notice:—"A quarterly meeting of the Council of Royal and Select Masters will be held at the Masonic Hall, on Thursday evening next, at 7 o'clock." Now, none of the Cryptic Companions of our Eastern Province knew anything of this organization, although it is stated and admitted that one Samuel Kidder, a Companion from the United States, had the degrees and travelled through New Brunswick as a lecturer, in the year 1826. Perhaps some day this slender paragraph may develop, and we may be able to give an antiquity to the Cryptic degrees in Canada that at this writing cannot be claimed for them.

The honour of having introduced the degrees of the Council into the Dominion of Canada, belongs pre-eminently to our esteemed Companion, Hon. Robert Marshall, of St. John, New Brunswick. In the year 1866 he had the degrees of Royal, Select and Super-Excellent Master conferred upon him in a Council of Royal and Select Masters at Baltimore, U.S., with the view of establishing the Rite in the Dominion. Companion Marshall opened three Councils, St. John Council, No. 1; New Brunswick Council, No. 2; Carleton Council, No. 3; under a charter from the Grand Council of the State of Maine, dated 18th May, 1867. This warrant of authorization reads as follows:—

" GRAND COUNCIL OF MAINE,

[L.S.]

" Office of the Grand Council,  
" Saco, Me., 29th July, 1867.

" I hereby authorize and appoint Companion Robert Marshall, of St. John, N.B., to constitute the three Councils of Royal and Select Masters at St. John, which were chartered May 8th, 1867, by the



Grand Council of Maine. Also, to instal the officers of said Councils, and to give such instructions as the good of the Order may require.

“ [Signed] EDWARD P. BURNHAM,  
“ Grand Master.”

On Wednesday, the 15th of August, 1867, a convocation of Royal and Select Masters of New Brunswick was called to meet in the Masonic Hall, St. John, N.B., for the purpose of forming a Grand Council of Royal and Select Masters. There were present, Gordon R. Garden, 33°, of the Grand Council of Maine, and the following officers and members of the three Canadian Councils—From St. John Council No. 1—Illustrious Companions M. S. Hall, John D. Short, James Gordon Forbes, John Mullin, and Comp. Edward Willis. From New Brunswick Council—Illustrious Companions Robert Marshall, D. R. Munro, Thomas H. Keohan, G. H. Whiting, and Henry Brown. From Carleton Council No. 3—Illustrious Companions J. V. Ellis, E. J. Wetmore, C. Ketchum and Henry Card. The chair was taken by Illustrious Companion John V. Ellis, with Illustrious Companion D. R. Munro as Recorder. Illustrious Companion Marshall explained the object of the meeting, showing the desirability of having a Grand Council of Royal and Select Masters established in New Brunswick. He referred at length to the kindness of M. Ill. Companion Timothy G. Murray, P. G. M., Edward P. Burnham, Grand Master, and Ira Berry, Grand Recorder of the Grand Council of Maine, in forwarding his views tending to the organization of Councils in Canada, and the pleasure it afforded him in carrying out the instructions of the Grand Master of the Grand Council of Maine, in reference to the Grand Council which was now about to be established. He spoke of the constituted authority under which he was acting, and which has already been given, and of the fraternal spirit evinced by the officers and Illustrious Companions of the Grand Council of Maine. He said that as the Councils already established in New Brunswick, had, by resolution, empowered their Illustrious Masters to confer with delegates from the respective Councils, in reference to the establishment of a Grand Council, he would, having the good of the Order at heart, approve of any steps tending to the establishment of a Supreme body for the Province of New Brunswick. On motion of Right Ill. Comp. J. G. Forbes, seconded by Right. Ill. Comp. E. J. Wetmore, it was resolved “ that a Grand Council of Royal and Select Masters for New Brunswick be formed, agreeably to the power and authority vested in the delegates appointed

by St. John Council, No. 1; New Brunswick Council, No. 2; Carleton Council, No. 3; and further resolved that the Grand Council of New Brunswick proceed to the election of officers, that Past Grand Master Gordon R. Garden act as President of the Grand Council, and that the officers be elected by ballot." This resolution having been carried, the Companions proceeded to select those who were to govern the first Grand Council of the Cryptic Rite, which had been formed in the Dominion, with the following result:—

Most Illustrious Companion Robert Marshall, Most Puissant Grand Master for New Brunswick.

Right Illustrious Companion John V. Ellis, Right Puissant Grand Master.

Right Illustrious Companion J. G. Forbes, Puissant Grand Master.

Right Illustrious Companion D. R. Munro, Grand Recorder.

Right Illustrious Companion John Mullin, Grand Treasurer.

Right Illustrious Companion William Donald, D.D., Companion George J. Caie, Grand Chaplains.

Right Illustrious Companion Thomas H. Keohan, Grand Captain of the Guard.

Very Illustrious Companion M. S. Hall, Grand Director of Ceremonies.

Very Illustrious Companion Edward Jesse Wetmore, Grand Conductor.

Very Illustrious Companion George H. Whiting, Grand Steward.

Very Illustrious Companion Henry Card, Grand Organist.


Very Illustrious Companion Henry Brown, Grand Sentinel.

After consultation, a constitution was submitted and adopted. Grand officers were duly installed by the President of the Convention, Gordon R. Garden, and the Grand Council was duly constituted as the Grand Council of Royal and Select Masters of New Brunswick. A vote of thanks was passed to Past Most Puissant Grand Master, T. J. Murray, Most Puissant Grand Master, E. P. Burnham, Illustrious Companion Ira Berry, Grand Recorder and officers of the Grand Council of Maine, and to Most Illustrious Companion G. R. Garden, P. G. M., for their courtesy and kindness to the Royal and Select Masters of New Brunswick. The convocation closed with the appointment of M. I. Comp. G. R. Garden, as representative of the Grand Council of New Brunswick at the Grand Council of Maine, and thus ended the inaugural meeting of the Cryptic Rite in the Dominion.



## CHAPTER XVI.

### THE SECOND ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF NEW BRUNSWICK—THE PROCEEDINGS—THE SUCCESS OF THE RITE.

N the 12th of August, 1868, the New Brunswick Companions again assembled in Grand Council, at the Masonic Hall, in the city of St. John. The Grand Master, M. P. Companion Robert Marshall, presided, and welcomed the Illustrious Companions in an able address, in which he said that he met them on this their first anniversary, under circumstances so favourable "as to warrant the conclusion that the 'standards' of our beautiful Rite are now permanently planted in this Dominion; a country, while yet young in years, is full of promise of a glorious Masonic future, side by side with that great nation, where our honoured institution, 'that beautiful system of morality veiled in allegory and illustrated by symbols,' has been so religiously fostered and protected." He deemed it a privilege to be able, on that day, to extend warm and heartfelt thanks for the uniform kindness shown himself, as well as the zeal and interest the Companions had manifested in the Rite, for without "united and determined co-operation," they could not "have succeeded in establishing, on so firm and lasting a basis, in the Dominion of Canada," a Rite "that holds a most prominent place in our glorious system of Masonry." That Institution which has, ever since it assumed a speculative character, been recognized as "a system in sublimity unequalled by any human institution, and excelled alone by the Christian religion." He alluded to the appointment of Most Puissant Grand Master G. R. Garden, as representative of the Grand Council of New Brunswick, near the Grand Council of Maine, and stated that he had conferred on that distinguished M. Ill. Companion the rank of Past Puissant Grand Master, and that his action had been received in the most fraternal spirit by the Grand Council of Maine. The Grand Master informed Grand Council that he had, in accordance with the resolution of Grand Council, appointed eminent and distinguished

Companions to represent the Grand Council near the different Grand Councils of the United States. The concluding paragraph in the address called the attention of the Companions to the fact that a convention of Cryptic Masons was to meet in St. Louis, Mo., in September, to take into consideration matters in connection with Cryptic Masonry, particularly with a view to bring about uniformity as to the order of conferring the degrees, the titles of each Grand and subordinate officer's ritual and work, as well as to devise measures in conjunction with the Grand Conclave of Knights Templars and the General Grand Chapter of Royal Arch Masons of the United States, which were to meet in St. Louis at the same time, so that in future the "Cryptic degrees" should be a pre-requisite for the commanding degrees. Further, that to support any movement calculated to effect results so desirable for the Rite, delegates should be appointed to attend the Convention. The suggestion of the Grand Master was approved of, and delegates were appointed. The usual routine business was disposed of, after which the Grand Officers were elected and appointed as follow :—

- M. I. Companion Robert Marshall, St. John, M. P. Grand Master.
- R. I. Companion John E. Ellis, Carleton, Deputy P. Grand Master.
- R. I. Companion J. D. Short, St. John, Right P. Grand Master.
- R. I. Companion Hy. Leonard, Carleton, Puissant Grand Master.
- R. I. Companion Jno. Mullin, St. John, Grand Master.
- R. I. Companion, D. R. Munro, Portland, Grand Recorder.
- R. I. Companion Rev. Wm. Donald, D.D., St. John, Grand Chaplain.
- R. I. Companion Rev. G. J. Caie, Portland, N.B. Grand Chaplain.
- R. I. Companion Thos. H. Keohan, St. John, Grand Captain of the Guard.
- V. I. Companion Robt. Shives, St. John, Grand Master of Ceremonies.
- V. I. Companion W. C. Perley, St. John, Grand Conductor.
- V. I. Companion, G. F. Ring, St. John, Grand Steward.
- V. I. Companion, H. Card, St. John, Grand Organist.
- V. I. Companion H. Brown, St. John, Grand Sentinel.

The proceedings of this assembly closed with the usual installation and investiture of officers. This year an excel-

lent review of the proceedings of the sister Grand Councils of America was made by Illustrious Companion D. R. Munro, the Chairman of the Committee on Foreign Correspondence. In the proceedings of the Grand Council of Maine, Right Illustrious Companion Drummond, the Chairman of Foreign Correspondence for that State, in noticing the receipt of the proceedings of the Grand Council of New Brunswick, says, "Sister, at once, and daughter, we welcome with full hearts the Grand Council of New Brunswick to our family circle."





## CHAPTER XVII.

THE THIRD ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF NEW BRUNSWICK—A REGULATION FOR INCREASING THE INTEREST IN THE WORK—INTRODUCTION OF THE RITE INTO NOVA SCOTIA.

**T**HE third annual Assembly of the Grand Council of New Brunswick met at St. John, on the 11th August, 1869, with Most Illustrious Companion Robert Marshall presiding. In his address to the Companions assembled, the Grand Master said that while he could not congratulate the Order on any great increase in their number, it gave him satisfaction to be able to say that peace and harmony prevailed throughout the jurisdiction, and the fact that the Cryptic degrees were attracting the attention of Royal Arch Masons, not only in New Brunswick, but also throughout the Dominion of Canada. In order to facilitate the introduction of Cryptic Masonry in Canada the Grand Master suggested to the Grand Council, for its serious consideration, the propriety of adopting a regulation in its constitution somewhat similar to a regulation of the Imperial and Ecclesiastical and Military Order of the Knights of the Red Cross of Rome and Constantine and K.H.S., of England, as follows :—

“Right Puissant Inspectors-General of Divisions for the British Provinces may be commissioned by the Most Puissant Grand Master to act as his delegates in their respective Divisions or Provinces. These officers shall have, under the Grand Council, the general supervision of the affairs of the Order, in their particular divisions ; and special power to create and instal Companions, Royal and Select Masters, may be conferred upon them by the Most Puissant Grand Master, in the exercise of his discretion, for the purpose of forming new Councils of Royal and Select Masters.”

The Committee which reported on the address concurred in the opinion of the Grand Master, and it was resolved “that Present and Past Right Puissant Inspectors-General of Divisions or Provinces, shall hold and enjoy the same rank in the Order as Present and Past Puissant Grand Masters.” The proceedings of this year close with the re-

tirement of Most Illustrious Companion Marshall from the position he had so worthily filled, and the election of—

- M. I. Companion Dr. J. C. Hatheway, as Most Puissant Grand Master.
- R. I. Companion J. D. Short, Deputy Puissant Grand Master.
- R. I. Companion Hy. Leonard, Right Puissant Grand Master.
- R. I. Companion W. C. Perley, Puissant Grand Master.
- R. I. Companion Rev. W. Donald, and Ill. Companion Rev. G. J. Caie, Grand Chaplains.
- R. I. Companion D. R. Munro, Grand Recorder.
- R. I. Companion C. U. Hanford, Grand Treasurer.
- R. I. Companion W. T. D. A. Forster, Grand Captain of the Guards.
- V. I. Companion Hy. Duffell, Grand Master of Ceremonies.
- V. I. Companion G. H. Whiting, Grand Conductor.
- V. I. Companion W. W. Emslie, Grand Steward.
- V. I. Companion H. Card, Grand Organist.
- V. I. Companion H. Brown, Grand Sentinel.
- V. I. Companions S. F. Watkins, John Mullin, Finance Committee.
- V. I. Companion George F. Ring, Representative on Hall Committee.
- V. I. Companion Rev. G. J. Caie, R. I. Companion D. R. Munro, Committee on Correspondence.

The Grand Master elect was then presented for installation, and having been installed, acknowledged and honoured, proceeded to instal the remaining Grand Officers, and the Grand Council closed in Ample Form. In 1870 a number of the Companions of the Cryptic Rite, residing in Halifax, in the Province of Nova Scotia, desired to organize and form a Council under warrant from the Grand Council of New Brunswick. A special session of Grand Council was therefore called on the 18th of July, 1870, at the Masonic Hall, St. John, the Most Puissant Grand Master, Companion Dr. J. C. Hatheway being in the chair. The application for a Warrant was read. The Companions asked for a dispensation or Warrant to open "Chebucto" Council, in the city of Halifax, with Most Puissant Companion Stephen Rowland Sircom as first Thrice Illustrious Master; R. E. Companion George T. Smithers, to be the first Right Illustrious Master, and R. E. Companion James Gossip, to be the first Illustrious Master of the Grand Council. The petition was granted, and "Chebucto" Council was duly constituted.



## CHAPTER XVIII.

THE FOURTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF NEW BRUNSWICK—THE FIRST STEP TOWARDS THE PLANTING OF THE RITE IN THE WEST—THE RED CROSS DEGREE—WHY IT WAS APPENDED TO THE CANADIAN CRYPTIC SYSTEM.

**T**HE fourth annual assembly of the Grand Council of New Brunswick met on the 25th of August, 1870, M.P. Companion Dr. Hatheway, presiding. The annual address of the Grand Master was full of interest. He opened by saying that "It has pleased the Grand Master of the Universe in the order of His kind Providence, to permit us again to assemble in annual convocation. He who 'never slumbers nor sleeps' has watched over and protected us for another year, and although the scythe of time has cut down many in our midst, some upon the right and some upon the left, yet the companions of our beloved Order have all been spared, 'the grasping hand of death' has taken none from our ranks, and here we are tonight to congratulate each other, to renew our vows of fellowship, and to stimulate each other in our progress in this our beloved and most interesting Cryptic Rite." He said that the Rite was prospering, and that he had appointed since the last meeting of Grand Council, "T. D. Harrington, the Most Excellent the Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada, as Right Puissant Inspector-General of the Provinces of Ontario and Quebec, with authority to confer the degrees of Royal, Select and Super Excellent Masters on Companions of Royal Arch Masons, for the purpose of forming Councils in those Provinces," and also that he had appointed "J. Conway Brown, one of the Grand Principals of the Grand Royal Arch Chapter of Nova Scotia, a Right Puissant Inspector-General for Halifax and Windsor, with authority to confer the degrees of the Rite for the purpose of forming Councils in those places." He alluded to the formation of "Chebucto" Council in Halifax, of which notice has been taken in the previous page. The Grand Master also called the attention of the Grand Council to a resolution passed by the Grand Council



of Alabama, which met in December, 1869, appointing delegates to meet in the Convention in New York, on the first Monday of September, 1870, to consult upon the interests of Cryptic Masonry, and especially as to the work, titles, and degrees. As the meeting of the Grand Council of New Brunswick was called for too late a day in August to elect or appoint a representative, the Grand Master had requested Illustrious Companion Robert Macoy, of New York, the representative of the Grand Council of New Brunswick near the Grand Council of New York, as representative at the Convention. The action of the Grand Master was duly considered and endorsed by the unanimous vote of the Companions assembled.

At this meeting an important amendment to the Constitution of the Grand Council was discussed. The subject was referred to by Most Illustrious Companion, Past Grand Master Robert Marshall, and was in connection with the degree of the "Red Cross" or "Babylonish Pass." Companion Marshall said—

**MOST PUISSANT GRAND MASTER AND COMPANIONS.—** You are aware that the position of the degree known in both the Northern and Southern Jurisdictions of the United States of America as that of the "*Red Cross*" or "*Babylonish Pass*," which is the subject matter of the paper that I am now about to offer for the consideration of this Grand Body, has for some time past received the most careful consideration of many distinguished members of our Order in Canada, to the end that a legal status might be had in the Dominion for this Order. It is within the knowledge of the members of this Grand Council that **CRAFT MASONRY** in Canada is now governed by Grand Lodges located in the Provinces of Ontario, Quebec, Nova Scotia and in this Province of New Brunswick; that **CAPITULAR MASONRY**, embracing the degrees of "**MARK MASTER**," "**PAST MASTER**," "**MOST EXCELLENT MASTER**" and the "**ROYAL ARCH**," is governed by the Grand Chapter of Canada and the Grand Chapter of Nova Scotia, and that the Grand Chapter of R.A. Masons of Scotland continues to govern Chapters holding warrants from it in one or more of our Provinces; granting authority to confer, in addition to the above-mentioned Degrees, the Degree of Royal Ark Mariner and Babylonish Pass, which latter degree consists of three points, viz.: "**KNIGHTS OF THE SWORDS**," "**KNIGHTS OF THE EAST**," and "**KNIGHTS OF THE EAST AND WEST**." Separate charge may be made for this degree and a certificate or diploma of the same may be had from the

Grand Chapter of Scotland, if desired. The degree is in many respects identical with that to which my resolution refers, and I am aware that members of those Scottish Councils are admitted as visitors in Councils of the "Red Cross" in the United States working under Encampment warrants.

The next in progression, according to our American system, is the Rite known as "CRYPTIC MASONRY," which in this Dominion of Canada is at present solely governed by this Grand Council.

The "CHIVALRIC ORDER" in the Dominion is under the jurisdiction of the Grand Conclave of England and Wales and dependencies, with its subordinate Grand Conclave of Canada, with the exception of a very successful Encampment and Priory of this city known as the St. John Encampment and Priory, No. 47, under the Grand Encampment of Scotland. In the several Provinces of the Dominion there are, if my memory serves me, nineteen Encampments and Priors of Knights Templars and Knights of Malta, all under warrants of authority from Grand Conclave of England, except the one above mentioned under warrant from Scotland.

As you are aware, neither the Grand Conclave of England and Wales, nor yet the Grand Encampment of Scotland, grant by warrant the power to confer the Masonic degree of the "Red Cross," very properly, in my opinion, taking the ground that their Order is "Chivalric" and not "Masonic." As the possession of the degree of the "Red Cross" is deemed a pre-requisite to gaining admission to an Encampment of Knights Templars in the United States, the members of the Scotch Encampment working in this city receive the degree of "Red Cross," as conferred in Scotland, in a Council working in this city, under a warrant granted to Carleton Royal Arch Chapter by the Grand Royal Arch Chapter of Scotland. The respective Encampments of Knights Templars in Canada, under England, by authority from the Grand Prior of the Grand Conclave of Canada, by virtue of an arrangement with the Grand Conclave of the United States, I believe communicate to their Fraters sufficient of the American degree of the "Red Cross" or "Babylonish Pass" to enable said Fraters to visit Encampments in that country.

The Order of Knighthood known as the "Imperial Ecclesiastical and Military Order of the Red Cross of Rome and Constantine" is governed in Canada by warrants of authority from the Grand Council of England, located in London, and the Order known as the "Ancient and Accepted Rite"

is worked in this country by warrants of authority from the Supreme Grand Council of England and Wales and dependencies of the British Crown.

It will thus appear evident to this Grand Council, that all the degrees known and recognized in America either as "Masonic" or "Chivalric," have a legal status and are conferred under regular warrant of authority, throughout the whole of the Dominion of Canada, save and except the degree known in the States as the "Red Cross" or "Babylonish Pass;" the questions, therefore, which are naturally presented, appear to be—Shall we continue to communicate this Order in the present informal manner? Shall we abandon it altogether? or, shall we, either in this Grand Council or elsewhere, secure for the degree the protection of this or some other Grand Body, duly recognized in the Dominion? For the idea of creating a Grand Council solely for this degree would certainly not be considered expedient, and I believe the feeling is growing stronger day by day, that it is better not to confer this degree at all, if it cannot be conferred throughout the whole of Canada, under the guidance and protection of a duly recognized Grand Council or other authorized Grand Authority. It appears to me, therefore, that under all the circumstances it will be deemed competent for either the Grand Royal Arch Chapters in the Dominion or this Grand Council to adopt and assume control of this Order. It will be admitted that the teachings and traditions of the Degrees of ROYAL AND SELECT MASTERS, SUPER EXCELLENT MASTERS, and the RED CROSS, or BABYLONISH PASS being purely Masonic and not "Chivalric," are eminently adapted to be grouped together, under the authority of one Grand Council in this jurisdiction. For example.—The "Royal and Select degrees" were originally conferred under the authority of the "Ancient and Accepted Rite;" they are most instructive and interesting to the Mason in search of light; furnishing records of highly important mysteries of the building of the first Temple. The degree of "Super Excellent Masters" has since the introduction of Cryptic Masonry in the neighbouring Republic been conferred in Councils of this Order. It is founded on circumstances that transpired at the time the Temple was destroyed by Nebuchadnezzar, King of Babylon, and its traditions, as well as those of the degrees of Royal and Select Masters, are said to have been gleaned from the Ancient and Accepted Rite. The presiding officer represents, as you are aware, the last King of Judah. The degree of the "Red Cross" or "Bab-

lonish Pass" is strictly Masonic, and bears no analogy to the Chivalric Order of Knights Templars, dating its existence as far back as the reign of Darius, and therefore long before the Crusades. It refers to events that happened after the death of Cyrus in connection with the rebuilding of the Temple. It is asserted that this Order has long been known in Europe in connection with degrees of the Ancient and Accepted Rite, and was originally introduced into America by our late zealous and Illustrious Brother Webb, and subsequently conferred in Convocations designated Councils of Knights of the Red Cross.

It is well known to the members of this Grand Council that the four Degrees just referred to, beautifully illustrate essential parts and legends of the Royal Arch; indeed the Royal, Select, and Super-Excellent Degrees may be considered the connecting link between the Royal Arch and Red Cross degrees, and together perfect what is styled the York Rite of Masonry.

In offering the following resolution, I would suggest that if "Grand Council" should adopt the "Degree," it might be left with the M. P. Grand Master to consider whether it would be desirable to direct Subordinate Councils in the meantime to confer this degree only upon such Companions Royal, Select and Super-Excellent Masters, as were about to apply for higher Degrees. This restriction would of course become unnecessary should the Grand Conclave of the Chivalric Orders in the United States desire at any future time to cede this "MASONIC DEGREE" to their respective Grand Councils of Royal and Select Masters. A separate charge might be made by the Grand Recorder for a Certificate or Diploma of this degree, as it is not contemplated to at all interfere with or alter our present Diploma for the Royal, Select and Super-Excellent Degrees.

I may further add, that I have made these somewhat lengthy remarks so that Grand Council and other members of our time-honoured Institution may the more readily perceive why, circumstanced as we are in this Dominion, in reference to the Degrees, it may be considered important for this Grand Council to adopt the following, viz. :—

*Whereas* it is deemed desirable that the degree known and worked in the United States of America as the degree of the "Red Cross" or "Babylonish Pass," and there made a pre-requisite before gaining admission into an Encampment of Knights Templars, shall have a legal status within the Dominion of Canada, and

*Whereas* it is considered expedient that the degrees of Select, Royal and Super-Excellent Masters shall be conferred upon Royal Arch Masons prior to the "Encampment" and "Priory of Malta" degrees, Therefore, in order more effectually to accomplish the above and to facilitate complete intercourse between the members of the fraternity in the United States and brethren in the several Provinces of the Dominion of Canada, and for other good and sufficient reasons. Be it by this Grand Council—

*Resolved*,—That hereafter all Councils working under warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the degree of "RED CROSS" or "BABYLONISH PASS," provided always, however, that applicants shall first have received the degree of "Select," "Royal," and "Super-Excellent Master," and further

*Resolved*,—That the Constitution and By-Laws shall be and are hereby altered and amended to meet this provision, any rule to the contrary being hereby declared null and void, and further

*Resolved*,—That the work of the degree of "RED CROSS," or "BABYLONISH PASS" practiced in Canada, and now in the possession of the officers of the Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters, under this jurisdiction, shall severally hold by virtue thereof the corresponding office of the said Councils of "RED CROSS" or "BABYLONISH PASS," and further

*Resolved*,—That nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templars working within the Dominion of Canada, communicating the said degree, under any special authority, for the purpose of enabling Fraters of said Encampments, visiting Encampments where the possession of this degree is made a pre-requisite.

The subject was then thoroughly discussed and the resolution was unanimously adopted, after which the Grand Officers of the ensuing year were elected, as follow:—

- M. I. Companion Dr. J. C. Hatheway, M.P., Grand Master.
- R. I. Companion S. R. Sircom, D.P., Grand Master.
- R. I. Companion Hy. Leonard, R.P., Grand Master.
- R. I. Companion Dr. T. A. D. Forster, P. Grand Master.
- R. I. Companion T. D. Harington, R. P. Inspector-General for Ontario and Quebec.
- R. I. Companion J. Conway Brown, R. P. Inspector-General for Halifax and Windsor.

- R. I. Companion Rev. William Donald, D.D., and R. I. Companion Rev. G. J. Caie, Grand Chaplains.  
 R. I. Companion E. L. Barteaux, Grand Captain of the Guard.  
 R. I. Companion Robert Shives, Grand Treasurer.  
 R. I. Companion D. R. Munro, Grand Recorder.  
 V. I. Companion Henry Duffell, Grand Master of Ceremonies.  
 V. I. Companion G. H. Whiting, Grand Conductor.  
 V. I. Companion G. F. Ring, Grand Steward.  
 V. I. Companion Hy. Card, Grand Organist.  
 V. I. Companion J. D. Short,  
 V. I. Companion J. Mullin, } Financial Com.  
 V. I. Companion C. U. Hanford, }  
 R. I. Companion Dr. J. C. Hatheway, Representative on Hall Committee.  
 Companion Rev. Geo. J. Caie, and R. I. Companion D. R. Munro, Committee on Correspondence.

After installation of the Grand Officers, and the appointment of a Committee to arrange and revise the Constitution, the Council closed in Ample Form.

It will not be inopportune to give the reader in connection with the subject of the "Red Cross," discussed by M. Ill. Companion Marshall, letters received some months after the date of this action, from high Masonic authority, approving of the resolutions adopted by Grand Council in reference to the "Red Cross" or "Babylonish Pass."

OFFICE OF THE GRAND PRIOR OF THE TEMPLE  
 AND HOSPITAL FOR THE DOMINION OF CANADA.

LAPRAIRIE, Prov. of Que., 2nd Feb., 1871.

To Illus. Bro. ROBERT MARSHALL, 33°, P. M. P. G. M., Grand Council Royal and Select Masters, New Brunswick.

