

Lux ex Tenebris.



AN

ADDRESS,

DELIVERED ON

ST. JOHN'S DAY, 1883,

BY THE

MOST PUISSANT SOVEREIGN GRAND COMMANDER,

WILLIAM H. PECKHAM,

BEFORE THE

SUPREME GRAND COUNCIL

OF THE

SOVEREIGN GRAND INSPECTORS-GENERAL,

OF THE

THIRTY-THIRD AND LAST DEGREE

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE,

FOR THE

UNITED STATES OF AMERICA,

AT THE

COUNCIL CHAMBER, 117 WEST 23RD STREET,
NEW YORK CITY.



"Deus Menmque Ius."

T H E

ST. JOHN'S DAY ADDRESS

OF

T. I. WILLIAM H. PECKHAM, 33°, M. P. S. G. C.

ILLUSTRIOUS MEMBERS OF THE SUPREME GRAND COUNCIL AND
SOVEREIGN GRAND INSPECTORS GENERAL:—

St. John's Day, dear alike to religionist, mystic and craftsman, is annually celebrated all over the masonic world with feast and festival. It is the red-letter day of all the days of Freemasonry. The High-grade mason, the Sir Knight of Masonic chivalry, and the Blue Lodge craftsman, all meet around the altar and the Great Lights to do reverence to St. John, whose prototypes we find as well in the ancient religions as in our modern theologies. We need not here, however, care to canvass debatable metaphysical inquiries, such as whether it be the Baptist of the Wilderness, the Evangelist of Patmos, or the Chaldeo-Egyptian Oannes, who is one of the corner-stones of our speculative mysteries. This we can leave to the Masonic archaeologist, while we to-night shall only discuss our congratulations, our successes, our history, and, if necessary, our opponents, these being live topics of more general interest to us than any dry points of antiquity.

The Supreme Grand Council for the United States of America and the subordinate bodies which give it allegiance deserve the highest congratulations. The past three years have been almost phenomenal in their results for us. This Supreme Grand Council within that period has had the oaths of allegiance taken to it by thousands of Master Masons in good standing to the

astonishment and mortification of rival bodies. The very best material have found their way into our Consistories. Masons who have held high positions of responsibility in Grand Blue Lodges have united in declaring, after joining this body of Scottish Rite Masonry, that the legitimate successors of Ill. Bro. Joseph Cerneau, who founded the "Mother Sovereign Grand Consistory of America" in 1807, and of the nine commissioners who settled the regulations of the Rite of Perfection in 1762, are to be found in pristine vigor and direct inheritance in this Supreme Grand Council.

The Cerneau (N. Y.) Consistory, under the command of Ill. Bro. James MacGrath, the Utica under Ill. Bro. Rufus P. Birdseye, the Pensacola under Ill. Bro. Samuel A. Harvey, the Temple (*i. e.*, Albany) under Ill. Bro. Dayton Ball, the Boston under Ill. Bro. Charles A. Litchman and the Richmond under Ill. Bro. William T. Allen, present a phalanx of Sublime Princes of character, reputation, intelligence and strength, culled from the Blue Lodges, equal to those in any of the Consistories under allegiance to the Northern and Southern Jurisdictions.

Take, for instance, the Cerneau or New York Consistory, Nc. 1. We find Masons amid its membership of 800, who have held the rank of Grand Steward, Senior Grand Deacon, Deputy District Grand Master and Grand High Priest named on the roll, as well as over a hundred Past Masters, Past High Priests, Past Thrice Illustrious Masters and Past Eminent Commanders. In that Consistory, as well as our others, will be found quite a large number of Scottish Rite Masons who have endorsed our claims and their validity by voluntarily leaving the Pike and Palmer, or rather De La Motta and Gourgas Councils, coming over to us and solemnly taking oaths of allegiance to the Supreme Grand Council of America. These members did this notwithstanding the most adverse opposition, which, when it failed, was changed into calumny, misrepresentation, libel and persecution so intense that those guilty deserved to have been dealt with not only by the inferior Grand Bodies, but even by the criminal courts. Yet the justice of our cause has triumphed, and the banners of Scottish Masonry wave under vigorous influences and zealous determination such as one would hardly have supposed possible.

When we founded, less than a year ago, the Supreme Grand Council of Canada, a body of culture, refinement and wealth, mainly composed of members of the Canadian Grand Bodies, again victory was ours. At numerous sister Supreme Grand Councils our appointed Representatives, and our Sovereign Grand Inspectors and Sublime Princes, visiting Foreign Jurisdictions, have been received with open arms, their diplomas vised and fraternal courtesies sent through them to us. We are gradually but steadily obtaining back the power and territory

partially lost to us by the perfidy in 1864-1866 of the Gourgas affiliates of the Cerneau Council.

And this should remind us that reference to our history is always in order, not only for the edification of our own members but for the future instruction of those profanes to Scottish Rite Masonry, who might otherwise come under the influence of the sophistries and quibbles of our opponents.

During the first half of the last century the scattered Ineffable Degrees were being gradually unified into the system known as the Rite of Perfection, or Heredom. This rite was governed from about the year 1758 by the Council of the Emperors of the East and West, but at that time only twenty-five degrees were worked by all the bodies who hailed from the Scottish Rite. It was not until some half a century later that the Grand Bodies of France, that fertile soil for High Grade Masonry, accepted as a system that now ending with the Thirty-third degree. We are alike the inheritors of the Twenty-five degree as well as of the Thirty-three degree Rite worked in France. We date our claim to legitimate succession from the patent dated August 27th, 1761, and which gave Ill. Bro. Stephen Morin—"full and entire power to establish in every part of the world the Perfect and Sublime Masonry, and to multiply and to create Inspectors in places where the Sublime Degrees are not established."

This patent emanated from the Grand Orient of the Rite of Perfection at Paris, and was signed by the Grand Master and Protector of all the regular lodges Ill. Bro. His Most Serene Highness Bourbon, Count of Clermont and Prince of the Blood Royal of France, as well as by Ill. Bros. the Prince de Rohan, the Prince de Joinville, the Count de Choiseul and other eminent and aristocratic members of the Grand Orient.

In 1761 Ill. Bro. Morin left France for America, and in 1769 was at Kingston, Jamaica, from whence Deputy Inspectors under his authorization and that of the Grand Orient spread the light of Scottish Masonry over North America and the West Indies.

