

HISTORY OF THE ORIGIN
OF THE
ANCIENT AND ACCEPTED SCOTTISH RITE,
AND ORGANIZATION OF THE SUPREME COUNCIL OF
THAT RITE FOR FRANCE.¹

THE Masonic authority which directed a fraction of French Masonry, under the title of the "Supreme Council of Sovereign Grand Inspectors General of the 33d and last degree of the Ancient and Accepted Scottish Rite for France," was organized at Paris, on the 22d of September, 1804, by the Count Alexander Francis Augustus de Grasse-Tilly, son of the admiral of that name; and this organization was formed under a warrant, dated and delivered to him at Charleston, South Carolina, on the 21st February, 1802, by a body styling itself the "Supreme Council of Grand Inspectors General for America," etc., sitting in that city. This warrant conferred upon the brother De Grasse plenary powers to initiate Masons into, and constitute lodges, chapters, and consistories of, this rite in the then (February, 1802,) French colony of St. Domingo.

¹ Knowing how much importance will attach to this portion of the General History of Freemasonry, assuming, as it does, to give the real origin of "the Ancient and Accepted Scottish Rite" of thirty-three degrees—how earnestly it will be studied, discussed, and commented upon by some, and probably disbelieved by others of the brethren, who have taken the commonly-received history of the rite and the "grand constitutions" as truth in every particular—I have followed the author as

Without proceeding, in this place, with the history of the first Masonic power created in France under this warrant, and the forms of this rite—the title of which we have already given—and to chronicle the acts of such body from 1804 to the present time—which we propose to do in another volume—we will at this time give our attention to the origin of the Masonic authority by which it was instituted.

We will begin with quoting from the document submitted to the Masonic Fraternity by the partisans of this rite, giving an account of its origin :

“It appears, from authentic documents, that the establishment of the sublime and ineffable degrees of Masonry took place in Scotland, France, and Prussia immediately after the first crusade ; but, in consequence of circumstances which to us are unknown, they were neglected from 1658 to 1744. Then a Scotch gentleman visited France, and re-established the Lodge of Perfection at Bourdeaux.¹ . . . In 1761, the lodges and councils of the superior degrees having extended over the continent of Europe, his majesty the King of Prussia, who was Grand Commander of the degree of

closely in this department—sentence for sentence and word for word—that I may be said to have waived the right of a translator, and rendered the author's language at the expense of my own. I trust, however, the object will justify the action.—TRANSLATOR.

¹ According to this recital, it would be necessary to admit that the propagation of the Scottish Rite of “these sublime and ineffable degrees” is due to a “Scotch gentleman,” unknown both as to his own name as well as the lodge or Masonic authority that authorized him to “re-establish” this rite in France! The fact is, that before 1789 there never was a lodge of the Scottish Rite, neither of twenty-five nor thirty-three degrees, established at Bourdeaux; while that which existed at Arras—a Grand Chapter—was founded by Charles Edward Stuart, in 1747. Subsequently there was, in 1751, a mother lodge of what was then called the Scottish Rite, founded at Marseilles; and in 1756 the Grand Chapter of Clermont was founded, in the convent of Clermont, at Paris. In addition to these so-called Masonic bodies, the dates of whose institution are well known, there were numerous chapters, tribunals, etc., founded by Dr. Ramsay, between the years 1736 and 1740, no details of which are known to us.

Prince of the Royal Secret,¹ was recognized by all as chief of the sublime and ineffable degrees of Masonry in the two hemispheres.

His royal highness Charles, hereditary prince of the Swedes, the Goths, and the Vandals, Duke of Sudermanie, etc., was and continued to be the Grand Commander and protector of sublime Masonry in Sweden; and his royal highness Louis of Bourbon, prince of the blood, the Duke of Chartres, and cardinal prince of Rohan, Bishop of Strasburg, were at the head of these degrees in France. * * *

"On the 25th of October, 1762, the grand constitutions were finally ratified at Berlin, and proclaimed for the government of all the lodges of sublime and perfect Masons, chapters, councils, colleges, and consistories of the royal and military art of Freemasonry upon the whole surface of the two hemispheres, etc.

