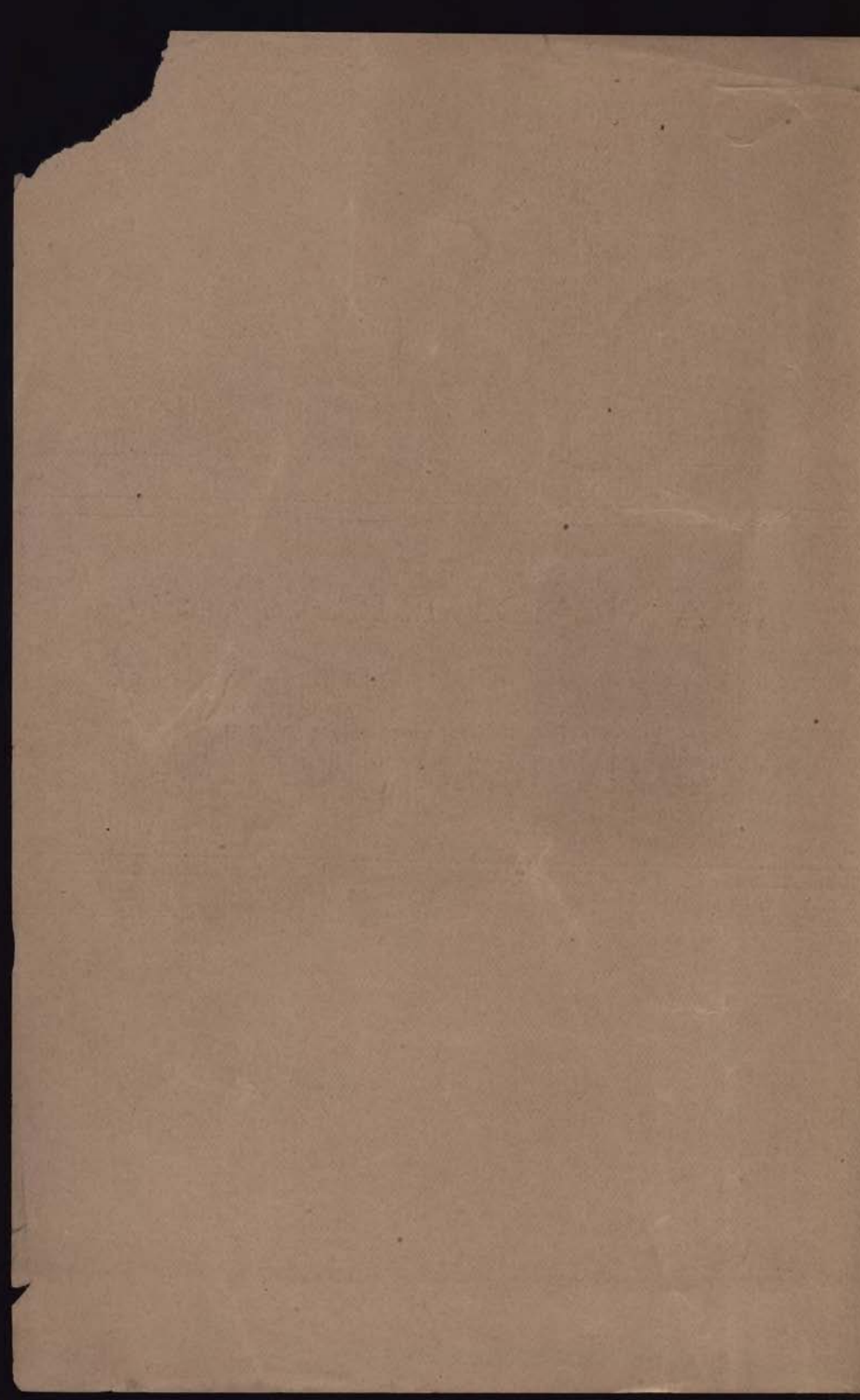

AN ADDRESS
TO THE
MASONS * OF * OHIO.



AN ADDRESS

TO THE

MASONS OF OHIO.

On August 15, 1884, twenty-two members of the then Scottish Rite bodies in Columbus, in the presence of the Ill. ENOCH T. CARSON, the Deputy of the so-called Northern Jurisdiction, and a large assembly of Scottish Rite Masons, *withdrew*, and forever renounced their fealty and allegiance to the said Northern Jurisdiction, over which H. L. PALMER presides. The *withdrawing* brethren, on the 27th day of August, 1884, organized Bodies representing all the grades from the 4th to the 32d degree, inclusive, and these Bodies now number over two hundred members.

A decent respect for the opinions of our Masonic brethren required at our hands an explanation of our reasons for so doing. This we gave, and they were in substance as follows:

1st. The government of the "so-called Northern Jurisdiction is a *monarchical despotism*, based mainly on the Constitutions of 1786, which are now admitted to be a base and contemptible forgery. Kloss, in his "History of Freemasonry," stamps it as the "grand lie of the Order" (see page 409).

2d. The Supreme Council of the "so-called Northern Jurisdiction suppressed the only legislative and *representa-*

tive body it had, and when respectfully petitioned to restore to the membership their inalienable rights under the legitimate Constitutions of 1762, refused in the following language, viz: "The same would regret the first step towards the modification of the organic principles which now distinguish Masonry, and particularly that feature which gives to it its ARISTOCRATIC, MONARCHICAL peculiarity. This is one of its life-springs which assures its perpetuity, * * * Should a REPRESENTATIVE system of government ever fasten its *poisonous fangs* upon the vitals of the Ancient Accepted Rite, the death-knell of the Order will reverberate through every chamber of the Temple" (see page 65, Proceedings S. C., 1883).

3d. The Potentates of the Northern Jurisdiction, not satisfied with their ridiculous assumption of absolute power and the subversion of the just rights of their subordinates, have, by tricks and subterfuges, dragged their nasty quarrels into the Order of Knights Templar of the York Rite—creating discord and disunion where all was harmony and propriety. The handful of Northern Jurisdiction monarchists being also Knights Templar, basely embroiled the great mass of Templars in *their* quarrel who are not Scottish Rite Masons, and know no more about the Scottish Rite than the "man in the moon." It even tried to trick *its own members* with an "*oath of fealty*."

4th. The Northern Jurisdiction Supreme Council elects and *perpetuates itself for life*. Taxes its subordinates excessively, and at the same time refuses the right of *representation* in the law-making body.

It has absolutely denied the right of its subordinates to PETITION for any change in the organic law of the Supreme Council, which is *supposed* to be for the protection and benefit of all the membership.

The reasons of the *withdrawing* brethren for uniting with, and organizing Bodies in Ohio, under the Supreme Council

of the United States of America, their Territories and Dependencies, are as follows, viz :

1st. The Rite has a clean record, and a legitimate history from its organization to the present time. It acknowledges the constitutions of 1762, which makes it a *representative* government. It grants *representation* with *taxation*. It claims no *ad-vitam* privileges, but all its officers are *elective* from the highest to the lowest. It preserves and teaches the *original* Ritual of Scottish Rite Masonry. It authorizes no false *explanation* of the Christian grades to accommodate infidels and unbelievers in the Christian religion.

2d. In a word—it is truly a “government of the people, for the people, and by the people.” Entirely in harmony with the institutions of this country, under which we live as a free and happy people.

No denial of these facts have been made, or attempted, by the intelligent members of the so-called Northern Jurisdiction—those who are well read in the history of Scottish Rite Masonry. But a certain number of their leaders, for motives known only to themselves, persist in misleading the Fraternity by insinuations and charges that the Council for the United States of America, with which we now affiliate, is not “legitimate, is spurious,” etc., etc. Prominent among this class is the Ill. Deputy for Ohio of the Northern Jurisdiction, Enoch T. Carson, who has seen fit, in the proceedings of Ohio Council of Deliberation, 1884, and in certain sickly “war whoops,” and divers other “ways that are vain,” to assert the charge of spuriousness, etc., etc. We will now notice these charges.