The most eminent of these Deputy Grand Inspectors General was Ill. Bro. Joseph Cerneau, 33°, a Frenchman, the founder of this Supreme Grand Council. He was residing at Port-au-Prince, St. Domingo, in 1787, and remained there until 1791, when, upon the breaking out of the negro insurrection he went to Cuba. In 1801 he returned to St. Domingo, and in accordance with his power as a Grand Inspector General, he in conjunction with others established a Grand Council in that Island. He had a perfect right to do this, as all Inspectors and Princes of the Royal Secret, who then inherited their power from or through Ill. Bro. Morin, held such powers—"co-equal and co-extensive whether on the Continent of North America or the Islands of the West Indies." During the French Revolution, which seems to

have temporarily closed up the aristocratic bodies of the Scottish Rite, the Grand Deputy Inspectors in America became independent and principals, equally extending the Rite over this Continent and enlarging the system by the addition of honorary and side degrees, which finally culminated and ended at the Thirty-third degree, known as that of Sovereign Grand Inspector General. All that was done at the end of the last century and beginning of this by our Scottish Masonic progenitors, was in accordance with the Constitutions and Regulations of the Nine Commissioners in 1762, and who were appointed by the Sovereign Grand Sublime Council of the Sublime Princes of the Royal Secret.

Ill. Bro. Joseph Cerneau in August, 1806, arrived at New York from Cuba, and by virtue of his patent as Grand Inspector General, and in accordance with the constitutions, he established on the eighth of August, 1807, a Most Puissant Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, of which he was the Most Puissant Sovereign Grand Commander. Among his inferior officers were Ill. Bros. De Witt Clinton, Cadwallader D. Colden, Martin Hoffmann, and other New York notables.

The year following the Grand Orient of France officially endorsed what he had done by appointing him its Grand Representative, and his late fellow-worker in the West Indies, Ill. Bro. Germain Hacquet, was made the representative of the Sovereign Grand Consistory of America near the Grand Orient of France.

In 1812 the Supreme Grand Council of France acknowledged its daughter Supreme Grand Council of the United States of America, of which Ill. Bro. Joseph Cerneau, Thirty-third and last degree was the head.

York and Templar Masonry also owe as much to Ill. Bro. Cerneau as Scottish does, for in 1810 his Thirty-third degree Supreme Grand Council founded the first council of Royal and Select Masters in New York State, and in 1811 Columbian Commandery of Knights Templar, No. 1.

Ill. Bro. Cerneau in 1813 founded the Grand Encampment of Knights Templar at Newport, Rhode Island, and in 1814 the Grand Encampment of New York State. Of this last, as well as of the Grand Encampment of the United States of America, the Supreme Grand Council chose Ill. Bro. De Witt Clinton, Governor of New York State, as the first Grand Master of Knights Templar of New York and General Grand Master of the Grand Encampment of the United States. The Grand Council of Royal and Select Masters for the State of New York was also founded by the Cerneau Supreme Grand Council in 1816 as well as other similar grand bodies.

Thus within nine years Ill. Bro. Joseph Cerneau not only received the endorsement of all his acts by the Scottish Rite

Power which had created him, but he also founded the General Grand Commandery of the United States and the Grand Cryptic Council of New York State, as well as the Grand Encampments of this State and of Rhode Island.

He also founded the Grand Consistory of Rhode Island in January, 1813, that of Louisiana in June, 1813, and of Pennsylvania in 1816.

Ill. Bro. Joseph Cerneau, who terminated his active connection with us in 1821, was succeeded in his Sovereign Grand Commandership by his Deputy Sovereign Grand Commander, Ill. Bro. John W. Mulligan, afterwards United States Consul General to Greece.

Two years afterwards the last-named made way for Governor De Witt Clinton, the third most Puissant Sovereign Grand Commander of the United States.

Ill. Bro. the Marquis de Lafayette, who received his Templar and Scottish Degress in bodies created by this Supreme Grand Council, was made an honorary Thirty-third of it in the year 1825. In order to have this great patriot and soldier's honored name enrolled on the list of our Sovereign Grand Commanders, Ill. Bro. Clinton temporarily resigned in favor of Ill. Bro. Lafayette, who thereupon acted as the Most Puissant Sovereign Grand Commander until the conclusion of his second visit to America. That Ill. Bro. Lafayette believed in the principles of this Rite and that he felt honored by his association with this Supreme Grand Council is evidenced in the fact that he wrote the following at the bottom of his patent in the Golden Book of Ill. Bro. the Count de St. Laurent, one of the principal dignitaries of the Supreme Grand Council of France:—"It is to the extreme indulgence of the Supreme Council of the United States, that being exalted to the thirty-third degree, notwithstanding the superior knowledge and services of many of my brethren, I am to-day indebted for the eminent favors which the Grand Council of the Western Hemisphere has conferred upon me. I accept them with profound gratitude and will endeavor to merit them by my zeal. May our ancient institution propagate and patronize liberty, equality, philanthropy and contribute to the great movement of social civilization which must emancipate the two hemispheres.

LAFAYETTE."

Upon the 11th of February, 1828, the third Sovereign Grand Commander, while in the active performance of his duties as Governor of the State of New York, died and was succeeded by the fifth Sovereign Grand Commander, Ill. Bro. Elias Hicks, who had previously been Deputy Grand Commander. He acted as head of the Scottish Rite in America during the entire Anti-Masonic excitement, and departed this life on April 16th, 1844.

Most Puissant Sovereign Grand Commander Mulligan thereupon succeeded to the vacancy and continued therein until the Fall of 1845, when he left America for Greece.

Ill. Bro. Henry C. Atwood, who had been Lieutenant Grand Commander, inherited the Government of the Rite on the departure of Ill. Bro. Mulligan, and became its sixth Sovereign Grand Commander, an office which he held until June, 1851, and which he resigned in favor of the distinguished Masonic archaeologist and author, Ill. Bro. Jeremy L. Cross, who held it for only one year in consequence of ill health. Upon his resignation, Ill. Bro. Atwood resumed his former position and continued in it until his death in 1860, when Ill. Bro. Edmund B. Hayes became by succession the eighth Most Puissant Sovereign Grand Commander.

It was during the Sovereign Grand Commandership of Ill. Bro. Hayes that the difficulties which have embarrassed our onward course commenced, owing to his desire for the unification of the legitimate Supreme Grand (or Cerneau) Council with the spurious Gourgas organization, which afterwards betrayed him and this Supreme Grand Council in the most shamefaced manner, and repudiated a solemn but temporary treaty, which is now quoted by our opponents in their chameleon-like and casuistical arguments, according to the fluctuating exigencies of their position.