"In the same year some constitutions were transmitted to our illustrious brother Stephen Morin, who, on the 27th of August, 1761, had been appointed Inspector General of all the lodges, etc., of the New World, by the Grand Consistory of Princes of the Royal Secret, convoked at Paris, and at which presided the deputy of the King of Prussia, Chaillou de Joinville, Substitute General of the Order, Worshipful Master of the first lodge of France, called St. Anthony, Chief of the eminent degrees, etc. Being present the brethren Prince of Rohan, etc.²

"By the constitutions of the Order, ratified on the 25th of October, 1762, the King of Prussia had been proclaimed Chief of the high degrees, with the rank of Sovereign Grand Inspector General and Grand Commander. The high councils and chapters not being able to work but in his presence, or in that of the substitute who he might designate; while all the transactions of the Consistory of Princes of the Royal Secret had to be sanctioned by him, or his substitute, for the establishment of their legality; and many other prerogatives being attached to his Masonic rank. No disposition had, however, been inserted in the constitution for the nomination of his successor; and, as this was an office of the highest importance, the greatest precautions were necessary to

¹ This was the name of the last degree of the Rite of Perfection, which was composed of twenty-five degrees.

² See page 88 for a transcript of this appointment.

protect it, that none but a person entirely worthy should be appointed to it. Realizing the importance of this fact, the king established the thirty-third degree.¹ Nine brethren of each nation formed the Supreme Council of Grand Inspectors General, who, since his decease, have possessed all the Masonic powers and prerogatives enjoyed by him. They constitute the exclusive body of the Society, and their approbation is now indispensable to the acts of the Consistory, to which it gives the force of law. From their decisions there is no appeal. The sublime degrees are at this moment (1802) as they were at the time of their first formation; they have not undergone the slightest alteration—the least addition. The same principles and the same ceremonies have been from all time observed; and this we know by the documents of our archives, which have existed for many centuries of years in their original condition.”

The author of these passages has forgotten, no doubt, to quote the documents mentioned in the introduction, as also those extracts from the archives to which he alludes at the close.

This recital we extract from a report which, accompanied by some historical notes, seems to have been submitted to the Supreme Council at Charleston, in 1802, by one of its members, named Frederick Dalcho, and which, in 1808, were printed in Dublin. This curious document is the first that has given the pretended history of the Scottish Rite, and all that has been published since then as to the origin of the rite has been extracted more or less literally from it. The object for which this document was produced is therein explained—it was to be distributed and sent, in the form of a circular, to all the Masonic authorities upon the globe; and to render it more worthy of belief, and to give it greater importance, the Supreme Council at Charleston had it affirmed, or sworn to, by the brethren Isaac Auld and Emmanuel de la Motte, approved

¹ It will be remembered that the rite of which it is stated he was chief had but twenty-five degrees.

by the Grand Master, *ad vitam*, Colonel Mitchell, and certified to, as in all particulars true and sincere, by Abraham Alexander, Secretary of the Holy Empire.¹

The preceding recital concerning the Scottish Rite, so far as quoted, is well worthy of taking rank among the products of that noble army of Masonic authors and fabricators of new rites, who, to give their creations some importance, invent with the greatest facility, time, place, and honorable circumstances attending their origin. If the authors of this new Scottish Rite have not considered it necessary to assign to it a greater antiquity; if they have not, as is customary with most writers upon Masonry, placed the birth of their rite in the cradle of the world, or thereabouts, it is because they have reasoned a little more logically than their imitators. The name of *Scottish* not being any better known to antiquity than was that of *Freemason*, it reasonably became necessary to place the origin of this rite at an epoch which had some connection with history. The majority of our self-styled Masonic historians, in their statements as to the origin of our institution, trouble themselves to the smallest possible extent as to its connection with written history; for, in speaking of its antiquity, they appear to think it entirely unnecessary to describe how it was possible for it to descend intact to our time through forty or fifty centuries, which, they glibly inform us, have elapsed since its birth. The name of *Freemason*, as indicating with decision and in the most incontestable manner the origin of the institution, is not, to this class of writers, of the slightest consequence.

If the inventors of the Scottish Rite of thirty-three degrees have not been as careless as the generality of their predecessors, they have not been much more happy in their

¹It is by this title that the "Ancient and Accepted Scottish Rite" qualifies the country over which it extends its authority.

exposition of its origin. Not being able to found their creation upon any act more or less authentic, or upon any fact of history, the scaffolding erected by them to support it necessarily gives way at the first shock, in the way of an earnest examination, to which they submitted it; and thus left unsupported, it shares the fortune of the creations of their predecessors in the same kind of speculation.

In overturning this scaffolding, we need but advance the facts of history and compare them with the assertions contained in the fragment of the report that we have quoted. As to an examination of the question of fact whether or not the report which he produced, signed by Frederick Dalcho, had not been fabricated by himself subsequently to 1802, in order to destroy the doubts which attached themselves at a later period to the authenticity of this rite, we leave that to one side.

