OUTLINE

OF THE

RISE AND PROGRESS OF FREEMASONRY

IN LOUISIANA.

FROM ITS

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

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

BY

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PUBLISHED BY ORDER OF THE GRAND LODGE.

NEW ORLEANS

1923.
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PREFACTORY.

THE INDIANA COMMITTEE AND FOLGER'S HISTORY.

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

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

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

The Indiana Committee can, of course, have no other purpose than to be correct, and their position is fully sustained by the extracts from Folger's History. It is immaterial for what purpose the book was written, or what his prejudices may have been. The extracts which he recites from the records of the Grand Lodge of Louisiana, the Grand Consistory of Louisiana, and the Grand Orient of France prove our position without one word of comment from the author. We took it for granted the book was true. It contains three hundred and sixty-one pages of discussion, and four hundred and seventeen of what purports to be copies from authentic records. The documents we have copied from his book bearing upon this case, it will be observed, purport to be literal transcripts, reciting even the formal
parts, as the addresses of the various bodies, with exact dates and the signatures of the officers. If Folger is correct in his quotations from the records, then the Indiana Committee's denial constituted an admission that it was correct. We cannot be in error, unless these extracts, so circumstantial and consistent in all their details, are entire and absolute forgeries and inventions. It seems scarcely probable that the author of that book would have so falsified form, under his own name, and attach them to a mass of absolute forgeries, which could so easily be exposed and overwhelm him with shame. To sustain our position we have quoted from what purports to be an authentic history—making no statement which is not accompanied with the proofs to sustain it, those proofs being all the time literal copies from the proceedings of the bodies whose history it purports to relate, and upon which we rest our case, believing we are correct, and anxious to be set right, if in error; and have only written thus at length, hoping to aid in eliciting the truth.

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

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

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

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

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

In 1850, a convention of the symbolic lodges of Louisiana was held, and a constitution was adopted providing that the Grand Lodge of Louisiana could thereafter establish no other lodges than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 8th, 1850, the Grand Lodge of Louisiana was organized at New Orleans, by the Marquis de Santangelo, which Council was recognized by the Grand Lodge of New York, N. Y., and the Grand Orient held Masonic correspondence with both.

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CHAPTER I.

THE INTRODUCTION OF FREEMASONY INTO LOUISIANA.

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

Accordingly, in 1785, several Freemasons, then residing in New Orleans, met together, organized themselves into a lodge by the name of "Parfaite UNION" (Perfect Union), and applied to the Grand Lodge of South Carolina for a charter, which was granted, and they were duly constituted as "Loge Parfaite Union No. 79" and the officers installed in the city of New Orleans on the 30th of March, 1794, by Jason Lawrence, who was specially deputed for that purpose. The first officers were Laurent Sigur, W. M.; Laurent Chouriac, S. W., and Andre Wackernagle, J. W.

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

The Grand Orient of France having resumed labor in 1803, took action on the petition of the members of Polar Star Lodge sent to it in 1794, and in 1804 granted a charter and deputed Ch. Teaslor to carry it to them and heal their work. Under this charter Polar Star Lodge No. 4283 was re-constituted and its officers installed on the 11th of November, 1804, by A. Pinard and A. Marmillion, specially deputed by the Grand Orient for that purpose. The first officers under this charter were A. D. Chastant, W. M.; A. Marmillion, S. W., and J. Mack, J. W.

Previous to this, however, several brethren, residents of New Orleans and former members of Candor Lodge No. 12, in Charleston, S. C., who had become extinct, held a meeting at which they resolved to revive their old lodge in their new home. They, therefore, applied to the Grand Lodge of Pennsylvania for a charter, which was granted them on the 18th of May, 1801—the lodge receiving the name of Candor Lodge No. 99, and its officers were N. Definels, W. M.; Gaspard Debuys S. W., and Pierre D. Berne, J. W. Beyond the fact that the charter was granted, nothing is known respecting this lodge; but as the name of the W. M. is the same as that of the W. M. of Charity Lodge No. 83, it is probably that something occurred which prevented it from organizing.

Be this as it may, in the same year (1801) a number of Masons who were then residing in New Orleans, and having been deputed by the Grand Lodge of Pennsylvania for a charter, which was granted them on the 18th of May, 1801—the lodge receiving the name of Candor Lodge No. 99, and its officers were N. Definels, W. M.; Gaspard Debuys, S. W., and Pierre D. Berne, J. W. Beyond the fact that the charter was granted, nothing is known respecting this lodge; but as the name of the W. M. is the same as that of the W. M. of Charity Lodge No. 83, it is probably that something occurred which prevented it from organizing.

The early records of the Lodges Perfect Union and Polar Star are missing, and the above data is obtained from the "Manuel Maconnique," now a very rare work, published in 1825, at Madrid, for the Province of Orleans. No record is found of the action of these lodges, if any, or of any communication to the Provincial Lodge "la Parfaite Sincerite," at Marseille, in 1796, and the Grand Orient of France in 1803. It is more probable that both lodges were formed at, or about, the same time. The majority of Polar Star Lodge was deputed by the Grand Orient of Philadelphia; but in the absence of any record it is impossible to decide the question.

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

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Political events had in the meantime taken place which were destined to give a new impetus to Freemasonry in Louisiana, by retreating the whole of the Louisiana territory to France. The session, however, was only nominal; Spain remained in possession, while negotiations were going on between Livingston, U. S., and Napoleon, which resulted in the purchase of the Louisiana territory by the United States. An American naval force, then in possession of only twenty days by the French, the United States flag was raised in New Orleans, December 20, 1803. To the inhabitants, mostly of Spanish descent, this change of nationality was exceedingly distasteful; they were gloomy and discontented; and these feelings were increased by the course pursued by the new Governor, W. C. C. Claiborne.

Governor Claiborne was a man of estimable private character and many kindly impulses, but he was peculiarly unfitted for the responsible position to which he had been appointed. Ignorant of the language, laws, manners and customs of the people whom he was to govern, he acted at first like a Roman proconsul and treated Louisiana as if it had been a conquered province. Within ten days of taking his seat he re-organized the judiciary, introduced the common law with its oral pleadings in English, which was only understood by the swarm of “new comers,” to whom he gave a decided preference over the inhabitants, most of whom were of Spanish descent, and which he inferred that Congress tried to remedy some of his blunders by providing for the appointment of a different set of judges. But Congress was not much better informed than Gov. Claiborne, and the measures adopted failed to satisfy the old population, while a succession of events occurred which kept them in a constant state of excitement and irritation until Louisiana was admitted as a State into the Union. Thus a social conflict was engendered, and fostered, which permeated all ranks and conditions of society, until the line of demarcation between the Latin and Anglo-Saxon races was so clearly drawn that the idea of the separate existence of a different country was not to be obliterated. Masnory itself has not always been sufficiently strong to resist its baneful influence, nor can its history in Louisiana be considered complete. The survivors of the colonists, who had fled to different countries at the commencement of the insurrection in 1791 and during its progress, returned in great numbers during the spring and summer of 1802, foreign vessels began to visit the harbors, and commerce revived. But it was only a transient gleam of sunshine during the storm; the French troops were decimated by yellow fever and discouraged by the death of Gen. La Clerc, when the negroes, in October, 1802, again revolted and were successful from the first.

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

Among the refugees from San Domingo who arrived at New Orleans were a number of the officers and members of the Lodge “la Réunion Desirée” No. 113, which had been established under the auspices of the Grand Orient of France at Port au Prince, November 15, 1783. During the revolution the charter, archives, etc., of the lodge had been destroyed; the members had returned to San Domingo, in 1802, in the hope of rebuilding their ruined fortunes, and, when they were for the second time driven from their homes, they returned to New Orleans. On the 15th of February, 1806, they held a meeting, and a lodge was opened by the old officers: Louis Casimir Elizabeth Moreau Lislet, acting as W. M.; Louis Jean Lusson, as S. W.; and Jean Zanico, as J. W. They resolved to resume their labors in New Orleans until such time as they would be able to return to their old homes (a hope which they never abandoned), to ask the Grand Orient of France for a duplicate charter, and to legalize their work until it should be received. A “provisional election” of officers was held at the same time, which resulted as follows: Moreau Lislet, W. M.; J. Rice Fitzgerald, S. W., and Jean Zanico, J. W. The “regular election” took place on the 17th of June following, when Moreau Lislet was re-elected W. M. and the other officers changed.

The duplicate charter from the Grand Orient of France was received July 20, 1807; it bore the date February 17, 1806, and the No. 3239. It was registered in the “Grand Symbolic Lodge,” March 3, 1807, and in the “General Grand Chapter,” March 4, 1807; from which it may be inferred that it had a chapter of Rose Croix attached to it—several of the original members affixing that grade to their signatures. The lodge was called the Grand Lodge of New Orleans, and its relations between it and the other lodges appear to have been of the most harmonious character. The records close with the minutes of the meeting held November 27, 1808, which was probably the last held by the Grand Lodge of New Orleans, as no later records have come down to our times. In the records of the same lodge it is recorded that the Lodge was opened by the old officers: Louis Casimir Moreau Lislet, acting as W. M.; Louis Jean Lusson, as S. W.; and Jean Zanico, as J. W. They resolved to resume their labors in New Orleans to the Grand Lodge of Pennsylvania for a charter of the York Rite, nor do they show any cause for such a movement. The attendance at the meetings of the lodge had been, however, gradually becoming smaller; and at the meeting of November 27, 1808, the W. M. Moreau Lislet, censured the brethren for their want of Masonic zeal. The lodge was laboring under financial embarrassments, and an assessment of four dollars per month had been imposed upon the members; it does not appear to have been responded to cheerfully, for at this last meeting the assessment was “decreed” to be continued for two months longer, and most likely this was the cause of the lodge ceasing its labor. Its records are in the possession of Perseverance Lodge No. 4.

Although the purchase of Louisiana by the United States was at first attended by an influx of political adventurers, it was soon followed by the arrival of enterprising citizens from the Northern States. Among them were a number of Masons, who, in 1806 applied to the Grand Lodge of New York for a charter, which was granted September 2, 1807. This new lodge was named Louisiana Lodge No. 1. * It was
the first lodge in New Orleans that worked in the English language, and its first W. M. was the celebrated jurist Edward Livingston.

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

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

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

†The immigration of the French refugees from Cuba produced considerable political excitement in New Orleans. The citizens of French descent received the unfortunate strangers with the liveliest demonstrations of sympathy, and extended to them a generous hospitality; but the Spanish and English element in the population manifested a spirit of bitter ravage, and showered upon them a torrent of unmerited abuse. Many of the refugees were dissatisfied with this large addition to the French and Spanish population of Louisiana, and Governor Claiborne, although he would have greatly preferred that the immigration had been from the Northern States, resolved ample justice to the "fair reputations and industrious habits" of the refugees, regretted the prejudice entertained against them by a portion of the community, sympathized with their misfortunes, and did all in his power to alleviate their distress. Matters were further complicated by the number of free people of color and slaves who accompanied the refugees. The great majority of the people of color were women and children who were received, but make fifteen in proportion of the territorial law, were ordered to depart. The negroes consisted of free people from New Orleans, who had adhered to their masters in all the vicissitudes of fortune, and on their arrival were seized by the "Collector of the District of Orleans," in conformity with the provisions of the act of Congress prohibiting the importation of slaves, passed March 2, 1807. Notwithstanding the hostility shown to them by a portion of the population of New Orleans, the refugees continued to pour in, and on the 16th of July, 1809, their number amounted to 7574, of whom 3798 were white people, 1797 free colored and 1977 slaves. Although strongly sympathizing with the refugees, Governor Claiborne deemed it prudent to check this kind of immigration and wrote to the American Consul at Havana, requesting him to advise such of the refugees from Cuba to seek an asylum in some other district of the United States, as the citizens of New Orleans were embarrassed by the number which had already arrived, and few were entertained that they would not be able longer to supply, as fully as they would wish, the wants of these unfortunate strangers.

Many of these refugees were Masons, and among the number were the officers and members of two lodges. One of them was Concord Lodge No. 88, originally located at St. Marc, San Domingo, and working under a charter granted by the Grand Lodge of Pennsylvania, May 4, 1801. Its charter and records were destroyed during the insurrection, but after settling in Cuba they obtained a duplicate charter from the Pennsylvania Provincial Grand Lodge of San Domingo, which was returned to Barat and was attached to Polar Lodge at Santiago de Cuba on the 8th of August, 1805, and the last meeting held there was on the 27th of December, 1807.

The other lodge was named "Réunion des Creurs," but the number is not given in its records. It worked the French or Modern Rite under a charter from the Grand Orient of France, and was constituted at Jeremie, San Domingo, October 2, 1788. After the expulsion of the white inhabitants from that island, this lodge was re-organized at Santiago de Cuba, on the 18th of November, 1806, and its last session there is dated May 22, 1808.

The rigor of the Spanish law compelled these two lodges to exercise the greatest prudence and secrecy during their sojourn in Cuba; consequently little work was done, but this did not abate their Masonic zeal; the regular meetings were held and their organizations preserved intact. On their arrival in New Orleans, in 1809, they resolved to "set up their columns" and resume labor. The impropriety of such a course under their old charters was, however, so apparent, that it was not carried into execution. A number of the brethren of the Lodge Réunion des Creurs united under a charter from the Grand Orient of France and constituted body of this grade in Louisiana, and was attached to Polar Lodge at Santiago de Cuba, on the 8th of August, 1805, and its last session there is dated May 22, 1808.

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About the same time, other Masons, chiefly refugees from San Domingo and Cuba, had also petitioned the Grand Lodge of Pennsylvania for a charter, which was granted them under the distinctive title of Perseverance Lodge No. 117, on the 7th of October, 1810. This new lodge was specially constituted and its constitution according to the York Rite, on the 27th of January, 1811, by Moreau Lislet, who was specially deputed for that purpose by the Grand Master of Pennsylvania.

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

Nor were such fears unfounded. Refugees from San Domingo had settled in Jamaica, and other West India Islands. The war between France and England had made their residence in any of the British possessions exceedingly unpleasant, and disposed many of them to seek refuge elsewhere. They took up a strong position in Louisiana, by which house-rent in New Orleans and the price of provisions became excessively high, so that in November the number of the poor and destitute increased daily. This gave great satisfaction to the English and American residents, and tended still further to alienate them from the French portion of the population.
On the same day that the Grand Lodge of Pennsylvania granted charters to Concord and Perseverance Lodges, it also granted charters for a Royal Arch Chapter to be attached to each of them. It has been stated that this was the usual practice. That this was the usual practice of the lodge generally becoming members of the chapter attached to it, and the Master and Wardens of the lodge being, as a rule, the first three officers of the chapter. This was the case with both of these charters: Perseverance R. A. Chapter was installed with its officers installed on the 11th of April, 1811; Concord R. A. Chapter, having been constituted a short time before that date—and they were the first regularly organized bodies of Royal Arch Masonry in Louisiana.

During the same year (1809) several Masons, chiefly from the Northern States, applied to the Grand Lodge of Pennsylvania for a charter, which was granted on the 19th of November, 1810. This new lodge was known as Harmony Lodge No. 122; it worked the York Rite in English, and in all probability was constituted by Moreau Lislet, J. W. Maunsel White was a native of Ireland: he settled in Louisiana when it was a Spanish province, and afterward became one of the merchant princes of New Orleans, where he died December 13, 1863, aged 88 years.

Notwithstanding the local strife and jealousies which had isolated the French portion of the population of New Orleans from that of the Anglo-Saxon race, nothing had occurred to mar the good feeling that existed between the French and American lodges. But difficulties arose toward the close of 1811, difficulties so over the time, in the following year produced a schism of the American Masons from those of the Latin race. The origin of the trouble is involved in obscurity; what became of the records of the Lodges Louisiana and Harmony is not known, but, even if they were to its history or that of Louisiana Lodge No. 1—the only lodge that worked and kept their records in English until 1826, and before that date both of them were extinct. The first officers of Harmony Lodge No. 122 were Maunsel White, W. M.; Christopher Robert Elliot, S. W., and James Hopkins, J. W. Maunsel White was a native of Ireland; he settled in Louisiana when it was a Spanish province, and afterward became one of the merchant princes of New Orleans, where he died December 13, 1863, aged 88 years.

The editor of the "Manuel Masonique," an "old Past Master," referring to this matter, states that about 1811, "differences arose between the Lodges Louisiana and Harmony," that threatened a schism, which occurred a short time afterward, to the extreme regret of all good Masons. Not having access to "authentic documents," which do not come for this schism, but ended the schism, the members of the two parties entertained for each other. His words are: "Nous ne parlerons pas du sujet de cette médisance faute de documents authentiques. Nous pouvons assurer cepenedant que les membres que nous connaissons dans les deux partis s'entendaient réciproquement."

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

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

"Indeed no one dared to complain openly. The position of both parties in the State was such not to permit any schism or quarrel to break out; a rule was taken as the definitive rule of the State, and the French Rite was the basis of the society."

In the spring of 1811, several members of the Lodge Polar Star No. 4263 applied to the Grand Lodge of Pennsylvania for a York Rite charter, which was granted June 3, 1811, with the name of Polar Star Lodge No. 1. This new lodge was constituted by Moreau Lislet, specially deputed for that purpose, on the 20th of October, 1811. The first officers were Jean Pinard, W. M.; Noel Fournier, S. W., and R. Pamar, J. W.

The first volume of the records of this lodge is missing, but there is a certified transcript of its minutes when working under dispensation in the lodge book, but in this it is a foolscap book, much stained by age. It commences with the minutes of a meeting held by several members of Polar Star Lodge No. 4263, on the 24th of March, 1811, at which they resolved to apply to the Grand Lodge of Pennsylvania for a charter of the York Rite in English, and to constitute a lodge. The dispensation (of which a copy is given) was for six months, and granted by "James Minor, Esq., R. W. Grand Master of the R. W. Grand Lodge of Pennsylvania," June 6, 1811, and attended by Thomas Hopkins, J. W. Maunsel White was installed in the lodge as Grand Master, and the dispensation of Moreau Lislet, empowering him to constitute the new lodge and install its officers. There is nothing, however, in this transcript to show what led to the application for the charter.

This information is contained in the records of Polar Star Lodge No. 4263, working under the jurisdiction of the Grand Orient of France, that time apply for a York charter before the Grand Lodge of Pennsylvania, we infer that the difference of Rites was then settled in some shape or other.

The assertion that the Lodges Louisiana and Harmony "ceased suddenly to agree," is exceedingly doubtful, and not sustained by any proof. Those two lodges always acted in concert, and there is sufficient and authentic evidence to prove that the agitation against Polar Star Lodge on account of it working the French Rite. Even when a lodge, which purchased its dispensation in the French Rite, the Lodge Louisiana and Harmony do not appear to have been satisfied, as they continued to constitute a lodge of the French Rite in the city, and if a conjecture may be hazarded it would be that the members of those two lodges were actuated more by the prejudice of race than the difference of Rites.

"Manuel" gives of it. In anything that appears to have been the facts and figures had to become subservient to his theory, and to have stated the truth in this case would have ruined his whole argument. Referring to this subject, he says:

"From the above referred to into court, where its documentary evidence proved fatal to the claims of the Polar Star Lodge, but what became of the record book after it left the courtroom, is a question more easily asked than answered."
which are still in existence. At an "extraordinary meeting," held October 13, 1811, after the lodge was opened, the W. Master, Jean Pinard, stated that the meeting had been called for the purpose of postponing the work of the lodge for an indefinite period; that this was owing to the differences that had always existed and continued to exist between the Masons of the Modern or French Rite and those of the York Rite in the city of New Orleans, which had produced an interruption of all fraternal intercourse between the members of Polar Star Lodge No. 4263 and the lodges of the York Rite, and had finally resulted in the non-recognition of the former by the latter; that, with the exception of Polar Star Lodge No. 4263, all the lodges in the city held their charters from Grand Lodges of the York Rite; that owing to the continuance of the war [between France and England], they had been unable to communicate with the Grand Orient of France; therefore, in consequence of these difficulties, and in order to prevent their occurrence in the future, the Master Masons of Polar Star Lodge No. 4263 had applied to, and obtained from the Grand Lodge of Pennsylvania a charter for the York Rite.