Ill. Bro. Hayes, who, in the year 1870, was found to be incapable, on account of sickness, of acting as Sovereign Grand Commander, appointed Ill. Bro. Harry J. Seymour, who had been for many years Grand Master of Ceremonies, as his successor in office, a position to which he was elected not only by appointment by the Sovereign Grand Commander but also by the unanimous ratification, on August 4th, 1872, of those Thirty-thirds who had remained faithful to this Supreme Grand (Cerneau) Council. In his "Masonic Facts for all Craftsmen," issued in 1873, Ill. Bro. Seymour states relating to this: "A number of the above Council having associated themselves with a spurious body, styling itself the Northern Jurisdiction, many prominent masons, and myself among the number, refused to violate our pledges and remained true to our first allegiance in Scottish Rite Masonry. From whence comes then the *so-called* Supreme Council of the Northern Jurisdiction? Where is their Charter? Their authority? The Council of the Northern Jurisdiction being healed and consolidated with that of the United States, the present Northern Jurisdiction is illegal, irregular and clandestine. To conclude, brethren, I never was a member or claimed to be a member of any ORGANIZATION known as the Supreme Council, 33d Degree, for the *Northern Jurisdiction* of the United States, but have always been true to the Supreme Council (of 1807) for the United States, of which my brethren did me the honor to elect me the Most Puissant Sovereign Grand Commander, August the 4th, 1872. For my standing in Constitution Lodge, No. 241, Phoenix Chapter, No. 2, R. A. M., and Palestine Commandery, No. 18, of New

York, the Secretaries of those bodies will inform any inquirers. I have the honor, brethren, to submit the above to you in a true fraternal spirit of PEACE, TOLERANCE, TRUTH, guided by that sublime rule—'Do unto others whatsoever ye would that others should do unto you.'

HARRY J. SEYMOUR."

III. Bro. Seymour continued in office until the 22d of June, 1880, when he formally and legally resigned his office to me, William H. Peckham, the tenth Sovereign Grand Commander. I had previously held, as you remember, the offices of Deputy Grand Commander and Treasurer General.

Briefly the line of legitimate succession of the Most Puissant Sovereign Grand Commanders is as follows:

I.—Joseph Cerneau, 1807-1821.

II.—John W. Mulligan, 1821-1823, also 1844-1845.

III.—Governor De Witt Clinton, 1823-1825, also to 1828.

IV.—Marquis de Lafayette, 1825.

V.—Elias Hicks, 1828-1844.

VI.—Henry C. Atwood, 1845-1851; also 1852-1860.

VII.—Jeremy L. Cross, 1851-1852.

VIII.—Edmund B. Hayes, 1860-1870.

IX.—Harry J. Seymour, 1870-1880

X.—William H. Peckham, 1880 -

We who claim to be and are the only really legitimate Supreme Grand Council in the United States have been met at every point in our labors among the profanes to Scottish Masonry with flimsy, silly and casuistical arguments. The fact that none but "Master Masons in good standing" can only belong to us and must have that prerequisite for membership in our bodies seem never to have entered the heads of those who have opposed us. Surely, the obligation of Master Mason should mean something, and yet it seems to have been almost altogether ignored by the self-appointed leaders of the Northern and Southern Jurisdictions. Several gross attacks, inspired by our opponents, that have been made upon us in certain newspapers have brought before me the necessity of using more printing ink and paper than we have hitherto done. Arrangements will be shortly made by which such attacks shall be successfully warded off by our own press and before long I shall call upon you and the members of the Consistories to support an organ, small perhaps, but sufficiently large to repel defamers on the one hand and to let the Masonic world know what we are doing on the other. One series of libels that appeared less than twelve months ago in a secular Albany journal were of the worst kind, but at much trouble and some little expense we answered the calumniators. We silenced them, however, in Albany only to find them break out with increased virulence elsewhere. In no less a paper than the *New York Dispatch*, the Masonic columns of which are under the control of Gourgas and ex-Cerneau

Thirty-thirds who have forgotten their obligations, we saw, not over ten days ago, the report of an address at the Council of Deliberation of the Northern Jurisdiction, in which charges were made that we had "without a shadow of right or authority," betrayed brethren of symbolic Masonry into the acceptance of our "so-called degrees." We are referred to as "unprincipled opposition" and as having "no possible basis of right, or semblance of justice."

Such suggestions which, of course, we could easily answer in a newspaper or magazine of our own, we find ourselves unable to in the columns of the alleged Masonic sheet that publishes the libels. We have no redress. Again and again we have appealed to the Masonic editor—a Past Grand Master of New York State—to exhibit to us a little of his "brotherly love" for our "relief" in the interests of "truth," but our knocks at the door of the *Dispatch's* Masonic charity have been useless. But why, after all, should we so very much care when our roll of 800 good, true and trusty members behind us in New York forced the President of that Council of Deliberation to gnash his teeth and cry aloud the following piteous wail to his clan:—"I cannot too earnestly impress this latter duty upon your minds, nor too urgently require that no loophole be left open in our defenses by which these people may find access to our assemblies. The fact that men who occupy, or have occupied high stations in other branches of the fraternity, have allowed their names to be connected with these illicit combinations, should be no warrant to you for the admission of their proteges. Bar and bolt your doors, and, counting a stain as worse than a wound, see to it, everyone of you, that the portcullis be only raised when the trumpet summons outside has the true ring of legality. Indifference on this point is our only danger, and it will depend upon ourselves whether we keep watch and ward against the enemy or by our own carelessness allow our sanctuaries to be invaded by the profane."

Thus speaks one of the arch-spirits of the Northern Jurisdiction in evident fear and trembling, and his voice is reëchoed by that of the great Masonic encyclicalist of the Southern Jurisdiction, who, with moccasins on his feet, the scalping knife in his hand, and all his war-paint and feathers on, has been following our trail all the way from Richmond, and has been amusing himself since with aiming paper-winged arrows at us from Washington and Charleston. But this learned pundit, who attacks us so ruthlessly as to our legitimacy and claims himself to be the head of the Southern Jurisdiction, which he styles the "Mother Council of the World," is placed in an altogether different position to what we are and would be, even granting all said by him and his northern confrères were correct.

We can positively trace our Masonic genealogy.
Can he?

This question, however, he has already answered himself, for in his address before the Southern Supreme Council in 1878 he said: "I am often asked why we do not publish our old transactions. It is certain no regular record book of transactions was ever kept."

He also makes the two following statements, which we should like to see an editorial written upon in the *New York Dispatch*:

"I do not know when I was elected a member, or when Grand Commander."

And—

"There is nothing to show what the (Mother!) Supreme Council did from its birth until 1860."

And yet this Supreme "Mother Council" is that which scolds the loudest and from which its garrulous daughter, the Palmer or Northern Jurisdiction Council, hails. Need we surely wonder, in the face of such statements from Ill. Bro. Albert Pike, that the only transactions of any character, good, bad or indifferent, ever claimed by the Southern Council was that remarkable forgery known as the "Secret Constitutions of Frederick the Great."