VERY ILLUS. AND DEAR BROTHER, 33°:—

I am in receipt of your letter of the 25th ult., and have read with much interest your remarks in the Proceedings of the last Assembly of Royal and Select Masters, held at St. John, New Brunswick, relative to an amendment being made in the Constitution of the Grand Council with reference to the degree of "BABYLONISH PASS," known in the United States system of Masonry as "RED CROSS." I quite concur with you in the desirability of this degree being placed under the control of an authorized Masonic Grand Body in the Dominion, and as the Grand Prior of the Order of the Temple and Hospital for Canada, fully approve of

the course you propose adopting, which will legalize the Degree in Canada, and obviate all the difficulties that at present exist in conferring it. You are aware that in the United States it is the PRE-REQUISITE to the Order of Knights Templars, but is NOT known or ACKNOWLEDGED by the Supreme Grand Conclave of the Order in England and Wales, under which the Canadian Templar Encampments are held. From the difficulties that Canadian Templars found visiting United States Encampments, in not having this Degree, I made application some years ago to the Supreme Grand Conclave for authority to confer it on members of the Order. In a correspondence afterwards with the Grand Master of the General Grand Encampment of the United States, the late esteemed Eminent Sir Knight William Hubbard, he strongly urged my issuing the necessary authority to Commanders of Encampments in Canada, which authority he was prepared fully to recognize; since then I have given authority to Eminent Commanders to communicate so much of the AMERICAN Degree of Red Cross, or that of the "Knights of the Sword," "East," and "East and West," well known in the Knights Templars Encampments of Ireland, and the Royal Arch Chapters of Scotland, as would enable Canadian Templars to visit United States Encampments. But as this Degree of Red Cross is not recognized by any governing Masonic bodies in Canada, it appears to me in every respect the proper and most legitimate course to pursue to place it under the control of the Grand Council of Royal and Select Masters lately established in the Dominion. I think, however, it would be desirable that the Commanders of Canadian Knights Templars Encampments should still retain the power of communicating the Degree to members of the Templar Order.

I am, dear and Illus. Brother, 33°,

Truly and fraternally yours,

W. J. B. McL. MOORE, S.G.I.G., 33°,

Grand Prior, Order of the Temple and  
Hospital, Dom. of Canada, &c., &c., &c.

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GRAND ENCAMPMENT OF THE UNITED STATES.  
OFFICE OF THE GRAND MASTER OF TEMPLARS,

BOSTON, Mass., Feb. 24, 1871.

To ROBERT MARSHALL, P.G. Master Grand Council, &c.,  
Saint John, N.B.

MY DEAR FRATER,—Yours of the 20th came to hand safely, enclosing a note from your Grand Prior. I have re-

plied to this note in substance that I recognize his authority to place the Order of R.C. under the control of the R. & S. Masters, &c., and that your Red Cross Knights will be duly respected here as such.

I have no objection to your publishing my reply, if you first obtain permission of the Rt. E. Grand Prior therefor.

With fraternal regards.

WM. S. GARDNER.

*Granted.*

W. J. B. MCL. MOORE, 33°, Grand Prior,  
Laprairie, 5th March, 1871.







## CHAPTER XIX.

COPY OF LETTER FROM GRAND PRIOR OF CANADA TO THE GRAND MASTER OF THE UNITED STATES, GRAND ENCAMPMENT KNIGHTS TEMPLARS, RELATIVE TO THE RED CROSS OF BABYLON IN CANADA.

OFFICE OF THE GRAND PRIOR OF THE ORDERS OF  
THE TEMPLE AND HOSPITAL, DOMINION OF  
CANADA,

LAPRAIRIE, Prov. of Quebec, 2nd Feb., 1871.

**R**IGHT EMINENT KNIGHT AND DEAR SIR,—I think it right and due to the high position you hold as Grand Master of the Grand Encampment of the United States, to inform you that the degree called "Red Cross" under the Masonic system of the United States, and which is required as a pre-requisite before obtaining the Templar Order there, is not one of the degrees conferred in Canada under any of the authorized bodies, although it has been of late years communicated to Canadian Templars by Rt. Commanders of Encampments by authority derived only from myself as head of the Order of the Dominion.

The Supreme Grand Master of England and Wales, under which the Canadian Encampments are held, does not consider the degree has any connection whatever with the Templar Order.

To obviate, however, the difficulty experienced by Canadian Templars visiting Encampments in the United States, I obtained the recognition of a late Grand Master of your General Grand Encampment, Em. Sir Knight Wm. B. Hubbard, for my issuing the necessary authority for communicating this American degree by Em. Commanders of Encampments, to enable Canadian Knights to visit the United States Encampments.

It is now, however, proposed to place this degree under the control of one of the governing Masonic bodies, and introduce it as a recognized degree in the Canadian system.

I have, therefore, as Grand Prior of the Templars in the Dominion, and representative of the Supreme Grand Master

of the Order in England and Wales, etc., approved of the degree being adopted by the Grand Council of "Royal and Select Masters" of New Brunswick, Dominion of Canada, which will at once place it on a legitimate footing with other Canadian degrees.

I may observe that the Grand Conclave of England and Wales, although not recognizing the necessity of the degree in connection with the Templar Order, permitted me to use my own discretion in communicating it to the Encampments in Canada.

I trust, therefore, that the notification of the adoption of the degree being now constitutionally established in Canada, will be sufficient, and the members duly recognized.

The Commanders of Encampments still, however, retain the power of communicating so much of the degree as will enable the members of the Order to visit Encampments in the United States.

I beg to remain,

Right Em. Grand Master,

Faithfully yours in the Bonds of the Order,

W. J. B. McLEOD MOORE, 33°,

Grand Prior United Orders of the Temple and  
Hospital, Dominion of Canada.

To the Right Eminent Sir Knight WILLIAM S. GARDNER,  
Grand Master, Grand Encampment, United States, Boston.

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GRAND ENCAMPMENT OF THE UNITED STATES,  
OFFICE OF THE GRAND MASTER OF TEMPLARS,  
BOSTON, Mass., Feb. 24, 1871.

Rt. Em. Sir W. J. B. McL. MOORE, Grand Prior United Orders of the Temple and Hospital, Dominion of Canada.

MY DEAR SIR AND RIGHT EMINENT FRATER,—I am in receipt of your kind favour of the second instant, giving me official notice of the fact that you have authorized one of the Grand Masonic Bodies of Canada, entitled the "Grand Council of Royal and Select Masters of New Brunswick," to confer the Order of the Red Cross. I am aware of the fact that some years since my distinguished predecessor in this office, our lamented Grand Master Hubbard, entered into a treaty stipulation with you as the recognized Head of Templar Knighthood in Canada, and Representative of the Supreme Grand Master of the Order in England and

Wales, &c., by the terms of which you were empowered to issue the necessary authority for communicating the Order of Red Cross, according to our System or Rite, by Eminent Commanders of Encampments under your jurisdiction, to enable Canadian Knights to visit the United States' Comanderies. Under the Treaty above referred to, I recognize your authority to place this Order of the Red Cross under the authority of one of the governing Masonic Bodies, and to introduce it as a recognized Degree in the Canadian System.

I shall have the honour to lay your kind favour before our Grand Encampment at its next Session, to be held at Baltimore in September next. In the meantime those who receive the Order of the Red Cross in Canada in Councils of Royal and Select Masters, will be duly recognized throughout our jurisdictions as Red Cross Knights. I sincerely trust that the step you have taken will tend to cement in closer union the Knights of Canada and of the United States.

I remain, Right Eminent Sir,  
With Knightly courtesy,  
Yours in the bonds of our Order,  
(Signed) WILLIAM SEWALL GARDNER,  
Grand Master.

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Referring to the letter of the Grand Prior of Canada, dated 2nd February, 1871, to the R. E. Sir Knight William Sewall Gardner, Grand Master of Grand Encampment United States, the Grand Master of that Grand Encampment makes the following remarks in his address of 19th September, 1871, with reference to the letter quoted above :

EXTRACT.

“ This act of the Grand Prior was not considered as binding the Grand Encampments to any recognition of the Masonic body styled the ‘ Council of Royal and Select Masters,’ nor as connecting it in any way with the Orders of Knighthood. Inasmuch as a treaty had heretofore been made between the R. Emt. Grand Prior, acting under special directions from the Grand Conclave of England and Wales, and the Most Emt. Grand Master of our Grand Encampment, to the effect that ‘ The Order of the Red Cross,’ although not required in the English Masonic system, should be conferred under the direction of the Grand Prior in Canada, to facilitate the interchange of Knightly courtesy between the Knights of the two jurisdictions, I considered that the way and manner in which the ‘ Order of the Red Cross ’ should be enforced in Canada, was wholly within the power of the Grand Prior to determine, under the terms of this treaty. The Grand Prior having decided to authorize a body entitled ‘ The Grand Council of Royal and Select Masters of New Brunswick,’ one of the governing Masonic bodies in Canada, to confer the Order, I consider that this decision was one

which, under the treaty referred to, the Grand Encampment should confirm, and that Red Cross Knights created in this body should be respected and recognized throughout the United States.

“ WM. SEWALL GARDNER,  
“ Grand Master.”

RED CROSS KNIGHTS OF CANADA.

Extract from report of Special Committee on “ Foreign Affairs ” in Grand Encampment Knights Templars of the United States :—

BALTIMORE, Sept. 22 A. D. 1871,

*Resolved.*—That, desirous of drawing closer the bonds of amity and friendship with our Canadian Fraters, and facilitating the exercise of Knightly visitation by them in Commanderies within the United States, we affirm the decision of the Grand Master, and recognize the Knights of the Illustrious Order of the Red Cross made in Canada, under such authority as may be duly recognized there.

“ Signed by JNO. W. SIMONS,  
BENJ. DEW,  
GEO. FRANK GOULEY,  
JOSIAH H. DRUMMOND,  
JNO. FRIZZELL.

On motion, the report, with the resolutions, was adopted.

Signed, W. J. B. McLEOD MOORE, 33<sup>o</sup>,  
Grand Prior, Canada.

OFFICE OF THE GRAND RECORDER OF THE GRAND COUNCIL  
ROYAL AND SELECT MASTERS, STATE OF MISSOURI,

ST. LOUIS, Feb. 15, 1871.

ILL. AND DEAR COMPANION :—Your favour of Feb. 8<sup>th</sup> duly at hand, covering advance sheets of your proceedings (in part). The resolutions adopted. I got through the *Masonic Mirror*, and re-published in the February number of *Freemason*. I fully approve of their spirit and intent. I look upon the “ Red Cross ” or “ Babylonish Pass ” as out of place in a Commandery, as it comes from a different source, and teaches no lesson necessary as a pre-requisite to the Knights Templars, but it is too beautiful to be lost ; some organization had to take charge of it or let it be swallowed up among the lost degrees of the past. In 1869 I recommended to the Grand Council of this State in my report on Correspondence, a revision of our American system, and suggested putting the Red Cross in the Council, where it best fitted, and am very glad that your Grand Council has taken the initiative in this country in fully meeting the

question, and placing the Red Cross where it properly belongs. There can be no legal objection to it, as it violates no covenants or agreements, and invades no jurisdiction, so far as the Dominion of Canada is concerned, under the present Masonic government there. Your Cryptic system will now be more perfect than our own, and if any of our R. and S. Masters visit you, they need only step out while working on the Red Cross Degree unless they are Templars, in which case they will be eligible to be present.

Wishing you great success and perfect peace in your secret vault,

I am, truly and fraternally,

GEO. FRANK GOULEY.

Gd. Recorder and Rep. of Gd. Council of N.B.

D. R. MUNRO, Esq.,

Gd. Recorder Gd. Council, N.B.

OTTAWA, 25th Feb., 1871.

Ill. Bro.: 30°, ROBERT MARSHALL, Esq., St. John, N.B.,

MY DEAR SIR AND ILL. BRO.:—I have read the proceedings of your Grand Council, and the Resolutions relating to the DEGREE known in the United States of America as the "RED CROSS" or "BABYLONISH PASS," and granting authority to the Councils of Royal and Select Masters to confer the said Degree under certain conditions therein specified, and beg to say that I quite approve of those Resolutions, and am prepared to accept and carry them out in Ontario and Quebec. I would have stated this sooner, but had, before doing so, to communicate with my Illustrious Chief, Col. Moore, 33°, Grand Prior Knights Templars and Malta, &c., whose deputy I am, and I find that his and my views quite coincide.

Believe me to remain,

Yours truly and fraternally,

T. D. HARRINGTON, 33°,

Ins. Gen. for Ontario and Quebec, and G. P. Z. of Grand Royal Chapter, Canada.

PORTLAND, Me., March 3, 1871.

R. E. SIR KNIGHT:—Before receiving yours, containing a copy of the letter of M. E. Sir William S. Gardner, Grand Master of Templars, I had conferred with several of

our Sir Knights, and found that they agreed with me in the opinion that the course adopted by you in New Brunswick in placing the Order of Red Cross under the authority of the Grand Council is a happy solution of the difficulty. By making the Council Degree pre-requisite to the Order of Knights Templars, you will, it seems to me, ensure the recognition in the United States of every Knight Templar created in your jurisdiction.

Congratulating you upon obtaining so promptly the approval and recognition of the Head of the Order in this country,

I remain, courteously yours,  
JOSIAH H. DRUMMOND, K. T.

ROBERT MARSHALL, K. T., &C.,  
Saint John, N. B.





## CHAPTER XX.

THE INTRODUCTION OF THE RITE INTO ONTARIO—THE INAUGURATION OF SHEKINAH COUNCIL AT ORILLIA—ADONIRAM COUNCIL AT TORONTO—ZABUD AT BRADFORD—HARINGTON AT GALT—THE FORMATION OF THE GRAND COUNCIL OF ONTARIO.

**T**HE success of the Cryptic Rite had been heard of in the far west, and early in November, 1870, the Grand Master of New Brunswick was both surprised and delighted with the receipt of a communication from a number of Companions residing in the village of Orillia, Ontario, who asked for a warrant of authority to form and open a Council of Royal and Select Masters, to be named "Shekinah Council," with R. E. Companion Robert Ramsay recommended as the first Thrice Illustrious Master, E. Companion C. S. Elliott as the first Right Illustrious Master, and E. Companion G. S. Bolster to be the first Illustrious Master of said Council. A special or emergent assembly of the Grand Council of New Brunswick Council was therefore called to meet in the Masonic Hall, St. John, N. B., on the 22nd of November, 1870. The Grand Master, Dr. Hatheway, and all the Grand Officers were present. The petition from Orillia was read. It was dated 21st of October, 1870, and came recommended to the favourable consideration of the Grand Council by R. Ill. Companion T. D. Harington, 33° Inspector General of Cryptic Masonry for Ontario and Quebec. The petition was granted, and the usual official documents ordered to be sent to Orillia.

The Council at Orillia was duly organized and commenced work, and a lively interest began to be taken in the degrees. R. E. Companion Daniel Spry who had heard of the Rite having been introduced into New Brunswick, wrote for information, and was informed that a Council was just being opened at Orillia, where he could get the Degrees. At his request a dispensation was granted to receive Degrees by Right Puissant Companion T. D. Harington, after which a petition, with the requisite number of signatures, was prepared, asking the Grand Council of New Brunswick to grant a warrant for "Toronto" Council. R. E. Companion Spry,

who was then Grand Scribe N. of the Grand Chapter of Canada, and is now Past Grand Master of the Grand Lodge of Canada, was nominated to be the first Thrice Illustrious Master, R. E. Companion David McLellan, then Grand Principal Sojourner of the Grand Chapter of Canada, and now Grand Scribe E., to be the Right Illustrious Master, and E. Companion N. G. Bigelow, as first Illustrious Master. The petition was forwarded to Right Puissant Companion T. D. Harington, Inspector-General of the Grand Council of New Brunswick for the Provinces of Ontario and Quebec, and received his endorsement. On the 14th of December, 1870, a special meeting of the Toronto Companions was held, and it was decided to change the name from "Toronto" Council to "Adoniram" Council, and the R. P. Companion Harington was notified to that effect, and agreed to the change. On the 13th January of 1871, the Grand Council of New Brunswick was called in special assembly in the Masonic Hall, St. John, to receive and act upon the petition of the Toronto Companions. The application, which was dated the 24th of November, 1870, was duly considered and unanimously granted. A dispensation had previously been issued by the M. I. G. M. to the Toronto Companions.

The Thrice Illustrious Master of Shekinah Council, Orillia, was authorized to confer the degrees on the Companions so desiring them, and in accordance with such dispensation, a notice was issued, stating that by special dispensation from Right Puissant Companion T. D. Harington, Inspector-General of Ontario and Quebec, Thrice Illustrious Companion Ramsay had been directed, in company with Right Illustrious Companion C. S. Elliott, to communicate the degrees of Royal, Select and Super-Excellent Master upon such Royal Arch Companions from Toronto and elsewhere, as may desire to receive them, for the purpose of forming new Councils in Ontario. For this purpose a special Assembly of Shekinah Council was called at the Masonic Hall, Orillia, on the 24th day of November, 1870, for the purpose of conferring the above grades on R. E. Companion Daniel Spry and other Companions from Toronto, as well as upon Excellent Companion J. W. H. Wilson and other Companions from Bradford, who were desirous at a future date of forming a new Council at the latter place, to be known as "Zabub" Council. Accordingly R. E. Companion Spry, R. E. Companion David McLellan, E. Companions N. G. Bigelow, Principal Sojourner, William C. Morrison, Scribe N.; George Chanter, Senior Sojourner, and W. A. Stollery,



all of King Solomon Chapter, proceeded to Orillia on the date named, and received the degrees in the Shekinah Council. The Zabud Council, the formation of which had been duly sanctioned at a special meeting of the Grand Council of New Brunswick, held on the 18th April, 1871 (not the 13th Jany., 1871, as in printed proceedings of New Brunswick), was also formed, with R. E. Companion Thomas Sargant as Thrice Illustrious Master, and Harington Council, at Galt, under R. E. Companion George H. Patterson, on the same date.

On the 30th November, 1871, Right Illustrious Companion George C. Patterson, Inspector for the Western Division, installed the following Companions as the first officers of Harington Council:—Very Illustrious Companion Wm. Elliot, Thrice Illustrious Master; Illustrious Companion J. Haffrick, Right Illustrious Master; Illustrious Companion F. Guggisberg, Illustrious Master; Companions W. Trotter, Treasurer; J. W. Hood, Recorder; T. M. Anderson, Master of Ceremonies; E. J. Wilkins, Captain of the Guard; H. K. Maitland, Conductor; J. Shoemaker, Steward; A. Kennedy, Sentinel.

#### THE GRAND COUNCIL OF ONTARIO.

Adoniram Council, Toronto, was the first to take the initiative in the direction of forming a Grand Council for Ontario. At a meeting held on the 24th of July, 1871, a series of resolutions was adopted calling a convention to meet at Toronto. Accordingly, on Tuesday, the 8th of August, 1871, a meeting of delegates from the several Council meetings in Ontario, was held in the Masonic Hall, Toronto, in response to the circular containing resolutions passed at the meeting of Adoniram Council, on the 24th of July, pointing out the necessity that existed for a Supreme Body in the Province. R. P. Companion T. D. Harington, Inspector General of Cryptic Masonry for Ontario and Quebec was present, and acted as Chairman, while Thrice Illustrious Companion Daniel Spry acted as Secretary. There was a large number of duly authorized representatives and visitors present. Shekinah Council, Orillia, sent Th. Ill. Companion R. Ramsay and C. S. Elliott; Adoniram Council, Toronto, sent Th. Illustrious Companions Spry, McLellan and Bigelow; Harington Council, Galt, sent Thrice Illustrious Companion George H. Patterson; and Zabud Council, Bradford, sent Thrice Illustrious Companion Thos. Sargant, and Illustrious Companions J. W. H. Wilson and

Murdoch McLeod. Among the visitors were the Venerable and Illustrious Companion W. J. B. McLeod Moore, of La-prairie; Companions J. G. A. LeBlanc, Montreal; T. S. Atkinson and W. Ramsay, Orillia; G. W. Jessop, Munro Council, Michigan; W. C. Morrison, George Chanter, C. G. Forbes and J. F. Lash, of Toronto. The Chairman read the circular, which was as follows:

ADONIRAM COUNCIL, No 6, G. R. N. A.,  
Masonic Hall, Toronto, July 24, 1871. }

To the Ill. Master of———-Council of Royal and Select Masters.

DEAR SIR AND ILL. COMPANION:—The desire for a Grand Council for the Province of Ontario has been so often expressed, and the belief that its early organization would materially advance the interests of Cryptic Masonry, has induced this Council to take the initiative in calling a Convention to secure that object, with the approval of R. Illustrious Companion, T. Douglas Harington, Inspector-General for Ontario and Quebec.

We are, therefore, instructed to forward to your Council, a copy of Resolutions, unanimously adopted at a special Convention of Adoniram Council held this evening, and to respectfully request your hearty cooperation in securing the object contemplated, by calling a *special convocation* of your Council for the consideration of this important matter.

*Resolved*, That the introduction of Cryptic Masonry, and the extension of the Degrees of Royal and Select Masters and Appendant Orders into the Province of Ontario, has been attended with beneficial results, and, considering the rapid increase of Councils working under the Grand Council of New Brunswick, and the desire expressed by many Companions for the organization of Councils in their localities, and the necessity that exists for a Supreme Council in this Province, it is desirable that a Convention, to be composed of the Inspector General for Ontario and Quebec, Past T. I. M.'s, Th. I. M.'s, R. Ill. M.'s of said Councils, be held in the City of Toronto, on Tuesday, the 8th of August, 1871, at the Council Chamber of Adoniram Council, at the hour of three o'clock p.m.

*Resolved*, That a circular, with copies of the above resolution, signed by the Th. Ill. M., R. Ill. M. and Recorder, be forwarded to the Inspector General for Ontario, and the various Councils meeting in Ontario, requesting them to appoint eligible Companions as delegates to said Convention, and aid in the formation of a Grand Council for Ontario.

*Resolved*, That the Th. Ill. M., R. Ill. M. and Ill. M. of this Council are hereby authorized to attend any Convention that may be held having for its object the formation of a Grand Council for Ontario.

Should your Council approve of the Convention, you will be good enough to provide your delegates with a certified copy of the resolution appointing them, duly sealed, and signed by the Th. Ill. Master and Recorder.

Yours fraternally,

DANIEL SPRY, Th. I. M.  
DAVID McLELLAN, R. Ill. M.  
N. G. BIGELOW, Ill. M.  
W. A. STOLLERY, Recorder.

*Approved*,  
T. DOUGLAS HARINGTON,  
Insp.-Gen. Quebec and Ontario.

And also his appointment by the Grand Council of New Brunswick, as Inspector-General of Cryptic Masonry for Ontario and Quebec, with authority to confer degrees and open Councils. He said:—"Under the authority of this appointment the Councils represented in this Convention had been lawfully established, and as there were more than three Councils now working in the Province, a very natural desire had been expressed to have a Grand Council for Ontario. He heartily agreed with that desire, and he believed that the Grand Council for New Brunswick also acquiesced in the desire for a Grand Council for this Province. He therefore surrendered to this Convention the authority which he held, and would cheerfully aid them in securing the object for which they had assembled. After some consideration, it was moved by Th. Ill. Companion Daniel Spry, seconded by Th. Ill. Companion Robert Ramsay,

"That whereas the introduction of Cryptic Masonry, and the extension of the degrees of Royal and Select Masters and appendant Orders in the Province of Ontario, has been attended with beneficial results, and whereas the rapid increase of Councils has shown that it is desirable that a Supreme Council be organized, therefore it is resolved,

"That, in the opinion of this Convention, composed of the Inspector-General for Ontario and Quebec, and the delegates of more than three Councils meeting in Ontario, it is desirable that a Supreme Council should now be formed,

"Resolved, That the Grand Council of Royal and Select Masters of Ontario be and is hereby formed."

A constitution which had been prepared prior to the meeting by Ill. Companions Daniel Spry, N. Gordon Bigelow and D. McLellan, and approved by the Inspector-General, R. P. Companion T. D. Harington, was submitted, read and adopted, and the Grand Council of Ontario was fairly under way. The following resolutions were also passed:—

"That, in consideration of the service rendered to Cryptic Masonry, and the zeal displayed in assisting to organize this Grand Council, the honorary rank of Past Th. Ill. Master be and is hereby conferred upon R. Ill. Companions T. Douglas Harington, Ottawa; Joseph G. A. LeBlanc, Montreal; G. H. Corbett and J. A. Ardagh, Orillia; David McLellan and Nelson Gordon Bigelow, Toronto; J. W. H. Wilson and M. McLeod, Bradford; T. M. Anderson and Wm. Elliott, Galt.

"That in consideration of the long and faithful services rendered to Masonry in Canada by Ill. Comp. W. J. B. McLeod Moore, the honorary rank of Past Right Puissant Deputy Grand Master be conferred upon him."

The Province was divided into two districts. First—the Western District, to comprise that portion of the Province

lying between the extreme western boundary and the River Credit. Second—the Eastern District, to comprise that portion of the Province lying east of the River Credit and the eastern boundary of the Province. The Council then proceeded to the choice of their officers, which resulted in the election and appointment of the following companions:—

- M. I. Companion T. D. Harington, Ottawa, M.P. Grand Master.
- R. I. Companion Daniel Spry, Toronto, R.P. Deputy Grand Master.
- R. I. Companion W. J. B. McLeod Moore, Laprairie, Past R.P.D.G.M.
- R. I. Companion Thomas Sargent, Toronto, Right Puissant Grand Master.
- R. I. Companion C. Schomberg Elliot, Orillia, Puissant Grand Master.
- R. I. Companion G. H. Patterson, Galt, Inspector-General Western Division.
- R. I. Companion David McLellan, Toronto, Inspector-General Eastern Division.
- R. I. Companion Nelson Gordon Bigelow, Toronto, Inspector-General, Quebec.
- R. I. Companion Robert Ramsay, Orillia, Grand Recorder.
- R. I. Companion Thos. W. Anderson, Galt, Grand Treasurer.
- R. I. Companion J. W. H. Wilson, Bradford, Grand Captain of Guard.
- V. I. Companion Rev. Canon Ramsay, Newmarket, Grand Chaplain.
- V. I. Companion M. McLeod, Bradford, Grand Master of Ceremonies.
- V. I. Companion Wm. Elliot, Galt, Grand Conductor.
- V. I. Companions G. H. Corbett, J. A. Ardagh, Orillia, Grand Stewards.
- I. Companion John L. Dixon, Toronto, Grand Sentinel.
- V. I. Companions J. W. H. Wilson, Robert Ramsay, T. W. Anderson and M. McLeod, Executive Committee.

After some discussion it was resolved:—

“That the Executive Committee draft and forward an address to our Mother Grand Council of New Brunswick, apprising her of the formation of this Grand Council, and praying a fraternal recognition, and that a circular letter of similar import be also forwarded to the other Grand Councils of the world.”

Col. Moore and Companion LeBlanc addressed the Grand Council and requested it to take jurisdiction over the Pro-

vince of Quebec, which it was decided to do, and also "That the rank and titles of Officers and Companions shall be the Most Puissant Grand Master as Most Illustrious Companion. All elected officers as Right Illustrious Companions. All appointed officers as Very Illustrious Companions. Thrice Illustrious Masters of Councils as Thrice Illustrious Companions, and all Companions as Illustrious Companions—officers in all cases being addressed by the names of their respective offices."

The system of having accredited representatives near Sister Grand Councils was adopted. Warrants were also issued to Shekinah Council as No. 1, of Orillia; Adoniram as No. 2, of Toronto; Harington as No. 3, of Galt; and Zabud No. 4, of Bradford. This brought to a close the Convention and the first meeting of the Grand Council of Ontario.





## CHAPTER XXI.

### THE FIFTH, SIXTH, AND LAST ANNUAL ASSEMBLIES OF THE GRAND COUNCIL OF NEW BRUNSWICK—NEW SUBORDINATE COUNCILS—INAUGURATION OF THE GRAND COUNCIL OF ONTARIO.