In the beginning, ancient Freemasonry (from 715 B. C. to the year 400 of our era), that of the middle ages (from 400 to 1500), and that which was practiced after that time in England, had never but three degrees of initiation. From 1640 to 1660 the partisans of the Stuarts, abusing the trust reposed in them by the Masonic Fraternity, and using their meetings as a cloak under cover of which to elaborate their schemes of monarchical restoration, created two superior degrees, viz: that of Scottish Master as the fourth, and that of Templar Mason as the fifth degree. When the society was transformed, in 1717, at London, and, from being a corporation more or less mechanical, became an institution entirely philosophic, it adopted but the three primitive or symbolic degrees. Before the year 1717 the lodges of Freemasons had no affiliations outside of England, and it is proven incontestably that the first lodge of the modern or philosophic Freemasonry established outside of Great Britain, was established at Dunkirk, in 1721, with a ritual of three degrees. A third lodge was established in 1725 at Paris. From that time

Freemasonry extended rapidly into all the other countries of the north of Europe, first into Belgium, and subsequently into Holland and Germany.

The rite called Scottish is a bastard child of Freemasonry, to which the policy of the Stuart interest gave birth. It was introduced in France, between 1736 and 1738, by the Baron Ramsay, who was an instrument of the Jesuits.¹ This partisan of the Stuart interest was the first propagandist of this rite in France, wherein he extended it to many parts, in a few years, by the aid of his delegates and those of the Jesuits; but it was not until after the arrival in France of the Pretender, Charles Edward, that the rite called Scottish assumed any importance. The Pretender created the Chapter of Arras, and the noblemen of his suite immediately besought of this chapter warrants with which to propagate the rite. His scale had then augmented, and from seven degrees it successively arose to twenty-five; for we find, in 1758,² a chapter or council of Emperors of the East and West, furnished with this number of degrees, established at Paris.

From this time all the fabricators of new rites, although they increased to a frightful extent, had the good sense not to augment the number of the degrees, but, on the contrary, gradually reduced them—the Scottish Rite alone containing the highest number, and it, from 1755 to 1802, being limited to twenty-five. After the congress of Wilhelmsbad the principal Masonic rites were subjected to great changes, and were every-where modified and reduced to seven, to ten, and to twelve degrees.

From these facts—which are incontestable—it followed that during the space of time that we have named (from 1755 to 1802), there did not exist in any country—no more in England than in France, no more in Prussia than in Sweden—councils of the Scottish Rite of thirty-three de-

¹See the History of the origin of all the Rites. ²Ibid.

grees. Now, the report that we have quoted explicitly says: "These sublime degrees are at this moment (1802) as they were at the time of their first formation; they have not undergone the slightest alteration—the least addition." This assertion is doubly inexact; because, in the first place, previous to 1801, no Scottish Rite of thirty-three degrees was known; and, in the second place, all the rites and degrees, without regard to name or number, were created between 1736 and 1800, and they had nothing in common with the primitive English Rite.

If, then, there did not exist, before 1802, neither a Scottish Rite of thirty-three degrees, nor councils of Grand Inspectors General and Commanders, it follows that the Prince of Sudermanie could not be the Grand Master of the rite in Sweden, nor, for the same reason, could Frederick the Great be its chief in Prussia.

As to another allegation in the same report—that the King of Prussia had been recognized chief of these councils upon the two hemispheres, conformably to the grand constitutions of this Order, which were ratified on the 25th of October, 1762, at Berlin—it is, like all the others, destitute of foundation in fact; and this we will proceed to prove.

The king, Frederick of Prussia, was initiated into Masonry on the 15th of August, 1738, at Brunswick, being then prince royal.¹ The lodge at the Three Globes, in Berlin, founded by some French artists whom the king had invited to Prussia, was elevated by him to the rank of a Grand Lodge in 1744, and of which he became thereupon Grand Master—a dignity that he exercised until 1747.² After that time he never occupied himself actively with Masonry. In his interviews with the brethren who directed the Grand Lodge at the Three Globes, and who kept him informed as to what occurred of a Masonic

¹ See Lenning's *Encyclopedia of Freemasonry*, book 4, page 453, 2d ed.

² His name, nevertheless, was borne upon the register of the "Grand Lodge at the Three Globes," as its Grand Master, until 1755.

character, he continued to exhibit his attachment to our institution; but when the different new systems, brought into Prussia by the Marquis of Berny and the officers of the army of Broglie, disseminated themselves in the German lodges, he exhibited himself the enemy of these innovations, and expressed his disdain for these high degrees, as was his manner, freely and in hard terms, prophesying that they would one day be a fruitful source of discord among the lodges and the systems. It seemed that his prediction was to be verified; for these divers systems soon engendered anarchy within the lodges, even in the lodge at the Three Globes itself, to such an extent that disgusted him with Masonry, without, however, changing his preconceived opinions of the institution. After this he authorized the creation of two other Grand Lodges at Berlin; but he never had any other connection with them than to respond with thanks to their complimentary expressions on the occurrence of his birthday. The last letter that King Frederick wrote, under these circumstances, is addressed to the Grand Master of *La Goanerie*, and bears date 7th February, 1778. As has been well remarked, this letter is written in a style very different from what he had been accustomed to use in addressing the lodges.¹ After this letter, he abstained from even thank-