Those who wish to read up on the legitimacy of the Southern Jurisdiction should carefully study the last three pages of Bro. Findel's "History of Freemasonry," in which the spuriousness of the bogus 1786 Constitutions is clearly proved. The Grand Master of the Grand Lodge of the Three Globes, of Berlin, after a lengthy examination, shows conclusively that these manufactured Constitutions, as translated(?) by Ill. Bro. Albert Pike, are "entirely false."

The words of Galileo, "and still it moves," are peculiarly applicable to Ill. Bro. Pike, for on the Fourth of this very month of June, 1883, he issued letters of expulsion and warning against a large number of Richmond brethren, who, after investigating our claims, had joined our ranks.

In response to that document we assert: That we are just what we pretend to be, "a Supreme Council of the Thirty-third degree of the said Rite, successor or continuation of the body known as the Cerneau Council;" that the degrees given by us are not "counterfeit," but as genuine as any ever given in the "Mother Supreme Council," or on this continent, for the reason that we have inherited them from a period of which the Pike Council has neither records ~~nor~~ data of its own history in its possession; that the price paid for degrees has nothing to do with their genuineness; that the persons alleged to be "gulled and duped by our agents" attest to the genuineness of these degrees by taking the oath of allegiance to us after having previously received identically the same degrees, signs and passwords from the "Mother Council of the World"; that by having severed themselves from the Richmond Lodge of Perfection, and "deserted the banners of the

said Rite and gone over to the enemy, and assisted him to invade our (the Mother Council's) territory," the brethren anathematized and excommunicated by Ill. Bro. Pike, have shown that the Southern Jurisdiction Council, in their minds, has "no manner of legal being," but is "merely illegitimate and spurious;" that the Grand Orient of France recognized, in the year 1808, the Sovereign Grand Consistory established by Ill. Bro. Cerneau by appointing him their Grand Representative, and again, in 1812, acknowledged the (Cerneau) Supreme Grand Council of the Thirty-third Degree of the United States; that it was impossible for Ill. Bro. Joseph Cerneau, while in the Isle of Cuba, to have received the Thirty-third Degree at a period when no more than twenty-five degrees constituted the Rite of Perfection, and that it is false to state he was never invested with the Thirty-third Degree when, for nine years, the Supreme Grand Council of France acknowledged him as the Most Puissant Sovereign Grand Commander of all the Thirty-thirds on American soil, as represented by the Supreme Grand Council of America; that Ill. Bro. Joseph Cerneau had as high an authority to confer the Ineffable and Sublime Degrees as Ill. Bros. John Mitchell, Frederick Dalcho and Emmanuel de la Motta, the founders of the alleged "Mother Council," and forgers of the Frederick Constitutions of 1786, the only record of transactions of that Council from 1801 to 1860; that Ill. Bro. Pike's stigmas against his brother Masons as "aliens, outlaws, counterfeit, illegitimate, spurious," etc., etc., are exactly of the identical character as that class of anathemas to which he referred in 1866 when he wrote—"In such controversies as that which yet exists in the Northern Jurisdiction it is usual for one body to declare the other spurious and illegitimate, and for each to expel from the order those of the hostile camp;" and finally that in answer to his attacks Ill. Bro. Pike is hereby informed that the Supreme Grand Council of the United States, as organized by Ill. Bro. Cerneau in 1807, is now willing, and will be ready at all future times, to meet him in public argument on the platform before an audience of Masons to discuss the relative merits of the two Councils and for the exhibition of documents and transactions.

If Ill. Bro. Pike be willing to meet me, as the Most Puissant Sovereign Grand Commander, I shall show him which is the "respectable humbug," and that the libellous circular peddled around the streets of Richmond with the names of the members of the Northern and Southern Jurisdictions thereon, is equally an infamous disgrace upon those Jurisdictions and their anonymous and scurrilous author whoever he may be.

A document of some seventeen pages was issued in 1881, dated "Charleston." It doubtless emanated from the same source as that we have just referred to. It states that the founder of this Supreme Grand Council was Ill. Bro. Harry J. Seymour—"for a little

while a member of the Supreme Council for the Northern Jurisdiction of the United States at New York, and expelled by that body from the Ancient and Accepted Scottish Rite, in the year 1865."

Before answering this libel, it is right to refer to the late Past Most Puissant Sovereign Grand Commander Seymour, who died on Friday, the 15th of June, 1883. He was born at sea some sixty-four years ago. His father was the captain of a merchant vessel, and it is probably due to his early surroundings that he followed the sea for many years as a profession. He, however, lived in New York during the greater part of his life, where he was best known in his connection with the stage and the Masonic Order. For many years, Ill. Bro. Seymour was a great favorite with the theatre-going public, not only as a dramatic playwright, but as an actor. He was the author of quite a large number of dramas and burlesques of considerable merit. He played for a considerable period in some of the most important parts during the ascendancy of the "legitimate." Comedy and tragedy were equally well represented by him, and it was by an accident caused by an overwrought endeavor to present a part in burlesque that he was forced to retire from the stage. For quite a number of years after this severe accident and which lamed him for the balance of his life, he was one of the best known New York costumers. It was in almost theatrical harness that he died, for his sudden death last Friday week occurred at the Twenty-third Street Theatre, New York.

It might be stated here that he first became associated with the stage through the friendship and influence of Charles Kean, the celebrated Shakespearian tragedian, who had the highest admiration for his elocutionary and dramatic talents.

Ill. Bro. Seymour's connection with Masonry was very continuous, and he was very intimate and associated with the most distinguished of the craft.

He was made a Thirty-third degree Mason in the year 1859, and was appointed on June 24th, 1860, Grand Master General of Ceremonies of the Supreme Grand Council by Ill. Bro. Hayes. He did much for Scottish Masonry. In 1862 he was in Paris, and after interviews with Marshal Magnan, Grand Master of France, he re-established fraternal relations with the Supreme Grand Council of France,* and appointed Ill. Bros. Heuillant and

* What Ill. Bro. Seymour did was only to continue the fraternal relations which had existed between this Supreme Grand Council and that of France for over half a century previously. Ill. Bro. Cerneau's Sovereign Consistory, being established through the authority of the Scottish Rite in France, applied to the French Supreme Council on February 15th, 1810, for formal recognition. This was done by the Supreme Grand Council of France in 1812, and on the 13th of February, 1813, it entered into correspondence with us under the title of "Sovereign Grand Consistory 'of the Trinity,' New York." This was previous to Ill. Bro. De la Motta's arrival in New York.

the Baron de Bulow representatives of the American Supreme Grand Council to the Grand Orient and Supreme Grand Council of France respectively. On October 29th, 1862, his labors in this direction were fully confirmed by this Supreme Grand Council.