**A** SPECIAL Assembly of the Grand Council of New Brunswick was held in St. John, on the 13th of January, 1871, to consider applications from R. E. Companion Daniel Spry and others for a warrant of authority to open a Council at Toronto under the name of Adoniram Council. The application was granted. There are no printed minutes of this meeting, but the writer has in his possession the circular calling the Grand Council, and dated "St. John, N.B., 6th January, 1871." Another special Assembly was held on the 18th of April, 1871, in the Masonic Hall, St. John, N.B., at which Most Illustrious Companion J. C. Hatheway presided. Among those present were Illustrious Companions John Willis, Robert Marshall, A. D. Goodman, D. R. Munro, R. Shives, J. D. Short, G. F. Ring, W. W. Emslie, Henry Card, D. Scribner, C. U. Hanford, and other Companions. In the printed proceedings of New Brunswick, the date of this second special Assembly in 1871 is given as occurring on the 13th January, 1871. Right Illustrious Companion D. R. Munro writes me that it is an error of the printer, that the date should be as I have given it, "18th April, 1871." Applications were read from Companions Royal Arch Masons residing in Moncton, N.B., for authority to open "Moncton" Council; from Companions Royal Arch Masons in Bradford, County of Simcoe, Ontario, for authority to open "Zabud" Council; and from Royal Arch Companions in the town of Galt, Ont., for authority to open "Harington" Council. The applications, being duly recommended and in proper form, were granted. On Friday, the 27th October, A.D. 1871, the fifth Annual Assembly of the Grand Council of New Brunswick was convened. M. I. Companion Dr. J. C. Hatheway presided. Past Grand Master Robert Marshall was among those present. Eight Councils were represented. The Grand Master in his opening address alluded to the formation of the new Subordinate Council, and then said :

“With respect to Cryptic Masonry in this Dominion, I am happy to say that it is steadily progressing. At Toronto, on the eighth day of August last, a convention was held, at which delegates from four Subordinate Councils were present, for the purpose of forming a Grand Council, and after ‘mature deliberation’ organized ‘The Grand Council of Royal and Select Masters of Ontario,’ and duly elected and installed their officers. From this Body I received a copy of ‘Proceedings,’ with a copy of their Constitutions. I am satisfied from the lively interest taken in this Order in Ontario, at least that there the work will go bravely on.”

After routine business had been transacted, a communication was read from Right Illustrious Companion Robert Ramsay, the Grand Recorder of the Grand Council of Ontario, seeking recognition from the Mother Grand Council of New Brunswick. The letter read as follows:—

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS IN  
ONTARIO, SITTING AT THEIR GRAND EAST IN TORONTO.

OFFICE OF THE GRAND RECORDER, ORILLIA, ONT.,  
October 16th, 1871.

To M.: Ill.: Comp.: J. C. HATHEWAY, M.: P.: G.: M.: of the  
Grand Council of New Brunswick.

MOST PUISSANT SIR :—

I am instructed by the M.: P.: G.: M.: of the Grand Council of Royal and Select Masters of Ontario to inform you that on the eighth day of August, 1871, duly appointed delegates from Shekinah Council, No. 5, G.:R.:N.:B.:; Adoniram Council, No. 6, G.:R.:N.:B.:; Harington Council, No. 8, G.:R.:N.:B.:; and Zabud Council, No. 9, G.:R.:N.:B.:; did meet in convention in the Masonic Hall, Toronto, and after mature deliberation did organize “The Grand Council of Royal and Select Masters of Ontario” and duly elected and installed Rt.:Ill.:Comp.: T. D. Harington, 33°, M.:P.:G.:M.:; Ill.:Comp.: Daniel Spry, 18°, Rt.:P.:D.:G.:M.: and other officers.

I am also directed to say that this action on the part of those Councils holding allegiance to your Grand Council was not intended as a slight to our Mother Grand Council, from whose officers we have always received the greatest courtesy and kindness. It was done however, believing that by having a Grand Body in our midst, we could better serve the interests of Cryptic Masonry.

Such being the case, the Most Puissant Grand Master of Ontario desirous that our Mother Grand Council of New Brunswick should at once extend recognition to us by exchanging Representatives and issuing such an encyclical

letter to the Grand Councils of the world as will prove to them that you concur in our recent movement, and that we in the Dominion of Canada, who belong to the Cryptic Rite, are on the most amicable and friendly terms.

By command of the M.:P.:G.:M.:; I have the honour to remain, Most Puissant Sir,

Fraternally yours in the Mysteries of the Secret Vault.

ROBERT RAMSAY,  
Grand Recorder of Ontario.

Whereupon it was moved by M. I. Companion Robert Marshall, and seconded by I. Companion Chas. U. Hanford:

*Whereas*, The Province of Ontario, heretofore holding Warrants from the Grand Council, has, with our approval, established a Grand Council in that Province, designated the "Grand Council of Royal and Select Masters of Ontario."

And *Whereas* Article No. 10 of the Constitution of this Grand Council, page 61, reads as follows, viz:—"This Grand Council shall have the sole government and superintendence of Councils of R. and S. Masters and appendant Orders within the Province of New Brunswick, &c. &c. &c. It shall also have power to constitute, govern and superintend new Councils within the Province of New Bruuswick, as well as any portion of the Dominion of Canada, or other of the British Provinces where there is no Grand Council, and grant Charters and Dispensations for the same, &c. &c. &c." and

*Whereas* notwithstanding the above mentioned provision made by the Grand Council of the Province of New Brunswick, Dominion of Canada, it being the ardent desire of Grand Council to grant our Daughter, now Sister, Grand Council of Ontario, every privilege which the true interests of our Cryptic Rite seem to suggest:

Therefore *Resolved*, that while anxious to work in harmony with the Grand Council of Ontario, this Grand Council is unable to grant exclusive jurisdiction to the Grand Council of Ontario over Cryptic Masonry in Quebec, that Province of the Dominion being unoccupied Masonic territory.

The discussion upon this matter was very full in its several bearings, the recognition and territory being intelligently discussed by Illustrious Companions J. V. Ellis, Edward Willis and the mover. It was finally adopted, and the Grand Recorder was directed to send a communication to the Grand Recorder of the Grand Council of Ontario, conveying the resolution of welcome to the circle of Sister Grand Councils.



OFFICE OF GRAND RECORDER OF GRAND COUNCIL,  
ROYAL AND SELECT MASTERS OF NEW BRUNSWICK,  
DOMINION OF CANADA :

III. Bro. ROBERT RAMSAY, Esq., Grand Recorder of the Grand Council Royal and Select Masters of Ontario, Orillia, Ont.

III. BRO. AND DEAR SIR :—

At our Annual Assembly held in the Masonic Hall in this City, 30th Oct., 1871, the following Resolution was unanimously adopted, viz :—

*Resolved*, That Grand Council hereby extend a cordial welcome to our Sister Grand Council of Royal and Select Masters of Ontario, and appoint M. P. Grand Master Illustrious Bro. T. D. Harington, 33°, Representative of this Grand Council near the Grand Council of Royal and Select Masters of Ontario.

In the bonds of our Order,  
Fraternally yours,  
A. D. GOODWIN,  
*Grand Recorder.*

At this Assembly a letter was read from Illustrious Companion Robert Macoy, as Representative of the Grand Council of New Brunswick, near the Grand Council of New York. It appeared that I. Companion Macoy was not an affiliated member of any Subordinate Council and was therefore ineligible. A very courteous letter was read from the Companion explaining that he had not affiliated with any Council since the dissolution of the body of which he was a member, and that therefore in duty bound he resigned the position, tendering hearty thanks for the high honour the Grand Council of New Brunswick had desired to confer on him. On motion Illustrious Companion George Fred. Wilkie, of Newburg, N. Y., a Companion well known and esteemed by Canadians, was appointed in place of Companion Macoy. This year New Brunswick had to mourn the loss of two prominent Companions, the Rev. Wm. Donald, Grand Chaplain, and Joseph Conway Brown, of Nova Scotia, the Inspector-General of that Province.

Illustrious Companion Robert Marshall referred to a treaty or alliance entered into and concluded upon the 13th March, 1871, by the Supreme authorities of the United Orders of the Temple and Hospital and Malta, of the thirty-third Degree, and of the Grand Lodge of Mark Masters of England

and Wales. The treaty, a copy of which may be found in the proceedings of the Grand Council of New Brunswick for 1871, provided always, and it is hereby agreed, "that the Grand Lodge of Mark Masters shall be at liberty to ally itself with a governing body, to be formed for the purpose of working the following Ancient Masonic degrees, that is to say, that of 'Royal and Select Master,' 'Excellent Master,' 'Super-Excellent Master,' and 'Most Excellent Master,' without such act being considered an infringement of the present convention, or as obligatory in the associated Orders to acknowledge or receive as an associated body the governing body of the hereinbefore mentioned degrees; provided always that all orders or degrees now claimed or worked by either of associated orders shall be considered as belonging to them.

This alliance, it was thought, would have an influence tending to the legal introduction of Cryptic Masonry in England.

The proceedings closed with the election, appointment and installation of officers for the ensuing year, which resulted as follows:—

- R. I. Companion D. R. Munro, Most Puissant Grand Master.
- R. I. Companion the Hon. Bliss Botsford, Deputy Puissant Grand Master.
- R. I. Companion E. J. Wetmore, Right Puissant Grand Master.
- R. I. Companion Dr. E. L. Barteaux, Puissant Grand Master.

#### INSPECTORS—GENERAL.

- R. I. Companion T. D. Harington, Ontario and Quebec.
- R. I. Companion S. R. Sircom, Halifax and Hants.
- R. I. Companion J. L. Harris, Westmoreland.
- R. I. Companion Robert Young, Prince Edward Island.
- R. I. Companion Rev. G. J. Caie, Grand Chaplain.
- R. I. Companion Shives, Grand Treasurer.
- R. I. Companion A. D. Goodwin, Grand Recorder.
- V. I. Companion Henry Duffell, Grand Master of Ceremonies.
- V. I. Companion John Melrick, Grand Conductor.
- V. I. Companion C. U. Hanford, Grand Captain of Guards.
- V. I. Companion E. E. Kenney, Grand Steward.
- V. I. Companion Henry Card, Grand Organist.
- V. I. Companion Dingy Scribner, Grand Sentinel.

FINANCE COMMITTEE.

Companion Past M.P.G.M. Dr. Hatheway and Very Illustrious Companions G. H. Whiting and E. E. Kenney.

R. I. Companion D. R. Munro was appointed Chairman of Committee on Foreign Correspondence.

In consideration of the great services rendered Ancient Craft Masonry, and the several Rites and the appendant Orders now fully established in the Dominion of Canada, and the esteem in which they are held by the Companions of Cryptic Masonry in this part of the Dominion, it was moved that Illustrious Companion Col. W. J. B. McLeod Moore, 33°, and Illustrious Companion T. D. Harington be permanent members of this Grand Council, each with the rank of Past M. P. Grand Master.

In the proceedings of the Grand Council of Maine in 1871, Grand Master Gordon R. Garden, in his Annual Address, alludes to the degree of the Red Cross being under the care of the Canadian Cryptic Councils. He says:—

“Our Companions in New Brunswick have assumed jurisdiction over another Degree or Order. It is well known to you all that while the American system of Knighthood embraces the Order of the Red Cross, the English system, which prevails in Canada, does not embrace it. But that Order has been conferred in Canada as a kind of side degree by certain officers, whose authority was recognised by the proper authorities in the United States. Still the Order was under no fixed authority or care in Canada, although the possession of it was understood to be necessary to gain admission into assemblies of Knights in this country. Recognising the necessity of placing this Order under some known Masonic authority, our Companions in New Brunswick have incorporated the Order of the Red Cross under the authority of their Grand Council. I am informed that the Grand Master of the Knights Templars of the United States has decided to recognise the authority as legitimate, and all receiving the Order under that authority are entitled to admission in all the conclaves of Knights of the Red Cross under the jurisdiction of the Grand Encampment of the United States. It is thought that this action will tend very strongly to make the degrees of Cryptic Masonry pre-requisite to the Order of Knighthood, thus making what is known as ‘the American system of Masonry,’ a complete, progressive and harmonious system.”

On the 30th August, 1872, the sixth and last annual assembly of the Grand Council of New Brunswick was held. There is no printed report of its proceedings, but business of a routine character only was transacted. A newspaper report of the proceedings informs me that the meeting took place in the Masonic Hall, St. John, N.B., and that the following Companions were duly elected and installed for the ensuing year:—

- M. I. Companion David R. Munro, Most Puissant Grand Master.
- R. I. Companion John D. Short, Deputy Puissant Grand Master.
- R. I. Companion, James G. Forbes, Right Puissant Grand Master.
- R. I. Companion C. U. Hanford, Puissant Grand Master.

## INSPECTORS—GENERAL OF DIVISIONS.

- M. I. Companion T. D. Harington, Quebec Division.
- R. I. Companion J. L. Harris, Westmoreland Division.
- R. I. Companion S. R. Sircom, Nova Scotia Division.
- R. I. Companion Robt. Young, Prince Edward Island Division.
- R. I. Companions Rev. F. Partridge, Rev. George J. Caie, Grand Chaplains.
- R. I. Companion Robt. Shives, Grand Treasurer.
- R. I. Companion, Alfred D. Goodwin, Grand Recorder.
- R. I. Companion Henry Duffell, Grand Master of Ceremonies.
- R. I. Companion Alexander Christie, Grand Conductor.
- R. I. Companion Henry Leonard, Grand Captain of Guards.
- V. I. Companion Levi H. Young, Grand Steward.
- V. I. Companion Henry Card, Grand Organist.
- V. I. Companion Dingee Scribner, Grand Sentinel.

## FINANCE COMMITTEE.

- R. I. Companion E. Willis, and M. I. Companions Dr. J. C. Hatheway and E. E. Kenney.

## HALL COMMITTEE.

- M. I. Companion Robert Marshall.

M. I. Companion David R. Munro was appointed Chairman of Committee on Foreign Correspondence.

The proceedings of 1872 bring to an end the labours of the Grand Council of New Brunswick. A special meeting, however, was called on the 20th August, 1875, to meet on Monday, the 30th August, in the Masonic Hall, Princess street, St. John, N. B. What was done at this meeting, it is impossible to find out, as all the books, papers, etc., were destroyed in the great fire at St. John, in June, 1877. As Most Illustrious Companion Munro says, "all lost." In November of 1885 I wrote to my friend Munro and asked him

to tell me how the Grand Council of New Brunswick went out of existence. In reply he says: "You ask how and when did the Grand Council of New Brunswick die? Did it go quietly out of existence? Replying thereto, the Grand Council slipped its cables, and sailed out of port without making a ripple." From information that I have from members of the Cryptic Rite in New Brunswick, I believe that the Grand Council there was a fairly strong body at one time, and not wanting in enthusiasm and vim. Companions Marshall, Munro and others gave freely of their time and money, to carry it along. In many institutions, as we know, the work generally falls on one or two individuals, and this was no exception to the rule. The work became wearisome and from the large number of other offices held by the Cryptic Companions, their time was much occupied, and the duties became most irksome in all that the term implies. The Cryptic Rite was a foreign importation not favourably looked upon at the time by the then leaders of Masonry in New Brunswick. The Companions had up-hill work; the degrees were not sought after, and those who did receive them were not inspired with much zeal. The subordinate Councils in St. John were suffered to become dormant, and, with others, failing to make returns, left the Grand Council deeply indebted to those who were instrumental in planting the Rite in this jurisdiction. The Grand Council was for years almost without funds, the subordinate Councils were in arrears for dues, and it was not thought expedient or generous to press them to liquidation of the indebtedness. Again, many expenses had to be met by those warm in the cause. Other grades required attention, notably the Preceptory of Knights Templars, which had suffered much by the fire—the leading spirits of the one being interested in the other, and to prevent the Preceptory being crowded out of the jurisdiction, they permitted the Grand Council to go. Then apparent apathy prevailed in respect to the Cryptic Rite, and nothing was moving to excite an interest in it. The low condition of the finances on the one hand, and the attractiveness of the Rite having worn out, combined to render a prosperous existence impossible. Moreover, the condition of the times were unfavourable, and it was therefore permitted to die quietly, rather than to continue a struggle against adverse circumstances, and thus bear down more heavily on one or more Companions. The subsequent business depression, after 1872, had much to do with the bad state of affairs. A study of the proceedings of many Grand bodies will show

how sadly a commercial stringency affects their prosperity. The great fire in St. John, in 1877, was a disheartening affair, and took the vim and snap out of many a good Mason. Had it not been for the fire, the Grand Council might have been resuscitated. Of course, had the officers of the Cryptic Rite discharged their duties with diligence it would to-day be in a state of life and vigour. It must be borne in mind that it was not poverty that caused the Grand Council of New Brunswick to go out of existence, but the apathy of its members. Some of the "representatives" of the Grand Council of New Brunswick still act in different States of the Union. Companion Munro writes me that he hopes some day in the near future to see Grand Council revived. Since Grand Council has become dormant, Right Illustrious Companion Ellis and the members of Carleton Council have continued work, and occasionally confer the degrees. No annual assembly was held after the one just recorded, and the care of the territory devolved on the Grand Council of Ontario, who have since 1872 always appointed an Inspector-General for the Eastern Provinces.





## CHAPTER XXII.

THE SECOND MEETING OF THE GRAND COUNCIL OF ONTARIO—THE OPENING OF KHURUM AT MAITLAND—PREVOST AT DUNHAM, QUE., AND IZABUD AT MONTREAL—THE RED CROSS DEGREE WITH IMPORTANT CORRESPONDENCE THEREON.

**T**HE 13th of August, 1872, saw the Grand Council assembled in its second annual reunion in the Masonic Hall, Toronto. A constitutional number of Councils was represented. Adoniram Council had Ill. Companions F. J. Menet, W. J. Morris, J. B. Nixon, Daniel Spry, Thos. Sargant, David McLellan, and N. J. Bigelow; Zabud Council was there with Ill. Companions W. H. Porter, Murdoch McLeod and J. W. H. Wilson; Khurum Council at Maitland, a new Council, was represented by Ill. Companion David McLellan, and Prevoſt Council of Dunham, Quebec, had Ill. Companion H. W. Wood. On account of ill health, M. P. Companion Harington was unable to attend, but had ſent a requeſt that R. Illuſtrious Companion Daniel Spry, Deputy Grand Maſter, ſhould take charge of the Council. In his addreſs to the Companions, Right Illuſtrious Companion Spry alluded to the formation of the three new Councils to which the Grand Maſter had granted diſpenſations at Maitland, Dunham and Montreal. On the 8th March, 1872, under a diſpenſation from the Grand Maſter, Right Illuſtrious Companion N. G. Bigelow, in conformity with the conſtitution and uſages of the Rite, conferred the ſeveral degrees of the Council upon the following Royal Arch Maſons of the village of Maitland, Ont., viz.: Companions George Cannon Longley, John Dumbrille, John Eaſton, Daniel Collins, David Maxwell, John Satchell, Denis Fell, Charles Eldridge, and Martin W. La Fontaine. On 18th April, 1872, the newly made Royal and Select Maſters met at Maitland, for the purpoſe of organizing a Council. Ill. Companion G. C. Longley preſided, and read the diſpenſation authorizing them to meet as Khurum Council, with Ill. Companion George C. Longley, as Thrice Ill. Maſter, Ill. Companion J. Dumbrille, Right Ill. Maſter, and Ill. Companion J. Eaſton as Ill. Maſter. On the 2nd of March, 1872, a diſpenſation was iſſued to a number of

Companions residing at Dunham, Quebec, who were anxious to promulgate the Rite in that Province. On the 11th of March, 1872, Right Illustrious Companion N. G. Bigelow, instructed by the Grand Master, attended at the Masonic Hall in Dunham, and conferred the several degrees of the Council upon the following Royal Arch Masons, viz., Companions Edson Kemp, Hon. Thomas Wood, E. H. Goff, H. W. Wood, A. H. Gilmour, Stephen Baker, George B. Baker, M.P.; G. H. Kemp, T. F. Wood, W. B. Sieley, H. McK. Fuller, Charles Brown, Hiram Sieley, E. E. Spencer, W. C. Baker. Afterwards, under authority of another dispensation, Prevoist Council was opened and constituted in due form with Companion Edson Kemp as the first Thrice Illustrious Master. The sound of the Cryptic trowel had not as yet been heard in Montreal, and late in April a petition was circulated, asking for a warrant to establish a Council in the Metropolitan City. On the 2nd March the request was granted, and a dispensation was issued and on the 12th of April Right Ill. Companion N. G. Bigelow, the Inspector General for the Province of Quebec, proceeded to Montreal to organize Izabud Council. Some of the Royal Arch Companions had previously received the degrees in what the Inspector General thought an irregular manner, and necessitated the process of healing, after which the Council was opened and to these Companions was committed the duty of bringing the Rite under the consideration of the Royal Arch Masons of the Province of Quebec. Ill. Companion John H. Isaacson was the first Thrice Illustrious Master of Izabud Council.

Each of these applications was accompanied by the proper certificates and vouchers of the Inspector General of the Division, as required by Act X. of the Constitution, and it is for the Grand Council now to decide whether or not a warrant of Constitution be issued to them respectively. Right Ill. Companion N. Gordon Bigelow, Inspector General for Quebec, to whom the Grand Master granted his Dispensation, proceeded to the various places where the Councils were to be opened, and instructed the Illustrious Companions in the proper organizations of their Councils.

The Deputy Grand Master congratulated the Grand Council on the prompt and hearty recognition extended to it by the Grand Council of New Brunswick, and said that "this prompt action on the part of the Grand Body, from which all the Councils that took part in the formation of this Grand Council, obtained their warrants, will be highly esteemed, and it will assist in linking us still closer in the



bonds of fraternal affection with our Illustrious Companions and countrymen of the Maritime Provinces. Many of the Grand Councils in the United States have also been prompt in extending to us fraternal recognition, amongst which may be mentioned Massachusetts, Tennessee, Illinois, Alabama and New Jersey." The Deputy Grand Master also said that "from all I can learn, the Councils in this jurisdiction are in a flourishing condition. They all follow the work as taught by our illustrious Companions of New Brunswick, and there is that uniformity which is pleasing to witness. Our Councils confer the Royal Select, Super-Excellent and 'Red Cross' degrees, and I observe that some of the chairmen of the Committees of Foreign Correspondence find fault with us for recognizing the 'Red Cross' as a Cryptic degree; under the circumstances I think it would be well to publish for the information of the Illustrious Companions the correspondence as set forth in the proceedings of the Grand Council of New Brunswick."

Right Illustrious Companion Thomas Bird Harris, of Hamilton, had as a special mark of favour in consideration of the long and faithful services he had rendered the craft in Canada, the rank of Past Right Puissant Deputy Grand Master conferred on him. The territory over which the Grand Council held sway was again enlarged and it was resolved to claim jurisdiction over the Provinces of Ontario, Quebec and Manitoba, and that the same be divided into four Masonic districts. viz.: 1st—Western Division of Ontario to comprise that portion of Ontario lying between the extreme western boundary and the River Credit. 2nd—The Eastern Division of Ontario to comprise that portion of Ontario lying east of the River Credit and the eastern boundary of said Province. 3rd—The Province of Quebec. 4th—The Province of Manitoba. The Grand Council, naturally anxious that they should have at least the fraternal recognition of the other Masonic bodies in Canada, but more especially the Grand Chapter, prepared an address to that body, apprising her of the formation of the Grand Council and asking for fraternal recognition. The document is an interesting one and is worthy producing. It says:

To the M. E. G. Z. and the Grand Chapter of Royal Arch Masons of Canada.

The Memorial of the Grand Council of Royal and Select Masters of Ontario:

Fraternally sheweth.—That the Masonic Rite, known as Cryptic Masonry, is of a kindred origin and nature with

Royal Arch Masonry. It embraces four degrees, called respectively Royal Master, Select Master, Super-Excellent Master and Red Cross of Babylon. These are conferred only upon those Companions who have previously received all those degrees over which the Grand Chapter of Canada has control. This Rite cannot, therefore, in any way interfere with the prerogatives of the Grand Chapter.

On the 8th day of August, 1871, a convention of duly authorized delegates from the several Councils of this Rite, was held at the City of Toronto, and a Grand Council of the Rite formed under the name of "The Grand Council of Royal and Select Masters of Ontario," with M. Ill. Comp. T. Douglas Harington, M. E. G. Z., of the Grand Chapter of Canada, as the first M. P. G. M.

Since that date the Order has steadily advanced, and a fraternal recognition has been extended by our Mother Grand Council (New Brunswick), and by a large number of other sister Grand Councils, and representatives exchanged.

At the annual meeting of the Grand Council held at Toronto, on the 13th inst., a resolution was passed expressing the desire of the Grand Council, that a fraternal recognition should be extended by the Grand Chapter to this its Sister Order, and that a memorial, setting out those wishes should be prepared and presented to the Grand Chapter. Pursuant thereto this memorial is fraternally and respectfully presented, praying that the Grand Chapter of Canada may extend fraternal recognition to the Grand Council of Royal and Select Masters of Ontario and the several degrees over which it exercises Masonic jurisdiction.

The election of Grand Officers was proceeded with and the following Companions were duly elected, approved and installed, after which Grand Council was closed in ample form:—

M. I. Companion Daniel Spry, Toronto, M.P. Grand Master; M. I. Companion T. Douglas Harington, Ottawa, Past M.P.G.M.; R. I. Companion Nelson Gordon Bigelow, Toronto, R.P.D.G.M.; R. I. Companion W. J. B. McLeod Moore, La Prairie, Past R.P.D.G.M.; R. I. Companion Thos. Bird Harris, Hamilton, Past R.P.D.G.M.; R. I. Companion John H. Isaacson, Montreal, R.P.G.M.; R. I. Companion Wm. H. Porter, Bradford, P.G.M.; R. I. Companion Thos. Sargent, Toronto, Grand Recorder; R. I. Companion Thos. McLellan, Hamilton, Treasurer; R. I. Companion Murdoch McLeod, Bradford, Capt. of G.; R. I. Companion John L. Dixon, Toronto, Sentinel; R. I. Companion G. C. Patterson, Toronto,

Inspector-General Western Division of Ontario ; R. I. Companion Robert Ramsay, Inspector-General Eastern Division of Ontario ; R. I. Companion Edson Kemp, Montreal, Inspector-General Quebec Division.

The M.P. Grand Master then made the following appointments :

V. I. Companion W. J. Morris, Toronto, Inspector-General for Manitoba ; V. I. Companion Canon Ramsay, Newmarket, Grand Chaplain ; V. I. Companion Fred. J. Menet, Toronto, Grand Master of Ceremonies ; V. I. Companion H. W. Wood, Knowlton, Quebec, Grand Conductor ; V. I. Companion George C. Longley, Maitland, Grand Organist ; V. I. Companion J. B. Nixon, Toronto ; V. I. Companion B. Barnard, Bradford, Grand Stewards ; R. I. Companions C. Schomberg Elliot, Orillia ; D. McLellan, Hamilton, and V. I. Companions J. W. H. Wilson, Bradford ; W. H. Walkem, Bradford, members of the Executive Committee.

In September of 1872 a petition was received from Excellent Companion Wm. Hay and a number of Companions residing in the City of Ottawa to Constitute a Council in that city to be named "Gedeliah" Council, and a dispensation having been issued V. Ill. Comp. W. J. Morris, Inspector-General, directed by the Grand Master, constituted that Council on the 24th of October, assisted by Illustrious Companion Joseph Purvis, of Adoniram Council, Toronto. The Ambitious City at the head of the great lakes had in it Companions anxious to uphold the standard of the Cryptic Rite, and with the aid of two well-known names in Masonry, Companion William Gibson, an earnest worker in the Craft and Capitular Masonry, Richard Brierly and others, a dispensation was issued to open "Salem" Council, so that M. P. Companion Spry was enabled on the 7th of August, 1873, to open and duly constitute the Council in Hamilton, assisted by Right Ill. Companions T. B. Harris and David McLellan.





## CHAPTER XXIII.

### THE THIRD ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF ONTARIO— A FRATERNAL RECOGNITION FROM THE GRAND COUNCIL OF NEW BRUNSWICK.