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

"Articles of agreement" entered into between Polar Star Lodge No. 4263, under the Grand Orient of France, and Polar Star No. 129, under the Grand Lodge of Pennsylvania, were then read and adopted. This document is quite lengthy, and the peculiarity which characterizes it indeed is that it was drawn up by the distinguished jurist, Moreau Lislet, who had affiliated with Polar Star Lodge No. 4263 soon after the Lodge Réunion Desirée No. 8829 had become extinct.

The articles of this agreement provide, inter alia, for the transfer of the property of P. S. Lodge No. 4263 to P. S. Lodge No. 129, under the Grand Lodge of Pennsylvania, as soon as the latter assumed the payment of the balance of the purchase money ($570) due on their hall in the Faubourg Trémé: for the appropriation of an amount sufficient to pay the dues of P. S. Lodge No. 4263 to the Grand Orient of France, said amount to remain as a special deposit in the hands of the Treasurer of P. S. Lodge No. 129, until a favorable opportunity presented itself to remit the same to France; and for the appointment of a committee to attend to the interests of P. S. Lodge No. 4263 during the time it might remain dormant, specifying their duties in detail and empowering them to appoint a brother to act as custodian of the charter, records, etc.

Art. 7 provides that if the members of P. S. Lodge No. 4263, who had become members of P. S. Lodge No. 129, should at any time desire to return their charter to the Grand Lodge of Pennsylvania they were at liberty to do so, and to renew their allegiance to the Grand Orient of France, or transfer it to any other legally constituted Masonic authority. Art. 8 provides that the members of P. S. Lodge No. 4263, who "also are all members of P. S. Lodge 129," shall cease to be members of the former lodge whenever they cease to be members of the latter lodge.

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

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

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

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

Up to this date (1812) all the lodges that had been constituted in Louisiana were located in the city or suburbs of New Orleans. The Opelousas and Attakapas country was the most populous portion of the Territory, but not sufficiently so to support a lodge; what are now known as the Florida Parishes, and of which Baton Rouge was the
principal military post, had been lately wrested from Spain and were not included within the boundaries of Louisiana when the convention framed the State constitution, but annexed to it afterward by Congress. Still, even if it had not been under the Spanish rule, it was too sparsely settled to afford a home for Masonry in an organized form.

So far as can be ascertained, charters had been granted for the establishment of twelve lodges in the city of New Orleans before the Grand Lodge was formed, viz:

<table>
<thead>
<tr>
<th>Name of Lodge</th>
<th>By whom Chartered</th>
<th>Date of Charter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect Union No. 29</td>
<td>Grand Lodge</td>
<td>March 20, 1794</td>
</tr>
<tr>
<td>Polar Star No. 4293</td>
<td>Pro. Lodge</td>
<td>Dec. 27, 1798</td>
</tr>
<tr>
<td>Louisiana No. 1</td>
<td>Grand Lodge</td>
<td>Feb'y 17, 1807</td>
</tr>
<tr>
<td>Charity No. 93</td>
<td>Grand Lodge</td>
<td>March 1, 1802</td>
</tr>
<tr>
<td>Perseverance No. 118</td>
<td>Grand Lodge</td>
<td>Oct. 7, 1810</td>
</tr>
<tr>
<td>Harmony Lodge No. 122</td>
<td>Grand Lodge</td>
<td>June 3, 1811</td>
</tr>
<tr>
<td>Louisiana Lodge No. 1</td>
<td>Grand Lodge</td>
<td>March 11, 1802</td>
</tr>
<tr>
<td>Concord No. 90</td>
<td>Grand Lodge</td>
<td>Nov. 11, 1804</td>
</tr>
<tr>
<td>Polar Star No. 4263</td>
<td>French Rite</td>
<td>May 18, 1802</td>
</tr>
<tr>
<td>Reunion Desirée No. 3829</td>
<td>Grand Lodge</td>
<td>Sept. 18, 1808</td>
</tr>
<tr>
<td>Reunion Desirée No. 112</td>
<td>Grand Lodge</td>
<td>Sept. 15, 1808</td>
</tr>
<tr>
<td>Louisiana No. 1</td>
<td>Grand Lodge</td>
<td>Oct. 7, 1810</td>
</tr>
<tr>
<td>Charity Lodge No. 93</td>
<td>Grand Lodge</td>
<td>Nov. 11, 1802</td>
</tr>
</tbody>
</table>

Of these lodges, Candor No. 90, York Rite, was in all probability never organized; Reunion Desirée No. 3829, French Rite, ceased to exist November 27, 1803; Polar Star No. 4283, French Rite adjourned sine die, October 15, 1811; Reunion Desirée No. 112, York Rite, dissolved March 23, 1812; and Bienfaisance No. 1, Scotch Rite, affiliated with Concord No. 117, May 27, 1812—leaving seven lodges in full activity and all working the York Rite, viz.:

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

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

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

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

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

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

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

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

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

CHAPTER II.

FORMATION OF THE GRAND LODGE.

By the act of Congress passed April 8, 1812, to take effect on and after the 39th of the same month, Louisiana was admitted into the Union as a sovereign State. The Territorial form of government had always been disatisfactory to the French population: they claimed that, by the terms of the treaty ofcession, Louisiana should have been admitted as a State and not as a Territory, and their dissatisfaction had been increased by Gov. Claiborne, shortly after his arrival, writing to the President that the Louisiana Lodge was the only one of self-government—a statement which had been repeated on the floor of Congress. This change in the political status of Louisiana had a corresponding influence upon Masonry, and measures were concerted for the formation of a Grand Lodge. Perfect Union Lodge No. 29 had the honor to initiate the movement, and in response to a circular issued by its W. Master, P. F. Dubourg, each of the lodges sent three delegates to a meeting held at its hall, situated in the Suburb St. Mary, corner of Camp and Gravier streets, on the 18th of April, 1812. The lodges represented and the names of the delegates are as follows:

Perfect Union No. 29—P. F. Dubourg, P. Pédesclaux, Thos. Urquhart.
Louisiana No. 1—J. B. Farrell, J. Watkin, James Martin.
Concord No. 117—J. B. B. Baqué, H. Mathieu, G. Hubert.
Harmony No. 122—Manuel White, James Hopkins, David Wright.
Polar Star No. 129—J. Pinard, Ch. Roche, J. B. Modeste Lefèvre.

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

The second meeting of the "General Masonic Committee" was held on the 11th of May; Charity Lodge No. 93 was not represented, and a communication was received from Louisiana Lodge No. 1, declaring that, in their opinion, "it would be inexpedient at present" to join in the proposed formation of a Grand Lodge.* Whereupon, it was unanimously resolved.

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

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

The Louisiana Lodge No. 1, To the General Committee of the several Respectable Lodges of this City assembled for the purpose of forming a Grand Lodge.

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

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

I have the honor to be, with sentiments of the highest respect and esteem,

D. E. WILLIAMS
Acting Sec'y.

1 Copy of Communication of Louisiana Lodge No. 1.
2 RAP.
convention, to take into consideration the interests of the true craft and to deliberate on the necessity of establishing a Grand Lodge in this State.

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

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

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

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

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

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

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

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

*(Copy of Communication from Harmony Lodge No. 122.)* 
To P. F. Dubourg, Esq.,

President of the Grand Convention for forming the Constitution of a Grand Lodge in New Orleans.

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

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

I have the honor to be, with high consideration and respect, 

Sir,

Yr. obt. b'dle serv’t.

D. WRIGHT

Sec’y of H. L. No. 122.

Endorsed on back “Received le 11 Juin, 1812.”

*By withdrawing from the convention, Louisiana and Harmony Lodges isolated themselves from the other lodges, and little is known in regard to them, as their records, if preserved, cannot be found. Louisiana Lodge No. 1 became extinct in 1815. (Manuel Macarty, p. 6, which might tend to interrupt the harmony heretofore existing between us and your individual lodges, which is our sincere desire may continue to be cherished.)

I have the honor to be, with high consideration and respect, 

Sir,

Yr. obt. b’dle serv’t.

D. WRIGHT

Sec’y of H. L. No. 122.

Endorsed on back “Received le 11 Juin, 1812.”

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

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

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

P. F. Dubourg, W. M. of Perfect Union Lodge No. 29, Grand Master.
Hon. L. C. E. Moreau Lislet, P. M., and member of Polar Star Lodge No. 129, Deputy Grand Master.
Jean Blanque, W. M. of Charity Lodge No. 93, Grand Warden.
J. B. Pinta, W. M. of Perseverance Lodge No. 118, Grand Secretary.
Mathurin Pauaud, P. M. of Polar Star Lodge No. 129, Grand Orator.
Yves LEMONNIER, J. W. of Charity Lodge No. 93, Grand Pursuivant.
Augustin Macarty, J. W. of Perseverance Lodge No. 118, Grand Steward.

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

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

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

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

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

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

TO ALL WHOM IT MAY CONCERN.

The Grand Lodge of Louisiana, Ancient York Masons, established at New Orleans, in the State of Louisiana, the 20th day of June, in the year of our Lord 1812, and of Masonry 5012, according to the Old Constitutions revived by the Prince EDWIN, at York, in the Kingdom of England, in the year of our Lord 926, and of Masonry 4026, by the style and title of Grand Lodge of Louisiana, Ancient York Masons; having been invested with full and sole power and authority over all the Ancient Craft, and the Supreme Court of Appeal in all Masonic cases arising under its Jurisdiction, agreeably to ancient form and usage—Being assembled in Grand Communication in the City of New Orleans and State aforesaid.

SIGNED:

Know ye, then, that We, the Grand Lodge of Louisiana, by virtue of the powers and authorities aforesaid, do hereby authorize and empower our trusty and well-beloved Brethren, Peter Francis Dubourg, Master, Peter Pidoux, Senior Grand Warden, of Appel in all Masonic cases arising under its Jurisdiction, agreeably to ancient form and usage—Being assembled in Grand Communication in the City of New Orleans and State aforesaid.

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

CHAPTER III.


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

At a quarterly communication of the Grand Lodge, held on the 27th of March, 1813, the Grand Master announced that a Grand R. A. Warden, and Augustin Macarty, Junior Warden, to open and hold a Lodge, designated by number One, and by the name Perseverance, under our Register and Jurisdiction, in New Orleans, in the State of Louisiana, or within three miles of the same; And we do likewise authorize and empower our said Brethren P. F. Dubourg, P. Pedesclaux and Augustin Macarty to admit, make, pass, and raise Freemasons according to the most ancient custom and usage of the Craft, in all ages and nations, throughout the known World, and not otherwise. And we do further authorize and empower the said P. F. Dubourg, Peter Pedesclaux and A. Macarty, and their successors, to hear and determine all and singular matters and things, relative to the Craft, within the jurisdiction of the said Lodge number One; And, Lastly, we do hereby authorize, empower and direct our said trusty and well-beloved Brethren P. F. Dubourg, P. Pedesclaux and A. Macarty to install their successors, after being duly elected and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and deliver to them this Warrant, and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed; Such installation to be upon or near the Festival of St. John the Evangelist, during the continuance of the said Lodge forever; Provided Always, that the said above-named Brethren, and their successors, do pay the dues of their office, and observe and keep the Custom and Usages of the Craft, and of the ancient and admirable custom of the Craft, and of the Ancient York Rite, so that they can communicate them to the Right Worshipful Grand Officers and the several Grand Lodges of the Ancient York Rite, in all countries and nations, and in the known World, and at all times and seasons; And that the said Brethren, and their successors, do use and administer all the words, signs, and grips of the Lodges of the Grand Lodge of Louisiana, and of the lodges, many of whose members originally belonged to the French Rite, and sanctioned the ceremonies on the work of the first degree part of the ceremonies of the degrees of the French Rites. This is proved by an old charter in possession of one of the original lodges, and also by the formation of the Grand Lodge, as Harmony Lodge No. 122, in reply to the invitation to send delegates to the Convention that formed the Grand Lodge, expresses its willingness to co-operate in the movement with those lodges of the York Rite that it recognized as such.

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

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

*This resolution was doubtless intended to promote the harmony of the constituent lodges, many of whose members originally belonged to the French Rite, and sanctioned the ceremonies on the work of the first degree part of the ceremonies of the degrees of the French Rites. This is proved by an old charter in possession of one of the original lodges, and also by the formation of the Grand Lodge, as Harmony Lodge No. 122, in reply to the invitation to send delegates to the Convention that formed the Grand Lodge, expresses its willingness to co-operate in the movement with those lodges of the York Rite that it recognized as such."
Previous to this several brethren, claiming to be in possession of the high degrees of the A. and A. Scottish Rite, had applied to the Consistory of New Orleans for a charter for a Grand Consistory. Thirty-second Degree, for the State of Louisiana, which was granted, and the Grand Consistory formed and its officers installed on the 19th of June, 1813. Its first officers were Emanuel Gigand, Ill. Com. in Chief; Jean Pinard, 1st Lieut. Com., and Noel Fournier, 2d Lieut. Com.*

*The following account of the formation of the Grand Consistory of Louisiana is translated from the Memoire de la Grande Loge, New Orleans, No. 2, 1814. Pages 60-68.

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

"On the 8th of February, 1813, certain persons, whose names were Jean Pinard, Noel Fournier, and Pierre Thomas Jarricot, asked from the Grand Consistory of New York, a charter for a Grand Consistory of N. S. P. R. S. 32d degree, which they proposed to establish in Louisiana.

"On the 10th of April, 1813, the petitioners received a letter from a Brother, informing them that their request had been granted and that the charter would be sent them immediately.

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

"On the 19th of June, 1813, the said Grand Consistory was regularly installed by Emanuel Gigand, Ill. Com. in Chief, assisted by Jean Pinard, 1st Lieut. Com.; Noel Fournier, 2d Lieut. Com.; Francois Martinet y Pizzaro, G. M. of State; Haywood Desroz, G. Treas.; and Pierre Thomas Jarricot, G. Secy.

"It is worthy of remark that on the 8th of May, 1814, the Grand Consistory of Louisiana received the dedication of J. Cernau, from the Supreme Council of Charleston, and that on the 18th of November, 1814, Rev. Louis Jean Louson, 32d, who on the 4th of October, 1814, was made a member of the Supreme Council of Charleston and, as such, had published in New Orleans, the demarkation of Joseph Cerneau by Emanuel de la Motta.

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

It is rather singular that former writers should have made no mention of the Grand Consistory of Louisiana of 1811. All that is known of it, at present, is contained in a letter, found, during a recent search, among the old papers in the archives of the Grand Lodge. This letter is dated New Orleans, April 29, 1811; purports to be from "the Grand Secretary of the particular Soc. Grand Consistory of Prince of the Royal Secret of Louisiana," and is addressed to Polar Star Lodge. It states that at a meeting of the "particular Soc. Grand Consistory," held on the 14th of the same month, the Grand Secretary had been instructed to notify the lodges of New Orleans of the establishment of the Consistory and of its desire to enter into fraternal correspondence with them and cooperate, so far as lay in its power, to promote the welfare of Masonry. This letter is signed "DesRois, Gr. Sec'y." and the body of the letter is written in French. The letter originally had two seals attached to it, but they have disappeared, although the places where they were affixed are easily deciphered. The handwriting is too勉强ly written, and the ink has faded so much that it is difficult to ascertain the portion of the letter can be deciphered. The probability is that in a few years it will become wholly illegible, and for that reason it is deemed best to print it:

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

A Lort, de la Nuit. Ordre au point vertical du zenith repousant au 29° 57° 45' Lat. nörd, le 20me du 2eme M. Meprir appelle du 1er de l'an 1571. (Seal.)

(Maison de l'Etat, Gazette de la Louisiane.)


A la T. H. L. L'Ordre polaire.

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

Le Souv. gnd. Consistori particuller de la Louisiana m'a chargé par son arrêté du 14 de ce mois, de lui donner compte de son établissement, et de nous manifester le degré secret qu'il a d'entretenir avec toutes les loges de ce pays un rapport fraternel et amical, et de coöperer de tout son pouvoir à embrasser entre tous les maçons de l'Union, et d'agir aussi efficacement pour faciliter la propagande de notre Rite. Ce que nous vous inspirant la même confiance de sentiments, nous en avons assez, nos vœux respectueux de Votre der., st. aff. t.

Un charte est fait sous les sceaux de la 32°.

DesRois,
Maison de la Déclaration.
Rue Dominale.

The first mention of this body in the records of the Grand Lodge is in the minutes of the meeting held May 21, 1814, when "the Grand Master presented several documents emanating from a Grand Consistory established in New York and a Grand Council established in New Orleans," the consideration of which was postponed until the next meeting (June 26, 1814), when they were ordered to be laid on the table "without answer."

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

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

C'est dans les principes de la plus sincère conciliation que j'ai fait de vous saluer par les m., m. q. v. S. G. et d'etre a s. L. h. h., q. v. S. G. D. 'Tous chers et très respectueux, Vos dev. st. aff. t.

DeBois,
Maison de l'Etat, Galliaret.
Rue Dominale.

The Consistory of 1814 was chiefly composed of members of Polar Star Lodge, and it is certain that most of those other lodges in possession of the high degrees of the A. and A. Rite, in New Orleans, were co-operating in the work of that Consistory and with it afterward. If the Consistory of 1814 was in existence at this date, the opposition of the Supreme Council of the Consistory would not be so great. The Grand Lodge of New Orleans was not in existence at this time, and the Supreme Council of the same year evidently interjected opposition on the part of the Grand Lodge No. 6, state that, owing to the injury sustained by the package, they were not able to furnish two copies to the former and one to the latter. This would cause the movement of Polar Star Lodge to be looked upon with suspicion and mistrust.
In the archives of the New Orleans Grand Consistory, and is a reply to the expulsion of Joseph Cerneau by the Supreme Council of Charleston. It forms No. 18 of the documents appended to Folger's book, and contains the following passage:

"Believes, that in consequence of the knowledge they possess of the Masonic system in the United States, it usurps jurisdiction over the three degrees of what is usually denominated ancient Masonry.

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

Your committee on the point refer the Consistory to the communications of its establishment, to the affidavits of the State of New York, in which they expressly recognize its supremacy over Master Masons.*

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

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

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

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

On the 24th of November, 1818, the Grand Lodge adopted the report of the special committee, to whom the subject had been referred, and which contains the following language:

"Your committee, without departing from the mission confided to it, believes, that in consequence of the knowledge they possess of the insinuations which certain Masons, pretending to be clothed with sufficient powers to establish lodges, have made to different lodges at the Havana, and of the disorder which they have occasioned in the minds of a number of the brethren in that East, that it is our duty to engage the W. Lodge, and the other lodges under the jurisdiction of this Grand Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves rights and privileges which they never possessed, set themselves up as reformers, and condemn everything that does not emanate from themselves. For where is the Mason, however inexperienced he may be, who can be ignorant that to a Grand Lodge alone belongs the right to constitute lodges—thhat those Masons assembled under the title of Prince Masons, never have had and never can have jurisdiction, direct or indirect, over symbolic lodges, nor even over the higher degrees—and that any person made a Mason by powers emanating from a similar source, can never be admitted into any regular lodge of any of the known Rites.

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

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

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

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

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

Previous to this, however, a number of brethren had applied to the Grand Orient of France for a charter for a lodge to work in the French Rite. The charter was granted and that day, that is the 24th, at New Orleans, April 24, 1819, under the name of "La Triple Bienfaisance No. 7319." Its first officers were C. Miltenberger, W. M.; Spire Loquet, S. W., and P. Callou, J. W. At the same time, the lodge received from the Grand Orient capitular letters for a Chapter of Rose Croix, which was attached to it, bearing the same name with the No. 7320; the first three officers of the lodge were also the first three officers of the chapter.

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

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

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

The three new lodges, with the five which united in forming the Grand Lodge, made eight lodges in the State acknowledging its jurisdiction. Louisiana Lodge No. 1 had ceased to exist in 1815, but Harmony Lodge No. 12 was still in full activity under its charter from the Grand Lodge of Pennsylvania; and there was another York Rite lodge in the State, of which the Grand Lodge had no knowledge until years afterward.