The "Proceedings of the Supreme Grand Council for the year 1862," in reference to this, reads:

"Ill. Bro. H. J. Seymour made a verbal statement of his visit to Europe, when Ill. Bro. Holmes (Past Grand Master of Free and Accepted Masons of New York State) offered the following resolution, which was adopted *mem. con.*:

"*Resolved*, That the thanks of this Supreme Council are unanimously due to Ill. Bro. Harry J. Seymour for his arduous and judicious services in France, Scotland and England, in behalf of this Supreme Council and of the Ancient and Accepted Scottish Rite in North America."

"It was also ordered that the same be entered in full on the minutes and a copy, engrossed with the seal of the Supreme Council attached, be presented to Ill. Bro. Seymour.

"On motion a vote of thanks was passed to Marconis de Negre for kindness and courtesies to Ill. Bro. Seymour in his late visit to Paris."

Ill. Bro. Seymour was made the Sovereign Grand Master of the Scottish Rite in the year 1872, after having acted for two years previously in that capacity. He was one of its most active

from Charleston, when he had the impudence to bogusly expel Scottish Rite Masons whose jurisdiction he had invaded and who had never been associated with him and the forgers of the 1786 Constitutions. In 1816 the (Cerneau) Sovereign Grand Consistory of the United States of America was "acknowledged by the Grand Orient of France, and Germain Hacquet, its President and Grand Commander, appointed as Representative near the Grand Orient, (and) continued so until 1827, when the Consistory ceased." This was subsequent to the Grand Orient of France's decree "that by virtue of a Concordat, made in 1773 with the Chapter of Clermont, in 1787 with the General Grand Chapter, and in 1804 with the Scottish Grand Lodge, it retook, or rather continued, but in a more special manner, the exercise of the powers that appertained to it, OVER ALL THE RITES," and after its further claim on July 31, 1819—"that in 1804, some Masons who had returned from America, or fled from our Colonies BROUGHT BACK to Paris 'the degrees,' which the same Orient had sent thither in 1761, by the intervention of Stephen Morin; and that those degrees had not left France, but the Grand Council, established in the bosom of the National Grand Lodge, after it the General Grand Chapter of France, and after 1787, the Metropolitan Sovereign Chapter of the Grand Orient of France always possessed them." In 1821 the Supreme Grand Council of France, which had been inactive since 1814, resumed its labors, and again united in fraternal relations with this Supreme Grand Council. Ill. Bro. the Count St. Laurent in 1833 was appointed our representative to the Supreme Grand Council of France in the place of the Ill. Bro. the Marquis de Lafayette, and he continued so for many years. Other representatives, from that date until 1862, had been from time to time appointed by us until Ill. Bro. Seymour's visit to Paris in 1862.

members until his death. His funeral obsequies were held on Sunday, the 15th inst., at the Masonic Temple, New York City, and under the auspices of Constitution Lodge, No. 241. At his own request the Blue Lodge funeral ceremonies were all that took place, and his body was laid to rest in the Peckham burial plot at Bergen Hill, New Jersey, surrounded by his family and a large number of high grade Masons, including the Sovereign Grand Commander and members of this Council. R. I. P.

The statement quoted from the recent Charleston document that Ill. Bro. Seymour was the founder of this Supreme Grand Council of the United States is a fabrication, and is of the same character as his alleged expulsion from an organization to which he had never belonged. The Northern Jurisdiction which came into existence in December, 1865, never had the allegiance of Ill. Bro. Seymour. He only recognized the (Cerneau) Supreme Grand Council, except during the time of what is known as the Union Council. Even supposing he had belonged to the Northern Jurisdiction, his expulsion was null and void from the standpoint of its own jurisprudence, for less than three years after it adopted the following article:

"All action heretofore taken in expelling members from either Council on account of former differences is hereby revoked."

It is well to quote here an extract from a communication signed "A Cerneau Mason," which was published in the *Albany Argus*, as it will possibly explain to many who are ignorant the reason why this and other differences occurred:

"From the year 1807, when fortified by a patent emanating through the Grand Orient of France, Grand Inspector General Joseph Cerneau founded the Most Puissant Sovereign Grand Consistory of Scottish Masonry in the City of New York, until the present moment there has near been a break in the line of the Sovereign Grand Commanders of the Rite. Its members, too, have had among them holding high office such honored men and Masons as Lafayette, De Witt Clinton, Cadwallader D. Colden, and others equally celebrated in the annals of our country. Folger's "History of Scottish Rite Masonry," and the valuable history included in the late Fitzgerald Tisdale's "Statutes, Regulations, etc., of the Ancient and Accepted Scottish Rite," published in 1862, conclusively show that the Peckham Council is the genuine and lawful representative of Scottish Rite Masonry on this continent.

"It has never been denied by either Northern or Southern Jurisdiction Scottish Rite Mason that up to the year 1863, when the Cerneau and Raymond-Gourgas Supreme Grand Councils united, that numerically and socially the Cerneau Supreme Grand Council was the peer of every other Supreme Grand Body in the world. In that year it was recognized, and held fraternal relations

with the Grand Orient of France, the Supreme Council of France and most of the Supreme Councils of the world. In 1865 that Union was dissolved by the Hayes-Raymond Council being reorganized, owing to the dissatisfaction expressed by Brother Pike of the Southern Jurisdiction at Sovereign Grand Commander Hayes being at the head of it. In December, 1865, a heretic Council was formed under the auspices of S. W. Robinson, a Gourgas Scottish Rite Mason, and which repudiated the Union which had been previously effected. This heretic Council, which called itself 'the Supreme Council for the Northern Jurisdiction of the United States,' is continued to-day in the body known by the same name.

"But a large number of Cerneau Masons never recognized the Northern Jurisdiction or its acts, and which its own members regarded simply as the resuscitated Raymond-Gourgas Council without a shadow of any Cerneau succession being incorporated in it. In the words of its Sovereign Grand Commander Robinson—

"The Union Council being dissolved, its members are consequently absolved from the Oath of Fealty, and may lawfully resuscitate the Raymond Council, and exercise all the rights, privileges and functions to which it was entitled previous to its Union with the Hayes Council."

"The Hayes or Cerneau Council was and is resuscitated likewise, and to-day exercises all the rights, privileges and functions to which it was entitled previous to its temporary Union with the Raymond Council."