**T**HE Third Annual Assembly convened on the 18th of August, 1873, with Most Illustrious Companion Daniel Spry in the chair. A goodly number of Companions were present. From Adoniram Council there were Illustrious Companions W. J. Morris, J. B. Nixon, Daniel Spry, N. G. Bigelow, T. B. Harris, David McLellan and Thomas Sargant. From Zabud Council at Bradford, there were Illustrious Companions J. G. Graham, J. W. H. Wilson, H. S. Broughton, Gibson Cook, W. H. Porter and W. H. Walkem. From Salem Council came Illustrious Companions W. Gibson, Richard Brierly and James Thompson.

The Grand Master in his address said that :

“ While Cryptic Masonry has not made any rapid strides in Ontario during the past year, I am quite satisfied with its steady progress. We do not desire to confer these degrees upon any but those who can fully appreciate the honour bestowed upon them in being admitted among the ‘ select and happy few ’ who, in their search for Masonic knowledge, have penetrated the secrets of the Ninth Arch. It is our desire to advance the Cryptic Rite in such a manner as will reflect credit upon all who are admitted to these degrees ; I am glad to know that our Councils have kept this very important point steadily in view, and have guarded well the portals against all unworthy intruders. ”

The reader will remember that in 1871, when the Grand Council of Ontario was formed, the Grand Recorder was directed to send an official notification of the organization of such a body to the Grand Council of New Brunswick. This was done, and the Grand Master referring to it says :

“ Although the proceedings of the Grand Council of New Brunswick have not officially reached us, we learn from their published proceedings, which we have received from another source, that the following resolutions were passed :—

“ *Whereas*, the Province of Ontario heretofore holding warrants from this Grand Council has, with our full approval, established a Grand Council in that Province, designated the ‘ Grand Council of Royal and Select Masters of Ontario. ’

“ And *whereas*, Article No. 10 of the Constitution of this Grand Council, page 61, reads as follows, viz : ‘ That this Grand Council shall have the sole government and superintendence of Councils of Royal and Select Masters, and appendant Orders within the Province of New Brunswick. ’ It shall also have power to constitute, govern and superintend new Councils within the Province of New Brunswick, as well as any portion of the Dominion of Canada, or other of the British Provinces, where there is no Grand Council, and grant Charters and dispensations for the same, etc., etc.

“ *Whereas*, notwithstanding the above provision made by the Grand Council of the Province of New Brunswick, Dominion of Canada, it being the ardent desire of Grand Council to grant our Daughter, now Sister, Grand Council of Ontario, every privilege which the true interests of our Cryptic Rite seem to suggest ;

“ Therefore *Resolved*—That while anxious to work in harmony with the Grand Council of Ontario, *this Grand Council is unable to grant exclusive jurisdiction to the Grand Council of Ontario over Cryptic Masonry in Quebec*—that part of the Dominion being unoccupied Masonic territory. ”

By reference to the printed proceedings of the Convention, page 21, it will be observed that the following resolution was adopted :—

“ That in the event of *no objection* being made by the Grand Council of New Brunswick, this Grand Council also claims jurisdiction over the Province of Quebec. ”

It is therefore apparent that we did not desire to deprive our Mother Grand Council of any of her rights and privileges, but as there appears to have been some objections to conceding what was asked, it seems to me only proper that I should explain that this resolution was not among those originally prepared for the organization of Grand Council, but was adopted at the earnest request of Royal and Select Masters from Quebec, present at the Convention, who desired to extend our beautiful Rite with a view of ultimately forming a Grand Council for that Province, one of whom—our M. Ill. Companion Col. Moore—has since received the honorary rank of Past Grand Master from the Grand Council of New Brunswick.

This is made still more manifest by comparing the resolution already referred to, with Art 2 of our Constitution, which is as follows :—This Grand Council claims *exclusive* jurisdiction, and shall have the sole government and Superintendence of Councils of Royal and Select Masters and appendant Orders within the Province of Ontario. The marked difference between the two quotations will be apparent. We claim *exclusive* jurisdiction over Ontario, and concurrent jurisdiction over the Province Masonically unoccupied by the

Cryptic Rite, and such was still the intention of Grand Council, when at the last Annual Assembly, held on the 13th of August, 1872, it adopted the following resolution:—

“Resolved, That this Grand Council claims jurisdiction over the Provinces of Ontario, Quebec and Manitoba, etc.”

This resolution was passed to enable the Executive to adopt means for the extension of the Cryptic Rite in Canada, while the Constitution, which properly defines the limits of our claims to exclusive jurisdiction, remains unchanged.

It is quite true we have appointed Inspectors-General for these Provinces; but in doing so, we are but following the example of our Mother Grand Council in giving power to these officers to create and instal R. A. Masons in good repute, as Select, Royal and Super-Excellent Masters, for the purpose of forming new Councils. We are happy to believe that the course we then adopted by complying with the request of our Ill. Companions, has been productive of much good, as two Councils have been already established by our Inspector-General for the Province of Quebec.

I am certain, therefore, that Grand Council will be willing to acknowledge that Quebec is “unoccupied Masonic territory,” and that with this explanation our Sister Grand Council of New Brunswick will be willing to unite with us in saying that “we, in the Dominion of Canada, who belong to the Cryptic Rite, are on the most amicable and friendly terms.”

Grand Council is aware that Cryptic Masonry, which is gradually becoming of considerable importance on this continent, has been introduced into Great Britain, and with the assistance and under the direction of the Grand Council of New York, the Grand Council of England has been duly formed. This is pleasing information to us, and although no official intimation of the formation of this Grand Body has reached me, I consider the matter of too much importance to pass it over in silence, feeling assured that you will unite with me in heartily wishing the Grand Council of England every prosperity. Grand Council is also aware that considerable diversity prevails in the ritual, titles of officers, and the order of conferring the degrees under the jurisdiction of the several Grand Councils of the United States. To remedy this great evil, and to secure perfect uniformity, the Grand Council of Maine, on the 3rd May, 1871, directed M. Ill. Companion J. H. Drummond to call a Convention of R. and S. Masters to meet in New York in June, 1872.

This Convention met on the 12th of June—fourteen Grand Councils being represented; elected permanent officers; appointed various important committees; and transacted considerable business of very great benefit to the Cryptic Rite. The principal matter of importance to us is the following report which was adopted:—

The Committee on Nomenclature recommend the following for titles of Grand and Subordinate Bodies of the Cryptic Rite:—

Most Illustrious Grand Master.  
Deputy Grand Master.  
Grand Principal Conductor of Work.  
Grand Treasurer.  
Grand Recorder.  
Grand Captain of the Guards.  
Grand Conductor of the Council.  
Grand Steward.  
Grand Sentinel.

They also recommend that meetings of bodies of this Rite be denominated "Assemblies," and that the Subordinate Bodies omit the word "Grand," and in place of "Most," for first officer, use the word "Thrice."

The districts or divisions of the Grand Council were again changed, by the dividing of the Province, viz: 1st—The Hamilton Division, to comprise that portion of Ontario lying between the extreme western boundary and the River Credit. 2nd—The Toronto Division, to comprise that portion of Ontario lying east of the River Credit and west of the River Trent. 3rd—The Ottawa Division, to comprise that portion of Ontario lying east of the River Trent and west of the eastern boundary of this Province, and that we continue to appoint Inspectors-General for Quebec and Manitoba.

The Committee on Warrants recommended the granting of warrants to Gedeliah Council, No. 8, at Ottawa, and Salem Council, No. 9, at Hamilton.

The first memorial page in the proceedings was in this year. Comp. Murdoch McLeod passed into the Grand Council above and a fitting resolution expressed for the widow the sympathy of the Companions. The meeting elected its Grand officers for the ensuing year:

M. I. Companion Daniel Spry, Toronto, M.P. Grand Master.  
M. I. Companion T. Douglas Harington, Ottawa, P.M.P.G.M.  
M. I. Companion W. J. B. McLeod, Moore, La Prairie, P.M.-P.G.M.

- R. I. Companion Nelson Gordon Bigelow, Toronto, R.P.D.G.M.  
 R. I. Companion Geo. C. Longley, Maitland, R.P.G.M.  
 R. I. Companion Fred. J. Menet, Toronto, P.G.M.  
 R. I. Companion Thomas Sargant, Toronto, Grand Recorder.  
 R. I. Companion David McLellan, Hamilton, Grand Treasurer.  
 R. I. Companion James Gordon Graham, Bradford, Grand Captain of Guard.  
 R. I. Companion John L. Dixon, Toronto, Grand Sentinel.

## INSPECTOR-GENERAL OF DIVISIONS.

- R. I. Companion Thos. Bird Harris, Past R.P.D.G.M., Hamilton Division.  
 R. I. Companion Wm. H. Porter, Bradford, Toronto, Division.  
 R. I. Companion Wm. Hay, Ottawa, Ottawa Division.  
 R. I. Companion Edson Kemp, Montreal, Quebec Division.  
 The Grand Master then made the following appointments :  
 V. I. Companion W. J. Morris, Toronto, Inspector-General for Manitoba.  
 V. I. Companion W. Gibson, Hamilton, Grand Master of Ceremonies.  
 V. I. Companion J. G. A. LeBlanc, Montreal, Grand Conductor.  
 V. I. Companion James B. Dixon, Toronto, Organist.  
 V. I. Companion Wm. Kerr, Ottawa ; V. I. Companion Joshua G. Burns, Toronto, Stewards.

## EXECUTIVE COMMITTEE.

- R. I. Companion C. Schomberg Elliot, Orillia.  
 R. I. Companion D. McLellan, Hamilton.  
 R. I. Companion J. W. H. Wilson, Bradford.  
 R. I. Companion Richard Brierly, Hamilton.

The following correspondence in connection with the introduction of the Red Cross Degree will be found interesting :—

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF  
 ONTARIO,

*Office of the Grand Master,*  
 Toronto, Ont., 14th October, 1873.

To the V. Emt. Sir Kt. Fra. W. J. B. McLEOD MOORE, 33°,  
 Grand Prior United Orders of the Temple and Hospital,  
 Dominion of Canada.

VERY EMINENT SIR KNIGHT AND DEAR SIR:—

The Grand Council of Royal and Select Masters of On-



tario having now been in existence for more than two years, I beg to request you to kindly extend to us the same privilege as you granted to the Grand Council of New Brunswick, viz: the liberty to confer the Red Cross Degree in our Subordinate Councils, as explained in your letter of February 2nd, 1871, to Sir Knight Gardner, of Massachusetts, Grand Master Grand Encampment of the United States, and that you will issue such authority as I may publish in our proceedings.

I beg to remain, Very Eminent Grand Prior,  
Yours sincerely and fraternally,  
DANIEL SPRY,  
*M. P. Grand Master.*

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*Office of the Grand Prior of the United Orders of the Temple and Hospital, of St. John of Jerusalem, Palestine, Rhodes and Malta, Dominion of Canada.*

LAPRAIRIE, Province of Quebec, 17th October, 1873.

MOST ILL. COMP. AND DEAR SIR,—I am in receipt of your communication of the 14th inst., requesting that the same privilege may be extended to the Grand Council of Royal and Select Masters of Ontario, as I had granted to the Grand Council of New Brunswick, viz., that of conferring the American degree of Red Cross, and beg to assure you that you are fully authorized to do so; indeed, I intended the authority granted in 1871, to the New Brunswick Council, then the only one in the Dominion, should extend to all future Grand Councils established in Canada. At the same time, I wish it clearly to be understood that the preceptors of Knights Templar *Preceptories* still retain the power of communicating the degrees in their *Preceptories* on Knights Templar only.

I am dear Sir and M. Ill. Comp.,  
Faithfully and fraternally yours,  
W. J. B. McL. MOORE, 33°  
*Grand Cross of the Temple,  
Grand Prior Dom. of Canada.*

To M. Ill. Comp. DANIEL SPRY, 30°, M.P. Grand Master,  
Grand Council R. and S. Masters of Ontario.

On the 23rd of July, 1874, a petition duly signed having been forwarded to the Grand Master, "Enoch" Council was opened at London, Ont. R. Ill. Comp. D. McLellan opened the Council, assisted by V. Ill. Comp. William Gibson. Ill. Comp. James O'Connor was the first Thrice Illustrious Master of Enoch Council, Ill. Comp. H. A. Baxter as R. Ill. Master, and Ill. Comp. Joseph Pigot as Illustrious Master.





## CHAPTER XXIV.

THE FOURTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF ONTARIO  
—THE ACTION OF THE GRAND CHAPTER OF CANADA ON THE MEMORIAL OF THE GRAND COUNCIL OF ONTARIO ASKING FRATERNAL RECOGNITION.

**T**HE Fourth Annual Assembly was held on the 25th day of August, 1874, in the City of Toronto. Amongst those present were Illustrious Companions Spry, McLellan, Menet, Bigelow, Sargant, Nixon, Joshua G. Burns, of Toronto, all belonging to Adoniram Council; Illustrious Companions J. W. Wilson, H. S. Broughton, Gibson Cook, W. H. Porter, W. H. Walkem, and J. G. Graham, of Zabud Council, Bradford; Illustrious Companions John Dumbrille and George C. Longley, of Khurum Council, Maitland; William Gibson, and Richard Brierly, of Salem Council, Hamilton, and Illustrious Companions James O'Connor, of Enoch Council, London, Ont. The Grand Master, in his address, was called upon to mourn the loss of Rt. Illustrious Companion T. B. Harris, a Past Right Puissant Grand Master, and Inspector-General of the Hamilton Division. He died on the 18th of August, 1874. The difference which existed in Craft masonry in the Province of Quebec had so crippled the energies and impaired the usefulness of all grades of Freemasonry, that the Cryptic Rite had not flourished as well as it might have in that section of Canada. The Grand Master referred to the address, which, at a former meeting of Grand Council, had been prepared for presentation to the Grand Chapter of Canada, asking for fraternal recognition. He said that:—"At the Annual Convocation of Grand Chapter of Royal Arch Masons, (1872), a memorial was presented by your Executive Committee, asking that Body to extend fraternal recognition to this Grand Council. With our approval, no action was taken at that session, and so far as we are concerned, the subject, has remained in abeyance, and I would not again have alluded to the subject, had not M. E. Companion S. B. Harman, in his able address to Grand Chapter, at its Convocation (1873), in a very kind manner brought the subject

prominently under the notice of that Grand Body. The Executive Committee, however, in their report, did not consider it "advisable to extend recognition to any other Orders than those at present recognized by Grand Chapter." I am certain that members of this Grand Council will not desire to seek recognition from any body that does not wish to exchange the usual Masonic courtesies, and, I feel assured, such action will not interfere in the slightest degree with those Masonic bodies that are making such rapid progress in the Dominion. In explanation of the degrees conferred in our Council I may be permitted to give the following quotation for the information of the uninitiated, from the Report of the Grand Council of Pennsylvania:—

"The Council degrees are the historical or explanatory degrees. The Royal Master's has exclusive reference to the three symbolic degrees—more particularly to the Mark Master's degree. The Super-Excellent Master's degree is the connecting link between the M. Ex-Master and R. A. Degrees, and accounts for those events, Jewish and Masonic, which took place from the dedication of the first Temple, to the effort made in rebuilding the second Temple, a period of 470 years; whilst the Select Master's degree accounts for, and explains, the discovery made in the R. A. degree.

"These degrees are as important as many others, and those who are familiar with our beautiful Ritual will continue to take a deep interest in the secrets of the Ninth Arch."

The Grand Master referred to the want of uniform work, titles, etc., and said "The New York Convention having adopted a uniform 'work' I have been made acquainted with it, and beg to recommend that it be adopted by the Grand Council. I cannot, however, agree with our Ill. Companions in every respect, and cannot, therefore, at present recommend any change in regard to the Super-Ex. Master and Red Cross Degrees.

"A resolution was adopted, declaring it to be the opinion of those present that the Degrees of Royal and Select Masters should be made pre-requisite to the orders of Knighthood. It is not advisable that we should take any such action in this jurisdiction, as, in my opinion, it is better that the Cryptic Rite should occupy an entirely independent position, and that no efforts be made to induce those to take the degrees, who are not likely to be active workers. Masonry in all its branches has far too many drones in its busy hive, and I trust every caution will be exercised in the admission

of candidates to the Ninth Arch, so that none will be admitted who desire only to take 'all the degrees they can get,' without any regard to the further obligations and duties thereby entailed upon them."

The Committee on the Address, in their report, referred particularly to the portion which alluded to the Grand Chapter of Canada, and said :

"Your Committee are desirous of placing before the Grand Council its opinion respecting recognition of the various superior and inferior grades of Masonry by the Grand Council, and the reciprocal compliment of a recognition by them. It is believed the application of this Grand Council to the Grand Chapter of Canada for recognition, that body having previously extended recognition to kindred bodies, was more with a view of conforming to custom than endorsing a principle which is, in fact, vicious. It is certainly courteous in the Grand Chapter to recognize the Grand Priory, or the Supreme Council of the A. & A. Rite; but while this courtesy is being extended, how little does the Grand Chapter know whether or not the tenets and traditions of these systems are not really subversive of the existence of the Royal Arch degree. And it may fairly be doubted whether the Grand Chapter ought to lend its countenance to any Rite, no matter how well recommended, whose teachings and traditions are withheld from its knowledge—for by doing so, they perform that too common exercise of 'voting blind.' Moreover, every system should be allowed to stand or fall by its own intrinsic worth. The growth, without this friendly commendation, may be slow, but it is sound and enduring. It is apprehended this Grand Council will not decline the friendly salutations of her co-workers in the Masonic harvest-field, yet it will be well to keep in mind the difference between a recognition based upon principle and a recognition prompted by courtesy.

"Your Committee cordially concur with the M.P.G.M. on the advantages resulting from a uniformity of work in the various jurisdictions, and also in his views respecting the S. E.M. and Red Cross degrees being made a pre-requisite to the Temple. It is apprehended the Templar Orders are the best judges of the qualifications of candidates for the degrees conferred by them. The importance of the Cryptic Rite might be much magnified in the eyes of a few, were its degrees made a pre-requisite to the Templar grades—and the Rite might gain a few members by thus holding the key which unlocks the secrets cherished in the hearts of valiant

defenders of Christianity ; but it appears like asking an extraordinary concession from our 'cautious' friends—one in fact equivalent to the right of existence."

A notice was given that at the next Annual Assembly the names of the officers of the Subordinate Councils be changed so as to coincide with the recommendation of the New York Convention. The election of officers was then proceeded with, and resulted as follows :—

- M. I. Companion Daniel Spry, Most Illustrious Grand Master.
- R. I. Companion David McLellan, Deputy Grand Master.
- R. I. Companion Thomas Sargant, Grand Principal Conductor of the Work.
- M. I. Companion Fred. J. Menet, Grand Treasurer.
- R. I. Companion James B. Nixon, Grand Recorder.
- R. I. Companion H. S. Broughton, Grand Captain of Guard.
- R. I. Companion W. H. Porter, Grand Lecturer.
- R. I. Companion John L. Dixon, Grand Sentinel.
- R. I. Companion W. Gibson, Inspector-General Hamilton Division.
- R. I. Companion J. W. H. Wilson, Inspector-general Toronto Division.
- R. I. Companion Wm. Kerr, Inspector-General Ottawa Division.
- R. I. Companion J. G. A. LeBlanc, Inspector-General Quebec Division.
- V. I. Companion James O'Connor, Grand Master of Ceremonies.
- V. I. Companion Richard Brierly, Grand Conductor.
- V. I. Companion J. G. Burns, Grand Organist.
- V. I. Companion G. Cook, W. M. Somerville, Grand Stewards.

#### EXECUTIVE COMMITTEE.


- R. I. Companion C. Schomberg Elliot, Orillia.
- R. I. Companion Geo. C. Longley, Maitland.
- V. I. Companion J. G. Burns, Toronto.
- V. I. Companion Richard Brierly, Hamilton.





## CHAPTER XXV.

### THE FIFTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF ONTARIO— THE COUNCIL OF RITES—REASONS FOR ITS FORMATION.

N the 15th July, 1875, a special Assembly of Grand Council was held in the rooms of Enoch Council, London, for the consideration of business pertaining to the formation of a Grand Council of Rites, and for conferring of Degrees upon such Royal Arch Masons as had been balloted for and accepted in subordinate Councils, but who had not been able to be present at the assemblies of such Council to receive the Degrees.

A Council of Royal Masters having been opened, the M. Ill. Grand Master requested R. Ill. Companion James B. Nixon, T. I. M. Adoniram Council, No. 2 Toronto, and V. Ill. Companion James O'Connor, T. I. M., of Enoch Council, No. 10 London, to perform the work.

Companions J. K. Kerr, Grand Master of the Grand Lodge of Canada, A.F. and A.M., Toronto; Chauncey Bennett, D. D.G.M., Port Rowan; Jas. H. Benson, D.D.G.M., Seaforth; D. McG. Malloch, Grand Registrar of the Grand Lodge of Canada, Clinton; T. F. Blackwood, Grand Steward of the Grand Lodge of Canada, Yorkville; A. L. Wilson, Eglington; Henry L. Vercoe, Seaforth, were then admitted, and honoured with the Degree of "Royal Master."

A Council of Select Masters having been opened, the same Companions were admitted and respectively "chosen as a Select Master." The same companions were then regularly advanced to the degree of Super-Excellent Master, and were also regularly dubbed Knights of the Red Cross or Babylonish Pass. The M. Ill. G.M. stated that it had been suggested that a Grand Council of Rites might be formed for the Dominion of Canada, and as it was a matter of considerable importance, he urged the representatives present to bring the subject under the notice of the several Councils, so as to be prepared to give an intelligent vote on the proposed scheme at the annual assembly of Grand Council, to be held in Toronto on the 10th of August next.

On the 10th August, 1875, the Fifth Annual Assembly convened in the Masonic Hall, Toronto, the Grand Master, M. Ill. Comp. Daniel Spry, in the chair. From Adoniram Council there were Ill. Comps. D. Spry, David McLellan, N. G. Bigelow, J. B. Nixon, W. J. Morris, J. G. Burns, and S. B. Harman; from Zabud Council, at Bradford, there were Ill. Companions Thos. Sargant, J. W. H. Wilson, W. H. Porter, and Gibson Cook. From Khurum Council, at Maitland, there were Ill. Companions Geo. C. Longley, Jno. Dumbrille, Jno. Easton, and A. G. Hervey. Gedeliah Council, at Ottawa, was represented by Ill. Companions Wm. Kerr, and W. M. Somerville. Salem Council, of Hamilton, sent Ill. Companions William Gibson and Hugh A. Mackay. Enoch Council, of London, was to the fore with Ill. Companion James O'connor. Cryptic Council, of Peterboro', had Ill. Companion Jno. O'Donnell, and Nineveh Council, at St. Thomas, Ill. Companion Robert McKay. Cryptic Council, at Peterboro', had been opened by dispensation on the 7th of May, 1875. The petition was signed by Ill. Companion C. D. Macdonnell, Past Grand Z. of the Grand Chapter of Canada, James Millar, John O'Donnell, and a number of Companions from Peterboro'. Nineveh Council was organized 2nd July, 1875, on an application from Ill. Companion Robert McKay and a number of companions from St. Thomas, in the County of Elgin, and was opened for work on the 18th of July. A number of visitors from different parts of the jurisdiction were also present. The Grand Master was exhaustive in his address. He congratulated the Companions on the advance and progress of the Rite in Canada. With regard to fraternal recognition as asked for from Grand Chapter, he said, "At the Second Annual Assembly of Grand Council a petition (see Rep. 1872, p. 21), was prepared and presented by the Grand Chapter of Canada praying fraternal recognition. With the approval of the Executive Committee, this matter has not been pressed, as there were many reasons why recognition might, with much wisdom, be delayed. Among others, it was considered inadvisable to urge upon the members of the Grand Chapter the consideration of a subject with which they might not be familiar, as the Cryptic Rite was but recently introduced into Canada, and it was not then known to what extent the Craft might give it countenance. The time has now arrived when we can with more confidence respectfully ask to be recognized as one of the Orders of Masonry in Canada, entitled to be placed in the regular Order of Masonic progression."



In addressing the Companions on the subject, the Grand Master said: "From the number of our Councils, the character and standing of our members, and the ability we have shown to organize, maintain and direct an independent Grand Body, I am warranted in recommending Grand Council to again ask Grand Chapter to extend to us the usual courtesies, and acknowledge us as fellow-workers in the vast field of Masonic knowledge."

In allusion to those who had passed away, a kindly reference was made to the death on 16th Jan., 1875, of Col. Wm. Mercer Wilson, the M. W. Grand Master of the Grand Lodge of Canada and the first Grand Master of that body

The Grand Master referred at length to the special Assembly which had been called at London, with the object of forming a Council of Rites. This action was found to be necessary from the fact that there were so many appendant orders in Canada that to work each with a separate executive would entail a large amount of work, a great portion of which would have to be duplicated by Companions who were active in Cryptic Masonry. Therefore, a Council of Rites was proposed so as to cover all the outside degrees, and thus keep them under control of Grand Council.

Concerning the proposed *Grand Council of Rites*, the Grand Master said: "You are aware that the Masonic and Military Order of Knights of the Red Cross of Rome and Constantine was introduced into Canada in 1869 by our esteemed M. Ill. Comp. W. J. B. McLeod Moore 33<sup>o</sup>, Grand Cross of the Temple and Grand Prior for the Dominion of Canada, who was appointed Chief Intendant-General for this Dominion. The history of the Order of the Red Cross of Constantine can justly claim a higher antiquity than any other order of Knighthood. It had its actual origin from the circumstance of a vision which the Emperor Constantine saw prior to the 'decisive victory of the Milvian Bridge,' fought October 28th, A.D. 312, at a place called Saxa Rubra, near Rome. According to the Christian writer, Eusebius, Constantine saw the appearance of a flaming cross in the sky at noon-day with the motto, '*In hoc signo vinces,*' (In this sign shalt thou conquer.) The Emperor communicated this vision to the learned Eusebius, and, as our traditional history states, afterwards instituted the Order of the Red Cross as a memorial of the Divine miracle which effected his conversion to the Christian faith, and as a reward for the valour of his soldiers. The Order teaches Faith, Unity and Zeal; it inculcates the Christian virtues and urges us to

carry out, in our daily lives, the Divine principles of Charity and Truth, based on that high and holy law, which will secure to every true and faithful follower of the Lamb a holy rest upon the bosom of Infinite Love. The degrees pertaining to this Order are conferred in assemblies called Conclaves, and are—Knight of Rome and the Red Cross of Constantine, Knight of the Holy Sepulchre, Novice and Knight of St. John the Evangelist, Knight of the Christian Mark and Knight of the Holy Sepulchre. The two latter degrees are conferred under the designation of a Sanctuary, all of these degrees being confined to those who have attained to the rank of a Royal Arch Mason. The same M. Ill. Companion introduced into Canada the Ancient Order of Royal Ark Mariners, and a Grand Lodge of this body has been formed for the Dominion of Canada. The creation of so many Grand bodies has created some confusion, and it has appeared to many of the leading members of the Craft that some means might be devised whereby the degrees conferred in Councils, Conclaves and Lodges of Royal Ark Mariners, might, with much benefit to Masonry, be placed under one Grand body, to be called the *Grand Council of Rites for the Dominion of Canada*, or, should you prefer to curtail your jurisdiction, for the Province of Ontario only. Our M. Ill. Companion McLeod Moore, as head of the two Orders I have named, highly approves of this scheme, and has called a convention of the Conclaves of the Red Cross of Rome and Constantine, to meet in this city this evening, when this matter will be submitted for their consideration and decision. The Grand Lodge of Royal Ark Mariners has also been summoned to meet at the same time, when the brethren composing that Order will be asked to co-operate in organizing the *Grand Council of Rites* as proposed. I cannot too strongly recommend Grand Council to give its approval to the arrangement suggested, thereby dispensing with so many Grand bodies, which at present demand too great a sacrifice of the valuable time of the members of the Craft. Should the Grand Council of Rites be formed as proposed, the Grand bodies of Canada then will be: Grand Lodges, Grand Chapters, Grand Council of Rites, Grand Priory, Supreme Council of the 33rd Degree A. and A. Rite—quite sufficient governing power to control and direct the whole of Masonry, and to meet all the requirements of the Craft."