There are now four Bodies in the United States, each claiming to be a Supreme Council of Scottish Rite Masonry. They are :

What is known as the Southern Jurisdiction, presided over by Albert Pike, claiming jurisdiction over the Southern States and those west of the Mississippi River; and the Northern Jurisdiction, over which Henry L. Palmer pre-

sides, and claiming jurisdiction of all of the United States, except that occupied by the Southern Jurisdiction.

The Supreme Council of the United States, its Territories and Dependencies, over which Edward W. Atwood presides, and claiming jurisdiction over all of the United States; and, lastly, the Peckham Council, presided over by William H. Peckham, also claiming jurisdiction over the entire country. These may be designated by the names of the presiding officers.

What is this claim of legitimacy? It is conceded the degrees are the same, the lessons the same, the morality the same; and, while the religion of one may be broader than the other, this will not be claimed to be to our discredit. What, then, is the claim to legitimacy? Has Carson and his followers letters patent, copyright or some sort of trade mark on the degrees of Scottish Rite Masonry? If they have, they have not shown such right.

Do they claim some sort of successorship, like the Popes, who trace their lineage back to St. Peter? It does not so appear, for they do not go back of May, 1867. Again we inquire: What is this claim to legitimacy, of which we hear so much boasting, and of illegitimacy, to which so many epithets have been applied? We will endeavor to analyze both, and if it shall be made to appear that the much boasted legitimacy is not theirs, but ours, and the illegitimacy theirs, not ours, we think at least fair treatment from the York Rite Bodies is our just due.

The charge with which we have to do is that the Atwood Council is illegitimate, spurious, etc., but to be illegitimate and to be spurious has not been accurately defined. Perhaps the reason no definition is attempted, is because, to define, will only make clearer the absurdity of the claims of our self-appointed censors. The writings of the Illustrious Deputy Carson, especially, contained in two letters, addressed to some correspondent, in reply to some inquiries and statements of fact, which seem to have worried Carson

very much, may enlighten us some on this subject. These letters of Carson were deemed of sufficient importance to be published with the proceedings of the Council of Deliberation, held at Cincinnati in 1884, but the letters to which they are replies were not published. Although the Council, by resolution, ordered that the "*entire correspondence be published.*" Had they been, we would have been better able to judge of the relative arguments of the two correspondents, but, as it is, we have the statements of but one—the defense is published, but the indictment is not. Carson might have learned fairness, even from a police court shyster, who will always read the charges against his client before making his defense.

But we will take Carson's defense as it is made, as found on pages 85 to 137 of the proceedings referred to.

To some argument of Carson's correspondent, which seems to have been a clincher, and to which Carson was not able to reply, he makes this rejoinder (page 86):

"It does not follow that because the Southern Supreme Council has been careless and irregular in its proceedings, or because the minutes are lost, or even never kept, that therefore the title of some innovating interloper is thereby made better."

Carson's correspondent, no doubt, had been stating the facts with reference to the origin of the Southern Jurisdiction, or, rather, its want of origin; that, in fact, it never had any birth or beginning, but, like Topsy, simply "grewed;" and Carson replies, admitting this, but says, It don't make your title good because Pike's is fraudulent. Certainly not, but it shows that it is as good as that of Pike.

And in reply to his correspondent, who seems to have made conclusive and damning statements against the legitimacy of both the Northern and Southern Jurisdictions, Carson replies (page 87): "The whole business simply amounts to this: Good or bad title, legitimately or illegitimately founded, there *was* a Supreme Council for the Northern

Jurisdiction, embracing certainly within its territory fourteen States, and a Southern Supreme Council, embracing within its jurisdiction all the other States and Territories of the United States. These two bodies were in active working order when the present 'Peckham body' began its mischievous existence. Now, upon what claim of legitimacy was it started? Simply this, that the other bodies, the Northern and Southern Supreme Councils, *those then in possession*, had been *irregularly* organized. Suppose they had been; what difference did it make to their beginning?"

Certainly none; but it shows that the Peckham Supreme Council was as good as the Pike and Palmer Supreme Councils—one bastard is certainly as good as another, and it would seem to be in very bad taste, to say the least, for one bastard to sneer at another bastard, and call him names because of his illegitimate origin, when the only difference between them is that of age—because one is older than the other.

Carson's argument is simply this: The Pike and Palmer Supreme Councils were in possession of the whole country, and ought to have been left in undisturbed possession, and any one who has or had the disposition to disturb that possession is called an interloper—a disturber of the peace, etc. In other words, it is the doctrine of Squatter Sovereignty applied to Scottish Rite Masonry. No law, rule, precedent or practice of the order is cited to show that because a bastard gets possession of the property of the legitimate heir, that, therefore, such possession makes a good title, and that the true heir is to be branded as a disturber of the peace because he tries to get what is his own—the true heir being, as we shall show from these letters of Carson, the Supreme Council, presided over by E. W. Atwood, and not the Pike Council, the Palmer Council, or the Peckham Council, all of which are shown by this same correspondence to be illegitimate; and that the Atwood Council is legitimate we will show by the testimony of Carson in these same letters.

On pages 103 and 104, Carson tells us how a Supreme Council is first organized, to wit :

“In relation to the formation of Supreme Councils of the 33d degree, as laid down in its constitution, in countries where none exist, the first thirty-third makes the second, the two make the third, the three the fourth, and so on until the old maximum number (9) is reached.”

Again, on page 104, Carson, after stating that in 1863 the Cerneau and Raymond Councils were dissolved, and a reorganized body formed on the ruins of both, he says :

“Now, during the few minutes when there was an interregnum, if Mr. Seymour had stepped in and formed a new Supreme Council for the Northern Jurisdiction, claiming that the territory was *unoccupied*, as it was, for a brief period on that memorable 15th day of April, 1863, when Lawson, Robinson, Randall, Hughes and Field entered the hall in which the members of the Cerneau Supreme Council were assembled in New York—had he done this, he might have set up a technical legal status for his Supreme Council.” And he says the same thing might have happened on December 13, 1866, when the Union Council was dissolved.

From this it will be seen that, according to Carson, the whole question depends on which is first in point of time. Let us assume that in this he is correct.

On page 95 Carson states the chronological order in which the different Supreme Councils were organized in New York, as follows :

The Cerneau, in 1807 ; the Gourgas, in 1813. The schism in the Gourgas, in 1861, which resulted in the organization of two Supreme Councils, one called the Raymond, and the other the Van Renssalaer - Drumund - Palmer Supreme Council.

From this it will be seen that the Cerneau was first in point of time, and if first in point of time, according to Carson, was the only legitimate body, and the others all spurious. Indeed, Carson concedes this, and gives the Cerneau a con-

nected and consistent history, down to April 15th, 1863, when he says there was a union of all these Councils; but if Carson is correct in his statement of the law, the Cerneau members were the only legitimate members, for we fail to see how the union could make that good which was spurious before.

This union, Carson tells us, was dissolved on the 13th day of December, 1866, by the unanimous vote of the Supreme Council, but he fails to tell, in this connection, that but one of the Cerneau members was present, and they therefore did not consent; on the contrary, such action was plainly prohibited by the resolutions of the Supreme Council, found on pages 217 and 222 of the *Reprint* of Carson's own Council; nor did they consent to the reorganization of May 16th, 1867, which was participated in only by the members of the original Raymond Council.

If the dissolution of the Union Council was effective, the Cerneau members were released from their fealty to that body; if it was not effective, the reorganization of May, 1867, was not valid—for the reorganization could not be valid until after the dissolution, and, in that event, the reorganized Council was bogus in its inception, and is bogus to-day.