I hold my position as the tenth Sovereign Grand Commander in a legitimate line as already shown. Of this line of descent, Ill. Bro. Seymour was the ninth—he being the appointed successor of and by Ill. Bro. Hayes. The Cerneau Supreme Grand Council did not die in 1846, as has been asserted, and could not as long as the line of Sovereign Grand Commanders was continued, and each held office *ad vitam*. This 1846 quibble, which has come to my notice quite recently, is laid at rest by a quotation from page 256 of Ill. Bro. Tisdale's work on this Council, as it shows the immediate successor of Ill. Bro. Cerneau was alive in 1862, and by his presence at our Council in 1861 recognized Ill. Bro. Hayes as the Sovereign Grand Commander and ergo, also the line of succession which had preceded him. Ill. Bro. Tisdale says:

"On the 17th of January, 1862, the venerable patriarch, T. M. Ill. Bro. John W. Mulligan—who, with the Ill. Bros. Joseph Cerneau and De Witt Clinton, was one of the founders of the Sovereign Grand Consistory in 1807, and Supreme Council in 1812, and who, at the last annual meeting of the latter body, a short time previous to his decease, was present during its deliberations—in the 94th year of his age, and in the full possession of his

intellectual faculties, was relieved of his earthly labors for a better and more enduring Council on High."

In the proceedings of the Supreme Grand Council for the year 1861, reprinted on pages 28 and 29 of the Supplement to Ill. Bro. Folger's "Ancient and Accepted Scottish Rite—a Full and Complete History," appears the following:

"September 18th, 1861. The Ill. Grand Master of Ceremonies then introduced M. P. Past Sovereign Grand Commander and Ill. Bro. John W. Mulligan, the successor of M. P. Sovereign Grand Commander Joseph Cerneau, and the predecessor of the Hon. and Ill. M. P. Sovereign Grand Commander De Witt Clinton, all of this Supreme Grand Council, who was received in the form and with the honors due his high rank, and seated in the East on the right of the Throne.

"The Ill. Bro. Harry J. Seymour was then installed Inspector General and Ill. Grand Master of Ceremonies.

"Ill. Bro. John W. Mulligan then addressed the Supreme Grand Council at some length and in the most happy strain."

Of the claims of the Southern Jurisdiction we have already spoken, and the astonishing assertion has been made that no Supreme Council in the world "is regular, that does not derive its existence immediately or mediately from this Mother Council of the World." A remarkable assertion, in view of the fact that it is not according to its own showing eighty-three years old, has not a single document or paper which tells its history for sixty out of eighty-two years of its existence, except a bogus, spurious, illegitimate and forged Secret Constitution, translated by a Sovereign Grand Commander, who knows not when or how he became Commander, or even a member of its organization.

It is claimed that in 1806 a Consistory was created by the Southern Jurisdiction in New York. Granted such were the case, it was illegal for four reasons:

First, That it invaded the New York territory of the Rite of Perfection, and "Rose Croix Chapter, (Triple Union) Right of Heredom, founded in New York City by a few French refugees from St. Domingo," in 1795, as well as the "Rose Croix Chapter, '*Triple Amitie*,' founded by Joseph Cerneau in New York," 1806, and which became extinct the year following when the Sovereign Grand Consistory took its place.

Second, That Ill. Bro. Joseph Cerneau was already at work in conjunction with those Rose Croix Chapters for the purpose of creating a Sovereign Grand Consistory, which he did in 1807.

Third, That all Masonic history is silent respecting this alleged 1806 Southern Consistory.

Fourth, That it was only in 1808 that any number of Sublime Masons were made in New York under Southern Jurisdiction auspices, and then it was by a Masonic charlatan and interloper of the name of Abraham Jacobs, who constituted an alleged Coun-

oil of Princes of Jerusalem on November 3, 1808, and which hopelessly collapsed and became extinct in 1818, along with the De La Motta New York Council, which saw the light of its short-lived existence in 1813.

A point is attempted to be made that in the year 1801 Ill. Bro. Cerneau was only the keeper of the seals and archives in a Blue Lodge at Port-au-Prince; but this signifies nothing, for have we not to-day Thirty-third degree Masons and members of Grand Bodies who accept secretarial work in Blue Lodges and other bodies?

A great number of other assertions in regard to Ill. Bros. Cerneau, Atwood, Cross and Hayes are made by the Sovereign Grand Commander of the Southern Jurisdiction. Now, all four of these were recognized by the Supreme Grand Councils of Europe as the Sovereign Grand Commanders of this Supreme Grand Council, and it is immaterial, for the purpose of proving illegitimacy, whatever may have been their standing at certain periods, when their acts and the material that they had made were endorsed and accepted by foreign Scottish Jurisdictions, as well as by that power, whence Ill. Bro. Cerneau's authority came.

The Charleston pamphlet states that Ill. Bro. Seymour was expelled for propagating the Rite of Memphis. Such is not the case. Ill. Bro. Seymour was expelled from an organization to which he had never belonged, in consequence of his outspoken language in reference to the then newly evolved Northern Jurisdiction. On June 4th, 1865, he wrote to Ill. Bro. Daniel Sickels: "I know of no organization in Scottish Masonry hailing from the Northern Jurisdiction, which is the caption of your epistle. If it is an error I trust it will be immediately rectified; if, however, this is a concocted plan, whispers of which have been lately hovering in the air, consider me diametrically opposed to any amalgamation with spurious bodies, unless as the Raymond-Gourgas Council take upon themselves the healing O. B. to the S. C. U. S. A. Should I act otherwise I should be fore-sworn, and all the degrees of all the rites of Masonry, much as I cherish the Order, will not induce me to lay perjury on my soul."

On the 23d of June, 1865, the Supreme Grand Council met at Odd Fellows' Hall. Ill. Bro. Seymour was in the chair by the authorization of Ill. Bro. Hayes, and a large number of Thirty-thirds, many of whom have regularly attended our meetings since, were present. Resolutions were passed opposing the attempt to change the spirit and the name of the Supreme Grand Council, and concluded by renouncing and denouncing any such attempt.

Ill. Bro. Seymour's bogus and spurious trial took place on account of this, and not of the Memphis Rite as asserted. The charges were brought against him by Ill. Bro. McClenachan,

his alleged immediate successor. They were dated September 6th, 1865, and contained three specifications. All three related to Ill. Bro. Seymour's refusal to acknowledge the Northern Jurisdiction and charged it with being "bogus, a fraud on the Masonic Order, and illegitimate." As already stated, he never belonged to the Northern jurisdiction, and even had he ever been he was restored to his position as a Thirty-third Mason by their own resolution in reference to "former differences."