The Committee on the Grand Master's Address commended the views of the Grand Master, and said:—

“Your Committee notice with satisfaction the observations of the M. I. G. M. on the proposed Council of Rites, and believing as we do that the existence of so many Grand bodies not only leads to a great deal of confusion, but also the waste of much valuable time, we think that if the proposed scheme can be carried out, of bringing under one Grand Body the Orders of Red Cross of Rome and Constantine, Royal Ark Mariners and our own Grand Council, much good would accrue to Masonry in general, and to this special department in particular.”

The titles of the officers of Subordinate Councils were changed so as to correspond with the recommendation of the New York Convention, as given in a previous chapter. The election of Grand Officers resulted as follows:—

- M. I. Companion Daniel Spry, Most Illustrious Grand Master.
- R. I. Companion David McLellan, Deputy Grand Master.
- R. I. Companion S. B. Harman, Grand Principal Conductor of the Work.
- R. I. Companion Hugh A. Mackay, Grand Treasurer.
- R. I. Companion James B. Nixon, Grand Recorder.
- R. I. Companion W. M. Somerville, Grand Captain of Guard.
- R. I. Companion Gibson Cook, Grand Lecturer.
- R. I. Companion John L. Dixon, Grand Sentinel.

INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion James O'Connor, London Division.
- R. I. Companion Wm. Gibson, Hamilton Division.
- R. I. Companion W. H. Walkem, Toronto Division.
- R. I. Companion G. C. Longley, Ottawa Division.
- R. I. Companion I. H. Stearns, Quebec Division.

The Grand Master then appointed and invested the following:—

- V. I. Companion J. G. Burns, Grand Master of Ceremonies.
- V. I. Companion Robert McKay, Grand Conductor.
- V. I. Companion John Dumbrille, Grand Organist.

GRAND STEWARDS.

- V. I. Companions Wm. Brydon, Geo. Watson, James Thompson, H. A. Baxter, D. Campbell, and John O'Donnell.

EXECUTIVE COMMITTEE.

- V. I. Companion Thomas Sargent, Toronto.
- M. I. Companion Fred. J. Menet, Toronto.
- I. Companion C. D. Macdonald, Peterboro'.
- R. I. Companion Wm. Kerr, Ottawa.

The Divisions or Districts of Grand Council were again changed under the following rule:—

“That the Divisions of this Grand Council shall correspond in extent to the present Districts of the Grand Chapter; and when a Division has two or more Councils, it shall be entitled to an Inspector-General; and until such time as a Division has the necessary Councils to entitle it to such offer, it shall be under the government of the nearest Inspector-General.”

The proposition to form a Grand Council of Rites was adopted by the following resolution:—

“That this Grand Council approves of the formation of a Grand Council of Rites for the Dominion of Canada, composed of the Grand Council of R. and S. Masters, the Grand Conclave of Rome and Constantine, and the Grand Lodge of Royal Ark Mariners, and hereby authorizes and instructs the M. Ill. the Grand Master to take all necessary steps, in connection with the other bodies interested, to perfect the same.”

The National work of the New York and New Orleans Conventions, with the additions of the Degrees of Super-Excellent Master and Red Cross of Babylon, was adopted as the work of Grand Council.





## CHAPTER XXVI.

### THE PROGRESS OF THE RITE—THE PROPOSAL TO MAKE THE CRYPTIC DEGREES A PRE-REQUISITE TO KNIGHTHOOD—THE RED CROSS DEGREE.

**T**HE Sixth Annual Assembly met on the 29th of August, 1876, in the Council Chamber of Adoniram Council, Toronto, and was but fairly attended by representatives outside of the city.

Adoniram Council was represented by R. Ill. Companions Geo. Watson, Wm. Brydon, John Ross Robertson, Joshua G. Burns, J. B. Nixon, M. I. Companions Daniel Spry, F. J. Menet, N. Bigelow, and Thos. Sargant; Zabud Council, at Bradford, by Ill. Companions H. S. Broughton and Gibson Cook; Enoch Council, London, by Ill. Companion James O'Connor, and Nineveh Council, St Thomas, by Ill. Companion Robert McKay. The Chair was occupied by Most Illustrious Companion Spry. In his address he spoke of the condition of Cryptic Masonry in the jurisdiction. He said :

“In rendering you an account of my official conduct during the past year, it affords me much gratification to be enabled to state that the Cryptic Rite continues steadily to advance, extending itself to all parts of the Dominion, and has even winged its flight to our prairie province, Manitoba. The Subordinate Councils are generally well conducted, and the returns, which will be laid before you, will show the steady progress which is being made. You are quite aware that I have always urged upon the attention of Grand Council the desirability of being extremely cautious in the admission of members to our Councils, urging upon the officers of these subordinate bodies, who are in the habit of assembling with us, the necessity of selecting with great care from among those who ask to be admitted to the secrets of the Ninth Arch, those who possess the necessary intelligence to enable them to become earnest and faithful workers in our Order. In many Councils I find that these teachings have not been without effect, and that the result of such caution has been to admit only those who have attained some position in the other grades of Masonry. Adhering to the same advice, I have not countenanced the opening of Councils in localities where I considered there did not exist a field sufficiently wide to justify me in the granting of dispensations. The multiplications of Councils will bring no strength to Grand Councils, nor aid in the proper extension of an Order that possesses so many charms, unless the Companions selected to preside over them are possessed of ability of the

highest order to enable them to thoroughly and intelligently understand and impart the work."

Two new Councils had been added to the number during the year—one at Winnipeg and another at Perth. The former, Cyrus Council, was opened by dispensation granted on the 28th of September, 1875, to Ill. Comp. Rev. William Clarkson Clarke, Grand Master of the Grand Lodge of Manitoba; William Nassau Kennedy, Grand Treasurer (the late Col. Kennedy of the Canadian Nile contingent of 1884), and John H. Bell, Grand Secretary. The Council at Perth, known as Morris Council, was opened on the 3rd of April, 1876, by a dispensation granted on the 14th of March, to R. Ill. Comp. W. J. Morris, and recommended by R. Ill. Comp. George C. Longley, Inspector-General of the Ottawa Division. M. Ill. Comp. Spry, in continuing his address had something to say about the Cryptic Rite and the action of the New York Convention, which declared that the degrees should be made a pre-requisite to Knighthood. He referred to the subject in the following terms:

"In my address to Grand Council at the Annual Assembly held in 1874, I referred to a resolution that had been adopted by the New York Convention, declaring it to be the opinion of those present that the degrees of Royal and Select Master should be a pre-requisite to the orders of Knighthood, and I then gave expression to the opinion that it was not *then* 'advisable that we should take such action in this jurisdiction,' as I was of opinion 'that the Cryptic Rite should occupy an entirely independent position.' While I still think that we should not forget the dignity due to ourselves as an important Grand body by humbly soliciting rights and privileges from those who are unwilling to concede them, I have no hesitation in now directing your attention to the consideration of a subject of such vast importance to Cryptic Masonry in Canada, so that at a future Assembly you may be prepared to take some decided action thereon, and after it has been fully discussed in all its bearings in the Subordinate Councils, and you have given it that considerate attention which its great importance demands, you may perhaps be prepared to ask the newly created Great Priory of the Order of Knights Templars of Canada to concede this great point to us by inserting a clause in its Constitution requiring all candidates for the orders of Knighthood to have taken the degrees of Royal and Select Master. The Masonic family of Canada is of too great importance and is too closely allied for our older and stronger bodies to treat us with neglect and apparent indifference without ultimately bringing discredit on themselves. Masonry is a vast system, and all the grades are so closely interwoven that whatever has a tendency to elevate and advance one branch must naturally assist in the progress of all the others. It is therefore our duty as earnest and zealous workers in the Ninth Arch, as firm advocates of a perfect system in Masonry that cannot be completed without the degrees conferred in the Council of Royal and Select Masters forming an important link, and as honest admirers of the important and useful lessons taught in

these degrees, to use our utmost exertions to have them placed in their proper order in the regular line of Masonic progression."

He also brought to the notice of the Companions the position occupied by Grand Council regarding the degree of the Red Cross of Babylon.

"I have also to bring under your notice the position now occupied by Grand Council regarding the Degree of Red Cross of Babylon. You are aware that it is regularly conferred in our Councils as a portion of our system, and that 'Preceptors of Knights Templars Preceptories have the power of communicating the degree *in their Preceptories on Knights Templars only.*' The Convent General of the Order of the Temple does not consider this degree has any connection with the Templar Order, and in order that Canadian Templars might be in possession of the degree a treaty stipulation was entered into some years ago by R. E. Sir Knight W. B. Hubbard, the then Grand Master of the Grand Encampment of the United States, and the V. H. and E. Sir Knight Colonel W. J. B. McLeod Moore, as the head of the Templar Order in Canada, by the terms of which, authority was given to E. Commanders of the Encampment in Canada to communicate the Order of Red Cross according to the American system or Rite, to enable Canadian Knights to visit the United States Commanderies. On the formation of the Grand Council of New Brunswick in 1871 the Grand Prior of Canada 'approved of the degree being adopted by that Grand Council' as one of the degrees to be conferred in Councils of Royal and Select Masters, in order that it might be placed 'on a legitimate footing with other Canadian degrees,' and on making it known to the Grand Encampment of the United States that he had done so, the subject was referred to by the special Committee on 'Foreign Affairs' at Baltimore Session, held in 1871, who reported that they 'recognize the Knights of the Illustrious Order of the Red Cross made in Canada, under *such authority as may be duly recognized there.*' On the formation of Grand Council in the same year we gave Subordinate Councils full authority to confer the degree without obtaining any authority from the Grand Priory, as we were of opinion that we were justified in doing so, as our Warrants were obtained from New Brunswick. Subsequently, on my attention being directed to this omission, I addressed the Grand Priory officially, and in October, 1873, obtained his hearty approval of our proceedings (for full correspondence see page 22, p. p. 1873), the degree by this action having been placed under the control of 'an authorized body.' I think we are now justified in asking the Great Priory of Canada to withdraw the authority given Preceptors to communicate the degrees on Knights Templars, and I strongly recommend Grand Council to enter into correspondence with the Great Priory with the view of securing this object."

And with regard to the formation of a Grand Council of Rite for the Dominion he said:

"At the last Annual Assembly I was authorized and instructed 'to take all necessary steps, in connection with the other bodies interested,' to form a Grand Council of Rites for the Dominion of Canada. I have, however, to report that although the Grand Imperial Council of Knights of the Red Cross of Constantine, and the Grand Royal Ark

Lodge both adopted resolutions in approval of the proposed organization, for various reasons, and after consulting with several members of Grand Council I did not feel that I would have been justified in complying with the terms of the resolution, and I therefore assumed the very great responsibility of disobeying your direct instructions, but trust my course will meet with your approval when I inform you that there was some danger of the Grand Councils of the United States, not understanding our action, refusing to recognize the proposed change, and the probability of some of them withdrawing their recognition. I therefore decided to take no further action until the present session, and if you are still of opinion that it is desirable to form the Grand Council of Rites, a circular letter might be prepared and addressed to the Grand Councils with whom we are in fraternal correspondence, explaining the proposed change, and inviting their consideration and approval, and the continuance to the new body of the recognition that had been accorded to Grand Council. Personally, I am clearly of the same opinion as I was last year when I said that 'Grand Lodges, Grand Chapters, Grand Council of Rites, Great Priory, and the Supreme Council of the 33rd Degree would be quite sufficient governing power to control and direct the whole of Masonry, and meet all the requirements of the Craft' in Canada."

About this time an illegal Masonic Body in Craft Masonry had been formed in Canada. The organization was known as the Grand Lodge of Ontario. The Grand Master of the Grand Council, in concluding his fifth address, drew the attention of the Companions to the formation of this clandestine body. He said that

"Grand Council is aware that an organization has been formed in London under the name of Grand Lodge of Ontario. Soon after the formation of this illegal and clandestine body in usurpation of the territory already Masonically occupied by the Grand Lodge of Canada, I was asked to decide if Th. Ill. Masters of Councils were to continue to admit such of their members as had assisted in the formation of the so-called Grand Lodge. My decision was that as these Companions had violated their obligations without any justification Th. Ill. Masters were not to admit them under any circumstance whatever. And as those who took part in the formation of this Body have not the shadow of an excuse to offer in extenuation of their unwarranted and unjustifiable rebellion, I have no hesitation in recommending Grand Council to expel from all rights and privileges of Cryptic Masonry all those against whom proofs may be brought forward to show that they took part in the movement."

The Committee who reported on the address said :

"The Committee have carefully considered the remarks of the M. Ill. G. M. respecting the desirability of making the degrees of the Cryptic Rite a pre-requisite of the orders of Knighthood, and while we believe that this desirable object would in a great degree tend to unite and strengthen the Masonic system by having a regular order of progression in this Dominion, we think the time has not yet arrived when we should take any decisive action upon this point ; but entirely agree with the M. Ill. G. M. in recommending the matter to the care-



ful consideration of the Companions in the Subordinate Councils during the coming year."

And they coincided with the M. Ill. the Grand Master in his remarks regarding the Red Cross.

"Your Committee fully coincide with the M. Ill. G. M., in his observations relating to the degree of Red Cross of Babylon, and we believe that in carrying out his recommendation we will only be asking the Great Priory of Canada to refrain from encroaching on our own prerogatives."

Alluding to the paragraph in the address concerning the Grand Council of Rites the Committee also said :

"Your Committee, while believing if the Grand Council of Rites could have been properly organized and worked it would have been to the advantage of Masonry in Canada, cannot but admit with the M. Ill. G. M. that the obstacles in the way were so great that the course which had been adopted by the various bodies is the only one that could have been adopted under the circumstances, and believe that by the three bodies meeting together at the same time and place, the same object will be effected as by an amalgamation of the three bodies interested."

And concerning the Grand Lodge of Ontario the Committee agreed with the Grand Master and said :

"The Committee entirely coincide with the M. Ill. G. M. in his decision with respect to any of the members of our Subordinate Councils who have so far forgotten what is due to their obligations as Masons as to join in the clandestine and rebellious movement known by the name of the Grand Lodge of Ontario. It is not at all probable that members who violate obligations in the most unscrupulous manner in one body of Masonry would have any more regard for them in another; we therefore quite agree with the M. Ill. G. M. in recommending Grand Council to embrace the first possible opportunity of purging our ranks of such unworthy members."

The election of Grand Officers this year resulted in a change in the Grand Mastership. Ill. Comp. Spry declined the honour of re-election, and said it was with some regret that he had resolved, after five years of office, to ask the Companions to select a successor to preside over their deliberations. The Companions chosen were as follows :

The election of Grand Officers for the ensuing year was then proceeded with, and the following officers were duly elected, and subsequently installed with the appointed officers :

M. I. Companion Fred. J. Menet, Most Illustrious Grand Master.

R. I. Companion S. B. Harman, Deputy Grand Master.

- R. I. Companion J. O'Connor, Grand Principal Conductor of the Work.  
 R. I. Companion H. S. Broughton, Grand Treasurer.  
 M. I. Companion James B. Nixon, Grand Recorder.  
 R. I. Companion Gibson Cook, Grand Captain of Guard.  
 R. I. Companion George Watson, Grand Lecturer.  
 I. Companion F. J. Hood, Grand Sentinel.

## INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion Robert McKay, London Division.  
 R. I. Companion Wm. Gibson, Hamilton Division.  
 R. I. Companion Joshua G. Burns, Toronto Division.  
 R. I. Companion G. C. Longley, Ottawa Division.  
 R. I. Companion Edson Kemp, Quebec Division.  
 R. I. Companion Archibald McKee, Manitoba Division.

The Grand Master then appointed and invested the following:

- V. I. Companion H. L. Kifner, Grand Master of Ceremonies.  
 V. I. Companion B. Barnard, Grand Conductor.  
 V. I. Companion William Brydon, Grand Organist.  
 V. I. Companions J. Corlis, W. R. Browne, Thomas Dewson, James Jardine, John Ross Robertson, and E. G. Conklin, Grand Stewards.

## EXECUTIVE COMMITTEE.

- R. I. Companion C. D. Macdonnell, Peterboro'; M. I. Companion Daniel Spry, Toronto; R. I. Companion David McLellan, Hamilton; R. I. Companion Wm. Kerr, Ottawa.





## CHAPTER XXVII.

THE NOTED MISSISSIPPI PLAN—THE REPORT ON THE SUBJECT BY THE COMMITTEE OF THAT STATE—THE ACTION OF THE GRAND COUNCIL OF ONTARIO THEREON.

**T**HE Grand Council held its Seventh Annual Assembly in the Masonic Hall at London, on the 8th day of August, 1877. Most Illustrious Companion F. J. Menet in the East. From Adoniram Council there were present, Illustrious Companions Daniel Spry, David McLellan, James B. Nixon, George Watson and J. Ross Robertson. Zabud Council was represented by Ill. Comp. Geo. Watson, as proxy. Salem Council sent Ill. Comp. H. A. Mackay and William Gibson. Enoch Council, at London, sent Ill. Comp. James O'Connor, W. R. Browne, Isaac Waterman and H. A. Baxter. Nineveh Council, of St. Thomas, had Ill. Comp. Robert Mackay, J. Corlis and E. W. Porter. Morris Council, at Perth, was represented by W. M. Somerville. Quite a number of visitors were also present. The Grand Master in his address said that

“The occasion of these annual reunions of those for whom Masonry in all its varied, useful and time-honoured branches has a peculiar and unfeigned pleasure, conduces not only to the opportunity thus afforded of actively engaging in the performance of such duties as will tend to the proper consolidation and organization of our Order, but also to the cultivation of those social feelings, and an increased knowledge of each other which cannot but draw us nearer in the bonds of that common brotherhood, Mankind, fashioned in the image of Him who, having created all things, commands their mutual love and duty, as well as their love and obedience to Himself.

“The unceasing march of time, which in its rapid flight frequently recalls to our remembrance the uncertainty of our feeble existence by the removal of some of those with whom we have been pleased to assemble, has during the past year, left no such saddening memories in our minds, for, thanks to the merciful dispensation of a kind and loving Father, we are not on this occasion called upon to mourn the death of any of our numbers.”

An Act which had particular interest for all Royal and Select Masters, during 1877, was that of the Grand Council of Mississippi, which in the month of February had handed over to the care and control of the Grand Royal Arch

Chapter of that State the degrees formerly conferred under the Grand Council. The proposal to merge the Councils into chapters was brought to the notice of the Cryptic Masons of America by a circular containing resolutions adopted by a Joint Committee of the Grand Council of Royal and Select Masters and the Grand Chapter of Royal Arch Masonry of the State of Mississippi, and submitted and adopted at the Annual Convocation and Assembly of these bodies, held at Vicksburg, on the 5th of February, 1877. The proposition is known as "The Mississippi Plan," and was as follows :

*To all Royal Arch Masons and Royal and Select Masters in the State of Mississippi :*

The following report of a Joint Committee of the Most Excellent Grand Chapter of Royal Arch Masons and the Most Puissant Grand Council of Royal and Select Master Masons, adopted by these Grand Bodies at their recent Convocation and Assembly in the City of Vicksburg, February 5th and 6th, 1877, is communicated for the information and government of the several subordinate Chapters and Councils in the State of Mississippi :

*To the M. E. Grand Royal Arch Chapter, and the M. P. Grand Council of Royal and Select Masters, of the State of Mississippi :*

The undersigned, a Committee of the Most Excellent Grand Chapter of Royal Arch Masons in the State of Mississippi, and a Committee of the Most Puissant Grand Council of Royal and Select Masters in the State of Mississippi, appointed by these Grand Bodies respectively, to present an arrangement by which the degrees of the Grand Council are to be transferred to the Grand Chapter, beg leave to report that the degrees of Royal Master and Select Master be and the same are hereby transferred to the Grand Chapter, and shall hereafter be conferred as follows :

1. Each Royal Arch Chapter shall hereafter open within its bosom, under its charter as a Chapter of Royal Arch Masons, a Council of Royal and Select Masters, and confer the degrees of Royal Master and Select Master ; the officers of the Chapter, corresponding in rank to those of the Council, to be the officers of the Council.
2. All Royal Arch Masons who have received the degrees of Royal Master and Select Master shall be entitled to have the same conferred, or communicated, on their request and without charge, but candidates who shall hereafter receive the Royal Arch Degree shall immediately thereafter, and in connection with the Royal Arch Degree, receive the degrees of the Royal Master and Select Master, without additional charge.
3. All present and past Grand Officers of the Grand Council, and all present and Thrice Illustrious Masters of Subordinate Councils, shall be entitled to participate in all the proceedings of the Grand Chapter, but without vote therein, until the Constitution can be so amended as to permit them to vote as other Past Grand Officers and members of the Grand Chapter.
4. The General Grand Chapter of the United States is most earnestly but respectfully petitioned to permit the degrees of Royal Master and

Select Master to be conferred as a part of the Royal Arch Degree, the former before the Royal Arch, and the latter after.

5. The Officers of the Grand Council shall be elected, in order to preserve the organization, pending the approval of the action, by the General Chapter of the United States.

Fraternally submitted,

J. M. HOWBY,  
H. W. WALTER,  
E. GEO. DELAP,

*For the Grand Council.*

FREDERICK SPEED,  
R. P. BOWEN,  
JOHN A. DICKS.

*For the Grand Chapter.*

By this action :

1. All councils of Royal and Select Masters cease to exist.

2. The degrees of "Royal Master" and "Select Master" will hereafter be conferred, or communicated, in the several Royal Arch Chapters and upon Royal Arch Masons only, and as follows : The Chapter being opened in the Royal Arch Degree, a Council of Royal and Select Masters will then be opened in these degrees, respectively. After completing its work, the Council will be closed, with all due forms and ceremonies, and the business of the Chapter resumed, or closed as occasion may require, in the Royal Arch Degree.

3. Royal Arch Masons who have not received the degrees of Royal and Select Master may have them conferred, or communicated, without fee, in open Council. But in all cases the Chapter must be regularly convened and a Council formally opened.

4. Companions hereafter receiving the Royal Arch Degree, will be advanced to the Royal Master's, and afterwards to the Select Master's Degree—the Chapter being first opened, and then the Council, as before directed.

5. In Chapters, where there are not a sufficient number of Royal and Select Masters, and when a sufficient number cannot conveniently be assembled from neighbouring Chapters, to complete the Council, the degrees of Royal Master and Select Master may be communicated, by any competent Companion, to a sufficient number of the Companions of the Royal Arch, to open a Council, preferably to the officers of the Chapter, if there be any such who have not received these degrees. The intention being to communicate the degrees only in cases of absolute necessity, it being expected that the officers of each Chapter will, at the earliest practicable date, qualify themselves to work the Council Degrees, the same as the degrees of the Chapter are required to be worked ; and after they so qualified themselves, in no case will the Council Degrees be communicated.

6. It is recommended that the T.I.M. of each Council cause its members to assemble at the earliest convenient day, and provide for the disposition of its property and effects, by transferring the same to the chapter within whose jurisdiction the Council has hitherto been held, and where a preponderance of its members hold their membership. In cases where the membership is divided between two or more Chapters, it is suggested that the property be divided between them or donated to the Chapter having the least ability to provide itself with the necessary paraphernalia of the Council Degrees. In cases where Councils are in debt, the assets should be sold to some Chapter, and proceeds applied to settlement of outstanding obligations. It is particularly to be hoped that the cause of Masonry will not be disgraced by the neglect or failure of any Council to provide for the payment of its debts. A small contribution from its members will generally suffice to enable the poorest Councils to dissolve honourably, and without leaving a stain upon the Masonic name and character. The surplus funds of Councils may be disposed of at their pleasure, but dues to the "Grand Council" must in all cases be paid, when the Councils have the ability to do so.

7. The Charters of Subordinate Councils will be returned to the Grand Recorder. And it is recommended that the records and seals of each Council be deposited with that officer for preservation.

8. Presiding officers of Councils will in all cases report their action to the Grand Recorder.

9. A copy of this Edict will be duly certified to each Chapter by the Grand Secretary, and the same will be its sufficient warrant as a Council of Royal and Select Masters, until the Grand Chapter shall otherwise provide.

In Testimony Whereof, we have hereunto set our hands and caused the Seals of the Most Excellent Grand Chapter and the Most Puissant Grand Council to be affixed this 24th day of February, 1877.

H. W. WALTER,  
*Grand High Priest.*  
W. G. PAXTON,  
*Grand Master.*

Attest :

J. L. POWERS,  
*Grand Secretary and Grand Recorder.*

The proposal did not meet with approval in Canada, and the Grand Master in his remarks voiced the general opinion of Cryptic Masons when he said :

"It is much to be regretted that this action has been necessitated by the apparent languishing condition of both those bodies, as the degrees of both orders, though having an historical connection with each other, are in all other jurisdictions governed by independent bodies, and it is doubtful, even if—for that reason only, it will be found advantageous to have them united under one governing body."

The Committee on the Address held very decided views and said :

"Your Committee heartily concur with the M. Ill. G. M. in his remarks regarding the changes which have taken place in the Mississippi jurisdiction, and feeling, as we do, that the importance of the Cryptic Rite is such that it should be entirely separate and distinct from other branches of Masonry, we cannot but feel deep regret that our Companions of Mississippi should have found it necessary to give up their existence as a Sovereign Grand Body."

All of which is respectfully submitted,

DANIEL SPRY,  
*Chairman.*

The reports on the Condition of Cryptic Masonry this year show that there was a slight lack of interest in the Rite and a complaint that the Inspectors of Division had not been as faithful and zealous in the discharge of their duties as they should have been. Prior to this year those who had to sit and vote in Grand Council had, in case of absence, the right to send proxies. This year the constitution was amended regarding the proxies to be granted. By the change each Council had three votes, represented by its first three officers, and if no representative was present each might appoint a proxy, but no personal proxies were to be allowed, and each Thrice Illustrious Master, Deputy Master and Principal Conductor of the Work was entitled to a seat in Grand Council and one vote. The election this year resulted in the following being elected :

- M. I. Companion David McLellan, Most Illustrious Grand Master.
- R. I. Companion James O'Connor, Deputy Grand Master.
- R. I. Companion George C. Longley, Grand Principal Conductor of the Work.
- R. I. Companion E. W. Porter, Grand Treasurer.
- R. I. Companion James B. Nixon, Grand Recorder.
- R. I. Companion John Ross Robertson, Grand Captain of Guard.
- R. I. Companion J. F. Kennedy, Grand Lecturer.
- Companion J. L. Dixon, Grand Sentinel.

## INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion J. Corlis, M.D., London Division.
  - R. I. Companion Wm. Gibson, Hamilton Division.
  - R. I. Companion George Watson, Toronto Division.
  - R. I. Companion John O'Donnel, Ontario Division.
  - R. I. Companion W. M. Somerville, Ottawa Division.
  - R. I. Companion I. H. Stearns, Quebec Division.
  - R. I. Companion Archibald McNee, Manitoba Division.
- At a subsequent date the M. Ill. Grand Master was pleased to make the following appointments :
- V. I. Companion Geo. C. Patterson, Grand Master of Ceremonies.
  - V. I. Companion John Dickson, Grand Conductor.
  - V. I. Companion D. Collins, Grand Organist.
  - V. I. Companions E. B. Butterworth, T. H. Tracy, A. F. Huffman, Frank Morrison, John Hart, and John McKee, Stewards.