If the dissolution was effective, it left the members of the different Supreme Councils in precisely the same condition they were before; that is, the Cerneau Supreme Council genuine, the others spurious; and the spurious Supreme Councils could not erect a genuine Supreme Council, constructed wholly out of spurious material.

You have the two horns of the dilemma—take your choice; and whichever it is, leads to the same conclusions: that the reorganized Council of 1867 was, and is, spurious.

This, indeed, as Carson well knows, is the turning point in the whole matter, and we will quote his entire argument on this subject (see page 105):

“It may, perhaps, be said—I believe it *is* said—that the

moment the 'Consolidation' was abandoned the Cerneau Supreme Council again sprang into existence. This proposition is simply absurd, childish nonsense. The legislature passes a law abolishing a corporation, and creating a new one, to be formed out of the old one. The next year the legislature, for some reason, creates another, or authorizes another corporation to be formed out of the second one, and repeals the law by which the second was created. Does any respectable lawyer pretend to claim that the repealing of the law creating the second corporation revived the first one? The Supreme Council is a legislative body. The repealing of one act by it does not revive some former act."

The Illustrious Deputy is most unfortunate in his illustration—an *illustrious* Deputy should be able to *illustrate* better than this.

As Carson says, the Supreme Council is a legislative body, and the act he was writing about was not the passage of a law, but the dissolution of the *legislative body itself*. It was the making and unmaking of the *legislature itself*, not the making and unmaking of *laws*.

After the War of the Revolution, the first government formed was the Confederation, by which certain powers of government were given up to Congress by the States, but this Confederation and this Congress were dissolved. Does not every school child know that the powers which had been given to Congress under the Confederation went back to the States on its dissolution?

Again, under the laws of Ohio, several railroad companies, whose lines are continuous, may consolidate and make a new corporation (Brother Carson likes to illustrate with corporation law), and many have so consolidated; but, in one or two cases, the consolidations have been dissolved by the courts, and what resulted, pray? Why, the old corporations immediately sprang into existence again, and resumed their old functions, and this under the decisions of the Supreme

Court, which is and has been always composed of "respectable lawyers."

Again, should the present Government of the United States be dissolved, it will be resolved into thirty-eight independent, sovereign States, being the several parts which now constitute the Union, and to form a new Union would require the *consent* of each and every State, in precisely the same manner that the present Union was formed.

Again, you may take two or more natural elements and so compound them as to form an entire new body, differing entirely from the original elements; but dissolve this compound body—or Union—and you have the original elements of which it was composed, precisely as they were before.

Again, Carson says, a Union Supreme Council was formed, and he tells us what were the component parts of the Union; and then he tells us this Union was dissolved on the 13th day of December, 1866. What does he mean when he says the Union Council was "dissolved?"

To dissolve a body, means, according to Webster, to separate it into its component parts, or the parts of which it is composed; so, in this case, the Union Supreme Council was dissolved; in other words, separated into the several parts (Supreme Councils) of which it was composed.

But the reason for the dissolution of the Union, and the reorganization, is not made to appear by the Illustrious Deputy. Why was this dissolution, and why this reorganization? If it was simply to dissolve and re-unite the same material, it was an idle, foolish ceremony; nothing more, nothing less. If it was to take in a new element, that could have been done without a dissolution; but if it was intended to *exclude* some one or more elements from the new body, that will account for the dissolution, and it cannot be otherwise accounted for.

But leaving this part of the subject for the present, we will give the correct chronological history of the order in

this country, which differs from the statement of Carson, to which we have referred.

The first Supreme Council organized was that of the Supreme Council of the United States of America, their Territories and dependencies, working under the Constitution of 1762, by letters patent to Joseph Cerneau and seventeen others, in 1807; and its name fully indicated the territory over which it claimed jurisdiction. Of this body DeWitt Clinton was Sovereign Grand Commander from 1811 to 1828, the time of his death; and in 1816 it was recognized by the Grand Orient of France.

It had a regular organization and consistent history down to 1863.

In 1813, Emmanuel De La Motta formed a Supreme Council for the Northern Masonic Jurisdiction, upon his own responsibility, somewhat after the programme which Carson has given for the organization of a Supreme Council—by one 33d degree making a second, and so on to the number 9. This body became extinct in 1817, but was revived by J. J. Gourgas, in 1848. Edward A. Raymond was Sovereign Grand Commander from 1851 to 1860, when, by reason of dissensions, he declared the Council adjourned *sine die*, and immediately selected two or three of his personal friends, and formed a new Council of his own, calling it the Supreme Council of the Northern Jurisdiction, sitting at Boston, but generally called the Raymond Council.

On the same day, H. K. Van Renssalaer called together some of his friends and formed a new Council, calling it by the same name.

In 1863, Raymond petitioned to be affiliated with the Cerneau Council, and, as a result, a union of these two Councils was effected under the name of the Supreme Council of the United States.

The last annual meeting of the Union Council was held in June, 1866, and then adjourned to meet in October, 1867, having changed the time of the Council meeting from June to October.

In November, 1866, S. W. Robinson summoned a select few of his friends to meet him in Boston on December 13th, 1866, for the purpose of opening a session extraordinary of the Supreme Council. This meeting was composed of the members of the old Raymond Council.

Now, what was the object of this meeting, and what did it do? We are not left in the dark on this subject.

S. W. Robinson, Sovereign Grand Commander, being present, called the meeting to order, and then and there declared the Union Council dissolved; ignored all its transactions, absolved all its members from their oath of fealty, and declared himself the legal successor of Edward A. Raymond, and proceeded to revive the Raymond Council. We quote from his address the last sentence:

“Brethren, permit me to congratulate you upon the success of your efforts in the business for which the present meeting was called. WE HAVE RESUSCITATED THE RAYMOND COUNCIL FROM ITS DORMANCY.”

We risk the charge of repetition by again inquiring: Had Robinson the authority to dissolve the Union Council? If he had, and succeeded in doing so, and in resuscitating the Raymond Council, why had not the members of the Cerneau Council the right to resuscitate their Supreme Council? and if they did so, will any one assert that they do not stand each upon its own title to legitimacy, etc., precisely as it was before the union? If not, why not?

If he did not have the authority to dissolve the Union Council, and did not succeed in resuscitating the Raymond Council, then the proceedings of himself and associates in that regard, and all subsequent proceedings since December 13, 1866, are absolute nullities—nothing more, nothing less.

These are the two horns of the dilemma. Take your choice.

The fact that overtures were made to, and a union effected between, this resuscitated Raymond Council and the defunct Van Renssalaer Council, in May, 1867, does not help the

matter, for that simply reunited the old, warring factions of the Gourgas Council. It must be remembered that all these proceedings were kept secret from the Cerneau members. A very meagre part of the minutes were then published, and it was not until the *reprint* of the minutes in 1881 that the fraud was discovered, and on the 27th day of September, 1881, the thirteen surviving members of the Cerneau Supreme Council met and resuscitated that body, precisely as Robinson and his confederates had resuscitated the Raymond Council.

Whatever rights the Cerneau Council had before the union, it has now. Under its original letters patent it organized the Grand Commandery of the State of New York. I quote from Carson (page 103):

“The Grand Commandery of the State of New York was organized by the Grand Consistory of New York (Cerneau).”

If it had the power to do that then, it has it now. Under its original letters patent it was authorized to form Lodges to confer the first three degrees, but, being satisfied with the Blue Lodges organized for that purpose, it has never exercised that power, nor does it wish to, but it has it yet.

All the foregoing facts may be verified by anyone who will read Masonic history—the most complete history being that by R. B. Folger, Grand Secretary of the Cerneau Council, from which Carson takes most of his extracts.