The records show that at the quarterly communication held March 9, 1818, Feliciana Lodge No. 45, at St. Francisville, La., applied to the Grand Lodge for a charter, stating that the original charter obtained from the Grand Lodge of Kentucky had been returned to it. The Grand Lodge accordingly ordered a charter to be issued with the distinctive title of Feliciana Lodge No. 21, “on payment of the Grand Secretary’s fees.”

It is believed that the early records of Triple Bienfaisance Lodge No. 7319 are still in existence; but the search for them was abandoned on account of the obstacles encountered. It is a matter of regret, because, if they could be found, they would doubtless give important information as to the effect of the resolution above referred to.

The resolution was repealed by the Grand Lodge, Nov. 16, 1831. The Tableau of the lodge for 1831, which for so far discovered do not contain the name of John Moreau Lislet and Jean Baptiste Pinard were appointed a committee for that purpose and they reported constitution the prerogative of the Grand Lodge as the Supreme Masonic Authority In the State is again asserted; and it prohibits (Sec. 29) any number of Masons, whatsoever, to assemble together, or form a lodge, for the purpose of work, without first obtaining a charter from the Grand Lodge for that purpose, and declares that whosoever shall be convicted of acting in contravention of these regulations, shall be expelled from all the lodges and forever deprived of the privileges of Masonry.

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

Sec. 4. The lodges of the jurisdiction, which are established in New Orleans, or within three miles of the said city, will be represented in consequence of its remote situation from the rest of this Grand Lodge, the said lodge will be excused from the payment of its dues and its allegiance to this Grand Lodge, and they advise that it attach itself to the Grand Lodge of Louisiana.

A careful research has failed to find any other lodges in Louisiana at the end of the year 1818, than those above enumerated. Considering the tone and temper of the Grand Lodge at that date, it is certain that the invasion of its jurisdiction by Kentucky, had it been known, would not have been tamely submitted to. So far from the Grand Consistory having a charter, or exercised authority over symbolic lodges, it has been shown that that body, whether regular or irregular, claimed no such powers; that its members were true to their allegiance to the Grand Lodge and sustained it in declaring non-intercourse with the French Rite. "Correctly extant,”

CHAPTER IV.


During the year 1819 the Grand Lodge granted charters for the following new lodges:


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

The printed Proceedings of the Grand Lodge of Virginia for 1815 show that, in that year, 832 persons were received for a charter to a lodge in New Orleans, under the name of Washington Lodge No. 99. Neither the date nor the names of the parties to whom the charter was granted are given. In 1816 this lodge is reported "no representation nor returns;" in 1820, "no returns since its establishment;" in 1821, "supposed to be under the jurisdiction of the Grand Lodge of New Orleans;" in 1826, "supposed to be under the Grand Lodge of Louisiana." This is repeated up to and including 1847. Our file is incomplete; the next Proceedings we have are those of 1844, which contain no reference to "Washington Lodge No. 99."

We have been unable to find the slightest notice of this lodge in the records of our Grand Lodge, or in those of those which designate no reference to it in the "Manuel Masonique;" nor did we ever hear the old Masons, when speaking of the Lodges Louisiana and Harmony, allude to it. But as Louisiana Lodge No. 1 dissolved in 1816, it is probable that some of the members may have obtained this charter, although very doubtful that they ever organized under it.
in the Grand Lodge by their W. Masters and Wardens, or one of them; but all the lodges of the jurisdiction which are at a greater distance than three miles from their respective Grand Lodge, or whose members are unable to attend such meetings, shall be represented by their nelegates, and all Past Masters who have served one year as Masters of one of the constituent lodges.

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

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

Sec. 2 recognizes the prerogative of the Grand Lodge, and that of the Grand Master, to open and close Masonic proceedings.

Sec. 3 recognizes the prerogative of the Grand Lodge, and that of the Grand Master, to determine Masons at sight; but, believes it to be the duty of the Grand Lodge to renounce the said prerogative in favor of the lodges of the jurisdiction.

Sec. 4 and 14 provide that no brother, whatever may be his rank, can be admitted to the regular quarterly or extraordinary communication of the Grand Lodge except he be a member thereof, summoned as a witness or invited to give information on some subject of communication; but all Master Masons of the jurisdiction, in good standing, and visitors from other jurisdictions properly vouchéd for, might be present at the annual grand communication to witness the installation of the Grand Officers.

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

Sec. 70 declares that candidates for initiation must be free-born, of mature age [in a footnote this is said to be "at least 21 years"], of good morals, of an unblemished character, to be able to perform all the work of the lodge, to be of a standing and occupation, and to possess the property, occupation or profession, as will not only assure them an honest livelihood, but enable them to contribute to the charitable purposes of the Craft.

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

By the regulations adopted at this meeting, the lodge was to hold only two regular meetings during the year, viz.: on the festivals of the two Saints John, (24th of June and 27th of December); and consequently ceasing to be a member of Polar Star Lodge No. 4263. At this meeting the dues owing to the Grand Orient of France, and which had been set apart for the purpose, were ordered to be forwarded to the Grand Orient with a statement of the reasons that had caused Polar Star Lodge No. 4263 to suspend its operations. The entry on the record book is dated February 8, 1819, when a meeting was held for the purpose of receiving the answer of the Grand Orient, which had just arrived, but, owing to the small number present, the communication was not read and the meeting adjourned to the 13th. On that date twelve of the old members were present at the meeting, the communication was read, and, in compliance with its advice, it was resolved to re-organize Polar Star Lodge No. 4263, and on the next day (Feb. 14, 1819), an election for officers was held under the regulations of the Grand Orient, at which Charles Roche was elected W. M.; Moreau Lislet, (P. Grand Master,) S. W., and J. B. Gilly, J. W.

In the meantime, the downfall of Napoleon and the restoration of the Bourbons led to a steady stream of emigration from France. The epidemics, to which New Orleans was periodically subject, had no terror for the natives of Southern Europe, and the French portion of the population annually increased in wealth and numbers. The citizens of the Northern States who visited New Orleans during the business season, like birds of passage, winged their flight northward on the approach of spring. Hence the American portion of the community increased slowly, and Harmony Lodge No. 4 affiliated with the jurisdiction of the Grand Lodge of Pennsylvania, and the only lodge in New Orleans working in the English language, with difficulty maintained its existence. But the five lodges which had formed the Grand Lodge received constant accessions from the newcomers, among whom were several brothers who, having received their Masonic education under the Grand Orient of France, were fully imbued with the doctrines taught in that hot-bed of innovation. To this source the re-introduction of the French Rite may be traced, and its transmission was fostered by the system of dual membership that obtained in the city of New Orleans.

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

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

As all the members of the French Rite Lodge Solar Star No. 4263 were members of the York Rite Lodge Solar Star No. 5, and several of the members of the Grand Lodge, this action was evidently taken with a view to avoid a rupture with the Grand Lodge, and may be considered as a compromise between their allegiance to it and their cherished predilections. But, although no mention is made of it on the record book of Polar Star Lodge No. 4263, a correspon-
Affiliating with the French and Scotch Rite Lodge, without charge, month, affiliating such members of Polar Star Lodge No. 5 as pre-

The next meeting of Polar Star Lodge No. 4263 was held on the 20th of November, 1820, when a resolution was adopted granting all members of the York Rite Lodge Polar Star No. 5, the privilege of affiliation of the Lodge. But it appears that the French and Scotch Rite Lodge went on without charge, and the peculiar privileges granted to Polar Star Lodge No. 5 were not extended to the new lodge. The first officers were Louis Duhart, W. M.; Joseph Calixte Cougourdan, S. W.; and Antoine Lamy, J. W. The creation of this lodge led to a difficulty between the Grand Lodge and the Polar Star Lodge No. 4263. This difficulty was resolved to act without consulting them in the matter. Accordingly a special meeting of the Grand Lodge was called for the 16th of November, 1821, when resolutions were adopted recognizing as regular the three rites; authorizing the lodges under the jurisdiction of the Grand Lodge to receive as visitors, or as candidates for affiliation, members of the French and Scotch Rites; and to receive deputations from, and appoint deputations to, the lodges working in the French and Scotch Rites in the jurisdiction; but no visitors claiming to be Masons of the French or Scotch Rite were to be admitted as such into the lodges under the jurisdiction of the Grand Lodge without previous examination and taking the oath of discretion.

Some time during 1821, Charity Lodge No. 2, which had assisted at the formation of the Grand Lodge, became extinct. Its records break off abruptly July 8, 1821, and there is no documentary evidence as to the cause of its dissolution. Its Tableau for 1820 gives the names of thirty-nine active members, several of whom wore R. A. Masons. But they were not the only Masons, and the lodge was not without considerable influence in the city. To obtain recognition it was necessary to amend the constitution, and all proposed amendments had been rejected. But as the country lodges worked in the York Rite exclusively, and moreover possessed the right of instruction, it was resolved to act without consulting them in the matter. Accordingly a special meeting of the Grand Lodge was called for the 16th of November, 1821, when resolutions were adopted recognizing as regular the three rites; authorizing the lodges under the jurisdiction of the Grand Lodge to receive as visitors, or as candidates for affiliation, members of the French and Scotch Rites; and to receive deputations from, and appoint deputations to, the lodges working in the French and Scotch Rites in the jurisdiction; but no visitors claiming to be Masons of the French or Scotch Rite were to be admitted as such into the lodges under the jurisdiction of the Grand Lodge without previous examination and taking the oath of discretion.

The adoption of these resolutions, while showing that the life members of the Grand Lodge had commenced to control the Grand Lodge, infused fresh vigor into the adherents of the French Rite. On December 2, 1821, Triple Bienfaisance Lodge No. 7319 adopted a resolution by which it formed itself into two lodges; one portion of the members retaining the charter and name of the lodge, and the charter of the Rose Croix Chapter attached to it—the other members applying to the Grand Lodge of France for a charter for a new lodge, which they formed the same day under the name of "Loge des Amis Réunis," with Past Grand Master Yves Lemonnier as W. M.; L. Duhart as S. W., and J. C. Cougourdan as J. W. This lodge remained attached to Triple Bienfaisance Lodge No. 7319 until its charter arrived from France, when it was granted by the Grand Lodge of France to the new lodge, which they formed the same day under the name of "Loge des Amis Réunis."
There were now one lodge cumulating the French and Scotch Rite and two French Rite Lodges in New Orleans, all working under charters from the Grand Orient of France, and the sanction given to the Grand Lodge by the Lodge les Amis Réunis by the French Rite may be construed as a tacit surrender of its claim to exercise sole and exclusive jurisdiction over symbolic Masonry in Louisiana. The life members had obtained complete control of the Grand Lodge, whose officers, a system of representation, was entirely composed of members of the five lodges in New Orleans. Few of the old members who had assisted at the formation of the Grand Lodge, and maintained its honor and dignity, were now living, and the infirmities of age prevented the survivors taking an active part in its deliberations. Their places had been filled by new men, educated in a different school; almost all the Grand Officers and many of the life members belonged to the French Rite, and were actively engaged in advancing its interests.

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

On the 7th of November, 1824, the Grand Lodge granted a charter for a new lodge in New Orleans under the name of Lafayette No. 25. The following officers were appointed: W. M.: John Colson, J. W.; S. W., and Cotton Henry; and the articles of the organization were read in a magnificent style for the occasion.

A full report of this reception of the Marquis de Lafayette by the life members in the Grand Lodge, and it is probable that this new lodge was created for the purpose of strengthening either the life members or those who desired to share their privileges. Although jealous of the power they had obtained, the life members were too politic to provoke discussion. Accordingly, on the 18th of February, 1825, resolutions were adopted by which all brethren who had served as Wardens for one year in any of the constituent lodges prior to the annual election of 1823, became life members of the Grand Lodge on making their intention known and having their names recorded in the register; and the representatives or delegates of all the lodges were permitted, in case of their inability to be present at the sessions of the Grand Lodge, to appoint a proxy; provided the proxy was a member of the same lodge, and equal in rank to the brother appointing him.

An interesting episode now took place, which afterward resulted in a treaty of alliance and mutual representation with the Grand Orient of France. Gilbert Motier, Marquis de Lafayette, had accepted the invitation of the Government to visit the United States, and, declining a passage on a national vessel, landed at New York, August 14, 1824. As the nation’s guest he was received with the utmost demonstrations of popular favor, and his progress through the United States was one continuous triumphal procession. When it was known that he was to visit New Orleans, the enthusiasm of the citizens, who were chiefly of French descent, knew no bounds, and preparations were made on the most magnificent scale to receive him. The Grand Lodge appointed a committee of arrangements, who secured the largest hall in the city, and fitted it up in a magnificent style for the occasion.

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

It is believed that Harmony Lodge No. 122, under the jurisdiction of the Grand Lodge of Pennsylvania, had become extinct prior to the visit of General Lafayette. The precise date of its dissolution, however, cannot be ascertained. All the causes that operated to bring about its dissolution have not yet been discovered. But several of its members were present in Grand Lodge at the reception of General Lafayette and proposed volunteer toasts at the banquet. As Harmony Lodge was the only lodge in New Orleans that worked in the English language, its dissolution left the American Masons without a common centre of communication. The precise date of its dissolution, however, is not known. It is probable that this lodge became extinct prior to the visit of General Lafayette, but the exact date of its dissolution is not known.

The address of the Grand Master, the response of General Lafayette, and the toasts at the banquet were given in the records. A full report of this reception of the Marquis de Lafayette by the life members in the Grand Lodge is given in the records of the Grand Lodge, including the dedications of the hall, the ceremonial used, the address of the Grand Master, the response of General Lafayette, and the toasts at the banquet. The accounts of the Grand Lodge are fully represented in the records, and for the first time since its organization members of Harmony Lodge No. 122 were present in the Grand Lodge.

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

Tableaux of Harmony Lodge No. 26, for 1825, published immediately after its formation, gives the names of 21 members with the following nationalities: United States, 11; Amsterdam, 1; England, 5; Scotland, 1; Brazil, 1; Germany, 1; Cherokee Nation, 1. The city lodges in New Orleans were composed chiefly of the Latin race, the few Americans in them being connected with French or Creole families by marriage or business associations.
The creation of this lodge introduced an element into the Grand Lodge which led to important results. It has been seen that the question of "race" and "work" prevented Harmony Lodge No. 26 from co-operating in the formation of the Grand Lodge and from passing under its jurisdiction after it was formed. During its existence there had been little Masonic intercourse between its members and those of the lodges under the jurisdiction of the Grand Lodge. The precepts and traditions of the old lodge were carried into the new one, and, although fraternal relations were established between it and the other lodges the growing influence of the French Rite was looked upon with suspicion, and when the time came openly opposed.

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

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

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

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

When the resolution was adopted there was a large number of unaffiliated Masons in New Orleans, chiefly from the Northern States, who frequently visited Harmony Lodge No. 26. The feeling entertained by some of its members toward the French Rite lodges and the complicated condition of the other lodges, had naturally deterred these visitors from affiliating. The resolution, however, had the effect of causing a number of them to affiliate with Harmony Lodge; and, either on account of this increase in membership, or on account of the rupture with the French Rite lodges, which had been long threatening and was now about to take place, a number of the members of Harmony Lodge applied to the Grand Lodge for a charter, which was granted on June 25, 1828. The new lodge was named Louisiana Lodge No. 32, and its first officers were Alexander E. McConnell, W. M.; Eben Fiske, S. W., and John W. Bigney, J. W.

From before the formation of the Grand Lodge and until a recent date, it was the custom of the lodges in New Orleans to celebrate the anniversary of St. John the Baptist, June 24, 1828, was selected for the purpose. The following is a transcript of the letter from Charity Lodge No. 3, addressed to Harmony Lodge No. 26, and handed to the latter lodge.

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

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

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

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

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

On the Feast of St. John the Evangelist (December 27, 1829), deputations from the three French Rite lodges—Triple Bienfaisance No. 7319, Les Amis Réunis No. 7787, and Polar Star No. 4263—separately applied to Harmony Lodge No. 26 for admission and were refused, each deputation being informed that Harmony Lodge No. 26 only recognized as Masons those belonging to the York Rite. At a meeting of the Grand Lodge held January 2, 1830, formal complaints against Harmony Lodge No. 26 were read from the three French Rite lodges, and, on motion, laid over until the next meeting.

The subject, however, was not brought up, and no reference is made to the visit of Louisiana Lodge No. 32. See preceding note.

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

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The manner in which the minutes of this meeting are recorded show the bias of the Grand Secretary. A synopsis is given of Pichot's argument, but no mention made of the arguments used by those who opposed his motion. It is probable that during the discussion the question of the French Rite was introduced; this supposition is strengthened by the action of the W. M. in non-intercourse with Harmony Lodge No. 26, which was a protest against the treatment accorded by Harmony Lodge to les Amis Réunis.

At a meeting of Polar Star Lodge No. 4263, held January 24, 1830, the committee reported that, on the Feast of St. John, Harmony Lodge No. 26 refused to accept their letters of credence and denied them admission, as "it did not recognize any Rite but that of York;" that they found Louisiana Lodge No. 32 closed; but received a most fraternal reception from all the other city lodges. The action of the W. M. in non-intercourse with Harmony Lodge No. 26 is recorded in the minutes, but no reference is made to the report of the committee of the Grand Lodge to the proposition of having accepted an invitation to visit Harmony Lodge No. 26, or its consequences. It is probable that during the discussion the question of the French Rite was introduced; this supposition is strengthened by the action of the W. M. in non-intercourse with Harmony Lodge No. 26, which was a protest against the treatment accorded by Harmony Lodge to les Amis Réunis.

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

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

This conversation was never forgotten by the writer, and is now given for what it is worth. It will be seen hereafter that the "result" was exactly what the old man said, and there are several things in the records that cannot be explained except on the supposition that "a bargain" had been entered into. For instance, the transaction of Seth W. Nye as Senior Grand Warden in 1831 and 1833, and of Alexander Phillips as Grand Treasurer in 1832 and several years following.

The "Manuel Macoupin," gives a list of all the Masonic bodies in Louisiana, from the formation of the Grand Lodge to the close of 1837. The French Rite lodges and the chapters attached to them are included: the Grand Consistory, with a list of its preceding officers from the date of its formation given; but not the names of any bodies subordinate to it. C. Lafon de Ladebat in his proofs Verbal (New Orleans, 1851), states that the Grand Consistory had created Lodges and Grand Councils of Princes of Jerusalem, but as they had been extinct for a long time when he wrote, he does not consider them particularly, and refers those desiring information on the subject to the records of the Grand Consistory, then in his possession. His table of the bodies of higher grade established by the Grand Consistory shows, that Les Trinosophes Chapter No. 1 was created April 30, 1831, and Les Trinosophes Chapter No. 2, and La Libérale Council No. 2, were constituted June 18, 1831, and were attached to La Libérale Lodge No. 2.

From the formation of the Consistory in 1813 to March 20, 1830, inclusive, forty-five lodges of membership, as the official roll of membership; this includes its former lodges that were dissolved, re-organized and affiliated. It appears to have become dormant during the popularity of the French lodges, having originated in that of Robert Pesant, and on the 7th of March following F. J. Vertier, L. H. Feraud, A. W. Pichon, and A. F. Fourche received the degrees. There were six creations in 1834 and the same number in 1835, and altogether all who had been prominent members of the Grand Lodge.

The Tableau of the Consistory dated October 1, 1843, gives a total membership of twenty, including Thirty-third. The total number of names on the roll of membership, from the formation of the Consistory to that date, is seventy-three—which includes the names two honorary members in foreign jurisdictions [385]. Notes relative to the Grand Consistory, 1, 1843, in Archives of Grand Lodge.