¹ We extract from Lenning's Encyclopedia a transcript of this letter, as it appears on page 455 of that work:

"The king has been sensible of the homage that the Lodge of Friendship at Berlin has rendered to His Majesty in the discourse pronounced by its orator on the anniversary of the day of his birth. His Majesty has found such expressions very conformable to the sentiments which he has always attributed to that lodge as sustained toward his person; and he readily assures that lodge, in his turn, that he will always interest himself with pleasure in the happiness and prosperity of an assembly which, like it, places its first glory in the indefatigable and uninterrupted propagation of all the virtues of the honest man and the true Patriot. [Signed] "FREDERICK.

"POTSDAM, 7th February, 1778.
"To the Royal York of Friendship Lodge of Freemasons."

ing the lodges, when they felicitated him upon the recurrence of the occasion we have mentioned. During the last thirty years of his reign, King Frederick took no active part whatever in Masonry; this is a notorious fact, and proven by the minutes of the Grand Lodges of Berlin.¹ Then it follows that the revision of the high degrees and the Masonic constitutions which they attribute to him, and which should have taken place, according to the report in question, in 1786—the year of his death—is no more correct than is his augmentation of the degrees.

As to the rituals which he should have prepared himself for these high degrees the same year,² they could not

¹ We can support these assertions with not only the letters which we have received from the Secretary of the Grand Lodge at the Three Globes in Berlin, but also with the minutes of this authority, bearing date, respectively, the 17th August, 1833, and 19th December, 1861, which declare, in the most formal and positive manner, that the documents sent to it at different times, styled "Grand Constitutions of the Scottish Rite of thirty-third," as well those written in Latin and in French as those written in the English language, and attributed to King Frederick II—documents of which the authenticity is doubtful—are all apocryphal, as, in general, are all the other acts relating to this rite which pretend to have emanated from that prince. (See Lenning's *Encyclopedia of Freemasonry*, edition of 1862, pages 455 and 456.)

There is other proof not less authentic, which puts to flight the fables invented by the partisans of the Scottish Rite. It is that it is well known that the King Frederick II, on the 9th September, 1785, went to Berlin for the last time, to visit his sister, the Princess Amelia, and the next day he reviewed the artillery at Wedding. From thence he returned to Potsdam, where he passed the whole winter in bodily suffering from the malady that eventually caused his death. He was moved in a very unquiet state, on the 17th April, 1786, to his retreat of *Sans Souci*, and there died four months afterward. (See the same work, page 456.)

We will abstain from any other reflections upon this subject, and merely add, as a last fact in support of our assertions, that, to the knowledge of every lodge in Berlin, the King Frederick II in no manner occupied himself with Masonry during the last thirty years of his life.

² See the *Book of Gold* of the Supreme Council for France, printed in 1807, page 7. It is in direct contradiction with the report of the brother Dalcho, who does not attribute to King Frederick but the creation of the

in any case have been drawn up by him, as he was at this time in a dying condition; and, long before his death—which took place on the 17th August, 1786—he was totally incapable of any species of labor.

With regard to the assertions relating to the grand constitutions, or rules and regulations of the rite, of 1762, that King Frederick II should have himself ratified on the 1st of May, 1786, they are equally destitute of foundation, since these rituals did not exist at this time, but were evidently fabricated in 1804. In a word, every thing connected with this rite that pretends to be historic has been invented in part by its creators, and finished by its propagandists.

To all these simple facts, which are truly historic, destructive as they are of the truth of the principal assertions contained in the report of Frederick Dalcho—though that report is affirmed, approved, and certified as true by many high dignitaries of this rite—we could add others not less conclusive, did we not believe such addition superfluous.

We will now enumerate the facts which preceded the establishment of this authority in Paris, and indicate the origin of the Masonic power which constituted it; but to do this we must go back nearly a century.

thirty-third degree, and not that of the eight degrees from the twenty-fifth to the thirty-third. This *Book of Gold* (it would be better named the book of *brass*) thus explains the creation of these degrees:

"It would appear that the institution of the Supreme Council of the thirty-third and last degree is the work of this prince (Frederick II), who, upon his ascent to the throne, declared himself the protector of the Order in his states; that the dignity of Sovereign of Sovereigns, in the Consistories of Princes of the Royal Secret, resided in his person; that it was him who augmented to thirty-three the twenty-five degrees of the ancient and accepted rite, as they were decreed in 1762; and, finally, that he delegated his sovereignty to the Supreme Council, who named it 'of the thirty-third and last degree,' for the purpose of exercising it after his death."