1. We submit that the foregoing facts warrant us in concluding that the Supreme Council of the United States, its Territories and Dependencies (Cerneau), is the only legitimate Supreme Council of Scottish Rite Masonry in the United States, and that the only legitimate subordinate bodies are those acknowledging fealty to it.

2. The so-called union of 1863 and dissolution in 1866 does not in any manner affect its title or legitimacy, nor were Councils which were not legitimate before such union and dissolution thereby made legitimate.

3. If Carson states the law correctly, neither the Gourgas or any of its warring factions were legitimate previous to the union, and if not then, they are not now. It follows that the so-called Northern Jurisdiction is illegitimate and spurious.

With the facts of history we are willing to go before the Masons of the State, and are willing that each one shall choose for himself between our organization and that of the Northern Jurisdiction, without let or hindrance. If any one shall prefer the Northern Jurisdiction to ours, we shall not prosecute or persecute him for so doing, nor will we ask any York Rite body so to do.

We have such implicit faith in the truth of history and the justice of our cause, that we are willing to submit them on their own merits.

The Masons of the State are among the most intelligent men in every community, and to them we are willing to submit the facts of history, and abide by their verdict. We are willing to stand or fall upon the merits or demerits of our own case as history makes it, without carrying the controversy into any of the York Rite Bodies, and if it gets there, it will be our opponents who will take it there.

But, it has already got into one of the Bodies. "The law of the Grand Commandery has saved us up to the present time," says Carson (page 102). Yes, but it has already destroyed one of the oldest Commanderies of the State. Upon this subject we annex "Appendixes A and B," giving the opinion of the Editor of the Masonic Review for January and February, 1885, upon this subject, and it must be remembered that this Editor is a member of the Northern Jurisdiction.

We also add "Appendix D," containing an extract from the address of Albert Pike at the recent sessions of the Supreme Council, Southern Jurisdiction, showing that even he has discovered that York Rite bodies may not be safe

judges as to what is or is not legitimate Scottish Rite Masonry.

The Grand Lodge of the State, at its October session, 1884, "sat down on" Mr. Carson very effectually when he attempted to introduce the "war of Rites" into that Body as he did into the Grand Commandery of Knights Templar, and he will probably not renew the controversy there.

But, Carson says that all the subordinate bodies still acknowledge their fealty to the Northern Jurisdiction (the Gourgas Council resuscitated and reunited); but it must be remembered that this great fraud was not discovered until 1881, and that since then he and his associates have been seeking aid from every possible and impossible source to prop their failing cause. They have persecuted and prosecuted, individually and collectively, the men who have dared assert their manhood.

They adopted an oath of fealty, for the purpose of compelling their own members to continue their allegiance to their fraudulent Supreme Council, and endeavored by every means, legitimate and illegitimate, to compel members to take it.

In the Columbus Bodies, where nearly all the officers had refused this oath, and afterwards withdrew from the Northern Supreme Council and acknowledged their fealty to the Cerneau, they procured a lawyer to copy this oath in his brief, *without authority*, without it being in *evidence*, and without any *testimony* that they had *taken* it, and afterwards printed and circulated it, "For Enoch Lodge of Perfection;" thus publishing a base falsehood under some supposed protection thrown around lawyers' briefs and arguments. This publication being false, libelous, and highly defamatory, may yet be the subject of litigation in the civil courts. But it is in perfect keeping with the acts of Simon W. Robinson, the great "Dissolver" and "Resuscitator" and his successors of the so-called Northern Jurisdiction.

Again, the favor of the thirty-third degree is conferred

upon most, if not all, the presiding officers of Grand Bodies of the York Rite, and the recipients of such favors immediately become persecutors, and upholders of the Northern Jurisdiction, with all the energy and enthusiasm of new converts. One of these thirty-third degree Northern Jurisdiction men came to Columbus, to preside at the trial of fourteen Knight Templars in Mt. Vernon Commandery—not being willing to allow the Eminent Commander to preside.

The charges against these fourteen Templars were signed by *Northern Jurisdiction* men—one of them having recently been tickled with Carson's thirty-third degree. The prosecution was all *Northern Jurisdiction* men. The majority of the jury were *Northern Jurisdiction* men. The verdict was rendered by *Northern Jurisdiction* men.

The accused were refused separate trials, for fear they might vote to acquit their fellows. The accused were *not* allowed to *cross examine* the *Northern Jurisdiction* witnesses. The evidence given was a farce, and was of such a nature as would have been thrown out of the civil courts as ridiculous and unworthy of the least consideration. In short, the fourteen Templars were tried in a batch by some fifty odd *Northern Jurisdiction Monarchists*, who composed the *Prosecution, Judge, and Jury, who rendered the verdict.*

And this disgraceful outrage was perpetrated solely in the interest of this illegitimate Northern Jurisdiction of the Scottish Rite. And what for? For no crime save that of differing with *Carson*, and exercising the privileges granted to every Mason, not only by all respectable Masonic Bodies, but also by the Declaration of Independence and the Constitution of the United States.

Will the 5,000 Knights Templar of this great State permit themselves to be led any longer by the nose, and deceived by the mere handful of their number who are also members of Carson's *Northern Jurisdiction* of Scottish Rite Masonry?

At this trial decisions were made, and opinions announced, which would have disgraced the Spanish inquisi-

tions. But the Grand Commander was required to carry out the orders of his master and owner. These are some of the instances of prosecution and persecution, but they will not succeed.

The cause of truth is moving on steadily, quietly, but surely, to ultimate victory.

It has been said: "That error of opinion may safely be tolerated where truth is left free to combat it;" but in this case truth is not free; it is fettered. But this will not always be, and it will be all the brighter in the end.

Our persecutors imagine they see golden fruit in the distance, but when plucked and tasted, they will find it to be Dead Sea fruit—apples of Sodom.

G. A. FRAMBES, 33°,

Ill. Deputy for Ohio.

H. O'KANE, 33°,

Ill. Commander-in-Chief Columbus Council Kadosh.

WM. M. ROBERTS, 32°,

M.: W.: Columbus Chapter Rose Croix.