"The actual existence of these two lodges at this date has been questioned, but recent investigations remove all doubt on the subject. On March 27, 1831, Polar Star Lodge No. 1, petitioned the Grand Master, accepting an invitation to be present at the installation of Les Trinosophes Lodge No. 1, which was accepted and a committee appointed; but the date when the installation was to take place is not stated. On old Letter Book of the Grand Lodge, lately brought to light, contains the copy of a letter addressed to the officers and members of Polar Star No. 1, dated April 7, 1831, written by order of the Grand Master, accepting an invitation sent by them to the Grand Lodge to be present at the installation of their lodge, and giving the names of the committee appointed to represent the Lodge at the occasion. The number not raised: their resolution and conduct are consistent with their position and it is not stated in the margin. Le Trinosophes No. 1 was attached to Consistory No. 1, and La Libérale No. 2 to Consistory No. 2. Between which and Harmony Lodge No. 26 the intimate relations existed.

If the Grand Consistory created the above lodges it was an usurpation of authority which it has never exercised or even mentioned. It is not explained by the Proces Verbal of the bodies created by the Consistory, makes no mention of a single person that was installed by it. The claim advanced to the reputed Council of 1831 was not brought before the Grand Lodge until 1850, and it was then asserted by the Grand Master John Lodge that the Consistory had never "constituted openly any

When the French Rite lodges renewed the complaint against Harmony Lodge No. 26, they had not calculated upon the action of the Grand Master, nor had the other lodges that made application. The Grand Master, not having received their charters from that source or were created by one of the European ex-military adventurers, claiming to be Thirty-third and possessors of extraordinary powers, who at this time visited New Orleans, can only be determined by a reference to the records of the Grand Consistory, which have not yet been recovered.*

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At the next quarterly communication of the Grand Lodge (Sept. 21, 1831) Grand Master Holland stated his reasons for having closed the Grand Lodge in a summary manner, which were approved. A communication received from Harmony Lodge No. 26, Les Amis Réunis Lodge also requested to be informed by the Grand Lodge whether it recognized the lodges of the French Rite, sitting in New Orleans as regular lodges. This for his services in restoring harmony to the craft, which was carried unanimously, "the hall resounding with applause and triple batters." After the Grand Master had acknowledged the honor conferred upon him, a resolution was adopted, Alexander Philips offered a resolution requiring the Grand Secretary to notify all the lodges in the jurisdiction what lodges were recognized by the Grand Lodge, which was laid over to the next meeting.

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

French Rite—Polar Star No. 4263, Triple Bienfaisance No. 7219, and Les Amis Réunis No. 7787.

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

By the adoption of this resolution the reconciliation of the contending factions was perfected and fraternal intercourse restored. The ensuing Feast of St. John the Evangelist being celebrated with great pomp and rejoicing in all the lodges. Those members of Harmony Lodge No. 26 who still retained their prejudices against the French Rite, and viewed with disapprobation the compromise that had been effected, were too weak in number and influence to make successful opposition and silently acquiesced. The war upon the French Rite had given birth to a new party, which profiting by the dissensions of the rival cliques drew support from both, and thus obtained the control of the Grand Lodge. The prize had been a long coveted, and its possessor, determined the adoption of measures by which the power it conferred upon the Consistory could only be wrested from them by a revolution.

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

This code of General Regulations consists of 284 articles, more complicated document was never penned, and its provisions are conflicting and contradictory. A large portion of the code is devoted to forms, ceremonies, and the honors to be paid to the Grand Officers, etc., and is borrowed from the Scotch Rite, but its chief object was to subvert the system of Masonic government which had existed from the organization of the Grand Lodge. For this reason its principle provisions require notice:

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

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

The Grand Lodge is composed: 1st. Of all those who are actually members of it. 2nd. Of all the Past Masters of the lodges of the Grand Lodge, the perpetuation in power of the city life members is carefully provided for. Art. 200 reads as follows:

The Grand Lodge, during the year they are in office. 3d. Of the representatives of the other lodges during the year for which they are appointed.

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

Grand Master Holland was a printer of newspapers. During the adoption of the General Regulations he translated the French text for the benefit of the English speaking members of the Grand Lodge. But it is recorded that he should have been the author of the printed translation, which in many instances fails to give the sense of the French text, and its orthography and grammar would disgrace a schoolboy for ten years old.

In December, 1833, there were 26 lodges in Louisiana under the jurisdiction of the Grand Lodge, of which 6 were located in New Orleans, and 14 in the country parts. The 2 Scotch and 3 French Rite lodges in New Orleans, increased in the number of lodges in the state to 26.
when borne upon the Tableau, but only as representatives of their respective lodges.

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

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

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

Art. 264 provides that when a motion, or proposition, is seconded, it must be submitted to the Grand Lodge, and either decided, postponed, or referred, before any other business can be taken up. But the right to vote belonged exclusively to the members, as is shown by the Grand Lodge’s authority to grant or withhold constitutions to Masons of the Rite in which they belong.

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

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

The powers of the Grand Lodge are defined in the following articles:

Art. 268. The Grand Lodge grants constitutions to Masons of the Rite in which they belong, and grants constitutions to Masons of the Rite in which they belong, and grants constitutions to Masons of the Rite in which they belong. The Grand Lodge has the right to recognize and establish all the rites in accordance with the laws, good customs (bonnes mœurs) and principles of Masonry.

Art. 269. It appertains exclusively to it: 1st. To constitute and install symbolic lodges in the State, adding that the Rite to which the lodge, or brother, applying for redress belongs.

Art. 270. She, alone, has the right to recognize and establish all the Rites in accordance with the laws, good customs (bonnes mœurs) and principles of Masonry.

Art. 271. It appertains exclusively to it: 1st. To constitute and install symbolic lodges in the State, adding that the Rite to which the lodge, or brother, applying for redress belongs.

Art. 272. To deliver them charters.

Art. 273. To Propose, adopt or reject affiliations between it and foreign lodges, or the Chamber of the Rite to which the subject belongs upon the recommendation of the Central Committee.

Art. 274. Also, to admit and exclude members from the Grand Lodge, and to regulate the conduct of members of the Grand Lodge.

Art. 275. It appertains exclusively to it: 1st. To constitute and install symbolic lodges in the State, adding that the Rite to which the lodge, or brother, applying for redress belongs.

Art. 276. To judge of the validity of objections made by lodges against applications for constitutions.

Art. 277. They appoint commissioners for the inspection of the lodges and for the purpose of examining the records of the Grand Lodge and the powers specially conferred upon them.

Art. 278. It appertains exclusively to it: 1st. To constitute and install symbolic lodges in the State, adding that the Rite to which the lodge, or brother, applying for redress belongs.

Art. 279. To judge of the validity of objections made by lodges against applications for constitutions.

Art. 280. They appoint commissioners for the inspection of the lodges and for the purpose of examining the records of the Grand Lodge and the powers specially conferred upon them.

Art. 281. The acts of each of the Chambers is entitled as follows: "To the Glory of the Grand Architect of the Universe: The Grand Lodge of the State of Louisiana, in its Chamber of the ___, Rite, Decrees," etc.

Art. 282. Each of the Symbolic Chambers has the sole right to grant constitutions to Masons of the Rite in which it works.

Art. 283. Each Symbolic Chamber grants constitutions and delivers diplomas for the Rite which belongs to it. Each of them decides upon all applications for charters of the lodges of its respective Rite for the cumulation of Rites, and permission to resume work.

Art. 284. They take cognizance of any strife or contention that may exist in the lodges of their Rite, and of all matters that concern them. They are, also, charged with the correspondence relating to the special powers conferred on them.

Art. 285. They judge of the validity of objections made by lodges against applications for constitutions.

Art. 286. They appoint commissioners for the inspection of the lodges applying for constitutions, regularization, resumption of work, or the cumulation of Rites. The inspection or installation always take place in the Rite professed by the lodge.

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

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


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

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

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

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

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

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

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

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

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

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

*Articles 223-230 are devoted to the "Central Committee of Election," which was composed of all the members of the Grand Lodge, and was presided over by the Grand Master. The special duties assigned it were the election of the Grand Officers, the appointment of the members composing the Symbolic Chambers, and the permanent election of the President of the Central Committee. The dates were held on the degree of Master; no visitor was ever admitted; none but members were entitled to vote, which right was forfeited if in arrears. The Grand Master, by receiving as absolute majority of all the votes cast, but a plurality equal to the number of members entitled to vote, was elected Grand Master of the Grand Lodge, and the two Grand Wardens were elected Grand Secretary and Grand Treasurer.

In Art. 268, the Grand Lodge claims the exclusive right to deliver charters to symbolic lodges, and there is a distinction between the Grand Lodge and the Central Committee. But the above Art. 214 certainly conflicts with Art. 249, which provides that "the constitutional letters patent, grant, or other certificate issued by the Grand Lodge are regular and valid, signed by its officers, as well as by the Grand Master, Grand Secretary and Grand Treasurer."
Art. 219. In carrying into effect articles 185 to 193 inclusive,* they appoint commissioners, taken from within their own bosom, near the symbolic lodges to inspect their work and certify to its regularity.

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

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

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

The above chapter contains all the special powers (attributions) delegated to the Symbolic Chambers; their duties, purely administrative, are specified under other sections of the code. The Chambers were renewed annually: five of the old members of each Chamber retiring, and the Central Committee electing five new ones; the Grand Lodge, however, could continue the officers in their stations during its pleasure. (Art. 261). Each Chamber was required to have a seal (Art. 326) and to keep a record of its proceedings which was to be deposited in the office of the Grand Secretary. The members of the Grand Lodge and the representatives of the lodges had, at all times, the right to examine the documents in the Grand Secretary's office and in the archives; but this right was restricted to them. If a lodge desired to examine the records, it had to appoint one of its members, who on obtaining permission from the Chamber of the Rite to which the lodge belonged, was allowed to examine any document or record specified, but not other.

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

In addition to providing for many forms, ceremonies, etc., borrowed from the Scotch Rite, this code also sanctioned several innovations, in the work of the lodges, derived from the same source. The preceding articles, however, are the principal ones which require notice in considering the questions involved in the present inquiry. As already stated the object of the new General Regulations was to subvert the system of Masonic government which had existed from the formation of the Grand Lodge. By their provisions, the subor-

*Articles 185 to 193 inclusive prescribe the duties of the commission appointed to visit the symbolic lodges and inspect their work. Art. 220 is a repetition of Art. 219.

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

By Art. 72 it required three blackballs to reject a candidate for initiation; if there was only one blackball cast, the candidate was admitted; if two appeared, the ballot was postponed to the next meeting, when a new ballot was taken; if three blackballs were cast the candidate was declared elected.

Art. 73 states, "No Mason can be successively elected W. M. of two lodges;" i.e., when a lodge worked in more than one Rite, it was considered as two or three different lodges, and the former night be, each of which was required to have a W. M. of its own, in practice this resulted in such lodges having two W. M.'s of the same body, at the same time. And by Art. 54, no one could be legally elected W. M. unless he was twenty-five years of age, and had resided at least three years within the jurisdiction of the lodge.

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

CHAPTER V.

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

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

The reception of General Lafayette in 1825 had aided, in no small degree, in giving the French Rite party the ascendancy in the Grand Lodge, and soon after that several communications had been addressed to the Grand Orient of France. At the present meeting an address, which would influence the Constitution of 1819, was accorded the Grand Lodge, July 11, 1826, renewing its professions of friendship, and requesting the Grand Lodge to appoint a representative near the Grand Orient. The reading of this communication was referred to the Grand Orator, who was authorized to make a representation, and held the office until his death: and the Grand Lodge closed to meet on the last Saturday in January, 1833, for the election of Grand Officers.

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

*This code has been repeatedly cited as the "Constitution of 1832," but its title "General Regulations" (Regllements Généraux) is sufficient to correct the error. The omission of a repealing clause might be considered an oversight of the framers of the code, were it not that the Constitution of 1819 was quoted at the Masonic Convention held at Baton Rouge, June, 1830, and for some time afterward, as giving Past Masters a prescriptive right to vote in Grand Lodge.

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

**YORK RITE.**

- François Dusard,
- Auguste Ducey,
- Auguste Lamy,
- Alphonse Coteau,
- Alphonse Murphy,
- B. P. Perdreaux,
- François Corréljolle,
- S. W. Nye,
- Alphonse Delmas,
- Louis F. Nye,
- Joseph L. Hury,
- Joseph Longchamps,
- Jean L. Moreau,
- Louis H. Ferrand,
- Cotton Henry,
- Etienne Bertel,
- Etienne Bertel,
- Auguste Donce,
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Rite was chiefly composed of members of the Consistory. Its first act after organizing appears to have been the perpetration of a gross fraud upon the craft by recognizing the Consistory as possessing coordinate jurisdiction with the Grand Lodge over the symbolic degrees, in which treason to the Grand Lodge it received the support and countenance of the Grand Officers. This fraud is known in Masonic history as the "Concordat of 1833," and consists of the following letters:

[New Orleans,] January 10, 1833.

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

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

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

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

The following Table of the officers and members of the Symbolic Chamber of the Supreme Authorities of Scotch Masonry drawn from the Grand Lodge Amounty of 1833:

François Jean Verrier 33°, merchant, Senior Grand Warden; Grand Chancellor of Grand Consistory, and Grand Steward of Grand Lodge.
Jean Lamothe, 14°, merchant jeweler, Junior Grand Warden; Senior Grand Warden of Grand Lodge.
Ferdinand Gayarré 32°, bond-holder, Grand Secretary: Grand Expert of Grand Lodge.
François Corréjilles 32°, architect, Grand Master of Ceremonies.
Adolphe W. Pichot, 33°, lawyer, Senior Grand Deacon: Deputy Grand Commander-in-chief of Grand Consistory.
Jean Jacques Mercier 33°, lawyer, Junior Grand Deacon.

Members—Jean Baptiste Faget 32°, property-holder; Charles Maurian 32°, lawyer; Robert Preaux 32°, lawyer; Pierre Scott 32°, lawyer; Frederic Buisson 32°, deputy clerk of court; and Pierre Chevalier 15°, clerk.

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


We have followed the translation of these letters as given by Poulhouze in his report of February 26, 1859—when the so-called concordat was first published. In the old Letter Book previously referred to, there is a copy of this letter in the handwriting of Grand Secretary Dissard, but it does not contain the words placed in brackets. "By order," is "par mandement!" (by command) in the French text; a phrase that was originally inserted by order of the Grand Lodge on the same occasion, but in this case it was adopted by the Symbolic Chamber of the Scotch Rite and the Supreme Authorities of Scotch Masonry in this State. A careful examination of the Letter Book shows that the above letter is the only instance in which the word "mandement" occurs where the authority by which the letter is written is not explicitly stated either on the phrse or in the body of the letter.

The answer of the Consistory was not on file when the subject came before the Grand Lodge in 1859. No trace of it could be found during the recent search in the archives. As it was addressed to the Symbolic Chamber of the Scotch Rite, it was probably filed among its papers. The minute book of the Symbolic Chamber of the York Rite is in the archives; but not a vestige of any book or paper belonging to the Chambers of the Scotch or French Rite can be found.

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

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

By order: DISSARD, Grand Secretary.

New Orleans, January 28, 1833.

LUX EX TENEBRIS.

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

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

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

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

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

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

A. W. PICHOT, Secretary pro tem.

By order of the Grand Consistory.

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

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

*Pogler (p. 168) says the "concordat" was the result of "a correspondence of some length between the Grand Lodge and the Consistory; but the facts dispute the assertion. No notice of the "concordat" appears upon our records; no act of the Grand Lodge authorizing the writing of the letter can be found; the answer was not signed by the Grand Master, and no action was had upon it. The letter given in the text is the only one that can be found in the old Letter Book relating to the subject; but there can be no doubt that the conspiracy against the sovereignty of the Grand Lodge was entered into previous to its date. The Symbolic Chamber of the Scotch Rite was organized on the 5th of January, 1833, and the letter is dated the 10th. The answer proves conclusively that the letter was sent from the Scotch Rite, of which the Deputy Grand Master, Auguste Douce, was the Illustrious President, to the Grand Lodge, and which is specified in Chapter II of the General Regulations (ante p. 40.)

†The Symbolic Chamber had no powers except those delegated to them by the Grand Lodge, and which are specified in Chapter II of the General Regulations (ante p. 40.) Notice of the letter of the Scotch Rite Lodge, of which the Grand Master of the Scotch Rite, of which the Deputy Grand Master, Auguste Douce, was the Illustrious President, to the Grand Lodge, is specified in Chapter II of the General Regulations (ante p. 40.)
objected to the action of the Grand Master, on the ground that the delivery of the charter was a violation of the General Regulations. A debate ensued, which was on motion postponed to the 16th of the same month. After the Grand Lodge was opened, at the request of the French Rite, Pichot made an argument in favor of the "Grand Loge Centrale" to grant the charter: the Grand Orator replied, and, after summing up, submitted a resolution, declaring that the action of the Grand Lodge was unconstitutional; that the charter which had been regular unless it was granted by the Symbolic Chamber of the Rite to which the lodge belonged; and that the whole case be referred back to the Symbolic Chamber of the York Rite. This resolution was adopted by a vote of 13 to 3—"15 members present."

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

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

As previously noted the Grand Consistory was declared a clandestine body when formed in 1812, and of the many Masons in New Orleans at that date possessed of the degree of the Scotch Rite, the great majority refused to have anything to do with the York Rite. In 1833, on the recommendation of the Council of New York, from which it derived its charter, it expressly declared that it claimed no jurisdiction over the symbolic degrees, but that body became extinct, or, as its friends say "dormant" in 1827. It was re-organized, or a new one started on its ruins, in February, 1833, and became known as the Elias Hicks Council. It claimed jurisdiction over symbolic lodges, and entered into correspondence with the New Orleans Consistory, which then put forward the same claim in the so-called concordat. The Marquis de Santangelo, one of the chiefs of the Elias Hicks Council, and the "St. Peter" of the York Rite, was expelled from the craft-separating them into "up-town" and "down-town" Masons, preventing the craft—separating them into "top-town" and "down-town" Masons, preventing the
date both the commerce and the population of the city increased with wonderful rapidity. In 1835 the imports of cotton amounted to 161,949 bales and the exports to 171,672. In 1832-3 the receipts were 467,984, and the exports 497,038 bales. In 1843 imports 1,085,852, exports 1,276,370 bales; sugar, tobacco, flour and Western produce were in corresponding ratio.

Notwithstanding the frequent epidemics to which New Orleans was then subject, this constantly increasing commerce gradually induced numbers who visited it during the busy seasons to make it their home. In 1815, the population was 45,366 and at that time the city extended no further down than the Eglande street; nor above farther than Canal street, with the exception of here and there a house occupying a square of ground. In 1824 James H. Calhoun erected the American Theatre on Camp Street, and was laughed at to make it the "home. In 1825, the population was 40,336 and at that time the city was divided into three Municipalities, a system of government which tended to keep off the Masons. In 1825 the city passed March 3, 1832, dividing New Orleans into three Municipalities, a system of government which tended to keep off the Masons. The agitation of these questions in the community, exercised a baneful influence upon the community, exercised a baneful influence upon the commerce. In 1823 the Council of New Orleans, and the decade of 1824, 1825, the population of New Orleans did not exceed 900. The first street was not paved until 1810, and then the population had increased to 24,562. From that
Chambers disappear. It is probable that the Council of Rites was formed at this date out of the Scotch and French Chambers, a certain number of the members. retiring each year until April 18, 1833, when for the first time an election was held for members of the Council of Rites. The Council was divided into two sections—one for the Scotch, the other for the French Rite—and each composed of three members. This system was continued until 1850, but in the absence of the General Regulations of 1836 there is nothing to show what the powers and duties of the Council of Rites really were. 

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

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

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

With a commerce increasing so rapidly, that the population of the city had doubled itself in the last decade, it is strange that the extinction of two lodges in New Orleans in less than two years should not have caused life members to pause and reflect. That the question of "nationality" had something to do with the extinction of Harmony Lodge is almost certain, but that reason cannot apply in the case of the 32nd. After the creation of a so-called Supreme Council caused the extinguishment of two lodges to be looked upon with indifference.

On the 27th of October, 1839, the Marquis de Santangelo, Roca de Santeri Pietri, J. J. Conte, F. P. Bartheau, and René Perdreauville formed a Supreme Council in New Orleans, under the pomeous title of the "Supreme Council of the United States of America."