In 1761, a brother named Stephen Morin, by confession an Israelite, a member of the then National Grand Lodge of France, and also of a chapter of high degrees, having been called to America by some private interests, manifested the desire to establish in those countries the Masonry of the higher degrees, then called "Masonry of Perfection;" and, with this object, he addressed himself to the brother Lacorne, dancing-master, and at that time a deposed substitute of the Grand Master, the Count of Clermont. Upon the proposition made by the latter for this purpose to the Sovereign Grand Council of Princes of the East and West, there was, on the 27th August, 1761, delivered to the brother Morin a patent or warrant, by which he was created Inspector General of all the lodges of the New World, etc.¹

Arrived at St. Domingo, the brother Stephen Morin named, by virtue of his patent, one of his co-religionists, the brother Moses M. Hayes, Deputy Inspector for North America. He afterward conferred the same dignity upon a brother Frankin for Jamaica and the English windward islands, and upon the brother Colonel Prevost for the English leeward islands and British army. Some time afterward the brother Frankin transferred his authority to the brother Moses Hayes, Grand Master at Boston, Mass. In his turn, the brother Moses M. Hayes named, as Inspector General for South Carolina, another of his co-religionists, the brother Isaac Da Costa, who established, in 1788, a Sublime Grand Lodge of Perfection at Charleston. To this brother, after his death, succeeded another Israelite, named Joseph Myers. There were successively created by these self-styled Grand Inspectors General other inspectors for the different States of America. The brother Bush was appointed for Pennsylvania, and the brother Barend M. Spitzer for Georgia.

¹See the text of this patent in the *History of Freemasonry in France*, page 88.

On the 15th May, 1781, these brethren assembled in council, at Philadelphia, the different inspectors for those States. It was by this council that the degree of Inspector General was conferred for Jamaica on the brother Moses Cohen. It also appointed to this dignity Isaac Long and the brethren De La Hogue, Croze-Magnan, St. Paul, Petit, and Marie—all residents of Charleston—to propagate the rite in the different countries of America.

There existed, as we have already stated, at Charleston, a Grand Lodge of Perfection, with a Council of Princes of Jerusalem, founded by the brother Da Costa in 1788. To this Grand Lodge, on the 27th February, 1788, was united the Royal Arch Chapter, founded by authority of a chapter of this title at Dublin; and it was by this body that the brother Colonel Mitchell was appointed, on the 2d of August, 1795, a Deputy Inspector General for the State of South Carolina, who, in the plenitude of his powers, in 1797 conferred this title on the Count De Grasse-Tilly, a resident of St. Domingo, and assigned to him the same power for the French colonies of America.

This council of Inspectors General styled itself the Grand Council of Princes of Jerusalem, and all the constitutions delivered by it to its inspectors were always given in this name, seeing that the first patent delivered to Stephen Morin, in 1761, emanated from an authority which had given itself this name.

This council of Princes of Jerusalem, sitting at Charleston, created some inspectors of lodges and chapters, whom it liberally remunerated. In 1801 it was composed of the brethren Colonel Mitchell, Frederick Dalcho, Abraham Auld, Isaac Auld, Emmanuel de la Motte, and some others of less mark, who all belonged to the Jewish religion.¹

It may readily be believed that the constitutions granted by this council, composed, as we have indicated, of brethren

¹See Ragon's *Masonic Orthodoxy*, page 181, which represents the members of this council as audacious jugglers.

HISTORICAL HISTORY OF FREEMASONRY.

The ceremonies of the Jewish religion, were not as extensive as was previously desired; and it was this feeling, which suggested the idea of creating some-thing more striking, and of a nature to procure advantages not offered by their position. The ceremonies already made of the powers conferred upon them through the conferring authority itself was illegal, emanating, as it did, from a self-appointed authority, should have induced all earnest Masons and Brethren to have shunned a similar work, and particularly to have dared not avow; but personal ambition prevailed over the Masonic principles and obligations which these brethren had sworn to observe. The speculation was engaged in, and, unhappily for the character of Freemasonry, it has, to some extent, succeeded.

A new Masonic power was combined and created under the title of the Supreme Council of the Grand Commanders of the Eastern General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite."

The new creation naturally bore the same illegal character, and was accompanied by the same deplorable circumstances which had already signalized the factious period from 1740 to 1770—a period of false titles, illegal constitutions, antedated regulations, etc.