R. B. COLLIER, 32°,

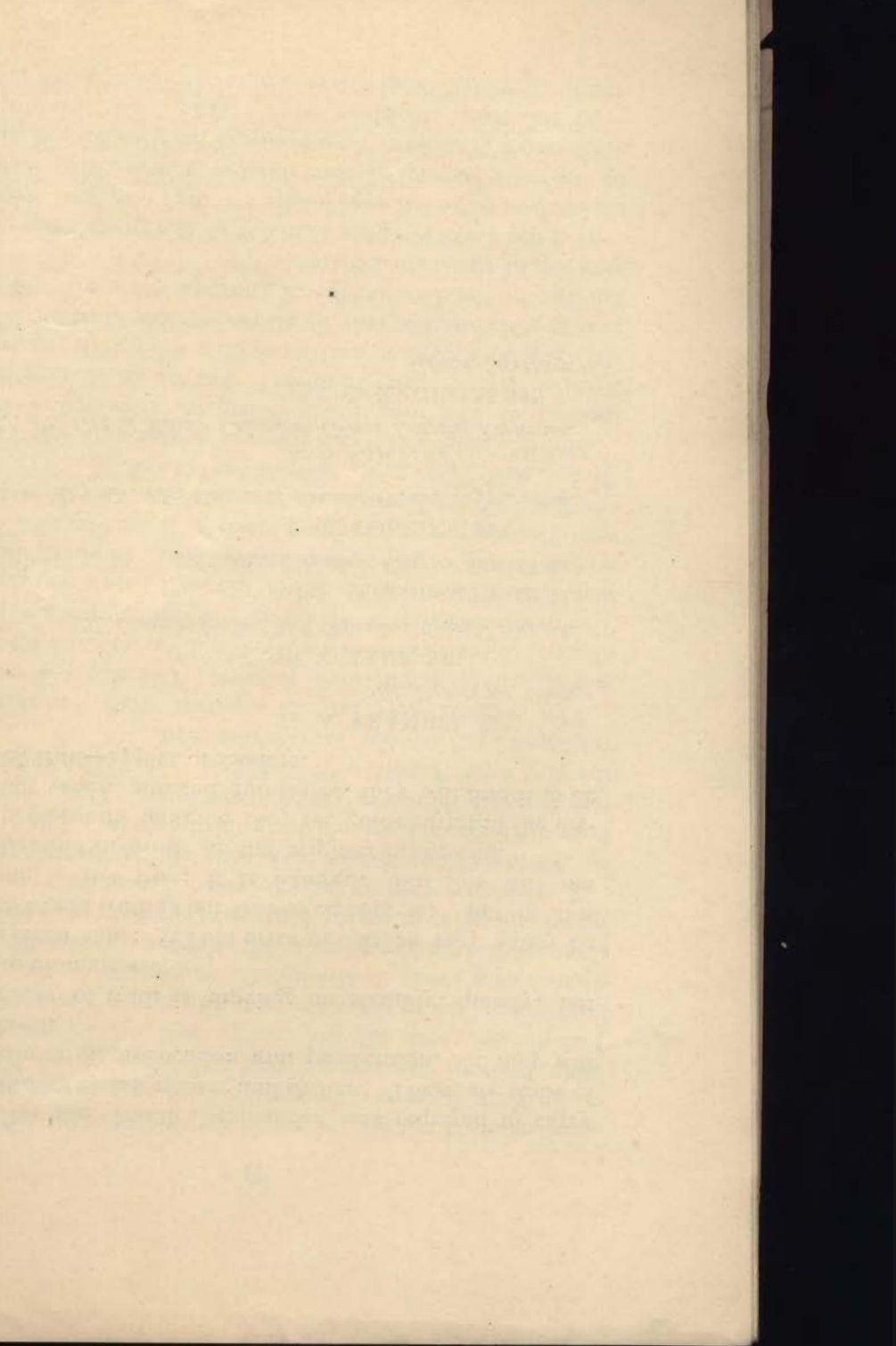
D.: G.: M.: Columbus Council Princes of Jerusalem.

A. B. COIT, 32°,

T.: P.: Grand Master Columbus Grand Lodge of Perfection.

JAS. C. KROESEN, 33°,

Grand Secretary.



APPENDIX A.

From the Masonic Review, January, 1885.

THE expulsion of a number of the Sir Knights of Mount Vernon Commandery, No. 1, Knights Templar, stationed at Columbus, Ohio, has excited a most intense interest and concern throughout the Jurisdiction of Ohio.

The expulsion of these Sir Knights, to the number of fourteen, was enacted under the warrant of the "obnoxious Amendment" of the Constitution of the Grand Commandery of Ohio, Art. I, Sec. *xiii*, which demands the expulsion of any and all Knights Templar from their Commanderies who shall unite themselves with any Bodies of *Rite* Masonry holding under any other Supreme Council than that of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America. These fourteen Sir Knights of Mount Vernon Commandery having, as they supposed, and in writing, renounced their fealty to the A.: A.: S.: Rite of the Northern Masonic Jurisdiction, and withdrawn their membership therefrom, in the presence of the Illustrious Deputy for Ohio, and in impressive form, proceeded to unite themselves with Scottish Rite Bodies holding under *another* Supreme Council. For doing so they were *expelled* from the Bodies from which they supposed they had withdrawn; and this act was soon followed by their expulsion from the Commandery of which they were members—Mount Vernon Commandery, No. 1, Knights Templar, of Columbus.

This expulsion, as we have said, was enforced under the Amendment, Art. I, Sec. *xiii*, of the Grand Commandery of Ohio.

With regard to this Amendment, we repeat what we have before said, that it was adopted by the Grand Commandery, and upon the motion of Scottish Rite Masons of high degree, in the interest and behalf, not of the Grand Commandery of Knights Templar, but of the A.: A.: S.: Rite. They introduced it, secured its passage—by what law, or reason, or sense, it is impossible to conceive—and *they* intend

to enforce it. The question naturally arises, and the inquiry comes up from all parts of the Jurisdiction of Ohio, concerning the *right* of the Scottish Rite to place such legislation upon the statutes of the Grand Commandery. That *they* placed the law there is denied. But, with all deference, they *did* place it there; and the *proof* that they *did* is found in the written and printed statement that this "law of the Grand Commandery has saved us," etc., with the further printed statements, that "we (the Scottish Rite) intend to enforce this law to the extremity!"

It may therefore be summed up in a brief statement: The obnoxious and mischief-making Amendment of the Grand Commandery of Ohio was of Scottish Rite origin, is kept on the statute books by the *high* grades Scottish Rite Masons, and is enforced by them "to the extremity!"

Now, for the first time since the enactment of that mischievous Amendment, the Knights Templar of Ohio have an opportunity to witness the dire and woful effect of this legislation in favor of a Foreign Body, and of its enforcement by that Body, in the expulsion of as good and true Knights and gentlemen as can be found in the Jurisdiction. And the question arises, what good has the law *now* done, in the first wholesale application of it, to the Commandery afflicted by its operation, or to the Fraternity of the Temple throughout the Jurisdiction? NONE! *Injury*, and injury *only*! It is easy to foresee the downfall of the Order of the Temple in Ohio, through the menace which is livid in the face of the oppressor; and in this statement we are only voicing the "tears and complaints" of hundreds of Knights Templar in Ohio, as well as uttering the sentiments of hundreds of Scottish Rite Masons.

We give below some extracts from letters, which will show intelligent consideration and very deep feeling concerning the questions which are forced upon us, and as they appear to the minds of the writers.

Here is a communication, accompanied by a private letter to the editor, in which the writer says that he "has organized two Commanderies of Knights Templar, instructed them in the work of the Order, served the first three years, and the second five years, as Eminent Commander." He adds, at the close of the letter, "I do not wish to see our Order of the Temple die:"

Editor Masonic Review: Is it possible that the Templars of Ohio understand what has been done under the authority of the Grand Commandery of Ohio? Do they know that the oldest Commandery of Knights Templar in the West has been destroyed:—that fourteen good Knights and true have been sent from their Templar home by force, with the stain of expulsion upon them? Are they aware that this has been done without even the pretense that it was done in the interest of the Templar Order? Surely they cannot be aware of this, else had their swords leaped from their scabbards in defense of their imperilled honor! And who has done this—brought this shame to the Order of the Temple?

“It is one hundred and thirty-two (132) members of the last Grand Commandery of Ohio. Time has been when that honorable body had a national reputation, its acts were distinguished by justice, moderation and charity, with a knowledge of law, Common as well as Templar; and now they pass a regulation that outrages all law, is a travesty on common sense, is uncharitable, unjust, and will swiftly result in the death of Templar Masonry in Ohio. It is falsely said ‘that this regulation has been a part of the Code many years, that it was placed there by the fathers of the Order.’ If this were true, why was the action of 1883 found necessary?

“There is one remedy and only one. Let us restore our Grand Commandery to its former proud position. Let us send as our representatives to its conclaves Templars who will work for the interest of Templar Masonry alone, while they sit as members of the Grand Commandery of Ohio. Any Templar who does otherwise is a recreant Knight, untrue to his vows, and a betrayer of the highest trusts.

“Let us reform our Grand Commandery!

TEMPLAR.”

*
* * *

Here is an extract from a sad but still hopeful brother, Knight Templar and Scottish Rite Mason, one *distinguished* in Ohio Jurisdiction:

“I tell you, dear brother, there is something in the air that tells me there are ‘breakers ahead,’ into which the good ship ‘Masonry’ is rapidly drifting, and upon the merciless rocks concealed beneath it is bound to strand, unless a halt is soon called; and the trouble is approaching from some of the so-called ‘higher bodies.’ Just see the condition of

things in Massachusetts, New Hampshire, and here in our own Ohio.
 * * * Masons may well stand in fear; but I hope for the best, trusting all will come out right in the end."