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

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

At the same meeting a communication was received from the Consistory of the trial of Perez Fessl, Past Master of Harmony.
Junior Grand Warden, for having conferred on several persons, for certain sums of money, the degrees of Scotch Masonry from the fourth to the thirty-second inclusive, and giving them diplomas for the conferring of said degrees; and that the accused had been guilty and expelled from Scotch Masonry. The Grand Secretary was ordered to notify all the lodges in the jurisdiction of the expulsion of Perez Snell, and to place the communication on file.

At this date local politics had arrayed the citizens of the Anglo-Saxon and Latin races against each other, and the feeling had extended into Masonry. The members of the Grand Lodge were chiefly of the Latin race, and of the ten lodges in New Orleans only two worked in the English language—Louisiana No. 32 and Poinsot No. 39. The parties expelled were members of Louisiana Lodge No. 32, and Perez Snell was also a member of the Grand Lodge. The expelling one of its own members without a trial, on the order of the Committee on Discipline, was not only subversive of the principles of Masonry, but an act of tyrannical usurpation on the part of the "French Grand Lodge," (as it was beginning to be called), by the members of Louisiana Lodge No. 32, and, at the annual election in the following December, Perez Snell was elected W. M. The Grand Lodge immediately sent a communication to Louisiana Lodge, which, in the name of Perez Snell and Cotton Henry, absolving itself from its allegiance, and appointing a committee to visit the country lodges with the view of securing their correspondence.

On the 25th of January, 1842, Perez Snell and Cotton Henry fixed a day for a new meeting of the Grand Lodge. On January 15, 1842, the Grand Secretary reported that the tyler of Louisiana Lodge, having no knowledge of the order sent by the Grand Lodge, until after waiting half an hour were informed the lodge did not meet that evening, when they retired without accomplishing their mission. Resolutions were then adopted suspending the work of Louisiana Lodge, acting to appear at an extraordinary session to be called for the purpose of showing cause why the charter should not be arrested "for its disobedience of the General Regulations and rebellion against the Grand Lodge," and the Grand Secretary ordered to summon its Master and Wardens to appear and answer the charges, and at the same time show cause why they should not be expelled from all the Rites of Masonry.

The trial was fixed for February 12, 1842. On that day Louisiana Lodge appeared by its W. M. (Perez Snell) and J. W. (A. A. Frazer); Thomas H. Lewis (afterward Deputy Grand Master of the Louisiana Grand Lodge) was appointed to defend the lodge, and as the responsibility of its not assembling at its meeting the next day was attributed to Perez Snell, the members not being notified by Perez Snell, the case of Louisiana Lodge was postponed to another meeting to be called for that purpose, by a vote of 10 to 6. The case of Perez Snell was denied by Perez Snell not being notified, in his own name and in the name of Louisiana Lodge, against the action of the Grand Lodge as unconstitutional, and the violation of the General Regulations, and Perez Snell was arrested, and the majority of the members expelled.

In the meantime Louisiana Lodge No. 32 had adopted resolutions denouncing the acts of what it called the "reputed" Grand Lodge as unconstitutional and subversive of the principles of Ancient York Masonry, and in its own name, and in the name of Perez Snell, the protest bore no authentic evidence that it was a protest of the lodge, and in the minutes of January 28, 1842, when the lodge instead of retiring, a motion was made to retire. The protest bore no authentic evidence that it was a protest of the lodge, but had been presented by Perez Snell and Cotton Henry. The petition of Perez Snell was read, and then adopted, suspending the work of Louisiana Lodge, citing it to appear at an extraordinary session to be called for that purpose, by a vote of 10 to 6.

In order to ascertain the correct meaning of the protest, the Junior Warden (A. A. Frazer) was asked if he had any objections to the resolutions expressed in it, to which he answered in the negative and was ordered to retire.

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

A committee was also appointed to ascertain by all possible means what part the individual members of Louisiana Lodge had taken in the acts of Perez Snell.

On the 18th of March, the committee reported that they had only seen the Senior Warden of Louisiana Lodge, who assured them that all the members of the lodge had taken the sentiments of their W. M. and had joined in his acts. The matter was then referred to a committee, who, on April 12, 1842, reported a whole case of Perez Snell, including the adoption of which the charter was arrested and all the members, with the exception of six, expelled; granting them the privilege, however, of retiring, if they chose, after consulting their opinions and renewed their allegiance to the Grand Lodge.

No notice of this case appearing in the Minutes of Louisiana Lodge No. 32 until the lodges was guilty of contempt, and it is evident that tricker had been reported to the purpose of precipitating the conflict. The first entry in relation to the matter occurs in the Minutes of the Grand Lodge, January 25, 1842, when the Grand Lodge, in session on Canal Street, assembled in a room on Camp Street. At this meeting, Perez Snell stated to the Grand Lodge that he had seen the minutes of Louisiana Lodge, and that communications purporting to be from the Grand Secretary, J. C. Chalmers, one of which was addressed to Perez Snell, and another to Perez Snell, apparently in the nature of a protest, were addressed to Perez Snell and Cotton Henry to depose the work of the lodge on the 25th of January, and desiring the lodge to summon its members; the other was a resolution of the Grand Lodge, in the name of Perez Snell and Cotton Henry, to arrest the Grand Lodge, and inspect its books. This notice was dated Jan. 25th, and was not addressed to the lodge or its officers. Nothing appears to have been said or done in relation to these communications, and the proceedings therein were of such a character as to be held to be "a mere subterfuge, and for the purpose of precipitating the conflict, and to cause the Grand Lodge to be arrested, and harmony prevailing." There is a marked discrepancy between this statement and the proceedings of the Grand Lodge, as recorded in the minutes; and the Grand Lodge did not meet in its own hall upon this particular occasion.

The next meeting of Louisiana Lodge was held in its hall on Canal Street, on March 2. No mention is made in the minutes of the trial in the Grand Lodge, but Perez Notwithstanding the arrest of its charter, Louisiana Lodge continued to meet until February 7, 1843. No report from the committee, however, appears on its records, and so far as the country lodges were concerned the movement was premature. With the exception of the system of life membership and the right of free representation, the country lodges had no grievances to complain of. In all other respects the Grand Lodge pursued
toward them a liberal policy, and unless guilty of some flagrant violation of the General Regulations, their acts were not supervised or sanctioned. When they failed to make returns in the required years, the only penalty inflicted was declaring the lodge dormant, and, upon petition, the offense was condoned and the lodge reinstated on the register. At the time Perez Snell was expelled, many of them understood French; a resolution had been adopted requiring them to make returns and pay dues on or before June 25, 1843, under the penalty of being erased from the roll of lodges; but the resolution was not enforced against the delinquents.*

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

Herefore the grievances complained of by the American Masons were the system of representation and of life membership which had created a Masonic aristocracy; the exclusion by the Grand Lodge of all except its own members from its sessions, and transacting its business in the French language. The country lodges, however, do not appear to have sympathized with the English-speaking city lodges, and the latter possessing little or no influence in the Grand Lodge, the members of which were chiefly French-speaking. And, up to this time, no remonstrance had been addressed the Grand Lodge in regard to the cumulation of Rites and other innovations introduced by the General Regulations of 1832.

In the meantime the American Masons had published a paper, the Artisan, and this increased the number of English-speaking Masons. Few of them understood French; the Scotch and Modern Rites were novelties they could not comprehend; the condition of the lodges working in English, with the feeling entertained toward them by the French-speaking propagandists, and, overlooking the grievances under which the craft had been so long labored, denounced the Grand Lodge as an illegal organization because it sanctioned the cumulation of Rites. The seed, thus sown, slowly began to germinate, and its development was materially aided by the promulgation of the General Regulations of 1844.

On January 28, 1843, the Grand Lodge appointed a committee to revise the General Regulations, who reported in April, 1844, and after discussion and amendment, the new code was adopted on the 12th and 18th of the same month. This code is a great improvement upon that of 1832, although a number of its provisions were retained. Copies of it fell into the hands of the expelled and unaffiliated Masons residing in New Orleans, and the latter possessing little or no influence in the Grand Lodge, had the feeling entertained toward them by the French-speaking propagandists, and, overlooking the grievances under which the craft had been so long labored, denounced the Grand Lodge as an illegal organization because it sanctioned the cumulation of Rites. The seed, thus sown, slowly began to germinate, and its development was materially aided by the promulgation of the General Regulations of 1844.

Articles 1–6 are essentially the same in both codes: Art. 3 requiring a candidate for initiation to have attained his twenty-first year, to have a free and honest character, and to the son of a Mason, when presented by his father or tutor, to be received at the age of eighteen, but providing that in case he could be made a Master Mason until he was twenty-one: Art. 4 permitting the candidate to work in the different Rites, both Ancient and Modern, to all Past Masters of lodges in the State, instead of confining the attempt to revolutionize the Grand Lodge was justified.

*As an instance of the leniency exercised toward the country lodges, the case of St. Albans Lodge No. 28 may be cited. A complaint was made, February 14, 1845, that this lodge had been working clandestinely for about twelve years, and a committee was appointed to visit and inspect its work, etc. On the 10th of April, 1845, it was reported that they found the work of the lodge "entirely competent," and the Grand Lodge, after amending the constitution of the lodge claiming, however, that it was not responsible for the acts of its former members and that the rule of the lodge could not be applied for the dues from 1833 to 1844, but proceeding to legalize the work of the lodge, and reinstated it on the register. This leniency is the more note-worthy, as it afterward appeared that St. Albans Lodge No. 28 was at the time plotting to subvert the authority of the Grand Lodge.
But in order that this concession would not interfere with the rights of the life members, Art. 8 provides that members of the Grand Lodge, ceasing to be active members of one of the subordinate lodges, may retain the rank and title in the Grand Lodge on paying into its treasury "a contribution of two dollars per month."

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

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

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

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

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

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

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

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

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

Arts. 56—7 provide that petitions for charters for the Scotch or French Rite, or for the cumulative of Rites shall be referred to the section of the corresponding Rite, which shall inspect the provisional lodge, and report to the Grand Lodge.

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

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

Art. 63 prescribes that the election of the officers of all the subordinate lodges shall be held once a year, during the month of December: "but the installation of the officers elect shall not take place until the day appointed by the Grand Lodge for the celebration of the feast of St. John the Evangelist, which is the Sunday immediately succeeding the anniversary of said feast, unless said anniversary shall not decide before it has consulted its Grand Council of Rites in the section to which the question pertains.

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

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

See ante p. 26 in notes.

This mode of forming new lodges was practiced in Louisiana previous to the establishment of the Grand Lodge and was continued under it, although owing to the few lodges then existing the constitutions of 1812 and 1819 contain no definite regulations on the subject.

By a resolution adopted Nov. 27, 1845, the Grand Lodge had power to grant dispensations for the formation of new lodges, to expire at the next regular session, unless continued; such lodges having authority to assemble for all Masonic purposes, except the holding of examinations and raising of candidates; and receiving charters after their work had been inspected and reported upon favorably by a committee appointed for that purpose. It was under this resolution, that the system of granting dispensations for the formation of new lodges was first introduced into Louisiana. At the same time the following resolution, in regard to granting charters for the accumulation of the different Rites, was adopted: "2. The Grand Lodge may authorize, by charter, the accumulation of the Scotch and French Rites, as practised in Europe and other countries, or by such other lodges as may hereafter create according to the Rite practised in the United States, known by the title of the York Rite, which shall be considered as the National Rite."

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happens to fall on a Sunday; in which case the installation shall take place on that day itself."

Art. 69 provides that "three secret ballots" shall be had "at three different meetings" on all applications for initiation: by Art. 66 a petition for initiation could be withdrawn, if the investigating committee presented an unfavorable report, and, in cases of emergency, the first two ballots could be taken at the same meeting, but it was obligatory that the third ballot should take place at another meeting. Art. 67.

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

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

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

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

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

Chapter VI.


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

By an amendment adopted January 27, 1844, the country lodges could install their officers at any time during December, or on previous to the anniversary of St. John; but the whole article remained obligatory on the lodges meeting in New Orleans and the parish of Jefferson.

The Scotch Rite mode of balloting was an innovation introduced by the General Regulations of 1822, (Art. 71), which, however, only required one ballot.

Art. 35 of the constitution of 1813 contains the same provision, except that it prohibited the holding of more than one degree upon the same person at the same time.

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

Art. 48 of the constitution of 1813 prohibits all public Masonic processions, except funeral processions for which a dispensation had to be obtained. The constitution of 1819 and the code of 1832 contain the same prohibition and proviso. The omission of the clause providing for funeral processions in the General Regulations of 1844 was owing to the war which was then being waged against Masonry by the "Propagateur Catholique," the official paper of the Catholic clergy. This was occasioned by the Grand Lodge laying the corner-stone of a tomb which Poyer Macconnique Lodge proposed to perform in memory of Gen. Andrew Jackson, the propriety of which was seriously debated in the Grand Lodge.

Among the unaffiliated Masons residing in New Orleans, and the concluding clause of article 22 was inserted in the code with the view of thwarting their machinations. In his "preliminary observations," he gives a brief account of the formation of the Grand Lodge in 1812 as a Grand Lodge of "Ancient York Masons;" justifies its assuming the administration of the different Rites in 1832, on the ground that the Grand Lodge was, at that time, anxious to prevent a division of Masonic authority over the symbolic degrees; and considers this a sufficient answer to the objections urged against the cumulation of the different Rites. The constituent lodges were satisfied with this explanation, and the Grand Lodge disregarded the mutterings that preceded the storm.
upon the subject of Masonic work, as conducted and permitted by the Grand Lodge of Louisiana:” after which, “on motion of Bro. La.-
cote, the Grand Master, a special committee of five, to which the Grand Master was afterward added, who on the 26th submitted the following resolutions:

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

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

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

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

The records of Poinsett Lodge No. 39 are silent on this subject. The visit of Alex T. Douglass to Poinsett Lodge No. 39, in 1844, was not mentioned in the minutes of the Grand Lodge, nor did he report it to his return. Willis P. Coleman and other Mississippi Masons frequently visited Poinsett Lodge at this date, and had gained over a few of the members to their views; but the following will show that the majority of the members were true to their allegiance.

Alex T. Douglass affiliated with Poinsett Lodge No. 39, October 17, 1845. The records do not state from what hall he bailed, but parties who remember him say that he had come from St. Louis. Shortly after his affiliation, Alex T. Douglass was made Secretary, and acted as such until elected W. M. in December, 1844. On the 20th of February, 1845, at his suggestion, Poinsett Lodge adopted a memorial to the Grand Lodge, which, after stating that it had no copy of the General Regulations, prayed that the regulations, edicts and resolutions of the Grand Lodge, and of lodges from the Grand Secretary, should be printed or written in English, as the members of Poinsett Lodge did not understand the French language; and that a competent brother should be appointed as Deputy Grand Secretary for the purpose of recording the proceedings of the Grand Lodge in English and corresponding with the lodges working in that tongue. The records of the Grand Lodge do not mention this memorial; but in a few weeks afterward the General Regulations were published in French and English—the Grand Lodge following in this respect the rule which had been adopted in 1819. This appears to have satisfied Poinsett Lodge; for the resolution of the Lodge was carried by the chair, whose duty it was to carry out the resolution of the Lodge. The resolution was read and adopted. This report preserves notice; the justice of the reversal of the sentence is not questioned, the impartial and dispassionate manner in which the Grand Lodge is highly praised, but the committee held that although the Grand Lodge could reverse an unjust sentence and restore a brother to all his rights and privileges as a Mason, he could not in the Rule be restored to membership in his lodge without a unanimous ballot in his favor! This point was not involved in the question submitted to the committee; the Grand Lodge had decided that the sentence of expulsion was null and void ab initio, and, therefore, Alex T. Douglass had never ceased to be a member of the lodge; whereas the committee, although he was the author of the memorial above referred to, Alex T. Douglass did not understand French, introduced a series of resolutions having in view the appointment of some Mason skilled in the French, English and Spanish languages to act as correspondents, that all letters, circulars, resolutions, notices emanating from the Grand Lodge would be fully understood by all the lodges. Although he was the author of the memorial above referred to, Alex T. Douglass did not resound the opinions or speak on the question; the resolutions, however, were favorably entertained, but final action postponed until the next meeting after the installation of the Grand Officers.

A few days afterward A. T. Douglass left the city; on his return, the object of his visit to New Orleans became generally known, and as the Mississippi Constitution, and as the Grand Lodge especially failed to appoint a committee to visit, inspect and report upon the Grand Lodge, or the officers thereof, and obtain as far as practicable, personal information upon the subject referred to the committee respecting these resolutions.

The committee, consisting of G. A. Wilson, D. S. Jennings and H. W. Walter, proceeded to New Orleans, visited several lodges, and conferred with the officers of the Grand Lodge as well as with the unaffiliated Masons. On the 14th of February, 1845, they visited the Grand Lodge and were received in the most fraternal manner. Grand Master Preaux stated the object of their mission in this: that in the course of their visit they had visited lodges working in the Scotch and French Rites, and had solicited and received the degrees of the Scotch Rite in a Rose Croix Chapter; that they “were highly gratified with the
kind and fraternal welcome which had been extended to them during their sojourn in New Orleans, and had promised on their return to the Grand Lodge of Mississippi, to contradict without delay the absurd and malicious charges which had been maliciously and untruthfully made against the Masons and the lodges of the different Rites working under the jurisdiction of the Grand Lodge of the State of Louisiana." This announcement was received with the liveliest satisfaction; mutual felicitations were exchanged; and, on motion, the Grand Master was authorized to appoint a representative of the Grand Lodge near the Grand Lodge of Mississippi.

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

On the 22d of March, 1845, a report was presented by a committee that had been appointed (January 20) to take into consideration the remarks made by Grand Master Preaux in his opening address, on the subject of uniting all the Masonic Grand Bodies in the State under the authority of the Grand Lodge. The Grand Master claimed that by this means all distinction of nationalities and Rites would be abolished: that the union of the different Grand Bodies under one Supreme Head would tend to cement more strongly the bond of fraternal union, and contribute to a greater degree of prosperity. The report stated that all the Grand Bodies were in favor of centralization, and, on motion, the Grand Master was authorized to call a special meeting for the purpose of adopting measures to carry the project into effect.

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

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

*See ante, p. 53 in notes.

†At this date there were 22 lodges in the State: 16 York Rite "pure and simple"; 4 Scotch Rite and 2 French Rite—the Scotch and French Rite lodges cumulating the three Rites.

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

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

On the 27th of November, 1845, the Grand Lodge adopted resolutions by which the system of granting dispensations for the formation of new lodges was introduced into Louisiana; and authorizing the granting of charters which would permit the York Rite lodges to cumulate the Scotch and Modern Rites.* Several amendments to the General Regulations of 1844 were adopted by the Grand Lodge, at the communication held January 27, 1846. Articles 11 and 63 were modified in favor of the country lodges, but retained in full force from the lodges meeting in New Orleans and the parish of Jefferson.†

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

The committee appointed to visit New Orleans made several verbal reports, and the whole subject was referred to a special committee of five, consisting of G. A. Wilson, D. S. Jennings, H. W. Walter, (the
committee that had visited New Orleans), R. N. Downing and J. J. Doty; and, on the third day of the session, a majority and minority report was presented.

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

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

The majority report is signed by D. S. Jennings, R. N. Downing and J. J. Doty; and the minority report by H. W. Walter.

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

1. Resolved, That no Grand Lodge of Scotch and French, or Modern Masonry can assume jurisdiction over any Ancient York Mason or body of such.

2. Resolved, That there is no Grand Lodge of Ancient York Masons within the limits of the State of Louisiana.

3. Resolved, That this Grand Lodge has the power and it is its duty on proper application, to issue dispensations and charters to bodies of Ancient York Masons within the limits of the State of Louisiana, until the constitution of a Grand Lodge within that State.

4. Resolved, That we entertain the highest opinion of the distinguished body known as the Grand Lodge of Louisiana, and are willing to contribute as much as possible, consistent with our obligations, to aid and protect Ancient York Masons throughout the world, and any reflection upon the organization of the M. W. Grand Lodge of Louisiana is injurious to it.