## CHAPTER XXVIII.

### A NATIONAL CRYPTIC CONVENTION AT BUFFALO—THE PROGRESS OF THE RITE IN THE DOMINION.

**I**N the year 1878 the Grand Council assembled on the 15th day of August in the ambitious city of Hamilton, in its Eighth Annual Meeting, with Most Illustrious Companion Daniel McLellan, the Grand Master, presiding. The meeting was fairly attended, amongst those present being Illustrious Companions Daniel Spry, J. G. Burns, J. Ross Robertson, J. McKee, Geo. Watson, F. J. Menet and James B. Nixon, from Adoniram Council, Toronto; James Johnston, Wm. Gibson, H. A. Mackay, from Salem Council, Hamilton; Robert McKay and E. W. Porter from Nineveh Council, St. Thomas, Ontario; H. A. Baxter, James O'Connor and Rev. St. George Caulfield, of Enoch Council, London, etc., etc. The presiding officer, in an earnest and carefully worded address, welcomed Grand Council, and trusted that the re-union would be pleasant and profitable. He referred to the fact that the Grand Council of Illinois had dropped the Super-excellent Degree, and that as a number of Companions in that jurisdiction were anxious to obtain the degree, he had issued a dispensation to the Grand Master of Illinois, empowering him to confer the Super-Excellent Degree. The address called attention to the National convention of Royal and Select Masters for the United States of America, held in the city of Buffalo in August, 1877, at which M. Ill. Companion Daniel Spry and M. Ill. Companion J. Ross Robertson, of Toronto, were present as Delegates from the Grand Council of Canada. M. Ill. Companion McLellan concluded with an allusion to the "Mississippi" plan, and the circulars from the Royal and Select Masters of that State, which recommended the merging of their Councils into the Royal Arch Chapters. The reports from the various divisions showed that the work of Cryptic Masonry was moderately successful. The finances were in a healthy condition, and the interest taken in the Rite indicated progress in the future.

The following were elected to hold office for the current year:

- M. I. Companion David McLellan, Hamilton, Most Illustrious Grand Master.
- R. I. Companion, Joshua George Burns, Toronto, Deputy Grand Master.
- R. I. Companion Hugh A. Mackay, Hamilton, Grand Principal Conductor of the work.
- M. I. Companion Fred J. Menet, Toronto, Grand Treasurer.
- R. I. Companion James B. Nixon, Toronto, Grand Recorder.
- R. I. Companion John McKee, Toronto, Grand Captain of the Guard.
- R. I. Companion Wm. Gibson, Hamilton, Grand Lecturer.

#### INSPECTORS-GENERAL.

- R. I. Companion E. W. Porter, St. Thomas, London District.
- R. I. Companion R. Brierly, Hamilton, Hamilton District.
- R. I. Companion J. Ross Robertson, Toronto, Toronto District.
- R. I. Companion D. D. Macdonnell, Peterboro', Ontario District.
- R. I. Companion T. P. Stiff, Ottawa, Ottawa District.
- R. I. Companion I. H. Stearns, Montreal, Quebec District.
- R. I. Companion Arch. McNee, Winnipeg, Manitoba District.

The following Illustrious Companions were duly appointed by the Grand Master :

- V. I. Companion G. C. Patterson, Toronto, Grand Master of Ceremonies.
- V. I. Companion James Johnson, Hamilton, Grand Conductor.
- V. I. Companion D. Collins, Maitland, Grand Organist.
- V. I. Companions H. A. Baxter, London ; John Hart, Winnipeg ; T. H. Tracy, London ; A. F. Huffman, Peterboro' ; E. B. Butterworth, Ottawa ; and Frank Musnen, Perth, Grand Stewards.
- I. Companion W. W. Summers, Hamilton, Grand Sentinel.

#### EXECUTIVE COMMITTEE.

- R. I. Companions James O'Connor, Geo. Watson, James K. Kerr, and H. A. Baxter.



## CHAPTER XXIX.

THE NINTH ANNUAL MEETING OF THE GRAND COUNCIL OF CANADA—  
NOTHING WORTHY OF NOTE IN THIS YEAR'S PROCEEDINGS.

**T**HE Royal City of Guelph was honoured with the meeting of Grand Council in 1879, being the ninth Annual Assembly, M. Ill. Comp. McLellan being in the Chair. There were present Illustrious Companions Daniel Spry, John Dennis, F. J. Menet, J. G. Burns, J. B. Nixon, J. Ross Robertson, of Adoniram Council; Thomas Sargant, of Zabud Council; John Moore, of Khurum, Maitland, Ontario; W. M. Mitchell, Wm. Gibson, of Salem Council; W. Hawthorne, H. A. Baxter and James O'Connor, of Enoch Council, London; Robert McKay, of Nineveh Council, St. Thomas, and H. K. Maitland, of Wellington Council, Guelph. In November, 1878, the desire for Cryptic knowledge beset the Companions in Guelph, and on the 21st of that month a dispensation was issued in answer to a petition, organizing Wellington Council, now one of the most successful in the jurisdiction. There was nothing of note in this year's proceedings. The Rite, said the Report on the condition of Cryptic Masonry, was "in the main progressing," although in order to aid the work vigorous measures were recorded in two cases where a certain amount of lassitude had been displayed. The meeting closed with the election of the following officers:—

- M. I. Companion Joshua G. Burns, Toronto, Most Illustrious Grand Master.
- R. I. Companion H. A. Baxter, London, Deputy Grand Master.
- R. I. Companion Wm Gibson, Hamilton, Grand Principal Conductor of the Work.
- R. I. Companion J. Ross Robertson, Toronto, Grand Treasurer.
- M. I. Companion Daniel Spry, Barrie, Grand Recorder.
- R. I. Companion G. C. Patterson, Toronto, Grand Captain of the Guard.
- R. I. Companion H. K. Maitland, Guelph, Grand Lecturer.
- I. Companion John Dixon, Toronto, Grand Sentinel.

## INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion Wm. Hawthorne, London, London Division.
- R. I. Companion R. Brierly, Hamilton, Hamilton Division.
- R. I. Companion John McKee, Toronto, Toronto Division.
- R. I. Companion Geo. C. Longley, Maitland, Ottawa Division.
- R. I. Companion I. H. Stearns, Montreal, Quebec Division.
- R. I. Companion James O'Connor, Winnipeg, Manitoba Division.
- R. I. Companion Thos. P. Stiff, Ottawa, Grand Master of Ceremonies.
- V. I. Companion W. M. Mitchell, Hamilton, Grand Conductor.
- V. I. Companion W. R. Brown, London, Grand Organist.

## GRAND STEWARDS.

- V. I. Companion E. G. O'Donnell, St. Thomas ; J. Saulsby Dennis, Toronto ; A. F. Huffman, Peterboro' ; John Breden, Winnipeg ; John Scoon, Guelph ; and John Patton, Toronto.

## EXECUTIVE COMMITTEE.

- R. I. Companion J. B. Nixon, Toronto ; H. A. Mackay, Hamilton ; Fred J. Menet, Toronto ; E. W. Porter, St. Thomas.





## CHAPTER XXX.

### THE TENTH ANNUAL MEETING OF THE GRAND COUNCIL OF ONTARIO— A CHANGE OF NAME—THE GRAND COUNCIL OF CANADA.

**I**N the 15th of July, 1880, Grand Council in its Tenth annual meeting assembled in Guelph, Grand Council having resolved to follow the Grand Lodge, Grand Chapter and Great Priory in their places of meeting. M. I. Companion Joshua G. Burns, the Grand Master, presided, and nearly all the Councils were represented. There were in attendance Illustrious Companions J. K. Kerr, John Patton, G. C. Patterson, D. Spry, J. B. Nixon, D. McLellan, of Adoniram Council, Toronto; Thos. Sargant, of Zabud Council, Bradford; J. Moore and H. Martel Davies, of Khurum Council, Maitland; I. H. Stearns, of Izabud Council, Montreal; W. M. Mitchell, of Salem Council, Hamilton; W. Hawthorne, of Enoch Council, London; C. D. Macdonald, of Cryptic Council, Peterboro'; Robert McKay, of Nineveh Council, St. Thomas; H. K. Maitland, John Scoon and Wm. Watson, of Wellington Council, Guelph. Most Illustrious Companion Burns gave an instructive and interesting address. He reviewed the work of the year. After a few pleasant paragraphs in opening, he said:—

“In giving an account of my official action during the year (though it has been stated by some that this Grand Council is not working vigorously) I have to report that Cryptic Masonry has received a fresh impetus. I predict that the coming year will be one of marked success. I have made such arrangements as will in future secure prompt attention to all communications addressed to the Grand Recorder's office. The books of the Grand Council are written up, and the accounts of the several Councils so arranged as will prevent any future misunderstanding. Warrants are now in preparation, and will be immediately issued to the Councils entitled to receive them. The affairs of Grand Council have been placed in a business shape by the Grand Recorder, who has devoted much time and travelled many miles at my request, to further the interests of the Grand Council. Under my supervision he has recognized Cryptic Masonry in this jurisdiction, and Companions can feel assured that all matters pertaining to the Grand Council will be promptly attended to by him.”

And on the action of the American bodies who were pursuing the Mississippi plan, he said:—

“After matured deliberation and extensive reading in the proceedings of other Grand Councils and opinions of many Illustrious Companions, I see no necessity for handing these degrees to Grand Chapter or any other Grand body. I believe the fusion of these degrees with that of Grand Chapter would mean complete absorption and render Cryptic Masonry insignificant and unimportant. Why should this be, as Cryptic Masonry is as pregnant with meaning and instruction as any of the other degrees? And with all respect to R. A. Masonry I believe that in Cryptic Masonry, and in Cryptic Masonry alone, can Comps. find the completion of Masonry, and until they penetrate the S. V. they must remain ignorant of what is partially revealed to the Babylonish sojourners, for we possess the key to the essence and epitome of all the revelations of Masonry.”

These ideas and opinions have been repeatedly enforced by M. Ill. Companion Spry. In his address to the Grand Council of 1877, he said:—

“At the last Annual Assembly, I was authorized and instructed to take all necessary steps in connection with the other bodies interested to form a Grand Council of Rites for the Dominion of Canada. The Imperial Council of Knights of the Red Cross of Constantine and the Grand Royal Ark Lodge both adopted resolutions in approval of the proposed organization, but for various reasons, after consulting with several members of the Grand Council, I did not feel that I would be justified in complying with the terms of the resolution, and decided to take no action until a future session. I am of the opinion that the time has now arrived to take action in this matter. The reasons for not then carrying out your instructions were duly explained to me by M. Ill. Comp. Spry, which reasons I conceive no longer exist, I therefore think I am justified in bringing this important matter before you, as we have too many Grand bodies and too much governing power in Masonry. One Supreme body having entire control over all Councils of Royal and Select Masters, Conclaves of the Order of Constantine, Lodges of Royal Ark Masons, and any others that may join us, is quite sufficient for this Province, if not for the Dominion of Canada. This body might be termed the Supreme Grand Council of Rites for the Dominion of Canada, having jurisdiction over all the Masonic bodies that might declare their adhesion thereto. Such an organization could be managed much more economically and efficiently with one set of officers and one Grand Recorder than continuing the present system of having numerous Grand bodies of little or no influence, with numerous officers possessing high-sounding titles of almost unpronounceable length. Some such action becomes absolutely necessary if we desire to lift the Cryptic Order into a position of much usefulness.”

The Grand Master concluded by saying that “Without our instructions Masonry is incomplete. For as the holders and revealers of great truths we are entitled to a high position. Companions neglecting to participate in our knowledge, commit an error in not fully completing the beautiful system developed in ancient Craft Masonry. Let us labour with a will, let our trowels work with a pure silvery sound, let our arches rise in stately grandeur, let none be found

sleeping at his post, let fervency and zeal mark all our exertions, let us labour in the secret vault below, that when the Grand Master shall call us from labour to refreshment, we may lay aside our working tools, and pass through Heaven's high arches into the noonday of eternal splendour."

The important feature in the proceedings of this the tenth Annual Assembly was the action taken with regard to the Council of Rites for the Dominion. The reader is aware that in addition to the regular Cryptic degrees there were those of the Red Cross of Constantine and the Royal Ark Mariners. These bodies had up to this date been organized and carried on as separate bodies. It was thought at that time that the multiplication of Grand officers did not tend to strengthen Masonry, and that if these two bodies could be carried on practically in the bosom of the Grand Council, that a large amount of executive work and expense would be saved, and with that object the following resolutions were carried :—

"Whereas the Grand Council of Rites for the Dominion of Canada was duly formed in 1875, and the Grand Master was authorized to take all necessary steps in connection with the other bodies interested to unite this Grand Council with the Imperial Grand Council of the Knights of the Red Cross of Constantine and the Grand Lodge of Royal Ark Mariners as one body, and as such action has for various reasons been delayed, therefore be it resolved—

"That as in the opinion of this Grand Council, one Supreme body having jurisdiction over all unoccupied territory in Canada for the government of the Cryptic Rite, Royal Ark Mariners and the Order of Constantine, is sufficient for all practical purposes, the Imperial Grand Council of Constantine and the Grand Lodge of Royal Ark Mariners be requested to meet us this day, and assist in organizing a Supreme Grand Council of Rites for the Dominion of Canada, and so soon as the said bodies agree to this proposition, the Grand Master be authorized to proclaim the Grand Council of Canada, as being duly formed."

Other important amendments were made to the Constitution. One was to the effect :—

"That each Council shall cause to be prepared an Annual Return of the names of all Companions who have been admitted as members, from date of last return, up to 31st December of the year last past, with the dates of conferring the several degrees, together with the names of those who have died, resigned, been suspended or expelled, which return shall be transmitted, with the fees due Grand Council, to the Grand Recorder, not later than the 21st January of each year; and any Council failing to make such returns and payments for two years shall be liable to be suspended, and may have its Warrant withdrawn."

Another, making the Cryptic year end in December and not August, as heretofore, and finally an important clause having

reference to the representation at Grand Council. The amendment said:—

“That article 3 of the Constitution be amended so as to read as follows: The Grand Council shall consist of the officers thereof, all Past Grand Officers, Representatives of Grand Councils, all Past Thrice Illustrious Masters, and the three principal officers of each subordinate Council, all of whom shall be members in good standing of subordinate Councils in this jurisdiction. But should neither the Th. Ill. Master, Deputy Master, nor Principal Conductor of the Work of a Council be able to attend Grand Council, such Council, by resolution duly certified, may appoint any Ill. Companion not under the rank of Past Th. Ill. Master, who is a member of Grand Council, as their representative or proxy, but no Illustrious Companion shall be permitted to represent more than three Councils.”

While the proceedings of the Grand Council were going on a request was made that the meeting be called off to enable the Grand Imperial Council of the Dominion of Canada of the Red Cross of Constantine and the Most Worshipful the Grand Lodge of Royal Ark Mariners of Canada, to discuss the resolution concerning the Grand Council of Rites, which is given above, and when the Grand Council was called on, an official notification was read to the effect, that both these bodies had unanimously concurred in the formation of the Grand Council of Rites for the Dominion of Canada, whereupon the Most Illustrious the Grand Master said:—

“By the power in me vested and with the consent of the Grand Council of Royal and Select Master Masons of Ontario; the Grand Imperial Council of the Dominion of Canada of Knights of the Red Cross of Constantine, and the M. W. the Grand Lodge of Royal Ark Mariners of the said Dominion, I now proclaim THE GRAND COUNCIL OF THE DOMINION OF CANADA duly formed under the name and title of the GRAND COUNCIL OF CANADA, such Grand Council to have jurisdiction over all Councils of Royal and Select Masters in the Provinces of Ontario, Quebec, Manitoba and the North-West Territories, all Conclaves of the Order of Rome and Constantine and Lodges of Royal Ark Mariners, within the Dominion of Canada.”

The following were elected officers this year:—

- M. I. Companion Joshua George Burns, Toronto, Most Illustrious Grand Master.
- R. I. Companion Charles D. Macdonnell, Peterboro', Deputy Grand Master.
- R. I. Companion William Hawthorne, London, Grand Principal Conductor of the Work.
- M. I. Companion David McLellan, Hamilton, Grand Treasurer.
- M. I. Companion Daniel Spry, Barrie, Grand Recorder.
- R. I. Companion, H. K. Maitland, Guelph, Grand Captain of Guard.



- R. I. Companion J. Ross Robertson, Toronto, Grand Lecturer.
- V. I. Companion John Kerr Brydon, Toronto, Grand Sentinel.
- R. I. Companion Robert McKay, St. Thomas, London Division.
- R. I. Companion W. M. Mitchell, Hamilton, Hamilton Division.
- R. I. Companion Thomas Sargant, Toronto, Toronto Division.
- R. I. Companion John Moore, Ottawa, Ottawa Division.
- R. I. Companion I. H. Stearns, Montreal, Quebec Division.
- R. I. Companion John Headley Bell, Winnipeg, Manitoba Division.

The Grand Master then appointed the following Companions, who with the elected Officers, were duly installed and invested:—

- V. I. Companion, Rev. Albert Anthony, Seneca, Grand Chaplain.
- V. I. Companion John S. Dennis, Toronto, Grand Master of Ceremonies.
- V. I. Companion John Inglis, Guelph, Grand Conductor.
- V. I. Companion John Patton, Toronto, Grand Organist.
- V. I. Companions H. Martell Davies, Ottawa; William Arthur Phipps, Toronto; Benjamin Barnard, Bradford; W. H. Rooks, London; A. F. Huffman, Peterboro'; and John Macdonald, Winnipeg, Stewards.

The following Companions were duly elected members of the Executive Committee:—

- R. I. Companions J. B. Nixon, Toronto; H. A. Mackay, Hamilton; J. K. Kerr, Toronto; Richard Brierly, Hamilton.

On the evening of the 23rd November a very pleasant reunion took place in the Assembly Hall of Cyrus Council, Winnipeg. The occasion was to commemorate the three years of service by Right Illustrious Companion John Headley Bell, as Thrice Illustrious Master of the Council, and his election as Inspector-General for the Manitoba Division of the Grand Council of Canada. The Right Illustrious Companion was made the recipient of a very handsome jewel, a triangle of gold, surmounted by a golden crown, and attached to a gold mounted velvet clasp. On one side was engraved the inscription "Presented to Right Illustrious Companion John Headley Bell, Inspector-General, by the Officers and Companions of Cyrus Council of R. and S. M., No. 13, G.R.C., as a fraternal token of their respect and esteem for him as a man and a Mason.



## CHAPTER XXXI.

THE ELEVENTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF CANADA—AN ERA OF PROGRESSION PREDICTED—A FAVOURABLE OUTLOOK.

**T**HE Eleventh Annual Meeting collected "the select and happy few" on the 12th day of July, 1881, in Hamilton, the official headquarters of the Executive of Craft Masonry in Canada. M. Ill. Companion J. G. Burns presided over the deliberations, and all the principal Councils were represented. The following Illustrious Companions were present:—John Patton, P. J. Slatter, J. K. Brydon, D. Spry, J. B. Nixon, J. Ross Robertson, all from Adoniram Council, Toronto; Thomas Sargant, from Zabud Council, Bradford; John Moore and H. M. Davies from Khurum Council, Maitland; W. M. Mitchell, D. McLellan and H. A. McKay from Salem Council, Hamilton; H. A. Baxter and the Rev. Albert Anthony from Enoch Council, London; Robert McKay from Nineveh Council, St. Thomas; H. K. Maitland and John Scoon from Wellington Council, Guelph; L. H. Henderson from Ontario Council, Belleville, Ont. The Grand Master in his address said:—

"We are come up to another Annual Assembly. From the activities of life, from the continuous strain of mental and bodily exertion, we are peacefully congregated; like our three first Grand Masters, one came from the cares of State, another came from the supervision of eighty thousand Craftsmen, while another, wearied with the journey from Tyre, met together in the sacred vault; like them we are met to glean instruction from the past, to scrutinize our present position, and from each other derive encouragement and vigor for future action. The Grand Council being now firmly established, its permanency and durability secured, a wide field of usefulness has been opened; let our determination be to 'go up' and possess the land. Lo! the fields are white to harvest; ours be the workers' task to secure the reward that awaits exertion. I am glad to be in a position to report that Cryptic Masonry is vigorous and healthy; that prosperity has marked our progress in the past year. The Councils have been working actively; some that have been dormant are awakening to new life. We want continued effort, renewed and increased activity. It is desirable that New Councils be opened at every point where there is the proper material, and there are many such, lacking nothing but the will to organize and get to work. I have been in communication with sev-

eral Ill. Comps. at different places, and have received replies stating that they hoped to be in form before this meeting of Grand Council. I have no doubt but that in the coming year we will have several new Councils added to our numbers. It affords a great amount of satisfaction to learn that a number of sister Grand Councils of the United States have approved of the course taken by this Grand Council, in establishing over the Dominion the Grand Council of Rites. I regret that a few Grand Councils deemed it expedient to offer the control of their Councils, with the conferring of degrees, to the Grand Chapters in their respective States. The Supreme Grand Chapter of the United States has declined to accept the responsibility. I think this action was not necessary on the part of these Grand Councils. I believe after the years of commercial depression have entirely disappeared all our Grand bodies will be lifted into a condition of prosperity and success. A new era of progression has already commenced; this prosperity affects first the lower grades and extends to the higher orders. The wave has reached Craft and Capitular Masonry: our time has come and is coming, and we will have a season of success greater than those of little faith have anticipated; let our gratitude be commensurate with the success, which is the only reward we desire in return for our years of labour in the cause of our beloved Order. The wisdom of the able Grand Master who preceded me in office is amply demonstrated in the preservation and organization of the degrees pertaining to Cryptic Masonry, the degrees of the Red Cross of Rome and Constantine, and the degrees of Royal Ark Mariners. These Ill. Comps. never wavered in their resolve to preserve the degrees in their entirety, and determined not to give them up to the control of any Grand Body. The organization of this Grand Council of Rites, though several years in contemplation, was brought to a successful culmination at last meeting of Grand Council. I have no doubt that in the years to come our successors will look back with satisfaction to the action of the Grand Council in this matter."

The reports of the Inspectors of the Divisions were favorable, and the progress made seemed to keep apace with that of other branches of the Masonic tree.

The following were elected officers:—

- M. I. Companion Joshua G. Burns, Toronto, Most Illustrious Grand Master.
- R. I. Companion, Hugh A. Mackay, Hamilton, Deputy Grand Master.
- R. I. Companion, J. Ross Robertson, Toronto, Grand Principal Conductor of the Work.
- M. I. Companion David McLellan, Hamilton, Grand Treasurer.
- M. I. Companion Daniel Spry, Barrie, Grand Recorder.
- R. I. Companion H. K. Maitland, Guelph, Grand Captain of the Guard.
- R. I. Companion L. H. Henderson, Belleville, Grand Lecturer.
- R. I. Companion Rev. Albert Anthony, Seneca, Grand Chaplain.

The following Illustrious Companions were duly appointed by the Grand Master:—

- V. I. Companion D. B. Murray, Winnipeg, Grand Master of Ceremonies.
- V. I. Companion John Dickson, Hamilton, Grand Conductor.
- V. I. Companion W. H. Rooks, London, Grand Organist.
- V. I. Companion H. M. Davies, Ottawa; A. G. Harvey, Maitland; J. F. Kennedy, Perth; James Jardine, Barrie; P. G. Slatter, Toronto; and John Scoon, Guelph, Stewards.

And on the nomination of the Representatives of respective Divisions, and approved by the Grand Master as

#### INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion R. McKay, London, London Division.
- R. I. Companion W. M. Mitchell, Hamilton, Hamilton Division.
- R. I. Companion John Patton, Toronto, Toronto Division.
- R. I. Companion John Moore, Ottawa, Ottawa Division.
- R. I. Companion Isaac H. Stearns, Montreal, Quebec Division.
- R. I. Companion Henry Duffell, St. John, New Brunswick Division.
- R. I. Companion James O'Connor, Winnipeg, Manitoba Division.

#### MEMBERS OF EXECUTIVE COMMITTEE.

- R. I. Companion James B. Nixon, Toronto.
- R. I. Companion R. Brierly, Hamilton.
- R. I. Companion C. D. Macdonnell, Peterboro'.
- R. I. Companion H. A. Baxter, London.

At this meeting R. Ill. Comp. J. Ross Robertson was appointed representative of the Grand Council of Maryland, and R. Ill. Comp. J. H. Bell, Manitoba, was appointed representative of the Grand Council of Michigan, near this Grand Council.





## CHAPTER XXXII.

### TWELFTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF CANADA—THE CAUSES OF INACTIVITY IN CRYPTIC WORK—THE FIRST MOVE TO STRIKE OFF THE RED CROSS FROM THE COUNCIL DEGREES.

**G**RAND Council journeyed west and met at London, Ontario, on the 14th day of July, 1882. Most Illustrious Companion Joshua G. Burns, Grand Master in the East. There were present Illustrious Companions Robert Ramsay, of Shekinah Council, Orillia, Daniel Spry, J. Ross Robertson, John Patton, from Adoniram Council; John Moore, from Khurum Council, Maitland; William Gibson, from Salem Council, Hamilton; Wm. Hawthorne, Robert McKay, H. A. Baxter, Rev. Albert Anthony, and T. Brock from Enoch Council, London; J. H. Thompson, from Nineveh Council, St. Thomas; H. K. Maitland and John Scoon, from Wellington Council, Guelph; John Moore, from Morris Council, Perth; L. H. Henderson, from Ontario Council, Belleville; Daniel Spry and H. A. Mackay, from Heraclius Council, Barrie. The warrants of the two last named Councils were issued in 1881. In addressing the Companions at the opening of session the Grand Master said:—

“From over the lines intelligence has reached us, from time to time, of some few Grand Councils incorporating themselves with other Grand bodies, thus resigning their positions as such. I expressed my views on this action before. I again reiterate the statement that I see no necessity for so doing. We still exist as the Grand Council of Rites, and a measure of success has attended our efforts. As in all probability this will be the last time I shall have the honour to preside over the deliberations of this Grand Council, or directly address the Illustrious Companions on this subject, I desire to express, unhesitatingly, my views on the condition and prospects of the Rite in the Dominion.

“From a careful survey and accurate examination of the records of the Subordinate Councils in this jurisdiction, I cannot say there is much room for loud congratulations. A few of the Councils are still active and prosperous, but I regret to say some are in a state of torpor, which will require energetic action on the part of my successor to awaken to renewed life and vigour. However, I have no fears for the future of the Rite in this Dominion, if but ordinary interest is taken in the working of the degrees. Other orders of Masonry are taking all legitimate means to stimulate the membership to increased zeal in the ceremonies pertaining to the working of the various degrees. Ap-

propriate paraphernalia, authorized rituals, accurate work, energetic and painstaking officers are procured and sought after.

"The cause of this inactivity (without depreciating any of the higher orders of the great body of Masonry, especially those which are organized as legitimate offsprings of the parent stock), truth compels me to state that I attribute want of progress in this Order to the divided interests in so many Rites, which, instead of being a benefit, are in reality a burden to the membership.

"The older degrees, which for a time were interesting, became less so, when gorgeous furniture, handsome uniforms, and high-sounding titles are so easily attained.

"But Cryptic Masonry, if properly understood, and appreciated in all that true Masonry consists of, is second to none. Its ritual has no peer in our language; its work, if studied, is perfection, and Royal Arch Masonry is not complete without the degrees we confer. A great cause of declension of interest in the Cryptic Rite is the difficulty to procure proper and uniform ritual for the use of our Councils. Officers have looked upon this want as an insuperable difficulty. Their term of office expires without work having been done, because they are not in possession of the proper work. Another reason is that our Inspectors-General do not visit the Councils in their various jurisdictions, and do not urge the necessity of renewed activity. If the visiting of Councils were properly performed, many Councils which to-day are careless and indifferent would be vigorous and healthy.