* * *

The following extracts are from letters received from a Knight Templar of Ohio Jurisdiction, an honored officer of his Commandery of the "first estate," and therefore a member of the Grand Commandery. He commands studious leisure, is a scholar and erudite. We have had correspondence together on many subjects, and have felt honored with the gifts of grace, learning and eloquence with which his letters have abounded.

* * * "The action of the Grand Commandery of Ohio, however, is another matter, though related to the aforesaid management. Why the chiefs and adherents of a Rite, foreign to the Order of the Templars, should desire and be permitted to define and dictate what a Templar may possess, or what he shall do, is an assumption that is, in my judgment, *arrogant* and *impudent* to the last degree. Why should we, as Templars, voluntarily or involuntarily, lend our aid to promote and support a sect in Masonry that we know nothing of? It is much after the manner that the persons in the Scripture, who were expected to believe in the Holy Ghost, replied in substance: Why shall we be required to support and defend what we know nothing about, and, until we receive knowledge, care little? I do not know, Eminent Sir, how you feel about the Rite quarrel, but I strongly suspect that you think even as I, thus far:—If *any Rite* have sufficient inherent virtue, it can, by reasonable and righteous methods, become self-sustaining without seeking to strengthen itself by *props*, obtained from other Rites or branches by craft and bull-doing. The right of exercising private judgment I regard as of infinitely more importance than the maintenance of a *sect*—religious, philosophic or secular, or part of all these, having no redundancy of either—ever can be. Since this unfraternal strife has begun, I have felt sufficient interest in the progress and probable result to make diligent inquiry from such trustworthy sources of information as seemed to me to treat of the relative merits of the different sects, their origin, chronology, administration, etc. And, if the statements concerning the branch of the Rite that is endeavoring to assert its supremacy over all Masonic bodies are to be taken as facts, *that* branch with which we are at present contending

has, to draw it mildly, an exceedingly questionable legitimacy. All that could be done for it in the way of antedating, asseverations as to its regularity, history and ancient and kingly descent, has been done; but in the light of history and analysis its light shines so dimly that the first little dust of investigation nearly obscures it. But to return to the Templars. As Templars we are *a tail* to the Scotch kite. What can the Scotch Rite Templars be thinking of themselves, while imposing an obligation upon their *Fraters of the Cross*, that they shall be loyal to a sect of which they are ignorant? What would you, Eminent Sir, as a Scottish Rite 32d degree (I speak it respectfully) think of me as subscribing or submitting patiently and silently to such despotism? If I submitted, should I not be justly characterized as a '*mudsill*'? Are not nearly all the Masonic bodies in Ohio already officered by adherents to this foreign and aggressive Rite? Does anybody suppose that a *plain Templar* could be elected at this time to be Grand Commander? Are not all the *officers of that body* (save *one*) members of a Rite or Sect in Masonry whose acts seem to say that they regard their Scottish Rite obligation as paramount to that of *the Fifth Libation*?

"I am, therefore, justified in believing that, whatever the teaching of the A. A. S. Rite, whatever its genius and aims, its present management and acts are of one piece, and warrant the conclusion and assertion that *it*, like the order of the Jesuits, makes the end sanctify the means. It should be taught, and presently too, that *Ancient Craft Masonry and Masons*, and what has lately been entitled the American Rite, have had just enough of domination at its hands; and it behooves all such as are unalterably opposed to such assumptions to put themselves in position to resist it. And how has this state of affairs become possible? I think I can answer in part. We are in large measure responsible for it, in that we make our Masonry, in all of our Lodges, Chapters and Commanderies, too *much a profession and too little a life; take too little pains to instruct, enlighten and ennoble the brethren*, so that, instead of being confirmed, strengthened, 'stablished in the Masonic faith, they are prepossessed of a desire *to run after strange gods*; and, forgetting or disregarding their early vows, affect display and dissipation, dignified with the name of hospitality.

"Now, how and where is this resistance that I refer to to begin? and by whom must it begin? I answer, *you of the Scottish Rite*, who have knowledge of its tradition and aims, and who also owe a fealty to

the Templars, *you*, above all others, having the interest of the Templars at heart, *ought to take* the lead in this matter. Knowledge is *power*, and *you possess the knowledge*, because intimate with both Rites.

We cannot conduct an intelligent *opposition* even, because we lack that which is paramount to all other qualifications—*knowledge*. You cannot obtain redress by petition, any more than did the prophets of Baal obtain favor of their god by much outcry. What has been wrested from us by craft will not be peaceably surrendered. We can live together in peace on one condition—*submission to subjugation*. 'The Empire is peace,' says Napoleon III; 'I am the Empire.' It seems to me that as Templars we have no choice but to fight, and if we must, then some one must be found, who, being of both Rites, and unwilling that one shall be degraded by the other, will lead us. We do not want to contend as one beating the air. We want to conquer a permanent peace, and then let each Rite, Sect, or what not, that possesses sufficient inherent virtue, to stand, *STAND*, and by *itself*, too!"

* * *

* * * "I shall not speak of the *morale* of the A. A. S. Rite, for of that I care little and know less; but against the *men*, who, like the plotters against the Government of the United States, remain in and make a pretense of loyalty to the Ancient Craft and Templars, yet are plotting for the subjugation and destruction of both.

"As the fight is on, this appears none other to me than one of extermination for one or the other; and if Master Masons can be aroused in time and set to work, under the guidance of Masters proficient in the work, there can be but one opinion as to the result. A brief period of success and adulation seems to have intoxicated the *Hieraphants of the Assumption*, and they have begun a course of wild manœuvres that tho' presently successful, and perhaps audacious enough to be-dazzle the eyes of the *adulantes*, yet it is leading to sure and swift overthrow, that will, I hope and trust, be signal and lasting.

"There is one thought in connection with this question that angers me at each recurrence, and it is this: That some of the brethren of both Rites have remained silent, or given *quasi* support to the schemes that were a-hatching, and made no sign of warning to those to whom they owed at least equal allegiance; or, if they felt that *one* was paramount should have ceased to maintain a semblance of loyalty to the other. Men nor Masons can serve two masters that are at peace, with

whole hearts, 'they must hold to one and despise the other,' and in warfare are these feelings intensified.

"As with the ancient landmark there can not be two Grand Lodges *de facto* in the same jurisdiction, so also can there not be two fealties in the same heart. One must increase and the other decrease, or die.

"Again, what, under the implied construction of the offensive resolution of the Grand Commandery, is a subordinate Commandery to do, as touching the reception of visitors? *I* know no difference between the Sir Knights of the Assumption and the Cerneaus—they anathematize each other; they cast aspersions over each other's legitimacy, they denounce each other, call bad names; in short, indulge in all manner of detraction. How shall one who has been nurtured in the simplicity of the democracy of Masonry demean himself in the presence of, and decide upon, questions involving the right of visitation from one who claims to be under the *aristocracy* of Masonry—*one next the throne?* How can one distinguish? Does absolute safety not lie in '*ignoramus?*' If one reject all, *Dissenters* as well as Establishment-Scotch-Riters, does not one stroke put all upon a level? And, if one pleads ignorance as to his discernment of the difference between the factions of the Scottish Rite, or the genuineness of either, shall he become a *subject of punishment or discipline*, because, in a state of doubt and uncertainty, he rejected both lest he fall under *greater damnation?* That were *excluding the Light and damning one—because he could not see.* Now, if a Templar should visit a Commandery, on sufficient proof, or a voucher, he is admitted; but, says the offensive Resolution—by implication—and by the voice and pen of its expounder—but, if he happen to belong to the dissenters from the Scotch Rite, while he may not choose to make that fact known to the Templars, the Commander is straightway an object of prosecution or persecution for not knowing what he could not know; because—Knowledge—*ultimate Knowledge*—'comes high'—and some Templars have ventured thus far without it. But here some of us are, with Light 'so near and yet so far,' and are we not justly subjugated because of our perversity in a course and condition of ignorance?