The new authority lost no time in constituting itself. It invited its own members to the highest dignities of the new order of knighthood, and delivered to them the powers with which they were empowered to institute this new rite wherever their fortunes should carry them. The first Grand Commander was Colonel Mitchell, who was nominated the first Grand Commander. He died at Charleston, in 1841.

To facilitate the progress of the new rite, it was necessary to give it a respectable origin, and support it with some historic names as those of its originators and promoters. This trust was committed to the brethren

Dalcho, Auld, and La Motte, and we have seen by the report from which we have quoted how they discharged it.

Probably among the first deliverances of the new power was the warrant sent to De Grasse-Tilly—who had some time previously been appointed as Inspector General of the Rite of Perfection for the French colonies in America—to enable him to establish, in the Island of St. Domingo, a Supreme Council of the new rite. This patent conferred upon him the title of Lieutenant Commander of the new rite, and is dated the 21st February, 1802.

Having little hope of being recognized as a Masonic authority in America, this new power sought the recognition of the different Masonic powers established in Europe; and, with this object, it sent to all the Grand Lodges of Europe a circular, dated the 11th of December, 1802, by which it informed them of its installation, and gave them the names of the degrees which it conferred itself, and authorized its Grand Commander to confer in its name.

The Grand Lodge of St. John of Scotland, located in Edinburgh—which was generally regarded, though wrongfully, as the mother lodge of all the Scotch Rites, and which, on this account, had the greatest interest in protesting against this new creation—was indignant upon sight of this circular, and, in the response that it made thereto, declared “that such a number of degrees could not but inspire the most profound surprise in those professing Scottish Masonry; that it could never recognize such a collection, seeing that it had always preserved the Scottish Rite in the simplicity of its primitive institution, and that it would never disarrange its system in this respect.”

This Grand Lodge of Scotland, sitting at Edinburgh and directing all the lodges of Scotland, has, in fact, never practiced any other rite but that of the three symbolic de-

¹See *History of Freemasonry*, by Alexander Lauria.

grees;¹ and, upon many occasions, it has disowned, in the most formal manner, the charters and patents which have been attributed to it, and by which it was accused of having authorized the exercise of the high degrees called Scottish. In view of this fact, we believe it to be important and necessary to the better understanding of Freemasonry every-where, and to dissipate the opinion that prevails upon this subject, to here state that the Grand Lodge of St. John of Scotland, sitting at Edinburgh, is an utter stranger to all the systems called Scottish Masonry, practiced as well in France as elsewhere in Europe and America.²

¹ The regulations that it published in 1836 were entitled "The Laws and Constitutions of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of Scotland;" while article four contained a passage thus expressed: "The Grand Lodge of Scotland practices no other degree of Freemasonry but those of Apprentice, Fellow-craft, and Master Mason."

² It was by a patent of this same Charleston Council—father of all the bastard children of Freemasonry—that the first Supreme Council established in Great Britain was organized, at Dublin, in 1808. The latter was the only Supreme Council that existed on English territory prior to 1846. In that year, however, there were organized one at London and another at Edinburgh. The first was instituted by Dr. Crucifix, editor of the Freemason's Magazine, by authority of a patent obtained by him from a Supreme Council sitting at New York; and the last was instituted by Walter Arnott d'Arlary, who fabricated for himself a constituting power. The title of this council being in consequence disputed, it was reconstituted on the 14th July, and installed on the 17th, by the brother Morrison of Greenfield, a member of the Supreme Council for France, who was invested with powers, called regular, for this purpose.

The most deplorable fact in regard to all these creations, the regular as well as the irregular, is, that they are constantly fighting, criminating, recriminating, and anathematizing each other. Thus, the Supreme Council at Edinburgh (which must not be confounded with the Grand Lodge of Edinburgh, the only regular Masonic authority in Scotland, and which recognizes but the three symbolic degrees,) declared, immediately after its reconstitution in the manner indicated, that it would not recognize the letters or diplomas emanating from the Supreme Council attached to the Grand Orient of France; and also interrupted all commu-

These pretended high degrees, into which have been introduced the reveries of the Templars, the speculations of the mystics, the deceptions of the alchemists, the magii, and many other idealists more or less dreamy, and the greater part of which repose upon legends absurd and contradictory with the truths of history, are, in fact, a mass of informal and undigested matters. Those of the Scottish Rite, in particular, are a monument of folly, and which would have been derided as nonsense long ago but for man's vanity, which is gratified by the titles and decorations of which this rite is the parent.

After this exposition of the origin of the Scottish (88d) Rite, let us cast our eyes over the condition of Masonry in Paris, immediately before this rite was brought to that city by the Count De Grasse-Tilly.