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6. Resolved, That the M. W. Grand Lodge of Louisiana was constituted exclusively in the York Rite, that it is still a York Grand Lodge, accumulating the Scotch and Modern Rites; that it grants charters authorizing Masonic work and labor in the York Rite exclusively, and that it also grants charters authorizing work in either the Scotch or French Rite, but invariably requires, in the latter case, the York Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite Rite
“On motion, the report was received, and on motion of R. W. Bro. Wilson, the following resolution was adopted:”

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

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

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

Five York Rite charters were granted to lodges in the country parishes during 1846, and Mt. Gerizim Lodge No. 54, at Bastrop, (also York Rite), was chartered Oct. 25, 1846. Two days previous to that date, the Grand Lodge ordered the Grand Secretary to return immediately to the Grand Lodge of Mississippi, communications from two lodges under its jurisdiction; as recognizing and respecting the rights of sister Grand Lodges, the Grand Lodge of Louisiana could not interfere with the work of their subordinate, or receive communications from them.

Early in May, 1846, hostilities commenced on the Rio Grande, and on the 13th of that month Congress declared that war existed between Mexico and the United States. In anticipation of this, munitions of war and commissariat stores had been accumulated in New Orleans, and it now became the rendezvous of the volunteer troops from the Southwestern States. The general activity which prevailed rapidly increased the American population of the city, and gave the Mississippi Masons a wider field for agitation. In addition to the charges previously urged, national prejudice was now invoked against the “French Grand Lodge,” as it was termed, and these views which were propagated, began to influence the English-speaking Masons. However, they remained quiescent, waiting for the action of the Grand Lodge of Mississippi, with whose members an active correspondence was kept up, and it was confidently announced that that Grand Lodge would not adopt resolutions of intervention at its next annual communication.

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

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

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

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

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

*Pro. G. L. Min. 1847. pp. 25; 26; and 27.

The dispensation from the Grand Lodge of Mississippi under which George Washington Lodge was organized was not copied into the record book of the lodge, and the names of the original members are not given. At the organization meeting present: Willis P. Coleman, W. M.; G. D. Leham, S. W.; A. C. Labatt, J. W. pro tem; John H. Geddes, Tren; E. L. Hyams, Sec’y; W. H. Dudley, S. D. pro tem.; A. Laffin, J. D.; W. H. Vanhenselaer, W. M., and C. J. Vanhenselaer, S. W.; R. Parkinson, J. W.; M. W. Burton, J. W. On motion, the referring of the petition to a committee was dispensed with, and the applicants were declared duly initiated.

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


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

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

At the meeting of the Grand Lodge, March 27, 1847, communications were received from Thomas H. Lewis, P. M. of Poinsett Lodge No. 19, and Fisher Rawson, P. M. of Poinsett Lodge No. 33, enclosing their resignations, without giving the reason of the same, and the authority of the Grand Lodge of Mississippi was re-affirmed: the lodges holding under its authority in New Orleans declared "irregular;" and the lodges and Masons acknowledging the Grand Lodge of Louisiana strictly enjoined to hold no Masonic communication with the members of the Grand Lodge of Mississippi, who had not the authority of the Grand Lodge of Mississippi to act for them. The resignations of Thomas H. Lewis and Fisher Rawson were accepted, and they were expelled on the 14th of May following as members of a clandestine lodge.

The action of the Grand Lodge had no influence on the Mississippi lodges in New Orleans. On the 6th of May, the Daily Picayune published an account of the proceedings, which attracted the attention of the public. The Grand Lodge had no authority to act for the members of the Grand Lodge of Mississippi, who had not the authority of the Grand Lodge of Mississippi to act for them. The resignations of Thomas H. Lewis and Fisher Rawson were accepted, and they were expelled on the 14th of May following as members of a clandestine lodge.
On September 7, 1847, the Grand Lodge of New York adopted resolutions recognizing the Grand Lodge of Louisiana as the sole, supreme and legitimate authority for the government of the symbolic resolutions recognizing the Grand Lodge of Louisiana as the sole, irregular lodges of New York and the said irregular lodges. A circular was forwarded to the Grand Lodge of Mississippi, after deliberating on the subject, appointed a joint committee which issued a circular, addressed to the Grand Lodges of the Free and Accepted Masons of the United States, giving a statement of the causes that impelled them "to remove all vestiges of the authority of the Grand Lodge of the State of Mississippi," and thus the degrees in the State of Louisiana. The Grand Lodge of New York and the said irregular lodges. A circular was drawn up by Thomas H. Lewis, an eminent lawyer, and chairman of the joint committee; the Grand Lodge of New York, which represents the Masonic communication and jurisdiction of the body.

The six lodges were George Washington, Lafayette, Warren, Marion, Crescent City and Hiram; Eureka Lodge was not then formed. The "Circular" was drawn up by Thomas H. Lewis, an eminent lawyer, and chairman of the joint committee; the Grand Lodge of Mississippi, which represents the Masonic communication and jurisdiction of the body.

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While the craft were thus divided by intestine strife, New Orleans was visited by two epidemics. During the summer of 1847, its inhabitants were decimated by yellow fever, and by cholera in the fall. The greater portion of the victims were persons from other States, but authorizing them to cumulate the Scotch and French Rites with their own, and to judge between the cases of foreign grand masters, who were frequently in dispute, and one or more of the grand masters who were frequently in dispute, or one of the other lodges. The signers of the resolutions expressed their desire that the Master Masons of each lodge should be the supreme authority, and that the Grand Lodge of New York should determine the questions of jurisdiction and authority.

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

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

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

On February 21, 1848, the Grand Lodge of Mississippi met at Natchez. The seven lodges working under dispensation in New Orleans were represented, and made returns. The Grand Master, Benj. S. Tappan, stated in his address that he was "persuaded" that his action in 1847 "acted with a jealous regard for the interests of the Order," in violating the rights of the Grand Lodge of Louisiana by planting lodges within its jurisdiction; and, on the recommendation of a "select committee," charters were granted them.

The oration was published by St. James Lodge No. 47, to whom it was given to be deposited in its archives. The writer has more or less difficulty in reproducing this document, as the number given it is uncertain; and the committee requested their letter before mention, and their pretended grievances, alluded to "not worthy of notice." The address was published by St. James Lodge No. 47, to whom it was given to be deposited in its archives.

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

When Polksett Lodge No. 39 surrendered its charter there was no regular lodge working in New Orleans. The importance of having at least one lodge working in that language was so apparent, that Past Grand Master J. H. Holland immediately proposed to organize a new lodge under the same name. On July 24, 1847, and seven other brethren met, formed themselves into a lodge, and petitioned the Grand Lodge for a dispensation, which was granted, with the distinctive title of "Friends of Harmony." The establishment of this lodge revived the zeal of the English-speaking Masons in the city, who remained faithful to the Grand Lodge; many of them affiliated with it, petitions for the degrees became frequent, and the lodge was soon in a prosperous condition: a charter was granted to it, as Friends of Harmony Lodge No. 58, and its officers were installed by the Grand Lodge on the 13th of June, 1848. As soon as the Friends of Harmony organized a few days afterward, and the question arose to which Grand Lodge did the lodge at St. Joseph owe allegiance. The Grand Lodge of Mississippi asserted its right to exercise jurisdiction in this body, as the Mississippi Grand Lodge had not yet been recognized; and explained the matter satisfactorily to that body, which granted a charter to the lodge.

By the articles of union the records of the Louisiana Grand Lodge A. Y. M. were to be transferred to the Grand Lodge; but, before the union of the two Grand Lodges was effected, several lodges, including the New Orleans Lodge, petitioned the Grand Lodge for a return of the records issued to it by the Grand Lodge of Mississippi. The Grand Lodge of Mississippi was willing to make concessions for the sake of harmony, but, the committee delayed their report, and the strike engendered by the schism became fiercer, the idea of concession for the time abandoned.

When the union of the two Grand Lodges was ratified [March 4, 1848] the lodges working under dispensation in the Louisiana Grand Lodge A. Y. M., were numbered as follows: George Washington No. 1, in New Orleans, established March 29, 1847; St. James No. 2, in New Orleans, established March 27, 1847; Lakeview Union No. 3, in New Orleans, established March 29, 1847; Orleans No. 4, in New Orleans, established March 27, 1847; Friends of Harmony No. 5, in New Orleans, established March 29, 1847; Washington No. 6, in New Orleans, established March 27, 1847; Grand Master's Lodge No. 7, in New Orleans, established March 29, 1847; Grand Lodge of Louisiana A. Y. M., and St. Joseph Lodge No. 8, in New Orleans, established March 27, 1847.

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

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

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

The Louisiana Grand Lodge A. Y. M. had now, however, become firmly established. Daily accessions were made to its standard, and among the number of its initiates were citizens of the highest respectability and influence in the community. The original promoters of the schism, whatever may have been their zeal and aspirations, no longer concealed its true character. The evils resulting from a divided jurisdiction forced themselves upon its attention, and with a view to heal the existing dissensions, in January, 1849, advances were made to effect a reconciliation and union with the Grand Lodge. Notwithstanding the mutual acts of non-intercourse and other mutual acts of non-intercourse that previously had been undertaken to the support of the Grand Lodge, several abortive attempts had been made to effect a reconciliation and union with the Grand Lodge. 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*Pro. G. L. Miss. 1849, p. 32. The report is from the pen of the Grand Secretary, William P. Meilen, and the statement in the text, in regard to the Grand Lodge of New York, is paraphrased from the Grand Lodge's official announcement of December 21, 1849; and the statement as to the Grand Lodge of Louisiana, from the proceedings of that Lodge on the 29th January, 1849, as reported in the New York Irish Journal of January 22, 1849. This, however, had no influence on Mississippi: to the fraternal entreaties of her sister Grand Lodges to desist from her unjustifiable conduct, she turned a deaf ear and claimed that, as there was "no common umpire" in Masonry, she had a right to judge for herself and do as she pleased.*
On the 29th of January, 1849, James Poulhouze, from a committee which had been appointed in January, 1848, to prepare a history of the Grand Lodge of Louisiana, submitted the following report.

The report was adopted on the 14th of May, 1849, and the resolutions which are appended thereto, together with theMR. JAMES P. FOULHOUZE.

1. The Dispensation of the tenets of Freemasonry and non-intercourse rendered by the Grand Lodge of Ancient and Accepted Scottish Rite in the State of Louisiana, against the Grand Lodge of the United States and the Grand Lodge of France of the Ancient and Accepted Scottish Rite, on the 18th of January, 1847.

2. Amendment of the constitution so that the Grand Lodge be composed of, and on the following day having informally and concisely stated our views in writing, it was handed to Bro. L. H. Hermann. The following is an exact copy:

"ULTIMATUM"

"We are willing to waive other causes of complaint, and have to the good old Grand Lodge of the State of Louisiana, presented his report on the "Cumulation of Rites;" and on the following day, the Grand Secretary, Francois Verrier, submitted a report in which the opinions expressed by the Grand Lodges of the United States and Europe on the existing schism are impartially stated. It is not known at the time that this report was written, but it is probable that it contains many statements which were made on his imagination for his facts, both reports were adopted and 3000 copies of each ordered to be printed for circulation among the craft.

These reports were published February 23d, and the Louisiana Grand Lodge of M. Shorter's "Resolutions and Correspondence," by its Grand Secretary, W. H. Howard. In defending the intervention of Mississippi, he regrets that the other Grand Bodies are "unnecessarily sensitive upon the subject of Grand Lodge territory;" makes a fierce attack upon the Scottish Rite, and gives a running commentary upon the charges preferred against the Grand Lodge in the circular issued by the six lodges working under dispensation from the Grand Lodge of Mississippi in 1847.

It was attended with the most important results. The report of Grand Secretary Verrier showed that, although the other Grand Lodges condemned the action of Mississippi, they did not approve of the cumulation of rites as practiced in Louisiana. Notwithstanding Poulhouze's defence of the system, the Grand Lodge our brethren under the old jurisdiction, were to forbear from saying that it is in lieu of the right that the great majority of them are favorable to a union and sincerely desirous of reconciliation, and that their Grand Master and the brethren who met us were invited by a hearty wish to effect it. That it was not done was not their fault; it lies with those who wrongly think that our incorporation with them would destroy an influence which it does not possess, or that they would interfere with the proper conduct of business in the body with which they would be interfaced. It is, however, a satisfaction to us all to know that we have tendered the olive branch, and expressed our willingness to heal diaparisms.

"That our propositions have been received with contempt and our resolutions with contumely, we do not regret, for they prove the true spirit of peace and conciliation is, as we look upon it, the essence of the system of the jurisdiction we hold ourselves to be under that jurisdiction, since we know that the body from whence it came expression by Mr. Shorter, and that the propositions were great and the large minority did not concur in its action. The hearts of the great majority of our brethren are with us; the time will come when they will find the means to express their sentiments freely, unfettered, and uncontrolled. We have done our duty; the real object of the whole was to furnish lodges and a daily augmenting brotherhood can safely hide their time.

Nevertheless, I would recommend you to leave no stone unturned, no measure untried, to terminate this unnatural division. I would propose to our brethren the calling of a convention of the Masons of the State; the submission of the question to the Grand Lodge of the State, that the voting of a large minority would be controlled by the creation of council of thirty-two sister Grand Lodges which we have supported. And in furthering these views, I commend to your consideration and adoption the following resolutions:

"Be it resolved, That should neither of the foregoing propositions be accepted, the said difficulty shall be submitted to the arbitration of three of our sister Grand Lodges in the United States, and such decision shall be given by the majority of the votes of the said Grand Lodges so selected; by the decision of which both shall be bound.

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

The resolutions were adopted, but they were not submitted to the Grand Lodge of the State. It is more probable that Grand Lodge and the other members who were in favor of a reconciliation and union did not deem it prudent to provide a discussion which might have retarded that measure, and thought it better to work quietly for its accomplishment.
was cognizant of the evils resulting from it. As each Rite was administered by its own officers, the conflicts of authority necessarily arising in a lodge having three Masters had led several of the lodges holding charters to consider the work of the Rite. Hence it was soon perceived that the system could be abolished without difficulty, and the great obstacle to a reconciliation with the Louisiana Grand Lodge A. Y. M. removed. The other differences were beginning to be considered of minor importance, and unless the following influence of time, the asperities and jealousies created at the commencement of the schism were rapidly disappearing. Everything indicated that a reconciliation and union would soon be effected, but before any steps were taken to accomplish this result the Grand Lodge, by the minutes of 24, 1849, adopted a regulation fixing the maximum fee for the three degrees at sixty dollars, and on the 23rd of June appointed a committee to prepare a new code of General Regulations.

On the 26th of November, 1849, on motion of P. G. Master J. H. Holland, consisting of one member from each lodge in the city, was appointed to take into consideration the condition of Freemasonry in the State of Louisiana. On the 20th of December following, an extraordinary meeting of the Grand Lodge was held at the house of the Grand Master, when the committee made a verbal report and submitted a resolution declaring all edicts of the Grand Lodge interdicting Masonic communication with the Masons holding allegiance to the Louisiana Grand Lodge A. Y. M. suspended for sixty days. Of the 32 members present only 2 raised objections, and, one of them retiring, the resolution was adopted with only one dissentient voice.

The adoption of this resolution enabled both parties to meet "on an equal footing" and hold friendly conferences. On the 16th of January, 1850, the committee in the preceding November submitted to the Grand Lodge a series of articles, providing for a union of the two Grand Bodies on the basis proposed by the Louisiana Grand Lodge A. Y. M. in February, 1848, and declaring that when the union was

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

The rough minute book of Louisiana Grand Lodge A. Y. M. shows that at a meeting of that body held November 24, 1849, a committee of five was appointed to consider the jurisdiction of the Grand Lodge of the State of Louisiana, as it would have been chartered if the present contemplated change had not have taken place; and in the meantime they shall be under the jurisdiction of the Grand Lodge of the State of Louisiana. This is the last entry in the rough minute book.

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

There shall be a full, perfect and perpetual union of all the Masons of the State of Louisiana, whose allegiance is now divided between the Grand Lodge of the State of Louisiana, and the Louisiana Grand Lodge, under the name of the Louisiana Grand Lodge. And to effect the most desirable end the following Articles of Union are agreed upon and by and between the bodies above named:

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

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

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

On the 30th of January, the Grand Lodge abrogated Art. 4 of the General Regulations: this article permitted the initiation of the sons of Masons at the age of eighteen, and with its repeal the Grand Lodge thought that all obstacles to a union were removed. But immediately after its appeal, the Grand Master submitted a communication from the Louisiana Grand Lodge A. Y. M. enclosing a copy of resolutions adopted by it, and in explanation of which the communication stated that the members of that body had no objection to the Scotch and French Rites "under a distinct jurisdiction," and making a separation of these Rites from "Ancient, Free and Accepted Masonry" an indispensable prerequisite to a union." After all the concessions that had now enjoyed by the lodge originally constituted by that body; they shall take number upon the said register, and no other charge shall be made for their admission than that of the Secretary's and Tyler's fee.

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

"Thirdly—On the before-named day the Louisiana Grand Lodge shall be dissolved, and their present Grand Master, Deputy Grand Master and Grand Wardens, their Past Grand Masters, Past Deputy Grand Master, Past Grand Wardens and Past Masters of the several lodges now under its jurisdiction.

"Fourthly—The property of the said Louisiana Grand Lodge, as well as the funds that body may possess at the time of its dissolution, as herein contemplated, after the satisfaction of all just demands, and the liquidation of its concerns, in the hands of the General Officers, shall become the property of the Grand Lodge of the State of Louisiana and shall be held in common with the funds of that body, and disposed of in such a manner as the Grand Lodge shall determine, for the use and benefit of the Masons of the three first degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient, Free and Accepted Masons, and all charters and dispensations for or may emanate from the said United Body, shall bear the same style and name."

This additional article was submitted by the chairman of the committee, P. G. Master Holland, at the suggestion of the committee of the Grand Lodge A. Y. M. as originally proposed it read: "Nor shall any lodge be created, etc.; but the following was held:

"As the records of the Louisiana Grand Lodge A. Y. M. were lost by fire, and the resolutions not agreed upon the minutes of the Grand Lodge, it is impossible to give an account of the transactions of that body. However the following is a report of the meeting of the former Grand Body, which fortunately was recorded. This committee was composed of John W. Crockett, D. G. M. William M. Penniman, J. T. W. Havens, who in our report of their Grand Lodge say: "We may remark further in explanation of these resolutions that the members

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been made for the purpose of effecting a reconciliation and union by the Grand Lodge, it seems strange that a proposition for a divided jurisdiction should have been submitted to it; but it was voted entertained. The Grand Lodge held that the term "Ancient, Free and Accepted Masons" comprised the Masons of the first three degrees of the Scotch and French Rites as well as those of the York Rite, and that the meaning of the phrase was only the basis upon which a satisfactory and lasting union could be established. As each party insisted on its own construction, it was feared the armistice of sixty days would expire before the negotiations could be brought to a successful issue, and to avoid this and show the feelings by which the Grand Lodge, it seems strange that a proposition for a divided jurisdiction was entered upon, the Grand Lodge, on the 5th of February, declared the armistice "perpetual."

In response to this act of fraternal feeling, and satisfied that no further concessions would be made, the Louisiana Grand Lodge A. Y. M. at its session of February 6th, resolved to submit the adoption or rejection of the proposed Articles of Union to a direct vote of its members, and required them to empower their representatives to its annual communication, to be held on the 15th of that month, to effect a union on the terms proposed, or on such others as they might deem proper.*

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

Circulating of La. Grand Lodge A. Y. M. of February 11, 1850, in archives of George Washington Masonic National Memorial, Washington, D.C. The proposed Articles of Union and subsequent legislation of the Grand Lodge were adopted by this resolution. Owing to dispensation, the Grand Lodge was not present at the meeting, but sent a communication to his Grand Lodge which was received and read in the regular communication. From this communication, the Grand Lodge of the State of Louisiana Grand Lodge had a previous meeting adopted resolutions, which were intended to have been delivered to the "old Grand Lodge," but suppressed, and the following reasons assigned therefor:

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

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

The communication then proposes that the proposed Articles of Union be submitted to all the lodges for adoption or rejection, and that the Grand Lodge, upon the reception of such replies, should receive full and unrestricted powers to effect the union, upon any and such terms and conditions as may require, and that the judgment and opinion of the Grand Lodge, on any and all questions referred to it, should finally prevail. The Grand Lodge, by its resolution of February 11th, 1850, approved the proposed Articles of Union, and a request that it advise and counsel the Louisiana Grand Lodge.