"The opinion seems to be gradually working its way through the brain of the average child of the democracy of Masonry, that he has very few rights which the self-constituted foster-parent of the aristocratic branch can stoop to respect; hence it may be safely conjectured, that

the Sublime Princes, Puissant Sovereigns, etc., rule, after all, by some sort of divine right—which would seem to imply implicit, unquestioned obedience. *And, 'if so, wherefore?' Why offer resistance?* This brings out the inquiry, pertinent or otherwise, has not this assumption to rule by virtue of a *reputed Kingly* warrant, and by inference, *divine—succeeded in removing about all of the acknowledgment of Divinity from the Lodges of the Grand Orient of France?* Has not this Rite of the Assumption had its own unmolested pleasure in France? and, '*What cheer?*' How much better are the Lodges there than are the Lodges of the *Carbonari*? Are they not essentially *godless gangs*? Of course, it is claimed with great power, of *sophistry* at least, that if there be not quite so much *Biblical Light* in those Lodges, there is, *great Philosophy*, yet a 33d degree has seen fit to characterize the whole system a "PINCHBECK VOLTAIRISM GALVANIZED WITH JESUITISM," and he ought to know.

"Now, my Dear Frater, all this and much more *were left unsaid*, had not this foolish attempt been so far successful—I mean the attempt to seize control of all the Ancient Masonic and Christian Orders. Some of the attempts have unfortunately been successful. But if this lunacy do not farther succeed to break down 'all the pales and forts of reason,' I do earnestly hope that a little lump of wholesome leaven may be deposited by some kindly hand to leaven the whole mass of Masonry with a reasonable sense of danger.

"I doubt that the *Craftsman* clearly, or at all, understand the assumption to their control that is put forward by the managers of this movement. I think that if a knowledge of the aims of these mischief-makers were secured to the *Craftsman*, if only in an abstract form of statement, duly verified, it might go a great way towards righting the great wrong, that will be surely wrought if this be not checked.

"The York, or American Rite, has no quarrel—need have no quarrel, with the Scottish Rite—but it does not want to be 'hocuspocussed' into any tangling alliances or commitment of policy, or definition of doctrine, or dogma—especially when such a definition is not sought so much to insure the stability or permanence of the York, or American Rite, as it is to afford *additional recognition* or *prop* to another Rite that is inimical to the *American Rite* and *American Institutions*."

APPENDIX B.

From the Masonic Review, February, 1885.

The following amendment to the Constitution of the Grand Commandery was offered by Sir A. A. Cassill, and was laid over until next Annual Conclave:

"Be it *Resolved*, That Sec. 13, Art. I, of the Statutes and Regulations of the Grand Commandery be, and the same is hereby amended so as to read as follows:

"Sec. 13. This Grand Commandery acknowledges no degrees in Masonry or Orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to-wit: The Grand Lodges of the several States, the General Grand Chapter of the United States, Grand Councils of Royal and Select Masters, the Grand Encampment (Knights Templar) of the United States."

This amendment is to be acted upon at the next annual Conclave of the Grand Commandery. The amendment *amends*; but the question is not met at all, by what it strikes out from Sec. 13, as it now stands. The question really is—What right or reason is there in the Grand Commandery of Ohio determining and defining what she recognizes or acknowledges as Masonry? A Knight Templar is a Knight Templar, under any circumstances of Masonic affiliation, and how can his relations to a so-called Rite affect him as a Knight Templar? The Scottish Rite of the Northern and Southern Masonic Jurisdictions may denounce him and cast him forth from their communion and fellowship, but how can that affect his affiliation as a Knight Templar?

We see, and understand Sir Cassill's purpose in his amendment, but our own opinion is—strike out Sec. 13 altogether, and encourage no legislation in favor of any Masonic Body, which shall operate only against the Knights Templar of Ohio.

The language of the Grand Commander's address concerning the coming in of the "Irregulars" is this:—"I fear the usefulness of our Order will receive its death blow."

The fact is—the death blow is already being struck, but it is not by the hands of the "Irregulars," but by the hand of the Grand Commandery herself. The Knights Templar of Ohio will wake up, we hope, before it is too late. Her Subordinates are having their membership expelled, and Templars are made outcasts,—What for? to close up the way of entrance for the "Irregulars," with their dead bodies. That is the spectacle now presented; the "death blow" has been struck; the question is pertinent: Who are the *mourners*? and who are *gloating* over the ruin? The Order of the Temple is in danger in Ohio, and her valiant Knights are slumbering! The danger is in the midst of her own Councils, and the "death blow" is from Templars in disguise, who claim to be sworn by higher obligations than gather round the fifth libation!

*
*
*

Pertaining to this subject let us ask this question: What would the Grand Commandery of Ohio have thought if, amid the grave business of its annual conclave, a *plain Knight Templar*,—only this and nothing more—had risen in his place, and seriously proposed to the Grand Commandery the adoption of Sec. 13, as an amendment to the Constitution, Art. I? Would not the members of the Scottish Rite, and 33d degree members especially, have regarded him as a *wild man* to propose legislation for and against certain Rite Bodies of which he absolutely knew nothing, and could not, in the very nature of the case, procure information? Now, where is the difference, pray, when these same "know-nothings" are called upon to *vote* for or against upon the same proposition offered by the 33d degree members of the Scotch Rite? No difference at all as to the folly of the thing, only in the former case the "know-nothing" assumes to be *somebody*, and in the latter case, he is willing to be a *nobody*; in the former case a task-master; in the latter, putting the chains of slavery upon his own limbs.

And what would the 33d degree A.: A.: S.: R.: brethren of Massachusetts have thought of a *mere* Master, or Warden of a lodge, if *he* had proposed in the Grand Lodge of Massachusetts, the legislation concerning Rites, and against himself and brethren, which defaces the fair page of Massachusetts' Grand Masonic Statutes? Such Legisla-

tion would have never been suggested in Ohio by a plain Templar; nor in Massachusetts by a Master or Warden of a lodge. In both Ohio and Massachusetts, the legislation we deprecate sprung not from *within* but from *without* the Bodies themselves; nor for the benefit of Ohio Grand Commandery, nor of Grand Lodge of Massachusetts, but for the benefit of the Scottish Rite Consistories of their Jurisdictions. Are they benefited?

*
* * *

Who introduced a similar, and almost word for word amendment to the "Miscellaneous Regulations of the Grand Lodge of New Hampshire?" Was it a Master of a Lodge, or Warden, or proxy? No! It was Brother Frank A. McKean, of the 33d degree of the Supreme Council, A.: A.: S.: R.:, of the Northern Masonic Jurisdiction, and the Deputy of said Council for New Hampshire. Did he offer the amendment as a Master Mason? It is unreasonable to think so for a moment. This was in 1883. At the meeting of that Grand Lodge in 1884, the Amendment proposed being under discussion, doubts were expressed as to its Masonic and Civil legality, and it was referred to the Committee on Jurisprudence, which consists of three members, two of whom are honorary members of the Supreme Council, in whose behalf the Amendment was proposed, by the Deputy of the Supreme Council for that Jurisdiction.

Who made the attempt to introduce precisely the same Legislation in the Grand Lodge of Ohio, in October, 1884, at Columbus? Was it a Master of a Lodge, or a Warden? No! It was a proxy in the person of the Illustrious Commander-in-Chief of Ohio Consistory A.: A.: S.: Rite, and the Deputy for the Supreme Council for Ohio. Said we not truly that the baleful legislation is not from *within* but from *without* the Bodies who have been, and are, attempted to be brought into the state of subjugation and bondage?