The compromise which took place, in 1799, between the Grand Lodge and the Grand Orient of France had not been joined in by all the brethren, and the intolerance exhibited by the Grand Orient gave occasion to a consider-

nication with the Supreme Council of Dublin, until the latter had ceased connection with the Supreme Council established, since 1815, within the Grand Orient of France. We have already stated how this Supreme Council of Edinburgh was healed. Since then it has set itself up to be the most regular of all the Supreme Councils, and has declared schismatic the council in London, which, as we have shown, was established by virtue of a constitution delivered by the Supreme Council existing, in 1813, at New York.

These Supreme Councils established in Great Britain enjoy but little reputation—so little, indeed, that some brethren of merit who have been elected by them honorary members, have refused to accept the distinction.

Unhappily, this mercenary creation, as unmasonic as it is illegal, has, since 1846, been extended into and has established its Supreme Councils in many countries. The Supreme Council at Charleston was revived in 1845, after a sleep of nearly forty years. And although in no case are the bodies composing the rite recognized by the Grand Lodges, they are by the Grand Orients, which confer, in common with them, their high degrees.

able number of those members of the Grand Lodge, who did not wish to recognize the Grand Orient, to reject the terms of the compromise. It was more particularly the party called Scottish who exhibited this disposition most bitterly; and their reason was, that as the Grand Orient, by the terms of the compromise, recognized only a rite of but seven degrees—the highest of which was that of Rose Cross—their higher degrees, with their decorations and devices, could not be worn by them or made available in the assemblies or exhibitions of the legislative body.

The Grand Orient acted in this case, as in many others, not as a Masonic authority, but as an oligarchical power, and excluded the Scottish Rite Masons from the lodges of its jurisdiction, by an order dated the 12th November, 1802. This new act of intolerance served no other purpose than to irritate the brethren excluded, and was the principal reason that induced them to propose founding a new Masonic power. Some preparatory meetings were held, and many lodges of Paris, and particularly the Lodge of St. Alexander of Scotland, embraced openly the cause of the dissenters.

Following these inclinations, there was at first formed a new authority, established by virtue of a patent that a brother named Hackett—who had been a notary in St. Domingo—had brought from America, and which had been delivered to him by a Supreme Council sitting at New York, and professing the Rite of Perfection of twenty-five degrees that Stephen Morin had taken to America in 1761. This authority took the title of "Supreme Council of America."

But some months afterward, also from St. Domingo, the brother Count De Grasse-Tilly arrived, bringing with him the patent of the Supreme Council of Charleston, and the history of which we have already given. This patent conferred upon him the right to constitute chapters, councils, and consistories in the leeward and windward islands,

that is to say, in St. Domingo and the other French colonies of America; but, in consequence of the political events which, occurring about this time, occasioned the loss of this island to France, he had no opportunity of realizing his projects. He had then returned to France, where, regardless of the conditions of his patent, he announced himself as supreme chief of a new Masonry of thirty-three degrees. Having been informed of the large body of excluded brethren who, since 1802—being prohibited by the Grand Orient from participating in the meetings of the fraternity in consequence of their refusal, for the reasons already given, to sign the compromise of that year—had assembled themselves in a cellar of the Fisherman's Walk, he approached these brethren, and immediately arranged to organize, with these elements and, by virtue of the patent delivered to him on the 21st February, 1802, at Charleston, to constitute a Masonic power, under the pompous title of the "Supreme Council for France of Sovereign Grand Inspectors General of the 33d and last degree of the Ancient and Accepted Scottish Rite." This done, on the 22d of October, 1805, the new authority organized and installed a Scottish Grand Lodge, as we have stated at the beginning of this history.¹

¹ We regret much to find, in a work that we consider as one of the most important among those composing the literature of Freemasonry, styled "*The Philosophical History of Freemasonry*," by the brethren Kauffman and Cherpin, the voluntary omission these authors have made, contrary to the duty of an historian, in not mentioning at this date (1805) the foundation of the Scottish Grand Lodge, nor that of the Supreme Council, and in feigning to be completely ignorant that there existed at this time any Masonic authority in France of the name of Supreme Council. If the brethren K. and C. have believed it their duty to respect the oath that they have taken to the Grand Orient—to recognize it as the sole legislative authority of Freemasonry in France, and to not admit that there can exist any other—we shall not follow their example, first, because we have not taken any such oath; and, second, because that we believe it ever to be the duty of the historian, in his relation of facts, to flinch not, from any cause whatever, in his object of relating the truth.