The Charleston pamphlet winds up its vapid and diaphanous libels by asserting this Supreme Grand Council "has no claims, and as an organization it is not respectable, however respectable its members may personally be. It is utterly illegitimate and spurious." We think we have sufficiently answered such statements as these, and in response thereto we might more justly reply that the Supreme Council of the Southern Jurisdiction "has no claims and as an organization it is not respectable, however respectable its members may personally be. It is utterly illegitimate and spurious." Nevertheless, every member of both this and the Pike Supreme Council should or ought to be members in good standing of Blue Lodges, and if respectability is not to be found amid the members of the Mystic Tie, where is it to be?

To the document issued by one "E. De la Granja," styling himself a Sovereign Grand Commander, we have nothing to say, as we neither know the individual nor ever heard of him and his "leettle" Grand Council before the issue of his advertising circulars. We will, however, make a quotation that deserves something better than the waste paper basket. He says:

"That the first Supreme Council ever known was established in 1801, at Charleston, in the State of South Carolina, U. S. A., by a few unauthorized peddling Jews: that said first Supreme Council and all others emanating from it and organized under the false and spurious documents above described, and particularly the so-called Supreme Councils for the Southern and Northern Masonic Jurisdictions of the United States of America, presided over by Albert Pike and Henry L. Palmer respectively, are fraudulent, illegal and clandestine bodies, illegitimately kept up for the purpose of deceiving the craft and obtaining money under false pretences; and that all the bodies created by or working under the authority of said 'Supreme Councils' are illegitimate and fraudulent agencies, and the degrees conferred by them are spurious and worthless."

We will leave Mr. De la Granja to the careful consideration of Ill. Bro. Pike, as we feel certain that this quotation will rally all the Sachems of the Charleston camp-fire from their wigwams, and that he will be scalped in due and ancient form. Mr. De la Granja should also be thanked by all the Scottish Rite Masons in America for the following two paragraphs which we find in a circular letter sent to Ill. Bro. Palmer, December 15, 1882:

"In the third paragraph of your Declaration you say : 'Subsequently, in the early years of the century, two other Supreme Councils were organized, one by Joseph Cerneau, with its See in New York City, and claiming jurisdiction over the entire United States, and the other by De la Motta, as delegated under the fundamental constitution, by the Charleston Supreme Council, to have jurisdiction over the Northern States, while the Charleston Body retained control over the Southern States ; the Northern Council to have its See in New York City, but which was removed to Boston in 1851 ; this Council was also known as the 'Gourgas Council.'

"There is no doubt that the Supreme Councils above mentioned were organized in the early years of the century, the one by Joseph Cerneau, on the 27th day of October, 1807 ; and the other by Emanuel de la Motta, on the 5th of August, 1813. It is not my purpose to enter here into any controversy in favor of the legality of either of said two Supreme Councils organized in the early years of the century, because neither is legal. Nevertheless, if precedence confers any rights where there is no legality, the one organized by Cerneau under the mythical constitution of 1762 would be the more regular of the two. The one of De la Motta, *known also as the Gourgas Council*, organized under your fundamental Constitution, and I suppose you refer to that of 1786, could have no claim to legality even if such constitution was not an apocryphal, false and forged document, and a monument of Masonic shame, as I intend to prove hereafter. De la Motta, an unscrupulous Jew, finding, on his arrival at New York City, that the Supreme Council of Cerneau was a financial success, thought that he would also be prosperous, and without any delegation or authority whatever other than his own, organized his Supreme Council in 1813, and began to *peddle for gain, degrees which he alleged to be of the regular A. A. Scottish Rite*. Is there any document in the archives of Mother Pike—which commenced after 1860—to prove that De la Motta was delegated by anybody ? Is there anything in the archives of your Supreme Council—commencing in 1844—which will prove that De la Motta was the delegate you represent him to be, unless there may be some memorandum written by that other most unscrupulous Masonic fraud, John James Joseph Gourgas, of copies of documents, mostly without signatures, which he pretended to have seen ? And, while referring to these two men as unscrupulous, allow me to state that I do not consider them more dishonest than their successors, who have tried, and do try to perpetuate their frauds ; but as it is not my intention to take issue in favor of either the Cerneau or De la Motta Supreme Councils against the other, both being illegal, wishing, nevertheless, for light on the subject, I would fraternally ask you by what right or authority did E. de la Motta, Sampson Sinson, M. Levi, M.

Peixotto, Jacob de la Motta, and many other Jews, become the sovereigns and rulers of the Christian degrees of Masonry?"*

Several other assertions have been made elsewhere that it is right to refer to. One is, that Ill. Bro. Harry J. Seymour, on July 9th, 1863, signed the oath of allegiance to the Supreme Grand Council of which Ill. Bros. Hayes and Raymond were Sovereign Grand Commander and Lieutenant Grand Commander respectively. This in no way invalidated his position, as in 1865 the union between the Cerneau and Gourgas Councils was dissolved, and he was with the other Cerneau members absolved from the oath of fealty by a special resolution of the Raymond Council. He does not appear to have visited the Hayes-Raymond Council after October 21st, 1864.

Ill. Bro. Hayes is said to have resigned his position as Sovereign Grand Commander of the Union Council in 1865. This is correct, and he did so in consequence of its change of name to that of the "Northern Jurisdiction," and also on account of the hostility of Ill. Bro. Pike to him as a Cerneau Mason, and also because he (Pike) refused recognition to any affiliation with the Cerneau Council.

All the troubles that have since ensued, and the controversies now going on, are directly attributable to Ill. Bro. Pike, the Commander not only of the De la Motta Council but of all this "bubble, bubble, toil and trouble."

Am I too bold in supposing that this Illustrious Brother, whose genius I respect, will continue to keep the cauldron of Scottish Rite Masonry boiling and stirring until the end of his chapter?

In December, 1865, the Gourgas Council was resuscitated and Ill. Bro. Robinson, the former Lieutenant Commander, was recognized as Sovereign Grand Commander of the Northern Jurisdiction by virtue of his Gourgas succession.

It was this act which made Ill. Bro. Hayes cast off from him the dust of Gourgas associations, and also made him once more the Sovereign Grand Commander of the resuscitated (Cerneau) Supreme Grand Council until his death, and the consequent succession of Ill. Bro. Seymour.