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

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

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

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

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

The resolution of affairs was not destined to be of long duration. On the 7th of October, 1856, James Foulhouze, with the assistance of two of his adherents, formed a new Supreme Council, commenced making Masons at sight and manufacturing Thirty-thirds. Pursuing the same artifices and misrepresentation as in 1850–51, in the space of one year of 1857 he succeeded in causing two lodges to withdraw their allegiance from the Grand Lodge and transfer it to the so-called Supreme Council. Attempts were made to revolutionize several other lodges, but these attempts were unsuccessful and led to the expulsion of the parties engaged in them. This rebellion was short-lived; in 1858–9 the two lodges memorialized the Grand Lodge to be reinstated on its register, and with difficulty obtained their prayer. Those whom they had initiated during the rebellion were not recognized, the Grand Lodge declaring that a person made a Mason in a clandestine lodge could not be healed, but must present his petition for the degrees the same as if he were a profane. Pending these difficulties the question of "uniformity of work" came before the Grand Lodge, and at the annual communication of 1858 a resolution was adopted, declaring that this Grand Lodge expects and requires that uniformity in the following particulars shall be both taught and practiced, viz.: 1. In all the means of recognition. 2. In the rites which bind them together as Masons. By this resolution the question of uniformity was definitely settled, and on this basis the harmony of the jurisdiction was re-established and has remained unbroken to the present day.

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

CHAPTER VII.

GENERAL SUMMARY AND CONCLUSION.

The negro insurrection in the French West India Islands in 1791, led to the introduction of Freemasonry in Louisiana, which was then under the dominion of Spain. In 1793–94, refugees chiefly from the island of Gaudalupe established the lodges Perfect Union and Polar Star—the former "Working the York Rite under the Grand Lodge of South Carolina, the latter following the Modern Rite under the Grand Orient of France. As Masonry was proscribed by the Spanish law, the two lodges met outside the walls of New Orleans, thus introducing non-intercourse and being sustained by her sister Grand Lodges, the Grand Orient of France was ostracized by the Masonic world; the recognition it had extended to the so-called Supreme Council gave it no moral support, and, finding that the attempts to create dissensions among the fraternity was vain and futile, it either went to sleep or gave up the ghost. Which ever it may be, matters little: Its course is run, and it can never again disturb the Masonic peace of Louisiana.

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

The lodges implicated in the second revolt, were Polar Star No. 1 and St. Andrew No. 5.
yet entirely obliterated, and the feelings then engendered have in more than one instance exercised a baneful influence on Freemasonry.

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

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

Difficulties soon arose: the misunderstanding that then existed between the lodges Polar Star and Concord had not extended to the other lodges, but the question of Rites was now agitated, although in all probability political and national prejudices instigated the movement. At the instance, it is believed, of Harmony Lodge, the Grand Lodge of Pennsylvania ordered the lodges under its jurisdiction to hold no Masonic communication with the Masons or lodges of the Modern or French Rite. Polar Star Lodge was the only lodge in Louisiana working in that Rite, and in order to preserve harmony it applied to the Grand Lodge of Pennsylvania for a York Rite charter, and obtaining it ceased to work the French Rite, October 13, 1811. A few months previous to this date, a number of San Domingo Masons lately arrived from Jamaica, obtained a charter from the Grand Lodge of that island, and formed themselves into a lodge under the name of Bienfaisance Lodge No. 1. The Grand Lodge of the Havana, after about 1830, when by a series of intrigues it began to exercise a controlling influence in the Grand Lodge.

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

In 1819, charters were granted for three new lodges. With a large extent of territory, sparsely populated and possessing few facilities for travel, it became necessary to provide a system of representation for the country lodges at the quarterly and other meetings of the
Grand Lodge. A new constitution was adopted, in which the sovereignty of the Grand Lodge was re-asserted: the constituent lodges were required to be represented at all meetings of the Grand Lodge; their Masters and Wardens having the right to represent them, not as members of the Grand Body but only as representatives; Masters of lodges, however, after serving one year as such became life members of the Grand Lodge, as the country lodges, under the circumstances were unable to be represented at all meetings by their officers, they were required to select a delegate from the life members of the Grand Lodge residing in New Orleans. This system, intended for the benefit of the country lodges, led to the creation of a Masonic aristocracy, which in a few years obtained complete control of the Grand Lodge.

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

In December, 1829, the Grand Lodge granted a charter to some of the members of Triple Bienfaisance Lodge under the distinctive title of Triple Bienfaisance Lodge No. 20. The French Rite, however, steadily increased in popularity: many of the officers and members of the Grand Lodge belonged to it, and in 1831 the edict against it was repealed. During the same year Charity Lodge No. 2 became extinct: a number of its members affiliated with Triple Bienfaisance Lodge No. 7319, which then formed itself into two committees, retaining the original name, the other obtaining a charter from the Grand Lodge of France under the title of Les Amis Réunis No. 7787.

Notwithstanding the popularity of the French Rite in New Orleans, it possessed no attractions to the country lodges over which the Grand Lodge exercised little or no supervision. So long as they made no returns and paid dues they were not interfered with, and, when demanded, the excuses made by their delegates were always received. Of the true Masons who had formed the Grand Lodge, many had paid the debt of nature, the infirmities of age prevented the survivors from taking an active part in its deliberations, and the life-members who controlled it were either ignorant of the principles upon which it had been founded, or utterly disregarded them. Had the Lodges Louisiana and Harmony joined in the formation of the Grand Lodge, there would have been no divided jurisdiction in Louisiana; national and political prejudices kept them isolated from their brethren, who, deprived of their council and advice, gradually adopted the Masonic ideas imported with the emigrants from continental Europe. But isolation resulted in death: Louisiana Lodge did not long survive the formation of the Grand Lodge, and Harmony Lodge ceased to exist previous to 1825.

In January, 1826, several of the late members of Harmony Lodge No. 122 resolved to revive it and applied to the Grand Lodge for a charter, which was granted with the name of Harmony Lodge No. 25. Being the only lodge working in English in New Orleans, it rapidly increased in membership; but the old prejudices had been carried into the new lodge, and in 1828 a number of the members withdrew from it and formed Louisiana Lodge No. 32. The prejudices of Harmony Lodge now found vent in declaring open war against the French Rite. On the anniversary of St. John the Baptist, June 24, 1828, it declared open war against the French Rite. On the anniversary of St. John the Baptist, June 24, 1828, it

The two Scotch Rite lodges—Les Trinosophes No. 3 and La Libérable No. 2—were formed in April, 1831, and each had a Rose Croix Chapter attached to it. Their establishment caused the French Rite lodges to press their complaints upon the Grand Lodge, and the case came up at the meeting of July 2, 1831. Many of the Consistory members absented themselves, and the two factions were about equal in number; a resolution, making it obligatory on Harmony Lodge to recognize, as regular, the French Rite lodges and to receive their deputations, was offered; the Grand Master refused to put it to a vote; a scene of confusion ensued, and the Grand Lodge was closed in a summary manner.

Within two weeks afterward Harmony Lodge No. 25 receded from its position, denying that it had ever refused to recognize the French Rite lodges as regular, and alleging that its opposition to them arose from their owing allegiance to a foreign Masonic Power. This explanation was deemed satisfactory, and to settle the question the Grand Lodge recognized as regular lodges Polar Star No. 4263 cumu-
lating the Scotch and French Rites; Triple Bienfaisance No. 7519 and Les Amis Réunis No. 7577, French Rite; and Les Trios Noms No. 1 and La Libérale No. 2, Scotch Rite. A new code of General Regulations was adopted October 15, 1832, which went in effect on the 1st of December following.

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

The Symbolic Chamber of the Scotch Rite completed its organisation January 9, 1833. Its President was the Deputy Grand Master, who was also presiding officer of the Grand Consistory, which was represented in the Scotch Rite by twelve more of its members. On the following day (January 10) this Chamber addressed a letter to the Grand Consistory requesting it to divest itself of the right it possessed to constitute Scotch Rite lodges and transfer it to the Grand Lodge, and on the 25th of the same month, in a letter addressed to the President of the Scotch Chamber, the Grand Consistory granted the request; the Chamber is what is known as the "Concordia No. 1833," and were written by one and the same party. It was a fraud attempted to be perpetrated on the craft by recognizing the Grand Consistory as possessing co-ordinate jurisdiction with the Grand Lodge, and requiring that body to enforce its decrees.

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

By this code, the Grand Lodge resumed its authority, the Grand Master was re-invested with his prerogatives, and the Symbolic Chambers abolished. A Council of Rites was established to supervise the Scotch and French Rite lodges, whose duties were analogous to those at present performed by Committees on Chartered Lodges, and many of the absurdities of the old system of life-membership and representation in the Grand Lodge were retained, and although in a minority, the Consistory members held the principal offices and controlled its action.

In October, 1839, the Marquis de Santangelo formed a Supreme Council in New Orleans, to which he gave the pompous title of "The Supreme Council of the United States of America." The triumph of the Grand Consistory was now complete, and viewing the Grand Lodge as a mere appendage, it expelled members of the Grand Lodge and required that body to enforce its decrees.

On November 27, 1841, the Grand Consistory notified the Grand Lodge that it had expelled Perez Snell for conferring the degrees of the Scotch Rite, and the Grand Secretary was ordered to notify all the lodges in the jurisdiction. Perez Snell was a member of the Supreme Council of Charleston, of the Grand Lodge, and of Louisiana Lodge No. 32. The latter body espoused his cause, elected him W. M., refused admission to the committees of the Grand Lodge, declared it an illegal body, and renounced allegiance to it. For this act of rebellion, the charter of Louisiana Lodge was declared forfeited, but not before it had appointed a committee to visit the country lodges with a view to secure their cooperation in organizing "a regular Grand Lodge of free and accepted Ancient York Masons." This was the first opposition manifested against the culmination of rites and other innovations introduced by the code of 1832. But as the Grand Lodge had always exercised great leniency toward the country lodges, they had no grievances to redress and the attempt to incite them to revolt was unsuccessful. Of the ten lodges in New Orleans, Poinsett No. 39 was the only one that worked in English, and although some of its members secretly sympathized with Louisiana Lodge, it remained true to its allegiance.

Disappointed, but not discouraged, the members of Louisiana Lodge kept up a constant agitation. Among them were a number of Mississippians, who took an active part in fomenting dissension. In 1844, the Grand Lodge adopted a new code of General Regulations, which was a great improvement upon that of 1832. Copies of it fell into the hands of the agitators, and as it sanctioned the culmination of Rites and contained provisions which they deemed subversive of the principles of the York Rite, they resolved to seek the intervention of the Grand Lodge of Mississippi. At the annual communication of that Grand Body, in January, 1845, the W. M. of W. M., No. 39, who sympathized with the agitators, made a verbal statement in regard to the condition of Masonry in Louisiana. In this he acted on his own responsibility, and without the sanction of his lodge; but on this unauthorized statement the Grand Lodge of Mississippi appointed a committee to visit, inspect and report upon the work of the Grand Lodge of Louisiana and its subsidiaries.

The committee visited the Scotch and French Rite lodges in New Orleans; solicited and received the degrees conferred in a Rose Croix chapter; explained to the Grand Lodge the advantages of a Grand Lodge that, on their return to Mississippi, they would contrive the calumnious reports that had been circulated against the lodges and Masons of Louisiana.

In July, 1845, an attempt was made to induce the country lodges to hold a convention for the purpose of organizing an American Grand Lodge; but it proved unsuccessful, and during the subsequent troubles not one country lodge swerved from its allegiance.
At the annual communication of the Grand Lodge of Mississippi in January, 1846, its Grand Master urged decisive action on the complaints of the unaffiliated Masons in New Orleans; and, the committee presented a majority and two minority reports. The matter was laid over. Renewed agitation ensued, an active correspondence was kept up, and at the annual meeting of 1847, the Grand Lodge of Mississippi granted dispensations for the establishment of lodges in the city and in the suburbs of New Orleans. Five other dispensations were issued during the same year, one of which was to some members of Poinsett Lodge No. 39—that body having surrendered its charter on learning that the Grand Lodge of Mississippi was issuing dispensations for the formation of lodges in Louisiana. In February, 1848, charters were granted to the seven lodges thus created, and on the 5th of March of the same year they organized the Louisiana Grand Lodge. This body continued in existence two years and during that time created eighteen new lodges, but failed to obtain recognition from any Grand Lodge except that of Mississippi.

Of the invasion of its jurisdiction, the Grand Lodge appealed to her sister Grand Lodges: some of them, while disapproving the course pursued by Louisiana in cumulating the different Rites, severely censured Mississippi for usurping jurisdiction over its territory, and others declared the lodges created by Mississippi Irregular. The regular lodges in Louisiana rallied to the support of the Grand Lodge, in which a spirit of inquiry was awakened and a healthier tone infused. In a few months after the organization of the Louisiana Grand Lodge, the Mississippi element lost its influence and an effort to obtain reconciliation and union with the Grand Lodge was made in January, 1849. The evils of a divided jurisdiction had become so apparent that several members of the Grand Lodge were anxious to accept the proposition, but it was not brought before the Grand Lodge and no definite result was arrived at by a committee of conference.

In December, 1849, the Grand Lodge declared an armistice of sixty days and negotiations for a reconciliation and union were entered into. During its progress all sentences of expulsion arising from the schism were repealed, an obnoxious article of the General Regulations abrogated, and a union proposed on the basis that no charters or dispensations should be granted by the united Grand Body except for lodges of "Ancient, Free and Accepted Masons." This brought up a discussion on the question of Rites, which resulted in defining the term "Ancient, Free and Accepted Masons" to comprise the Masons of the first three degrees of the Scotch and French Rites as well as those of the York Rite, the distinction of Rites being thus abolished, the union was ratified March 4, 1850, and on motion of a member of the Supreme Council, that body was notified that the Grand Lodge would not constitute any symbolic lodges other than as Ancient, Free and Accepted Masons.

At a convention held at Baton Rouge in June, 1850, every lodge in the State was represented and a new constitution almost unanimously adopted. By the new constitution, the Grand Lodge became a representative body, former distinctions were abolished and the influence of the members of the Supreme Council destroyed. The Supreme Council was dissolved, and by the Concordat of February, 1855, the Grand Lodge levied an assessment for the purpose of paying the purchase price and erecting a Temple, or so much of the cost as the legislature would authorize. A committee was appointed to obtain a site and liquidate the indebtedness of the Grand Lodge, the property was appraised and placed in the hands of the Board of Directors for sale at the first fair opportunity, the appraisement being $112,500.00. This subject was agitated at each Annual Grand Communication, and it so oppressed the Craft that in 1859 a sale of these

bears entered into negotiations with the Supreme Council at Charleston, and by the Concordat of February, 1855, the New Orleans Supreme Council was dissolved, and the seceding lodges returned to their allegiance. On the 7th of October, 1856, Foulhouze formed a new Supreme Council, commenced making Masons at sight, and manufacturing Thirty-third. Pursuing the same system of misrepresentations as in 1856-57, he succeeded in causing two lodges to withdraw their allegiance from the Grand Lodge. This rebellion in 1858-59 these lodges memorialized the Grand Lodge to be reconstituted on its register, and with difficulty obtained their request. On the 4th of February, 1859, the Grand Orient of France expelled Foulhouze, and his so-called Supreme Council soon became defunct. In the early part of 1859 an attempt was made to revive it, and it obtained recognition from the Grand Orient of France: that recognition, however, failed to give it vitality, and in a short time it either became dormant or ceased to exist.

—The preceding "Outline of the Rise and Progress of Freemasonry in Louisiana" has been compiled from the original records and other documents in the archives of the Grand Lodge and its subordinates, with the view to supply a desideratum long felt by the Craft. The aim of the compiler was to trace from their origin the causes that have so frequently disturbed the Masonic peace of Louisiana, to show the manner in which the conflicting elements were finally reconciled, and in so doing to state the truth, and nothing but the truth. In the accomplishment of this task, he has been under many obligations to M. W. Bro. J. Q. A. Fellows, who kindly placed at his disposal all information and documents in possession of the Committee on History; to W. W. Bro. J. B. Sorapuru and W. W. Bros. M. A. Chas. and R. S. Du C. W. for aid in procuring from Bro. F. A. Dentzel, Assistant Grand Secretary, for his uniform courtesy and assistance in a laborious search among the old papers in the archives of the Grand Lodge.

By resolution of the Grand Lodge adopted at the Annual Grand Communication in February, 1911, the foregoing history of the origin and rise of Freemasonry was ordered to be continued and brought down to the present date.

Taking up the narrative at the end of Brother Scott's work, we find that the Lodges rapidly recovered after the termination of the Civil War and began to increase in numbers, until the year 1870, the Grand Lodge had a large and active membership.

But now the Grand Lodge made an unfortunate investment in what was known as the Masonic Temple property, lying between Carondelet and St. Charles Street, near Tivoli Circle (now Lee Circle). The Grand Lodge levied an assessment for the purpose of paying the purchase price and erecting a Temple, or so much of the cost as was not covered by donations from the Craft. The levying of the assessment and a large amount expended in building a costly foundation, upon which it was found impossible to build, created a great deal of dissatisfaction, with the result of loss of membership and a decided falling off in the number of new members received.

This condition of inactivity continued, and in 1884, it appearing impossible to complete the Temple right, the property was appraised and placed in the hands of the Board of Directors for sale at the first fair opportunity, the appraisement being $112,500.00. This subject was agitated at each Annual Grand Communication, and it so oppressed the Craft that in 1859 a sale of these
From the time the Craft entered the new Temple, built during the term of R. W. Charles F. Buck, the Craft has gone steadily forward, growing in usefulness as well as in numbers and in financial strength, increasing each year over the preceding year.

In 1903, following the precedent established in 1875, the Grand Master permitted a Worshipful Master who had been duly elected and installed to resign, and granted a dispensation to the constituent Lodge to elect and install his successor and fill any other vacancies that might result from the election of a Worshipful Master, and this ruling will be again referred to.

At the Grand Communications of 1906 and 1907, the Craft saw fit to elect for the two terms brethren from the same constituent Lodge, their services having been pre-eminently beneficial to the Craft, this being the first time in the history of this Grand Body, that nearly one hundred years of age, that the same constituent Lodge had furnished it for two consecutive terms separate Grand Masters.

In 1908 the Craft was visited with a number of unfortunate matters. The Grand Master, without the concurrence of the Grand Lodge, issued a circular letter directed against another body, which embodied the Craft in litigation as defendant in a civil damage suit.

Following this, by reason of other unfortunate matters, distressing in their nature and beyond the control of the Grand Lodge or the Craft, the Grand Master resigned his office, and, following the precedent established in 1875 and adhered to in 1902, the Right Worshipful Deputy Grand Master accepted the resignation, which action was subsequently approved and ratified by the Grand Lodge, without debate and unanimously, and, in accordance with the Grand Lodge's tradition of Masonic usage, the honorary title of Past Grand Master is not borne by the one who resigned.

It has been said that "one woe doth tread upon another's heels so fast they follow," and that "when sorrows come they come not single spies, but in battalions." This was felt by the Grand Lodge, as well as by the constituent Lodges, whose contributions were sojourned in or passing through Louisiana.

Louisiana Relief Lodge, which was organized in 1854, has, throughout its existence, through the medium of the Masonic Relief Lodge, especially to the suffering and distressed of other jurisdictions who were sojourning in or passing through Louisiana.

The surplus of these contributions was afterwards dispensed in Masonic relief through the Louisiana Relief Lodge, and the usefulness of this Body of Relief has increased during the passing years. The value of its services is inestimable and the appreciation of the Craft is none the less.