As our view of Masonry is similar to that of these brethren, and as we find ourself in communion with them, in a more or less degree, in ideas, sentiments, and in nearly every matter connected with the institution, we are truly pained to find in their book, so praiseworthy and meritorious in almost every respect, the omission that we have mentioned; and, in addition thereto, a general partiality very significant in favor of the Grand Orient—a partiality of which we distinctly comprehend the good intention, but which our conscience will not permit us to imitate. On the contrary, *to seek the truth and to disseminate it with courage*, has always been our motto. We believe that Masonry will be better served by speaking the truth without reserve, though that annunciation may seem to its detriment, than in expressing the accepted views of those who, like the brethren K. and C., may have some reason or weakness for failing to represent facts as they know them.

REMARKS IN CONNECTION WITH THE FOREGOING HISTORY OF THE ORIGIN OF
THE ANCIENT AND ACCEPTED SCOTTISH RITE.

BROTHER REBOLD, in his preceding history of a rite that during the past fifteen years has gradually increased in importance in America, can not be said to have gratified the brethren who have given their thoughts and time to its dissemination in the United States or elsewhere. He has given us a plain narrative of unvarnished statements of fact; he has proved conclusively that this rite was either created by parties named in Charleston, S. C., or, from the twenty-five degrees of the Rite of Perfection as known in 1761, and which Brother Stephen Morin brought to America, it was, in 1802, there and by those persons extended to the thirty-three degrees of the present Ancient and Accepted Scottish Rite; and he has furnished most conclusive circumstantial evidence to support the belief entertained by at least every learned German Freemason in America and elsewhere, that Frederick the Great never had any knowledge of the rite in its present form, whatever knowledge he might have had of it as the Rite of Perfection of twenty-five degrees.

Under these circumstances, the friends of the Ancient and Accepted Scottish Rite find themselves in the predicament Sir William Drummond describes, in his preface to Origenes, when he says, "In questions unconnected with sacred and important interests, men are rarely very anxious to discriminate exactly between truth and fiction; and *few of us would, probably, be much pleased with the result*, could it now be certainly proved that Troy never existed, and that Thebes, with its hundred gates, was no more than a populous village. It is perhaps still with a secret wish to be convinced against our judgment, that we reject as fables the

stories told us of the Grecian Hercules, or of the Persian Rustem; and that we assign to the heroes and giants of early times the strength and stature of ordinary men." So it is with our Ancient and Accepted Scottish Rite. It is proven to be neither an ancient rite nor one accepted by or acceptable to but a very small portion of the Masonic Fraternity, nor is it a Scottish—otherwise Jacobin—rite; and yet we wish to be convinced, even against our judgment, that it comes up to the mark set by these conditions, because our prejudices have long cherished so pleasing an idea.

But, although shorn of what has been considered its brightest attribute, viz., its creation by Frederick the Great; and although deprived of such regal parentage by being proven, instead, to be the progeny of five mercenary Israelites of Charleston, S. C., the rite, so far as it can subserve any useful purpose in connection with Freemasonry, can not lose any of its excellence. If its claims to regal parentage are not well founded, its advocates are maintaining a fallacy in their advancement of such claims, and do constantly find themselves in a dilemma when proofs are demanded which it is impossible for them to produce. And as the case has been candidly stated by Brother Rebold, and with the fewest possible offensive reflections upon the creators of the rite, and none at all upon those who—its present friends and patrons—conscientiously believe that it is calculated to confer dignity upon Freemasonry, no exceptions can be taken to the object I have had in view in the translation and publication of this work, which was to disseminate the truth¹ with regard to every portion of the history of Freemasonry in Europe.

I fear, however, that the patrons as well as the propagators of the rite, in our own day, have given too much significance, in their regards for it, to that remark of Horace, in his "Ars Poetica," beginning with—

"Intererit multum Davusne loquatur an heros"—

and not enough to whatever inherent excellence the rite itself may possess. If this should be the fact, as a S. P. R. S., I have no better proposition to suggest to the chiefs of the rite than the following:

1. Remove all equivocality as to its origin by excising the present statements upon that subject from the work, lectures, and history, wherever they occur; and,
2. Then take the thirty degrees of the rite (all of which are given in America) and compress them into twenty-one, which done, fit these twenty-one to the present American system or rite of twelve degrees.

¹ Brother Rebold has been officially pronounced by the highest Masonic authority in France, the Grand Orient—through its Deputy Grand Master, the Chevalier Heullant—a careful and impartial Masonic historian.

By this arrangement, all doubt as to the origin of what might then be called the *Reformed and Accepted American Rite of Thirty-three Degrees* will be removed, and such rite will, in a short time, be generally understood and appreciated as a work which, being necessary for the satisfaction and unity of the Fraternity in America, was undertaken by enlightened American Freemasons, and successfully accomplished.

J. F. B.