"Many who take office in our Councils are so burdened with office in other bodies that little time is left, and slight attention is given to Council work. It is not an unusual occurrence in some Councils for the Th. Ill. Master to be W.M. of a Blue Lodge, the First Principal of a Chapter and the Thrice Illustrious Master of a Council. This state of affairs will not properly conduce to the success of any of these bodies.

"The first remedy I would offer as a suggestion, is the supplying of an authorized ritual to all Councils, so that the presiding officer may be in a position to train his officers properly, thus providing uniform work, that each officer may appear before his Council without fear or hesitancy. I would also suggest that Councils procure proper paraphernalia (which is not expensive), for the working of the degrees, making them at once attractive and instructive; also that all Royal Arch Masons who are members of the Rite, impress upon their Companions the necessity of becoming members of our Order, so complete in instruction to them and to a proper understanding of the sublime degree itself, without which there is a blank in their Masonic knowledge. For here alone is the missing link supplied."

The proceedings at this meeting were of a routine character, and ended with the election of the following officers for the current year:

- M. I. Companion J. Ross Robertson, Toronto, Most Illustrious Grand Master.
- R. I. Companion Wm. Gibson, Hamilton, Deputy Grand Master.
- R. I. Companion Adolphus Pettit, St. Thomas, Grand Principal Conductor of the Work.

- M. I. Companion David McLellan, Hamilton, Grand Treasurer.
- M. I. Companion Daniel Spry, Barrie, Grand Recorder.
- R. I. Companion John Patton, Toronto, Grand Captain of the Guard.
- R. I. Companion Rev. Albert Anthony, Caledonia, Grand Chaplain.
- R. I. Companion H. K. Maitland, Guelph, Grand Lecturer.
- R. I. Companion John Sweetman, Ottawa, Grand Sentinel.

The following Ill. Comps. were nominated by the Representatives of the respective Divisions, and approved of by the Grand Master :

## INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion W. R. Browne, Askin, London Division.
- R. I. Companion John Inglis, Guelph, Hamilton Division.
- R. I. Companion Henry S. Broughton, Bradford, Toronto Division.
- R. I. Companion John Moore, Ottawa, Ottawa Division.
- R. I. Companion James O'Connor, Winnipeg, Manitoba Division.
- R. I. Companion Henry Duffell, St. John, New Brunswick Division.

The Grand Master appointed the following Illustrious Companions to office for the ensuing year :

- V. I. Companion E. H. Raymour, St. Thomas, Grand Master of Ceremonies.
- V. I. Companion Philip J. Slatter, Toronto, Grand Conductor.
- V. I. Companion James A. Carley, Winnipeg, Grand Organist.
- V. I. Companions T. G. Lowe, London; Samuel Moffatt, Guelph; W. J. Smith, London; W. H. King, St. Thomas; A. Clifford Thomson, Barrie, and Thos. Kennedy, Ottawa, Grand Stewards.

The following Companions were duly elected :

## MEMBERS OF THE EXECUTIVE COMMITTEE.

- R. I. Companion E. B. Butterworth, Ottawa.
- R. I. Companion James B. Nixon, Toronto.
- R. I. Companion Wm. Hawthorne, London.
- R. I. Companion H. A. Mackay, Hamilton.

Prior to the close of the meeting a resolution was moved and carried to the effect:—

“That the Grand Council is willing to surrender to the Great Priory of Canada all control over the Red Cross Degree, and so soon as that Body shall signify its willingness to have the same conferred in Preceptories of Knights Templars, where it properly belongs, the M. Ill. Grand Master shall be, and is hereby, authorized to direct the Councils in this jurisdiction to cease conferring the Red Cross degree upon candidates.”

But after due consideration, Grand Council having adjourned, the Grand Master, M. Ill. Comp. J. Ross Robertson, ruled that it was an amendment to the constitution of which due notice had not been given, and therefore he declared its passage unconstitutional and inoperative, and directed Councils to continue conferring the degree.







## CHAPTER XXXIII.

THE THIRTEENTH ANNUAL ASSEMBLY OF THE GRAND COUNCIL OF CANADA—IMPRESSION THAT THE RITE WAS NOT PROGRESSING—THE REASON WHY.

**T**O the far east, in 1883, the Grand Council went for its thirteenth Annual Assembly and met in the City of Ottawa, the capital of the Dominion, on the 12th July, the Grand Master, Most Illustrious Comp. J. Ross Robertson, presiding in the Grand East. There were also present—Right Illustrious Companion Robert Ramsay, Shekinah Council, Orillia; J. G. Burns, D. Spry, John Patton, J. B. Nixon, P. J. Slatter, L. H. Henderson, G. J. Bennett, N. T. Lyon, D. H. Watt from Adoniram Council, Toronto; John Moore and Amos Chatfield from Khurum Council, Maitland; I. H. Stearns from Izabud Council, Montreal; Wm. Kerr from Gedeliah Council, Ottawa; Wm. Gibson, David McLellan and H. A. Mackay from Salem Council, Hamilton; Rev. A. Anthony from Enoch Council, London; E. H. D. Hall from Cryptic Council, Peterboro; Robert McKay and E. H. Raymour from Nineveh Council, St. Thomas; John Scoon and H. K. Maitland from Wellington Council, Guelph; and W. D. Gordon, H. J. Wilkinson and S. G. Fairtlough from Lactantian Council, Kingston. In his opening Address—and I venture to give a portion of it at the risk of being considered egotistical—the Grand Master said:

“The ceaseless march of time has brought us to the close of another Masonic year, and while the shadows are lengthening the hour is opportune for scanning the record of the dying year. I need not say that it is with a great deal of satisfaction that I am once more permitted to meet the members of this Grand Council. Looking back at the continual changes which are taking place all about us, it is proper that we should express our gratitude and thanks to the Holy One of Israel for the inestimable blessings which we have been permitted to enjoy, and the fostering care which has been vouchsafed us. We are again together to meet in our annual reunion, the thirteenth since the inauguration of Grand Council, and I trust He who guides us in all things, may be with us in our deliberations, and so direct our efforts that we may be enabled to give this beautiful Rite of ours renewed life and vigour. I find on looking over various addresses delivered in past

years by my predecessors, that a vein of what may almost be called extravagant hopefulness runs through them—hopefulness which I am sorry to say has not been realized. No careful observer of the condition of the 'Cryptic Rite' in Canada can have failed to observe that the progress it has made is not at all in proportion to the claims which this Rite has on the Craft, or to the merits of the principles which it upholds. While other branches of the Order are steadily marching forward, Cryptic Masonry appears to lag behind. A frank explanation of the actual state of affairs will, although not so agreeable to members, yet be more beneficial to the Rite, and perhaps be the means of enabling us to discover the weak points, and, may be, apply the remedy. Rose-coloured statements sound well to the ears of the listener, and look well to the eye of the reader, but it is an injustice for the members of the Rite to deceive themselves, and it would be a still greater injustice to me, as the chief officer of the Body, to allow this pleasant dream to continue undisturbed. Let us be just. Some of our Councils are in good working order, and their members are slowly increasing; others are in a state of lethargy, and are not making any progress, while a few are practically dormant. I confess that I am at a loss to comprehend the causes which have led to this result, and yet from general enquiries made I fancy that the impetus which has been given to Benefit Orders, and to the higher Rites in Masonry in which direction the tide of Masonic feeling is flowing, partly explains the lack of interest shown in a Rite that certainly stands without a rival in the field of Masonry. I am afraid that some of the fault lies at the door of the Inspectors-General of the various divisions, who appear to have discharged their duties in a manner which would indicate that while content to receive the rank and honour at the hands of their Companions, they have looked upon their office as a sinecure, the duties of which need not necessarily be discharged. There is no justification for this, and I trust that in future the office will not be offered to any Companion who is not prepared to conscientiously fulfil its duties. While in the foregoing I have looked rather on the dark than on the bright side of the picture, I still have faith in the success of our Rite, and feel conscious that renewed and well applied energy and care will in a very short time produce the most beneficial results. He is a poor physician who only points out the evils without giving a remedy, and I should have hesitated to point out the defects had I not been prepared to at least recommend measures which should be adopted in removing them. In the first place, I think that an officer of the Grand Council should be specially detailed to at once visit all Councils, examine the state of each Council, and report to the Grand Master, and if it appears that the Council so reported is in a state of torpor, or actually dormant, that either means be taken to give it new life or withdraw the warrant and have it transferred to another district or returned to the proper officer of the Grand Council. There should be no drones in the hive of Cryptic Masonry. Better have a dozen working Councils than fifty in a state of coma. In the second place, greater care should be exercised in the selection of Inspectors-General. Only those who can give a positive pledge that they will faithfully perform their duties, should be installed. In the third place, an effort should be made to put the 'Cryptic Rite' before our Royal Arch Companions in the proper light. It is the cope-stone of Capitular Masonry, and the key-stone is not firmly set unless it has been placed in its position by the hands of a Cryptic Mason. Lastly, I recommend that the Grand Council meet

every year in the city of Toronto. I am not an advocate of centralization in all things, although I think that Masonry would be more generally prosperous if it revolved round a pivotal point, but I am fully satisfied, not only from my own observation, but from conversation with leading members of the Rite, that the present system of following Grand Lodge, Grand Chapter and the Great Priory in their perambulations from place to place, is not beneficial to the Grand Council. Our attendance at Grand Council is not increasing, in fact it has rather diminished, and there is not the interest taken in our annual meetings that there was when we in the olden times met annually in the Provincial metropolis. I have sometimes thought that if the proposal made years ago in the United States, of making Cryptic Masonry a pre-requisite to Knight Templarism were carried out, it might bear good fruit. but while the rule would no doubt work well in the United States, where Knight Templarism flourishes so luxuriously, the result would be different here, where that branch is not so extensive or so full of vigour. I commend these remarks to the careful consideration of all who have the interest of the Rite at heart, and who desire to see it take the position to which it has a just claim."

The address was the subject of considerable thought by the Committee, to whom it was submitted, and in their comments they said:

"Your Committee beg to report that they have read with mingled feelings of pleasure and regret the exceedingly able address of the Most Illustrious Grand Master. Of pleasure, because it holds out the bright star of hope, and suggests a remedy for the weakness and debility exhibited in the progress of our beloved Rite. Of regret, because hopes have not been realized, our anticipations not fulfilled. We regret with him that the claims of this Rite are not adequately appreciated, nor its merits properly understood. We are pleased that the Most Illustrious Grand Master has the moral courage to tear aside the veil and put our condition clearly before us. We agree with him that it is but right that we should know exactly where we stand, our present position and future prospects, to determine if we are waging a hopeless struggle and engaged in a disappointing trial. It does appear that the desire for higher position and the catering to that desire on the part of this Grand Council, has placed in position Companions, who while endowed with the requisite ability, have not exercised the requisite energy in their position as Inspectors-General of the Divisions, has, we conclude, tended to lessen that interest in our Councils which ought to be exhibited.

"We are in accord with the Grand Master in his faith in the future, and firmly believe that there are brighter days before us, but faith alone will not produce the desired result. We believe that works must accompany the faith, and hand in hand, time, hope, steadfast faith and united effort will, no doubt, raise Cryptic Masonry in this Province to that exalted position it ought to occupy. We agree with the Most Ill. Grand Master that some officer of Grand Council ought to be detailed by the Grand Council to visit the various Councils to cut off the unfaithful branches, put new life into the slothful, and to revive the interest of the Companions in the ceremonies, and would suggest that the M. Ill. G. M., who can spare the time, be requested to do this necessary work for the Grand Council. It is high time that caution

should be observed in our selection of our officers, and those only elected to positions who will faithfully and zealously discharge the duties of the office, and who have true ability to put our grand and instructive degrees before the Companions in a creditable and proper way. There is no doubt that the history of this Order proves that a central place of meeting would conduce to the prosperity of Grand Council, that our attendance would be larger and the interest greater. As it is now our Companions who attend Grand Council come up wearied with the long labours of the other Grand bodies, anxious to hurry through, and will not give the time nor the attention to the duties devolving upon them. We do not think the making of these degrees prerequisite to Knight Templarism practical, and need not be attempted at the present time."

The reports from the different Divisions were not as roseate as in previous years. A general depression in all branches of Masonry seems to have spread to the Cryptic branch, and for a time the trowel was almost without work. A slight amount of progress was however made, in that warrants were ordered to be issued to the members of the conclaves at Belleville and Kingston to take the place of the warrants of Rome and Constantine, and the rank of Past Thrice Illustrious Masters was conferred upon Ill. Comp. W. D. Gordon, of Lactanian Council, Kingston, and Past Thrice Illustrious Comp. E. H. D. Hall was appointed Inspector-General for the North-West Territories. A vote of thanks was presented to M. Ill. Comp. Daniel Spry, for his efficient services in the cause of this Grand Council, and the meeting was brought to a close with the election of officers, as follows:

- M. I. Companion J. Ross Robertson, Toronto, re-elected Most Illustrious Grand Master.
- R. I. Companion L. H. Henderson, Belleville, Deputy Grand Master.
- R. I. Companion L. Slater, St. Thomas, Grand Principal Conductor of the Work.
- M. I. Companion David McLellan, Hamilton, Grand Treasurer.
- M. I. Companion J. G. Burns, Toronto, Grand Recorder.
- R. I. Companion Amos Chatfield, Ottawa, Grand Captain of the Guard.
- R. I. Companion H. K. Maitland, Guelph, Grand Lecturer.
- R. I. Companion J. L. Dixon, Toronto, Grand Sentinel.

The following Illustrious Companions were nominated by the Representatives of the respective Divisions, and approved by the Grand Master.

INSPECTORS-GENERAL OF DIVISIONS.

- R. I. Companion E. H. Raymour, St. Thomas, London Division.
- R. I. Companion John Scoon, Hamilton, Hamilton Division.
- R. I. Companion P. J. Slatter, Toronto, Toronto Division.
- R. I. Companion C. F. Forrest, Winnipeg, Manitoba Division.
- R. I. Companion E. B. Butterworth, Ottawa, Ottawa Division.
- R. I. Companion L. H. Stearns, Montreal, Quebec Division.
- R. I. Companion W. D. Gordon, Fredrickton, New Brunswick Division.
- R. I. Companion E. H. D. Hall, Moose Jaw, North-West Territories.

The following Illustrious Companions were duly appointed by the Grand Master. :—

- R. I. Companion Frederick Wilmott, Guelph, Grand Conductor.
- R. I. Companion H. J. Wilkinson, Kinston, Grand Organist.
- V. I. Companions Daniel McDonald, Toronto ; S. Fairclough, Kingston, and G. M. Wilkinson, Guelph, Grand Stewards.

MEMBERS OF THE EXECUTIVE COMMITTEE.

M. I. Companions J. G. Burns, J. K. Kerr, and Robert Ramsay.





## CHAPTER XXXIV.

THE FOURTEENTH ANNUAL SESSION OF THE GRAND COUNCIL OF CANADA—A YEAR OF ACTIVITY—A NEW DIVISION FORMED—CONTROL OF THE RED CROSS DEGREE ABANDONED.

**G**RAND Council well up in years, met for the fourteenth Session in Toronto, on the 12th July, 1884, Most Illustrious Companion John Ross Robertson in the East. Quite a large representation was present, and among them were Illustrious Companions Robert Ramsay, from Shekinah Council; J. G. Burns, G. C. Patterson, J. B. Nixon, G. J. Bennett, G. G. Rowe, J. Patton, P. J. Slatter, all from Adoniram Council; Amos Chatfield, H. Martel Davies and John Moore, from Khorum Council; D. McLellan, from Salem Council; Rev. A. Anthony, from Enoch Council; Robert McKay, from Ninevah Council; H. K. Maitland and John Scoon, from Wellington Council; W. D. Gordon, G. M. Wilkinson and S. G. Fairtlough, from Lactantian Council. The opening address was brief. It alluded to the progress of the Rite during the year, claiming that it had been one of activity, and singled out a few Councils like that at St. Thomas, Guelph, Toronto, and Maitland, as doing good work. It noted the fact that Most Illustrious Companion George M. Osgoodby, of Buffalo, the General Grand Master of the General Grand Council of the United States, had been appointed as the Representative of the Grand Council of Canada, and wound up with the remark that the Grand Master elect would "find no serious obstacles in the path which it will be his duty to follow." The reports from the various Inspectors-General of the Dominion were on the whole favourable. The Report of the Committee on the Address cordially agreed with the views of the Grand Master. The report said:

"It is pleasing to note the activity displayed by the Grand Master in having the proceedings of the three preceding years printed and circulated, that the new certificates have been issued, and the business of the Council so arranged that it is calculated to give general satisfaction to this Grand Council. The appointment of M. Ill. Comp. George M. Os-

goodby, of Buffalo, as our representative near the General Grand Council of the United States is one that will, no doubt, meet with the approbation of this Grand body."

The prospects for the advancement of the Rite in the Toronto Division, and a new division to be named the Georgian Division was formed, consisting of the counties of Simcoe, Grey, Muskoka, Parry Sound and Algoma. The Red Cross Degree had been taken charge of by the Grand Council of Rites, alluded to in a former chapter, and as it was thought that to a certain extent it hampered the work of subordinate Councils, by having too many degrees, a resolution was adopted to that effect. A resolution was also passed changing the date of meeting to January, and the place of meeting permanently to Toronto; but this resolution was never carried into effect, as it was found that it was in the interest of Grand Council to meet with the other Masonic bodies in July.

On motion of M. Ill. Comp. D. Spry, seconded by M. Ill. Comp. J. G. Burns, it was resolved "That Grand Council surrender all control over the Red Cross Degree, as it is now given in the Preceptories of Knights Templars, where it properly belongs, and that the Grand Master is hereby authorized to direct the Councils in this jurisdiction to cease conferring the said degree upon candidates, and the Constitution be so amended."

The election of officers was then proceeded with, when the following were declared duly elected, and with the appointed officers were duly installed:—

- M. Ill. Comp. J. Ross Robertson, re-elected M. Ill. Grand Master.
- R. Ill. Comp. A. E. Chatfield, Maitland, Deputy Grand Master.
- R. Ill. Comp. H. K. Maitland, Guelph, Grand Conductor of the Works.
- M. Ill. Comp. David McLellan, Hamilton, Grand Treasurer.
- M. Ill. Comp. J. G. Burns, Toronto, Grand Recorder.
- R. Ill. Comp. S. G. Fairtlough, Kingston, Grand Capt. of Guard.
- R. Ill. Comp. F. Wilmott, Hamilton, Grand Lecturer.
- R. Ill. Comp. A. Anthony, Caledonia, Grand Chaplain.
- R. Ill. Comp. John L. Dixon, Grand Sentinel.

The following Illustrious Companions were nominated by the representatives of the different divisions and approved by the Grand Master as Inspectors-General of Divisions:

- R. Ill. Comp. A. N. Pettit, St. Thomas, London Division.  
 R. Ill. Comp. John Scoon, Hamilton, Hamilton Division.  
 R. Ill. Comp. G. C. Patterson, Toronto, Toronto Division.  
 R. Ill. Comp. C. F. Forrest, Winnipeg, Manitoba Division.  
 R. Ill. Comp. R. H. Butterworth, Ottawa, Ottawa Division.  
 R. Ill. Comp. I. H. Stearns, Montreal, Quebec Division.  
 R. Ill. Comp. W. D. Gordon, Fredericton, New Brunswick  
 Division.  
 R. Ill. Comp. R. Ramsay, Georgian Division.

The following Illustrious Companions were duly appointed  
 by the Grand Master:—

- G. Ill. Comp. G. J. Bennett, Grand Director of Ceremonies.  
 R. Ill. Comp. R. McKay, St. Thomas, Grand Conductor.  
 R. Ill. Comp. H. J. Wilkinson, Kingston, Grand Organist.  
 V. Ill. Comp. D. McDonald, Ill. Comp. Dalhousie R. Ramsay,  
 and Ill Comp. G. G. Rowe, Grand Stewards.

M. Ill. Comps. J. G. Burns, D. Spry and R. Ramsay were  
 elected members of the Executive Committee, and the Grand  
 Council closed its annual meeting.







## CHAPTER XXXV.

THE FIFTEENTH ANNUAL ASSEMBLY—THE RED CROSS DEGREE AND THE DEGREE OF ROYAL ARK MARINER—SOME PERTINENT SUGGESTIONS WITH REFERENCE TO THEIR CONTROL.

**T**HE Masonic Temple in Hamilton was honoured with the Fifteenth Annual Assembly. M. Ill. Companion J. Ross Robertson, the Grand Master, presided, with R. Ill. Companion A. E. Chatfield, of Markham, Deputy, and R. Ill. Companion P. J. Slatter, of Toronto, as Principal Conductor of the Work. Among those present were M. Ill. Companions Spry, McLellan, and J. G. Burns, R. Ill. Companions Fairtlough, of Kingston; G. J. Bennett, of Toronto; R. McKay, of St. Thomas; G. G. Rowe, of Toronto; A. N. Pettit, of St. Thomas; John Scoon, of Guelph; R. Ramsay, of Orillia; Oronhyateka, of London; W. R. Howse, of Whitby; E. H. Raymour, St. Thomas; L. H. Henderson, of Belleville; W. Waddington, of Kingston; John Patton, of Toronto; and L. Slater, of St. Thomas. The address of the Grand Master dealt generally with the condition of the Rite and especially with the working of the Degree of the Red Cross of Constantine, and that of the Royal Ark Mariners. The Grand Master said:—

### MOST ILLUSTRIOUS COMPANIONS :

“ Another Masonic year has been added to the roll of time, and once more we are permitted to meet together and take counsel as companions, who, during the years that are passed, have steadily stood with unbroken front, promulgating the principles that under the guardian care of the Holy One of Israel it is our privilege to foster and cherish. Let us be thankful that the Great Reaper has been merciful, and that of the select and happy few with whom we hold Masonic communion, none have been called away from the scene of earthly labours to that Grand Council where He who knoweth all things, and whose Holy Word is to us a lamp and guide, presides. It is with heartfelt gratitude that I meet my Illustrious Companions in our Fifteenth Annual Reunion, two years of which time I have had the honour of

presiding over the deliberations of this Grand Council. To me it is particularly pleasing, inasmuch as I have learned to esteem the friendship of many valued Companions, each of whom has favored me with kind words of encouragement, and all of whom have manfully contributed their share to the work in the various spheres allotted them by those who are banded together in promoting a Rite that is the peer of any in Masonic institutions. Our progress has, however, not been rapid, and in the brief allusions I shall make to the conditions of Cryptic Masonry, I do not desire to be hypercritical, but rather to bring to view a few of the reasons why we do not make a greater success of a Rite that all over the world has a myriad of admirers, and in many localities earnest workers. The companions will remember that at the last meeting of Grand Council it was decided that in future the annual meetings should be held in the city of Toronto. The date was fixed for the second Wednesday in January in each year. Some time, however, previous to the date, it was found that it would not be convenient for a great many members who have always taken an active part in the Cryptic Rite to be present in the month of January. I therefore, in the interest of the Rite, and after consultation with the members of the Executive Committee and others, directed that the Grand Council be not summoned to meet in January last, and have taken the responsibility of calling it as formerly, during the session of the other Masonic bodies. Grand Council I am satisfied will approve of my action, particularly when I point out that the resolution was in reality an amendment to the constitution, which requires notice to be given at the meeting preceding that at which the same shall be taken into consideration. I have had during the year many discussions with members of Grand Council with reference to having taken control of the degrees in the order of Rome and Constantine, and also the Royal Ark Mariners. This action was, as you are aware, taken with the consent of the Grand Conclave of Rome and Constantine and the Grand Lodge of Royal Ark Mariners, I did at the time entertain a hope that we would add to our strength and render more attractive the interest in the Council by this action, but the system has been found impracticable, as the extra work involved clogs the wheels of our Councils, and does not find favour with the majority of our Companions. Now that the Templar degree of the Red Cross, which is worked in the Preceptories under the Great Priory of Canada, has been struck from the list of degrees

under the control of the Grand Council, we are left with the Royal Select and Super-Excellent, which are enough in themselves to occupy the minds of Companions, and which I think will be more efficiently worked when the change is made. I therefore recommend that the Grand Council of Royal and Select Masters resume its former position and have control over the degrees pertaining to the Cryptic Rite, and would suggest that the representatives of Conclaves of the Order of Rome and Constantine and the lodges of Royal Ark Mariners, present at this meeting, do meet separately and organize their respective bodies. I am quite satisfied that it would be much better to have each body controlled and directed by its own members, as it is more likely to lead to the advancement of the respective organizations. The Templar degree of the Red Cross, which, being of course another degree, and entirely different from the Red Cross of Rome and Constantine, has, as before stated, its proper home in the Preceptories. Our experience in the past is that we have had quite enough to do to attend to our own, and that too many degrees have been a source of weakness rather than strength. The desire when these degrees were transferred to Grand Council was to avoid not only additional Grand bodies, but to secure a reduction in Grand officers. This can be accomplished as well in the newly organized bodies by having a reduced number of officers, who, by activity and energy, can lead to prosperity each of these important branches of Freemasonry. I observe that in some of the reports of foreign correspondence, which have been brought to my notice by our very efficient Grand Recorder, M. Ill. Comp. J. G. Burns, a few of our Companions in the United States, who have been entrusted with the work of preparing these reports, render themselves excessively humorous by alluding to the titles of our Grand officers. Had our American Companions thought for a moment before penning their reports, it would have occurred to them that all our officers are named in accordance with the titles bestowed on officers of the Grand Council of the United States, with probably the only difference that we give our Grand Master the prefix of Most Illustrious—all elected officers, Right Illustrious, and all appointed officers, very Illustrious, following the system which prevails in all the grades of Masonry in Canada. After all, our American friends are not far behind in giving magnificent names and imposing titles to their Masonic officials. In the opening portion of my address I referred to the condition of Cryptic Masonry! A glance at the report

of our officers in the various districts is encouraging. We have many Councils doing good work. In Manitoba our success has been somewhat impaired by the recent troubles, but for this we are consoled in the fact that our gallant Companion, C. F. Forrest, has made his mark, not only as a man, but as a soldier citizen, and side by side with other craftsmen, has helped to stamp out the misguided few who have stained the trackless prairie with the blood of loyal men. Other districts are working efficiently, and I trust will show next year a development that will be creditable to the Rite. And notwithstanding the progress made, our Rite does not flourish as do other branches of Masonry. Our mysteries merit the fullest meed of success. Our degrees are unexcelled in beauty and sublimity. The keystone to Royal Arch Masonry cannot be firmly cemented without the aid of the Cryptic trowel, and the testimony of all who have joined our ranks is in perfect harmony with the expressions that I have uttered. In other branches we see the great source of weakness in too many lodges and too many chapters. The young Hiramites, eager and zealous for Masonic rank, turn a deaf ear to those who, after years of work and experience, feel that the undue multiplication of lodges leads in many cases to discord and unrest. Disappointed juniors, and yet faithful craftsmen, feel that the treasured Gavel in the East will never be theirs. Presiding officers who deserve by their true and faithful work a two years' term are thrust aside. The craze for rank must be satisfied, and new lodges in turn are petitioned for and organized and the manufacturing of P.M.'s goes on *ad lib.* As in Craft Masonry so in Capitular. Chapters are formed with the best of intentions, the brightest of hopes. The acme of perfection is promised, but rarely accomplished. Three, four and five Chapters are located where one, two or three would be ample for the work, and consequently enthusiasm dulls; the attendance is small, a bare quorum in seven cases out of ten is all that can be secured, and the work which should be prosecuted with vigour is allowed to verge into the sere and yellow. From other causes our beloved Rite has suffered. The land teems with degrees. I do not question for a moment the absolute right of every man to take as many degrees as he may have a preference for, and yet I am satisfied that we have too many grades, and after all Masonry in its purity and simplicity is to be found in the Blue lodge. I express my views with the sincerest feelings to my Masonic brethren and in the interest of our Rite. We have to contend

with many difficulties. We not only feel that those who enter Capitular Masonry show apathy to the Cryptic Rite, but that the Benefit organizations have materially retarded our progress. They boom from the Atlantic to the Pacific; and have not only a blighting effect on our own but on the other branches of the Masonic tree. When these reach their zenith we shall probably see the cloud with its silver lining. The darkness of to-day but hides the light beyond. The sun of Cryptic Masonry is not yet at high meridian, and those of us who are spared will yet see it illumine the sky with a golden brightness which will gladden the hearts of those who, after years of labour in the secret vault, are rewarded by that success so sweet to all who have worked wisely and well.