During this period, in reading over the reports of the annual grand communications many matters were found which are interesting, such as decisions, rulings and the various incidents that came up for discussion at the annual communication, but none of them enter properly into a general history of Masonry. There is a ruling, however, made in 1875, which may be worthy of incorporation here.

In that year, it was held that a Worshipful Master of a Lodge duly installed could resign, and that the acceptance of his resignation was the discretion of the Grand Master. We regard this as bearing on an incident to which we will refer later.

During the almost score of years the Craft have used the Temple, completed in 1883, rearrangements and additions have been made, all of the indebtednesses have been paid and all bonds cancelled, and now, on account of changes in business conditions and the remarkable growth in numbers, we find ourselves called upon to erect a new Temple, and all of the differences of opinion which arise under such circumstances have arisen and will need to be faced at the coming sessions.

On Monday, February 5, 1912, the Grand Lodge of Louisiana fittingly celebrated its one hundredth anniversary, and it had the good fortune to be presided over at this time by the great grandson of the first Grand Master of Masons of Louisiana. The proceedings were harmonious throughout, the condition of the Craft excellent, the membership, all things considered, large in number and rapidly increasing and we go into the second century of our existence with brightest hopes for the future and with the strong belief in a continued usefulness to humanity.

On June 28th, 1914, the telegraph and cable carried to the four corners of the globe the news that on that day the Archduke Francis Ferdinand, heir to the Austrian throne, and his wife had been murdered while on a visit to Bosnia.
The world was shocked at the crime, but went on in ignorance of what was to follow. Then the world stood aghast at the prospect of a mighty war growing out of the assassin's deed.

Events followed each other quickly. Austria demanded indemnification from Serbia in terms with which she could not with respect comply. War was declared by Austria, on the 1st of August, 1914. Germany, who had for forty years been preparing for war, declared war against Russia, which had been mobilizing its forces upon its frontiers. France, a member of the dual alliance with Russia was bound to assist that Country. On the 3rd of August, 1914, Germany rushed troops into Belgium for a swift descent upon France. Other European Countries rapidly became involved on either side, until the greatest war in the history of the world was soon waged.

Owing to acts of Germany at sea, in violation of International Law, and on the President being persuaded to consider, and for which their individual make amends on the 6th of April, 1917, war was declared by the United States against Germany. Armies were hurriedly trained, ships were built, food and other supplies were shipped, and before the close American soldiers were in France in such numbers that they participated in the battle of Chateau Thierry, and helped stay the Germans advance. By the 3rd of July, 1918, there were two million Americans in France among whom naturally were many Masons and the brethren of this Country being solicitors of the comfort and morals of those who were involved in the war, were anxious to establish reading rooms and places of amusement at the great rest centers, where Masons could congregate and meet with one another and be removed from the temptations to which unrestrained youth is so susceptible. Other humanitarian Organizations had been successful in these lines, but all Masonic efforts were halted by the Department of State, through unfriendly influences, and we were met with the reply that it was impossible to deal with the Masonic Fraternity as it was divided into forty-nine divisions or jurisdictions and had no general head. The Masters of the Grand Lodge of New York were finally obliged to arrange with the Young Men's Christian Association of their men in the uniform of the organization in order that they might be able to minister to the wants of their own brethren and not permitted to have their own headquarters or to display any distinctive Masonic insignia about those of the Y. M. C. A.

Following the declaration of the Armistice on the 11th of November, 1918, steps were at once taken to prevent a recurrence of such things and to bring about a conference of the Grand Lodges of the United States and on the 11th of November, 1919, there was instituted at Cedar Rapids, Iowa, the Masonic Service Association of the United States, which since that time has held Annual Sessions at different points and without partaking of anything of the nature of a National or General Grand Lodge, has furnished a medium for exchange of views upon matters of general interest and has lately developed a scheme of educating the Masons of this Country as to their individual duties as citizens of this great Commonwealth. Last Session was held at the Nation's Capitol on the 29th and 30th of October, following which and on the First day of November, there was laid the cornerstone of the George Washington Memorial. Needless to say, the Grand Lodge of Louisiana has been a member of the Association since its inception and its officers have taken an active part in its deliberations. The fact that large numbers of young men went overseas to engage in the war, was the cause of a National increase of interest in Freemasonry and lodges everywhere were kept busy with degree work and abnormal increases were made.

In membership. This was equally true in Louisiana as our membership January 1st, 1914, was 15,653, and on the first of January, 1919, 20,588.

By the first of January, 1923, matters had settled to a normal condition, our membership by this time being 31,205, practically an increase of fifty per cent over the year 1914.

In the session of 1922, the Grand Lodge of Louisiana adopted a resolution imposing upon the membership a tax of one dollar for each degree conferred and one dollar per capita for the purpose of erecting a Masonic Orphan's Home at Alexandria, La., and besides ordered set aside for that purpose, practically eighty thousand dollars of invested funds. Fifty acres of magnificent land was donated by the Masons of Alexandria and had it not been for the exceeding high cost of building material and labor, the corner stone would have been laid during the year 1923. Another matter awaiting realization is the erection of a handsome Masonic Temple at the corner of St. Charles and Perdido Street, New Orleans, the Grand Lodge has exacted from the Masons of that City a contribution of $45,000.00 as a condition preliminary to underwriting the bond and erecting a bulding to cost $2,500,000.00.

The coming session of the Grand Lodge will demonstrate whether or not our hopes are to be realized.

At this writing Masonry is advancing by leaps and bounds in the State of Louisiana, and the future is bright, if we are any judge of the very evident zeal and earnestness of the brethren.

THE STORY OF LAFAYETTE AND HIS VISIT TO LOUISIANA.

Compiled by Stanley C. Arthur,
Executive Secretary of the Masonic Service Association of Louisiana, 1923.

The fact that a number of records of the Grand Lodge of Louisiana in the early days of the Order here are incomplete make it important that there be on file anything and everything pertaining to Masonic activities in the early days.

For some years it has been known that one of the most imposing ceremonies connected with Masonry in the early days of statehood was that tendered the Marquis de La Fayette by his brother Masons here. All intimate details of that ceremony have been lost by the Grand Lodge but in making a search through the daily papers of New Orleans of that period a complete story of this festival was located in both The Louisiana Gazette and Le Courier de la Louisiane.

So that they may be preserved for posterity the text of both stories will be reproduced in Scott's history in the reprint of this year.

EXTRACT FROM LE COURIER DE LA LOUISIANE

April 24, 1825.

General La Lafayette.

Thursday, April 14th.

There exists a society, whose members could not remain indifferent to the manifestations of love and gratitude offered by the American people to the modest warrior, to the enlightened philosopher, to the spotless patriot, to the hero of liberty. The doctrine which it preaches
to its disciples—is so much in accordance with the principles which the eloquent voice of LA FAYETTE has defended in the councils, and with his blood on the field of battle, that it would have betrayed a most sacred duty, had it remained silent on so solemn an occasion.

The Masonic society, for it is to it we allude, had no sooner ascertained that the General had accepted the invitation made in the name of the State of Louisiana, than its officers held a special meeting in which it was unanimously resolved that a Masonic festival should be prepared to greet his arrival, and that nothing should be spared to render it worthy of him to whom it was offered.

A committee was appointed to direct the ceremonies of the banquet. It was composed of Messrs. Holland, Grand Master; Longer and Maurian, Senior and Junior Grand Wardens; Burthe and Lefebre, Past Grand Masters; Verrier and Mioton, Grand Stewards; G. W. Morgan, Past Grand Treasurer, and C. Miltenberger, Grand Treasurer. Messrs. Canonge, Lefebre, and Denis, were, besides, appointed to wait upon the General on his arrival and to invite him in the name of the Grand Lodge of Louisiana, and of all the Masons residing in the City.

Pursuant to their instructions, and happy in the fulfilling duties so congenial to their feelings, the committee, with their orienials, called on the General, the day after his arrival; the crowd had already filled the house of the hero, anxious to enjoy the happiness of seeing, and eager to offer their tribute of love, it was through a lane of anxious spectators that the committee arrived in his presence, their President, Mr. Canonge, Past Grand Master, addressed him as follows:

"GENERAL AND MOST ILLUSTRIOUS BROTHER:

"We were sent in deputation to you by the Grand Lodge of the State of Louisiana, and by all the Masons residing in this city, to offer you the homage of our respect and our devotion, and to invite you to a Masonic festival which is to take place on the day that you will be pleased to appoint.

"One, who like you, in councils and at the head of the soldiers of freedom, amidst the horrors of captivity, and in the midst of triumphal honors, has been the constant defender of the principles which we profess, should be the guest of the Masonic nation. Henceforth, de·

riding the madness of its enemies, our Order may stand undismayed, since it ranks among its disciples the warrior without fear, the citizen without reproach."

The General seemed deeply moved; his answer breathed a spirit of Masonic affection, and he fixed the succeeding Thursday as the day on which he could attend.

The magnificent edifice with which the enterprising Mr. Davis has adorned this city, was the place selected as most fit for the execution of the plan which had been adopted.

The members of the committee of arrangements, with the zeal which they have displayed on many previous occasions, proceeded with unabated ardor, it seemed, as with a magic wand they could create at will, whatever could give lustre and throw additional pomp and effect on the testimonials of respect offered to our guest.

A spacious room, heretofore devoted to profane amusements, was suddenly transformed into a majestic temple: crimson draperies covered the walls, the altar was richly decorated, incense burned before it, superb candelabra and beautiful lustres were dispersed so as to spread only that mild and subdued light so favorable to our mysterious rites. On the eastern part of this sanctuary, a throne arose as if by enchantment, overshadowed by a canopy, the purple draperies of which, added a new brilliancy to the gold with which it was embroidered.

Under the vault stood two beautiful seats, one designed to the titular Grand Master, and the other to the distinguished Mason who attracted general attention. To the right and left of the thrones, the grand dignitaries sat according to their respective ranks, to the West, and the South, under canopies, elegant but less richly ornamented, the first and second Grand Wardens, Brothers Longer and Maurian, were seated; and parallel with the columns, sat about three hundred Masons of the different lodges, of the old as well as of the Modern Rites, who by their attitudes and looks, showed that they felt impressed by so solemn a scene, everywhere might be seen the insignias of the different lodges, the colors and emblems of all the different grades appeared promiscuous.

At the hour appointed to receive their Illustrious Brother, the members of the committee of arrangements were deputed to inform him that everything was ready for his reception. Not a whisper could be heard within the temple; and though everyone felt the most eager desire to see the expected guest, not a look or a gesture betrayed the impatience which aggitated every bosom.

A slight noise was heard; it grew louder and louder, and at last the words "he comes, he comes!" resounded under the vaults. The General stood in the vestibule, with George Washington La Fayette and Mr. LeVasque, who surrounded by members of the committee of arrangements of the General and his friends, who had been invited to accompany him, were ushered in first; they might see in every countenance that all who are dear to La Fayette share in the sentiments which Masons cherish toward him.

After they had taken in the East, the seats prepared for them, the Grand Master directed the Grand Master of Ceremonies to wait on Brother La Fayette, with a deputation composed of nine Past Masters, armed with swords and lighted by stars, to inform him that he was ardentiy expected in the Grand Lodge. That, at his call, the doors would fly open, and present to his sight, his assembled Brother Masons, proud as numbering as one of them, the hero of liberty, the beloved guest of the Nation.

The command of the Grand Master was obeyed; and Brother La Fayette entered under the steel vault, while the sound of music, soft as that of the celestial concerts, resounded through the temple. He was led to the Grand Master, who, as soon as the sound of the music and the mallets had ceased, addressed him as follows:

"Brother LA FAYETTE.

"I shall ever consider as the most memorable epoch of my life, that when I was here charged by the Worshipful Grand Lodge of the State of Louisiana, and by all the Masons within its jurisdiction, to felicitate you upon your happy arrival among us, as well as to receive you with all the honors due the Guest of the Nation, and to a patriot whose exalted virtues shed so bright a lustre over our Institutions."

"When I behold you erect and conscious after the revolutionary storms which has assaulted you; when I see you standing on the soil of freedom; on the land which you delight to call the country of your heart; when I contemplate you surrounded by a nation's love, pursuing amidst the loud concert of applauding freemen, your triumphal march through the confederated republic of the Union, I cannot but compare you to that order, which like an old and still vigorous

triumphs over time, and remains unshaken through the long series
of succeeding ages. Accept, Illustrious Brother, through my organ, the sincere felicitations of all the Masters of this jurisdiction, and after having assisted at our sitting, go and share in the Masonic festival prepared in order to greet you here.

"I ought, perhaps, but I only thought of my own convenience, to have addressed my felicitations to you in my native language, a language familiar to you as your own idiom; but so many eloquent lips have poured forth, in English accents, the expression of public homage to you, that I have thought it might be pleasing to you, to be received in a country inhabited by so many citizens of French origin, to hear the assurance of the love of an American in that language, which must be dear to your remembrance; if, owing to that circumstance, I have not succeeded in expressing the tender emotions excited in our hearts by your presence, you will at least read it depicted in the countenance of each of our assembled Brethren, and hear the voice of our Souls, in the unequivocal and reiterated acclamations with which this temple will respond to your honor and glory,

While the Grand Master was speaking, the most Illustrious Brother La Fayette fixed his eyes on the numerous banners which showed the union of the two Rites; he seemed pleased at the happy alliance of the French Masonry with the Ancient Masonry of York. The feelings produced by that interesting spectacle pervaded his answer. We have not been able, owing to his sudden departure, to obtain the text of that answer; but we will endeavor to give it substance though we are aware that it will lose in our mode of expressing it the purity of diction, that happy choice of words, and that energy of thought by which all his discourses are characterized.

"MOST ILLUSTRIOUS GRAND MASTER, AND YOU, MY BRETHREN."

Said the General, "among the multiplied testimony of esteem and affection which I have received since my arrival in the United States, few, perhaps, have affected me more deeply than those which I now experience, when I fought in the cause of Independence, Louisiana was a province of one of the European monarchies, and the idea, that it would, at a future period, become united to the American confederation, however, pleasing to my imagination, did not appear likely to be realized, but it has pleased Heaven to prolong my life long enough to behold a country inhabited by a population composed, in a great measure, of the descendants of my compatriots, enjoying the blessing of a free government, and showing themselves worthy of the felicity they enjoy.

"Already has freedom spread its happy influence over every institution, and we now behold as one of our effects, the Masonic confederation, by which all our rights and privileges are maintained and preserved.

"Little did I think when you began to address me, Most Worshipful Grand Master, that you spoke a language that was not our native idiom, the purity of your diction did not allow such a supposition. If, in the various answers that I have been called on to make during my journey through the Union, I had found the same facility in using English as you have acquired in speaking French, I should have esteemed myself fortunate, but there exists among Masons a language which may well be called universal, which on this occasion I find a pleasure in terming Gallo-American, it is that which I will use in expressing my attachment to you.

The Illustrious Brother La Fayette used then the Masonic acclamations, and the vaults of the temple resounded with music, so soft and harmonious, that it filled every heart with the most ecstatic emotion.

the Grand Master invited Moreau Lislet, Grand Orator of the Grand Lodge, to present to his brothers a piece of Architecture.

Brother Moreau, in compliance with this invitation, offered a piece worthy in every respect of the subject, and which did honor to the eloquent pen of the patriotic Mason by whom it was drawn; it was received with rapturous applause which it merited; we regret that the limits prescribed to us do not permit us to publish it this day.

The sitting being closed, the guest was conducted to the room where a sumptuous banquet waited the company; the utmost order and decorum was observed during the dinner, and the thirteen toasts written by Brother Canonge were successfully drank interrupted only by that which was offered by the illustrious guest in return to that which was personally addressed to him.

(For the Toasts, see the Courier of the 15th April.)

THE LOUISIANA GAZETTE

Monday, April 18, 1825.

We would have been delighted if we could have narrated, as they passed, the splendid civil, military and Masonic fêtes given by a grateful people to the "Nation's Guest" during his residence in New Orleans. We have been prevented by a circumstance as unforeseen as it was expected. (follows trouble with editor and workmen who broke up the shop.)

At five o'clock of the evening of Thursday, at the invitation of the Masters of the jurisdiction of the Grand Lodge of Louisiana the illustrious brother L. A. FAYETTE entered the Masonic Temple, which was decorated to receive him. He was received on his entrance by the Most Worshipful Brother Holland, Grand Master, who made a short address, in which he expressed with much feeling and truth, the joy felt by the brothers of this jurisdiction in seeing among them a brother so worthy of serving as an example to true Masons.

The Illustrious Brother La Fayette answered to this address with that modesty and cordiality which characterizes him; Brother Moreau Lislet, Grand Chaplain, delivered a speech appropriate to the circumstance in which he brought to mind, with warmth and feeling different traits of virtue of the very Illustrious Brother La Fayette and he dwelt particularly on the unfortunate time of his imprisonment at Olmutz, where this Illustrious Mason showed a courage and strength of soul worthy of general admiration and particularly of all Masons.

A splendid banquet was served, of which the illustrious guest partook; and among the many toasts were the following:

1. The President of the United States.
2. The memory of Washington—the sovereign architect of the Universe rewarded his numerous virtues with an abode in the East of the Celestial Lodge; the same recompense awaits him who was the friend of his heart, the companion of his toils and the rival of his glory.
3. Our Most Illustrious Brother General La Fayette—America, inspired by justice and gratitude, crowns him with the hero's laurel: the people whose rights he vindicated, the philosophers of every country award him the civic palm: already the daughters of memory wreath the crown of immortality reserved for him by posterity: Masons, ardent in their wishes but modest in their offering, present him, as a testimonial of their homage, with the myrtle of their friendship.

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General La Fayette after having expressed his thanks, gave the following toast:

"The Brethren who worked together on the lines of the Eighth of January and the Master Workman who directed them."

4. The title of Brother—we are exalted to the ranks of heroes, when we have acquired the right to address by this appellation one of the fathers of our country.

5. Liberty—the idol of noble hearts; vain is the conspiracy of her enemies. Phoenix-like she rises from her own ashes; and the tomb raised for her, becomes the altar on which to offer the incense of mankind.

6. The Government of the United States—An eternal monument of wisdom, the masterpiece of legislation, under the shadow of its laws, the republican enjoys liberty without licence: the philosopher contemplates the regeneration of the world; the mystic temples arise from under the industrious trowel of the Mason.

7. Freemasonry—The apostles of error and the abettors of despotism have hurled in vain against her, their anathemas; daughter of truth she sprang from the cradle of the universe, her reign is as imperishable as the existence of the world.

8. Masonic level—under its empire distinctions vanish, rank and orders intermingle, equality is triumphant, the intention of nature fulfilled.

9. Our obligations—Benevolence to our equals, obedience to the precepts of honor, respect to laws; these are our vows; shame to the Mason who violates them.

10. Toleration—Though fanaticism may condemn, yet reason commends it. Masonry and Religion teach it; the Redeemer of the world has set the bright example of it.

11. The founders of American Independence—Masons and citizens, let us drop a tear for those of whom are no more, let us greet those of them whom death hath not yet ensnared, as the benefactors of our country.

12. France—Land of the brave, cradle of La Fayette, whatever her government may be happy within, respected as broad, great, free, worthy of herself.

13. The Fair Sex—Excluded by necessity from a participation in our labors we profess equality; the presence of women would make us slaves and convert the temple of wisdom into that of love.

VOLUNTEER TOASTS.

By Brother Governor Johnson—The people of Louisiana; in valor, in patriotism, in love for the Illustrious Guest of the Nation, they are proud rivals of their brethren of the Union.

By Brother Charles Maurian, Junior Grand Wardern—To him whom birth hath made a marquis; whom education made a man; whom Liberty made a hero; whom gratitude makes the object of the veneration of a whole nation of freemen—true name him would be superfluous—yea, all recognize him, his name is in every heart.

By Brother Aug. Douce, Worshipful of La Fayette Lodge—The inhabitants of Harve de Grace, when he was about sailing for the land of independence, they proved that they knew how to honor virtue and pay respect to merit. Grateful America thanks them for it.

By Brother Cunningham of the Navy—The holy alliance; confusion to their councils when they think to subjugate the western world.

By Brother E. Fiske—The memory of Riego, a martyr in the cause of liberty.