These two positions are ably endorsed by Ill. Bro. Folger in his History, and it was the recognition thereof that caused him, in conjunction with a few old Cerneau Thirty-thirds, to leave the Northern Jurisdiction after years of connection with that body, and after they had taken the oath of allegiance to the resuscitated Gourgas Council. They were recently expelled for this by the Gourgas-Palmer Council. The way in which we

* Reference having been made in this quotation to creedal matters, it should be distinctly understood that this Supreme Grand (Cerneau) Council recognizes the fact that the only prerequisite for advancement in Scottish Rite Masonry is that candidates must be Master Masons in good standing.

should regard them relatively to Ill. Bros. Seymour, Leveridge and others of the old Hayes and Atwood Council, or rather Cerneau Sovereign Grand Inspectors, who remained and still remain faithful to this Council, is expressed in the following extract from the *Albany Argus* article already quoted :

"Both Bros. Folger and Hopkins Thompson, as well as some of the others, belonged to and were of the Northern Jurisdiction. They solemnly swore to obey the orders of the Northern Jurisdiction; they voluntarily accepted allegiance to it over fifteen years ago, remained in it for that period and during all that time were its trusted members. Whatever connection they ever had with the Cerneau Council years ago—along with other Thirty-thirds, such as Brothers Henry C. Banks, John W. Simons and Daniel Sickels—they solemnly repudiated by oaths of fealty and acts of every kind. Brother Seymour and the other thirty-thirds, who years and years ago belonged to the Cerneau Supreme Council and before 'Union Councils' and 'Resuscitations' were ever dreamt of, and who make up the solid rank and file of Cerneau Masons to-day, never repudiated their allegiance to the Cerneau Rite, and never took oaths of allegiance to the Northern Jurisdiction, which to-day very plainly shows by its red-letter circulars and expulsions that it is having a glorious old Kilkenny cat fight all to itself and within its own membership.

"If, instead of internecine feuds such as the Folger Thompson imbroglio, the Northern Jurisdiction members were to do their honest duty to High-grade Masonry, by becoming healed by Bro. Peckham's legitimate Council, they would not appear to-day before the Masonic world filled with backbiting complaints, envy, hatred, spleen, and last, but not least, overflowing with the venom of the 'green-eyed monster' at the success of the old original Cerneau Council, over which William H. Peckham rules to-day as the tenth Sovereign Grand Commander and legal representative of Joseph Cerneau, the founder of honest Scottish Rite Masonry on North American ground.

"And, also, which Robert B. Folger in 1862 declared to be the 'only legitimate body of Scottish Masonry on this continent,' but which he repudiated for a bastard body in 1866, from which he was to be expelled fifteen years after for reiterating once more. Surely no higher proof of the legitimacy of the Cerneau Rite could be offered than the fact that even the Scottish Rite historian fails not to endeavor to return while the Cerneau light of Scottish Masonry 'holds out to burn.'"

But Ill. Bro. Folger put himself on record and in "cold type" while still a Sovereign Grand Inspector of the Northern Jurisdiction or Gourgas Council. In the year 1881, then being in good standing in the Palmer-Gourgas Council, he wrote a "Supplement" to his "History of the Scottish Rite," entitled "Supplement in which the History of the Ancient and Accepted

Rite is Continued from 1860 to the Present Time." In this he gave a full account of the Hayes-Raymond Consolidated Council and its dissolution, the resuscitation of the Gourgass, now Palmer, Council, and the resuscitation of the Cerneau (now Peckham) Council. I shall now read you four paragraphs respecting our Supreme Grand Council, from pages 99-104 of this "Supplement." Ill. Bro. Folger writes :

"After the dissolution of the Union in 1864-1865, Ill. Harry J. Seymour called together those Inspectors General of the Hayes-Cerneau body who did not unite themselves with the resuscitated Raymond Council, and formed a Supreme Council, which continued to hold meetings and transact business up to 1880, when the same was reorganized, and Ill. H. J. Seymour resigned his office of Sov. Grand Com. to Ill. William H. Peckham, who has previously held the offices of Treasurer General and Deputy Grand Commander.

"This Council is the legitimate successor of the Cerneau Supreme Council, which was disbanded in 1863, upon the formation of the Union, and as such possesses all the attributes, powers and authority which the Cerneau-Hayes Council possessed at that time.

"On the other hand the present Council of the Northern Jurisdiction, under the command of Ill. Henry S. Palmer, is the legitimate successor of the Raymond-Gourgass Council, which was likewise disbanded upon the formation of said Union, and as such possesses all the attributes, powers and authority which the Raymond Council possessed at that time and none other.

"The question, therefore, as to the paramount authority of these Rival Councils (*i. e.*, Cerneau-Peckham and Gourgass-Palmer) is to-day in the same position it occupied in 1862, and to the consideration of that question the Author refers the reader to a careful perusal of the prior pages of this book, in which a full and exhaustive discussion of the controversy will be found."

It has been held by some of our opponents that Ill. Bro. Folger in his History—as if that were the Final Court of Appeals—has never shown the dissolution of December, 1865. We hold there was no occasion for him to do so. That was proved by Ill. Bro. Robinson* in his now celebrated address before the resuscitated Gourgass Council and also by the act of Ill. Bro. Seymour and other Cerneau Thirty-thirds who repudiated that resuscitation and association with another bogus Council, as well as the election of Ill. Bro. Robinson to the Sovereign Grand Commandership. But it is said that some of these repudiators were made

* Ill. Bro. Robinson, at a meeting of the Gourgass Council, Dec. 13, 1866, held at Nassau Hall, Boston, stated that he had succeeded to the Sovereign Grand Commandership "CONSEQUENT UPON THE DEATH" of Ill. Bro. Edward A. Raymond.

clandestinely by Ill. Bros. Atwood and Hayes, an assertion that is simply ludicrous, for if these Sovereign Grand Commanders who governed their own Supreme Grand Councils had not in conjunction with their Councils the right to make Sovereign Grand Inspectors, it is doubtful to know who had.

Some little stress has been laid upon the fact of difficulties within our Supreme Grand Council. There have been none worth the name.

We found a few traitors and perjurers within our ranks and we expelled them.

Other arguments to the number of at least One-thousand-and-one have been offered against this Supreme Grand Council, but we need pay no heed whatever to them. They are simply the cavils of men who, representing bogus and spurious bodies of illegitimate descent, strive their utmost to win from us the laurels we have achieved and the rights which are clearly ours.

With our large membership, with our descent from the Scottish Rite of Perfection, with our honest determination to do the right and to act with justice towards all, and above all with the character and quality of our Consistory members, we have nothing to fear.

Hurricanes of passion, the jealousy of others, and libellous misrepresentations should not be cared for by us.

We represent the Scottish Rite Masonry of the Count De Clermont, of Stephen Morin, of Joseph Cerneau, of Lafayette, of De Witt Clinton and of the Supreme Grand Councils of France since the beginning of this century, and not of Gourgas, of De la Motta and of the other forgers, and accomplices of the bogus Frederick the Great Secret Constitutions of 1786.

We are right, that is enough.

Let us, therefore, turning away from the attacks of our opponents, content ourselves with our Masonic duties and obligations, as well to man as to the Great Architect of the Universe, who will surely bless our labors if we are faithful unto Him.

FINIS CORONAT OPUS.

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