“The time has now arrived for me to hand over to him whom you may select the trust which three years ago you saw fit to repose in me. I do so with regret and also with pleasure. Regret that my efforts have not brought forth a more plentiful harvest, and pleasure, knowing that my successor whoever he may be, will have my earnest assistance in furthering the interests of our Cryptic Rite. To the Grand officers I desire to convey thanks, and hearty ones they are, for the aid and assistance given me during my term of office. To the Companions of Grand Council, to the Companions of all our Councils, I have nought but the kindest feeling for their courtesy to me whenever I have met them. I use no strained phrases, I speak not so that it may be recorded in the types, but I utter the sentiment of one who has tried since first he passed through the outer portals of Hiram’s mysteries to do his duty for our common good.”

The reports from the various divisions were satisfactory, and increased prosperity seems to attend the work of the Subordinate Councils. The Committee in the address of the Grand Master in their report, of which the following are extracts, said:

“Your committee are happy to learn by the excellent address of the Most Illustrious the Grand Master, that the Cryptic Rite in the various Divisions of this jurisdiction is in a generally prosperous and progressive state, and while this progress may not have been as rapid as we all could desire, the hopes for the future are bright, and the encouragement received from the Inspectors-General of Divisions shows that our secrets are sought after by a large number of Companions who duly appreciate the sublime mysteries of the Cryptic Council.

"Your Committee are of opinion that the proposal to strike from the list of degrees over which this Grand Council has control, those of the orders of Rome and Constantine and The Royal Ark Mariners, should be agreed to. The disadvantages of a plethora of degrees under our control impairs the work of Councils, and in reality gives our Companions responsibilities that should be undertaken by separate organizations.

"Your Committee deem it peculiarly appropriate that the Most Illustrious Grand Master should allude to the trouble with which during the past few months a portion of our Dominion has been afflicted, and rejoice in the restoration of peace. The reference to the gallant conduct of our Most Illustrious Companion, C. F. Forrest, and other Cryptic Companions, who have faced the rebel hordes on the boundless prairie, in defence of all that is dear to Canadians, is well deserved, and merits the sincere admiration of all law-abiding citizens.

"Your Committee beg to express their appreciation of the manner in which the Most Illustrious Grand Master has discharged the duties appertaining to his high office. His address shows a thoroughness and thoughtfulness, and is replete with valuable remarks well worthy of the earnest consideration of every member of the Right."

A resolution was passed on motion of M. Ill. Comp. D. Spry, seconded by M. Ill. Comp. D. McLellan,—That the control now had over conclaves of Rome and Constantine and Lodges of Royal Ark Mariners, be dissolved, and that Grand Council hereafter confine itself to the Cryptic Rite exclusively.

The following were elected officers for this year:—

M. Ill. Comp. Robt. Ramsay, Barrie, M. Ill. Grand Master.  
 R. Ill. Comp. E. H. Raymour, Deputy Grand Master.  
 R. Ill. Comp. P. J. Slatter, Grand Conductor of the Works.  
 M. Ill. Comp. David McLellan, Hamilton, Grand Treasurer.  
 M. Ill. Comp. J. Ross Robertson, Toronto, Grand Recorder.  
 Th. Ill. Comp. David Taylor, Grand Capt. of the Guard.  
 R. Ill. Comp. F. Wilmot, Hamilton, Grand Lecturer.  
 R. Ill. Comp. Rev. A. Anthony, Caledonia, Grand Chaplain.  
 Ill. Comp. W. B. Doherty, St. Thomas, Grand Sentinel.

The following Illustrious Companions were appointed.

V. Ill. Comp. D. Sheppard, Almonte, Grand Director of Ceremonies.  
 V. Ill. Comp. W. R. Howse, Whitby, Grand Conductor.  
 V. Ill. Comp. R. Dalhousie Ramsay, Orillia, Grand Organist.

V. Ill. Comp. G. W. Shields, and V. Ill. Comp. Wm. Anderson, Grand Stewards.

And, on the nomination of the Representatives of the respective Divisions, and approved by the Grand Master, the following Comps. as

INSPECTORS-GENERAL OF DIVISIONS.

- R. Ill. Comp. S. Dubber, London Division.
- R. Ill. Comp. John Scoon, Hamilton, Hamilton Division.
- R. Ill. Comp. D. McDonald, Toronto, Toronto Division.
- R. Ill. Comp. S. G. Fairtlough, Ottawa, Ottawa Division.
- R. Ill. Comp. Oronhyateka, Georgian Division.
- R. Ill. Comp. I. H. Stearns, Montreal, Quebec Division.
- R. Ill. Comp. W. D. Gordon, Frederickton, New Brunswick Division.
- R. Ill. Comp. C. F. Forrest, Winnipeg, Manitoba Division.

And the following were elected members of the Executive Committee :

M. Ill. Comps. J. K. Kerr, J. G. Burns, and R. Ill. Comp. J. G. Nixon.

After the installation of the officers, the following complimentary resolution was carried :

Moved by M. Ill. Comp. J. Ross Robertson, seconded by M. Ill. Comp. D. Spry :—That this Grand Council are specially grateful in being able to pay honour to the thousands of our countrymen who, in the scene of trouble in the Northwest, have distinguished themselves in defence of the rights and liberties of the people of this fair land : and while according to all our troops heartfelt thanks, take exceptional pride in marking by this resolution the brave conduct of Right Illustrious Companion C. F. Forrest, our Inspector-General for Manitoba, and the other Cryptic Masons, who shouldered arms and with true valour, denied as they were in their forced marches the comforts of home, gallantly faced unseen dangers and attack at the hands of disloyal men, and by acts of bravery on the field helped to restore peace and prosperity to that section of our land which for a time was the scene of discord and strife—and that a copy of this resolution be transmitted to Rt. Ill. Comp. Forrest and the Companions of Cyrus Council, Winnipeg.

The resolution, after a few complimentary allusions from the mover and seconder, was passed unanimously—all the Companions rising and loudly applauding.

The town of Windsor was selected as the head place for the Annual meeting and the Grand Council adjourned.



## CHAPTER XXXVI.

THE SIXTEENTH ANNUAL ASSEMBLY—DEATH OF THE GRAND MASTER,  
ROBERT RAMSAY—THE ADDRESS OF THE ACTING GRAND MASTER  
—AN INTERESTING RESUME OF THE YEAR'S WORK.

**T**HE Sixteenth Annual Assembly of Grand Council met under peculiar circumstances. The Chief Officer of the organization, M. Ill. Comp. Robert Ramsay, had early in the year been called to his long home, and the work on the plans laid down for him for the guidance of the Rite, under his direction, came to a stand-still. However, with praiseworthy endeavor, the Deputy Grand Master, one of the most active members in the fold, came to the front, and, as was his duty, assumed the mantle of the Grand East, and with characteristic energy went to work to carry on the work of the Rite. There was a fair attendance at the meeting, including M. Ill. Comps. Spry, McLellan, Burns, J. Ross Robertson, and R. Ill. Comps. P. J. Slatter, Fairtlough, David Taylor, W. R. Howse, S. Dubber, John Scoon, E.D.H. Hall, G. J. Bennett, and others.

The acting Grand Master prefaced his address by a few remarks on the circumstances under which he presided over the proceedings of Grand Council, and called on the Grand Recorder to read the official announcement that had been transmitted to the members of the Grand Council with reference to the death of the late Grand Master.

### OFFICIAL NOTIFICATION TO SISTER GRAND COUNCILS.

Office of the Grand Recorder,  
Grand Council of Canada, Royal and Select Masters,  
Toronto, Can., 18th Jan., 1886.

Dear Sir and Right Illustrious Companion :

It is with feelings of deep regret that I announce to you the demise of our Most Illustrious Companion, Robert Ramsay, Grand Master of the Grand Council of Canada. This sad event took place in this city on Monday evening, the 4th instant ; the cause, heart disease. At one moment our beloved companion seemed in perfect health, the next, the pallid messenger who approaches with silent foot-fall beckoned him to come, and our friend, brother and companion had passed into the Beyond to the shore of that mysterious sea that never yet has borne



on any wave the shadow of a returning sail. We bow our heads in grief and mourn his loss.

“ The path of sorrow, and that path alone  
Leads to the land where sorrow is unknown.”

Our companion as a man, a citizen and brother had all those qualities which endear a man to men, and his presence will be sadly missed from our counsels. His ready pen, which for the past quarter of a century has brightened the pages of almost every Masonic publication in the world, will answer his will no more. His fund of knowledge gained by years of study and reading, always at the disposal of his brethren, will enrich the minds of the brethren he has left behind, and the interest he was wont to take in our fraternal gatherings makes his loss to us one that words cannot express.

The Right Illustrious Deputy-Grand Master, E. H. Raymour, of St. Thomas, will assume the functions of the Grand Master until the next annual election, and all communications for him should be sent to his address at St. Thomas, Ont.

Yours fraternally,

J. ROSS ROBERTSON,  
Grand Recorder.

The acting Grand Master then delivered his annual address, the opening paragraph reading :

“ Another Masonic year has closed ; the record has been made, and, for the first time, and under peculiar circumstances, I am called upon to preside over this illustrious body, to review the progress of Cryptic Masonry in Canada, owing to the sudden and startling death of our Most Illustrious Grand Master, Dr. Robert Ramsay.

“ His death was no less sudden than startling, and, like our ancient Grand Master, he left unfinished many projects, which, if carried out, would have no doubt proved a benefit to the Order, but, under circumstances which I will not at this time present, I have thought it not advisable to press to completion. Dr. Ramsay was born in London, England March 21st, 1841. When about eight years of age, he came to Canada with his father, the late Rev. Canon Ramsay, M.A., a prominent clergyman of the Church of England, a Past Grand Chaplain of the Grand Lodge of Canada, and a Past Deputy Commander of the Grand Priory of the Knights Templars of Canada. He chose the profession of medicine, which he practised with considerable success. He also found leisure, however, while engaged with his profession to devote much time to literary pursuits, confining his work with the pen principally to subjects of interest to the craft, and his reputation as a Masonic writer is world-wide. He was first brought to light as a Mason in Tyrian Lodge, No. 370, Cleve-

land, Ohio, August 22nd, 1866; passed September 26th, and was raised October 10th of the same year. In March, 1867, he was duly exalted in Webb Chapter, No. 14, and on April 1st, received the Cryptic degrees in Cleveland Council, No. 36. In 1868 he was made a Knight Templar and, Knight of Malta in Oriental Commandery, No. 12. He applied for and soon obtained the high and distinguished degrees in the A. & A. Right, including the 32nd, in the Ohio Sovereign Grand Consistory at Cincinnati.

"In 1869 Brother Ramsay returned to Orillia, his former residence in Canada, and there became still more prominent in the craft by his strong advocacy of the secession movement of the Masons of the Province of Quebec. His views were finally carried out. In acknowledgment of the great services rendered the Grand Lodge of Quebec, that Supreme Body, at the request of the Board of General Purposes, unanimously elected him a Past Grand Junior Warden for his many eminently valuable services.

"Up to this time there was not a Council of R. & S. M.'s in Canada; but, by his untiring exertions, he secured a warrant for Shekinah, No. 1, from the Grand Council of New Brunswick, and, on the formation of the Grand Council of Ontario, he was unanimously elected Grand Recorder, and in 1874 he represented the Grand Councils of Ohio and Tennessee near it. The latter conferred on him the rank of Past Deputy Grand Master. He was also an honorary member of the Grand Council of New Brunswick, and held a commission of Grand Representative of Ohio.

\* \* \* \* \*

"Regarding the state of Cryptic Masonry in Canada, I am sorry to say that I am not prepared to report anything of a very encouraging nature; for, while it is a conceded fact that all of the various Masonic bodies seem to be fairly embalmed in a cloud, the Cryptic Rite seems to have suffered as much, if not more than any of the other bodies, till the feeling, the interest in its work, presents almost a sort of "coma," from which nothing short of the most indefatigable exertion will restore interest and impart new life. Of course there are many causes for this state of feeling, and one of the principal ones is,—our Dominion is getting too much Masonry; not too much of the principles and teachings any more than of Christianity, but that the different bodies are getting too numerous, and while this is a fact, many are, and have been, created under circumstances which ought not to obtain in the Masonic world. The primary cause begins in the greed

for office, and more or less of these subordinate bodies are created and chartered for the purpose of conferring office upon the prime movers, or charter members, offices which they could not otherwise secure, and, after their term of office has expired, the body rapidly sinks away, to be amalgamated into a stronger sister body, or drag out a miserable existence, perhaps surrendering the charter entire; and I find that this state of things is more or less encouraged by District Officers, who longingly look for some higher position in the grand bodies, and, in order to advance their claims, proudly point to the work done in their districts, of having recommended so many new bodies; caused to be granted so many dispensations for charters, all of which, under certain circumstances, is very meritorious; but where so little interest is taken, every effort should be toward creating new life in the order, infusing an enthusiasm into the almost lifeless bodies, bringing out the true principles, so that the world may know there is something about the Order well worth admiring, not second even to Christianity."

The usual routine work was then taken up, the address of the Grand Master was carefully reviewed, and the reports of the Inspectors-General of Divisions were read, considered, and reported on.

The election of officers was then proceeded with, when the following were declared elected, and with the appointed officers were duly installed:—

- M. Ill. Comp. E. H. Raymour, St. Thomas, M. Ill. Grand Master.
- R. Ill. Comp. S. G. Fairtlough, Kingston, R. Ill. Deputy G. Master.
- R. Ill. Comp. G. J. Bennett, Toronto, R. Ill. G. P. C. of Works.
- M. Ill. Comp. D. McLellan, Hamilton, R. Ill. Grand Treasurer.
- R. Ill. Comp. W. B. Doherty, St. Thomas, R. Ill. G. C. of Guard.
- M. Ill. Comp. J. Ross Robertson, Toronto, M. Ill. Grand Recorder.
- R. Ill. Comp. W. R. Howse, Whitby, R. Ill. Grand Lecturer.
- R. Ill. Comp. Rev. A. Anthony, Caledonia, R. Ill. Grand Chaplain.

The following Illustrious Companions were nominated as Inspectors General of Divisions:—

- R. Ill. Comp. H. A. Baxter, London Division.
- R. Ill. Comp. Jno. Soon, Guelph, Hamilton Division.
- R. Ill. Comp. G. G. Rowe, Toronto, Toronto Division.

- R. Ill. Comp. D. Taylor, Ottawa, Ottawa Division.  
 R. Ill. Comp. R. L. Patterson, Barrie, Georgian Division.  
 R. Ill. Comp. I. H. Stearns, Montreal, Quebec Division.  
 R. Ill. Comp. C. F. Forrest, Winnipeg, Manitoba Division.

The following Illustrious Companions were appointed by the Grand Master :—

- V. Ill. Comp. John Hetherington, Toronto, G. D. of Ceremonies.  
 V. Ill. Comp. W. H. King, St. Thomas, Grand Conductor.  
 V. Ill. Comp. J. A. Carley, Winnipeg, Grand Organist.  
 V. Ill. Comp. G. Green, Amherstburg, }  
 V. Ill. Comp. W. H. Taylor, Parkdale, } Grand Stewards.  
 V. Ill. Comp. Geo. Adams, Windsor, }  
 V. Ill. Comp. T. G. Love, London, }

MEMBERS OF EXECUTIVE COMMITTEE.

- M. Ill. Comps. Daniel Spry, J. K. Kerr, and J. G. Burns.

On motion it was resolved that the next annual assembly of the Grand Council be held at the city of Brockville, and the Grand Council closed in AMPLE FORM.





## CHAPTER XXXVII.

THE SEVENTEENTH ANNUAL SESSION—ANOTHER OF THE PIONEERS OF THE CRYPTIC RITE PASSES TO THE BEYOND—PLAIN FACTS CONCERNING THE RITE.

**T**HE Seventeenth Annual Assembly opened in the Masonic Hall, Brockville, on Tuesday, 12th July, 1887. Grand Master Raymour was in the East, with R. Ill. Comps. Fairtlough, G. J. Bennett, Howse, Slatter, Nelles, E. E. Sheppard, R. L. Patterson, John Scoon, G. G. Rowe, S. Dubber, A. N. Pettitt, W. B. Doherty, and M. Ill. Comps. Daniel Spry, David McLellan, and J. Ross Robertson, Grand Recorder.

This year another blank was created in the Cryptic ranks. M. Ill. Comp. Joshua George Burns, a past Grand Master, an old and tried Companion, who had for years worked in the Cryptic hive, was called by the messenger with silent footfall. The Companion died in the month of May.

The Grand Master opened his address with a reference to the work of the Rite. He then said :

“ My labours, the past year, have been very arduous, and almost of that character that disheartens the most sanguine. As you all will remember that in my address to this Grand Body last year, I plainly pointed out the cloud under which we were labouring, and that nothing short of the most indefatigable efforts and hard work would bring the Cryptic Rite of Canada to a living issue ; that it required something more than passiveness to interest the Companions and get a little enthusiasm into the Order from various causes, and while I have been successful far beyond my expectations, there is much that remains to be done before the work is completed—the old lethargy eradicated, new life-blood transfused into the Masonic heart to cause it to beat with strength and vigour, and to give life and a movement to the arteries that disseminate and spread the true principles of our beloved Order to the world.”

After reciting the official visits to the different Councils, with details as to the work in each, the Grand Master said :

“The establishment and organization of so many ‘Beneficiary Societies’ in every city and town in Canada, organizations which, in their way, and for the purposes sought to be obtained, are perfectly proper and right; at the same time, they work very seriously against a full attendance at Masonic meetings, as these several bodies, as a rule, hold their meetings weekly, or at least semi-monthly, and, as there are so many of them all showing the ‘Beneficiary attachment’ to the members and families of the Companions who belong, so that after attending all these meetings, they have little or no time left for the Masonic Orders, and hence these bodies must of necessity suffer for lack of attendance, while the others thrive, simply because it becomes a matter of monetary interest in the future, to the families of the members, and I have sometimes thought that if our Masonic bodies had the ‘Beneficiary clause’ tacked on, like other kindred bodies, no asylum in the country would be found large enough to contain the multitude who would attend. I am not speaking of these bodies in a deprecatory way, as I belong to several myself, and have ever held that it is the first duty of every man to care first for his family and self; afterwards at liberty to enjoy secular honours, with the pleasures which necessarily follow.”

In allusion to the appointments of Grand Representatives, the Grand Master said:

“In looking over the list of Grand Representatives to and from this Grand Body, I find that it is very defective, and should be most thoroughly revised and corrected; as, in some cases, the Representatives have moved away, some are dead, others are not in the ranks, or belonging to the Order at all, having dropped out years ago. Others were members of dead or dormant councils, with not interest enough in their souls to keep the fire burning on their own hearthstone, which is all wrong; for my ideas are: that these exchanges of Representatives by the different Grand Bodies should be done for the good of the Order, which was the original intent; that they should mean something more than an empty title, more than the fact that the recipient is a member of the body he represents, or that he is a right royal companionable associate. To me it means that he be alive, and most thoroughly alive, to the interest of the Order he represents, always ready to labour hard for the promulgation of every principle that tends to bind the ties of brotherhood still closer together, to promote unity of mind and heart, and work to elevate the standard of the Order, perpetuate the

close fraternal relationship which should ever exist among the Companions, as members individually and bodies collectively; in short, be something else besides drones or dead men. I would, therefore, suggest that the Grand Master elect, assisted by the Grand Recorder, be instructed to thoroughly revise the list of Grand Representatives and enter into correspondence with our Sister Grand Bodies, with the view of such a revision, so that by the end of another Masonic year we may be able to present to this Grand Body a list of Representatives, near to, and from ours; that will be an honour to the bodies represented, and increase the interest in, and good fellowship toward, the entire Order; for, if there be honour in these matters, let it be bestowed on those who have earned it in hard meritorious work, and not given for fun to those so-called "Good fellows."

"Again; I would further suggest that all dormant Councils, which have resuscitated and are again working, duly represented in this Grand Body, be allowed to make returns for this, the past year; that all dues, capita taxes, &c. &c., due this Grand Council for the years that they were so dormant be remitted to them, and that the minutes be made to so read; that—Such Council lay dormant from—date to—date, and that they again be allowed to begin life with a clean sheet before them.

"I think that, at our annual meeting of last year, it was though advisable and decided, to call in the charters of some of the dormant Councils. This I have not done, and from the present interest that is being manifested all over in the Rite, I would not consider it good policy to do so, and I would therefore suggest that they be allowed to remain another year as they are, feeling assured that if the Grand Officers elect perform their duties properly and energetically towards the discouraged ones, by the next annual meeting of this Grand Body, there will not be a Council in Canada that will not be working and have a representative on the floor of Grand Council; therefore, I would suggest that they remain as they are.

"Finally, Companions, the time has arrived when you must choose another to preside over you; and a word as to the election of your officers. Take those whom you know to have the interests of the Order at heart, those who are not afraid to work, and work hard, for it will take hard work to continue the work now begun. Our Treasury is nearly depleted, which must be filled, as the work of this Grand

Body requires funds to carry it on successfully; all the necessary forms, certificates of all kinds, must be kept in stock, which I learn are now nearly exhausted; printing must be paid for, which cannot be done by an empty treasury; therefore, it behoves you and me that we use our best material, both here and in the subordinate bodies, to select our best men for officials; for, these so-called good fellows are good in their places, leaders in fun and frolic, at country dances and excursion parties, but when they come right down to hard work, they don't seem to ever have time to perfect themselves in their work; other appointments which keep them from the meetings on lodge nights; in short, they are just such Companions as we want in the ranks, and not in office."

The reports of the Inspectors-General of Divisions were read and reported on, and the committee on the Grand Master's address was carefully considered. The committee reported "that they note with satisfaction, the emulative earnestness which has distinguished the official term of the Grand Master, and join with him in the hope that the product of his labours in the past year may be a stimulating incentive to those who accept the honours and responsibilities for the coming Cryptic period. The numerous visits paid to the working Councils by the Grand Master will have left behind them a germ that, if cared for, must blossom into healthy vitality, and bring forth fruit in due course. The suggestion that the list of Grand Representatives be revised is one that commends itself to your Committee, and the hope is expressed that it may be acted upon."

The following Companions were then elected, and with the appointed officers were installed:

M. Ill. Comp. E. H. Raymour, St. Thomas, M. Ill. Grand Master.

R. Ill. Comp. P. J. Slatter, Toronto, Deputy Grand Master.

R. Ill. Comp. D. Taylor, Ottawa, P. C. W.

M. Ill. Comp. D. McLellan, Hamilton, Grand Treasurer.

M. Ill. Comp. J. Ross Robertson, Toronto, Grand Recorder.

R. Ill. Comp. W. R. Howse, Whitby, Grand Capt. of Guard.

R. Ill. Comp. Jas. Douglas, Toronto, Grand Lecturer.

R. Ill. Comp. Rev. A. Anthony, Caledonia, Grand Chaplain.

The following were appointed by the Grand Master:

V. Ill. Comp. J. A. Nelles, Guelph, Grand Director of Ceremonies.

V. Ill. Comp. A. Chatfield, Ottawa, Grand Conductor.



V. Ill. Comp. R. G. Makins, Grand Sentinel.  
V. Ill. Comp. George Gott, Amherstburg, } Grand Stewards.  
V. Ill. Comp. Alex. Bruce, Guelph, }  
V. Ill. Comp. Joseph Parks, Windsor, }

And, on the nomination of the Representatives of their respective Divisions, the following Companions were elected

INSPECTORS-GENERAL OF DIVISIONS :

R. Ill. Comp. W. B. Doherty, St. Thomas, London Division.  
R. Ill. Comp. S. R. Moffatt, Guelph, Hamilton Division.  
R. Ill. Comp. G. J. Bennett, Toronto, Toronto Division.  
R. Ill. Comp. S. C. Fairlough, Kingston, Ottawa Division.  
R. Ill. Comp. I. H. Stearns, Montreal, Quebec Division.  
R. Ill. Comp. E. E. Sheppard, Toronto, Georgian Division.

The members of Executive Committee elected were M. Ill. Comps. D. Spry, J. K. Kerr, and J. B. Nixon.

Toronto was selected as the next place of meeting, and Grand Council closed its labours.





## CHAPTER XXXVIII.

THE OUTLOOK FOR THE CRYPTIC RITE—THE REASONS WHY THIS AND OTHER COMPLIMENTARY DEGREES HAVE TO STRUGGLE FOR EXISTENCE—A REVIEW OF THE SITUATION—CONCLUSIONS AS TO THE FUTURE.

**T**HE Cryptic organization, as with other allied rites, has had its struggle for existence. The outlook in Canada in its early years betokened a certain amount of prosperity, and as the Rite climbed into manhood, many had fond hopes that the efforts of its sponsors would be crowned with a long and happy old age. Yet it looks as if this view were disappointing. The writer does not volunteer an opinion as to the prosperity of the Rite in any but the Canadian jurisdiction, and yet he fancies that in other lands the Cryptic banner has been held to the fore only by combined effort on the part of sincere companions, who, marshalled in solid phalanx, have nerved themselves to keep the organization in a healthy state. In Canada in the early years its prosperity was phenomenal. As to its future there is deep-rooted doubt. In this and other jurisdictions not only the Cryptic, but other complimentary or honorary degrees have had to contend with the competition of benefit societies, and the fact that Crypticism has not been in the van of success, since benefit societies gained a temporary foothold, is evidence that these organizations have militated against the Cryptic Rite. We ask ourselves what is the future of the Rite? What is the experience in Canada and in the United States? and we get an answer in one form and another, strengthening the belief that the Rite is not gaining that meed of success to which its history, and the beauty of its ceremonial gives it a title. Crypticism will always have a struggle for existence. The primal degrees magnetize and draw men to the Craft fold. The Royal Arch degrees, closely allied as they are to those of the Craft, have also an attraction for the young initiates. Templarism gathers in a goodly number. The Scottish Rite has a limited constituency, but the Cryptic Rite seems to languish, and in very many jurisdictions is only held together by the na-

tural fraternity of men, who cling to the old love, and have enough ambition left to invite others to take part in the work of the secret vault. Companions are thus stimulated to make the completed edifice worthy of those who a century ago sowed the seeds of a Rite that has in it the germ of all that is essential to the completion of the Royal Arch, with a beauty of ceremonial that awakens an interest in the minds of the initiates leading to higher thoughts, and elevating all Masonry in the estimation of the select and happy few whose names grace the Cryptic roll. The charge that we have too much Masonry is not an unreasonable one. The Masonic field is replete with degrees. Craft Masonry monopolizes the love, interest, and ambition of thousands of men who go no further. Their fervor for the Order cools at the third degree, and hence the justice of the statement that we are making—too many members and not enough Masons. As we glance along the roll of the higher degrees we find that the constituency becomes limited, and the interest wanes. Those who do cling to the Rock have too much pride to let go, and their enthusiasm kindles a flame in the hearts of those who seek after more light. Whether history will repeat itself and the Cryptic and the other allied degrees be enabled to stand against the interest created by the benefit societies of the present day, is a story for the future. So far in Canada the prospects are not of the brightest, and yet there may be a silver lining to this cloud of doubt; the day-dream of our lives may be realized, and a fresh interest, a new-born enthusiasm, an inspiration for another existence, may be waiting for those who hold fast to the faith, and feel that in the degrees of Royal and Select Master, there is enduring strength that can withstand the giant wave of success which seems to attend those modern organizations, planted as they are like pines in Southern forests, all over this great continent.