*
* * *

Concerning this Amendment matter, proposed in the Grand Lodge of New Hampshire, some of the brethren of that Jurisdiction have issued a small pamphlet of fifteen pages for distribution among the eight thousand Master Masons of New Hampshire. We commend the following from that pamphlet to the careful reading of the Master Masons in Ohio:

Notwithstanding our membership in the Scottish Rite, we do not think it proper or right to ask the Grand Lodge in New Hampshire, a body of Master Masons, to recognize any Association of Masons, whose ritual she has not prescribed, whose laws she has not defined, and whose Charter she has not granted.

If the Grand Lodge is supreme over all rights and orders, then its dictum may stand; but if it is only supreme over Ancient Craft Masonry, then its dictum must fall. We think a Grand Lodge neither knows nor can know anything officially of any degrees but those under its actual control.

If this obnoxious Amendment is adopted, the Master Masons of New Hampshire will be false to their obligation to support the ancient laws and usages of the craft, will be guilty of branding a portion of their brethren (who have a perfect right to their own opinions) Masonic criminals; they will also unconsciously aid a few interested parties to frighten the uninformed, and will become the cat's paw to pull the chestnuts of the Scottish Rites out of the fire. Our motto is: "Let well enough alone," and "let every tub stand upon its own bottom."

The whole number of Master Masons in the United States and Canada is 579,826. Of these only about 10,000, or less than *two per cent.*, know anything of the Scottish Rite degrees, and for whom presumably the protection of the Grand Lodge of Massachusetts was invoked. Will Grand Secretaries and Officers of Lodges give these facts to the Craft? How do the brethren of the Grand Lodge of New Hampshire relish the proposition that they are called upon (by an insignificant minority of their associates) to throw their arms around a *something* of which they know *nothing*, and at the expense of the subordination of law and landmark to the interests of Associations with which they cannot and do not have remote official or membership intercourse.

We trust the day will never come when the Master Masons will have to ask whether the candidates for office in the Grand Lodge of New Hampshire are "High Degree Masons;" but that day cannot come too soon if it is necessary in order to guard the craft against *Ring Rule* in Masonry.

We respectfully submit the foregoing arguments for the careful consideration, not only of the brethren of New Hampshire, but of all Master Masons, wheresoever dispersed, and subscribe ourselves loyally yours, in all that true Masons hold dear.

FRANK L. HOWE,
Em. Com. Hugh de Payens Commandery.
BRAINERD T. OLCOTT,
Genlmo. Hugh de Payens Commandery.
JOHN B. FISHER,
High Priest Cheshire Royal Arch Chapter.
GEORGE W. FLAGG,
Past M. Lodge of the Temple, No. 88.
FRANK H. WHITCOMB,
Past M. Lodge of the Temple, No. 88.
CLARK N. CHANDLER,
Treasurer New Hampshire Consistory.
ELISHA AYER,
Past M. Social Friends Lodge, No. 42.
LESTON E. MASON,
Junior Warden Social Friends Lodge No. 42

We close this matter for the present with the following from the pen of Past Grand Master of Illinois, Bro. Joseph Robbins. He is speaking of the action of the Massachusetts Grand Lodge:

"No ostentatious professions of loyalty will hide the essential treason when the Grand Lodge receives the honor of a virgin queen as a sacred charge, and smirches it with the slander that she is the mother of a bastard line. The action is mischievous, because, when an old and honored Grand Lodge drifts

from the moorings to which every Grand Lodge on this continent has steadfastly held through stress and storm, the loyalty of the craft elsewhere receives a strain; mischievous, because as a precedent it will confuse the perceptions of the coming craftsman as to the proper functions of the Grand Lodge; mischievous, because it deludes the craftsmen of to-day with the false notion that the Masonry of the Lodge is incomplete; mischievous, because it teaches that Masonry can exist as such when its broad and Catholic basis is narrowed to the limits of a sect; mischievous, because it teaches that Masonry can exist as such when its representative character, rooted in the land-marks, has given place to government by an oligarchy, holding the reins by a life tenure; mischievous, and worse than mischievous, because it is the formal and practical assertion of a doctrine which strikes at the very foundations on which the sense of Masonic duty rests—the doctrine that becoming a member of the Grand Lodge absolves a Mason, while acting in his official capacity, from his obligations of personal fealty to the unchangeable law.”

We give below another extract from a letter received from a Knight Templar of Ohio. It is strongly uttered, and we ask that Knights Templar, and Master Masons as well, read it carefully. It may shed some light upon a “dark subject:”

“Men, Masons and Templars are pretty rapidly coming to perceive that, whatever it might have been originally,—in its dormant, vague and inoperative state, as Sec. 13 of Art. I,—the vitilizing Resolution of 1883 raised this section of Templar fundamental law into a measure and means of subjugation, and that it is not *now* a question of Masonry or Templary. It is a question of *manhood*. It is, *Will you, a valiant and magnanimous Frater of the Cross, suffer yourself to be used as a MOP to clear away a mess between these contentious factions?* That is the question as it stands *now*. I know that Templars will be quickly reminded of their obligations—those really taken upon their lips or by implication—but if a man can, through the machinations of conspirators, and without his knowledge, be placed in such a position as shall degrade his manhood and his vow, can you think of any grace, human or divine, strong enough to restrain him from attempting to regain his rights? Should he be restrained, or must he sit listlessly by and witness the destruction of the beautiful monument that his heart, his hands and his devotion have helped to raise, and around which twine some of the most sacred memories? And what good inures to him from all this would-be-styled, self-constituted PROTECTORATE of the Templars? Templars tell me that they witnessed the *fleers* of their would-be *protectors* at the last Grand Conclave, and were disgusted beyond measure at the *airs* assumed by them in the presence of men honest, and good, and true.

“A man need not guess twice to guess whence these Princes of the Royal Secret took their *cue*. The whole *deal* has fraud and deception stamped upon the face of it. Yet it is handed around as among a school of *gudgeons*, to be swallowed, bait and hook, ‘at one fell swoop!’

“Time was, when the Protector exercised his powers by virtue of his strength—numerical strength, or other—in favor of the weak. Now we have, say, 1000 A. S. R. Templars in Ohio, who, through the Sublime Princes 32d degree, magnanimously extend their protecting *agis* over 4000 other Templars, who are ungracious enough to show disgust at the condescension. Another instance of unrequited love! *Four thousand* able-bodied, reasonably intelligent Ohio Templars ought to be suffered to take care of themselves, and unless greatly over-rated, will, at the close of this war, be able to make a creditable showing of success, at least. I think we may trust that they will. Besides, I am persuaded that the ‘*whirligig*’ will abide with the Templars through this war.”

APPENDIX D.

From the Masonic Review, March, 1885.

I doubted both the propriety and policy of such an attempt when it was about being made in the beginning; and I said to you soon after, that if we admitted the right of a Grand Lodge to decide our Supreme Council legitimate, this would admit its power to decide us illegitimate, if it should arrive at that conclusion. I never could see what right the Grand Lodge of Master Masons of England, had at the Union in 1813, to recognize as legitimate Masonry "the Supreme Order of Holy Royal Arch," and graciously to tolerate the Masonic Orders of Knighthood. The power to recognize and tolerate implies the power to condemn and prohibit; and so the Grand Lodges of England (whose action that of Massachusetts may quote as an authoritative precedent) undoubtedly intended its action to imply.

The action of the Grand Lodge of Massachusetts does, in fact, treat as not Masonic the Royal Order of Scotland, which is older than itself, and the Order of the Red Cross of Constantine, which is accepted as legitimate in England, and firmly established in the United States. I pointed out this difficulty, of excepting so many Orders as it would be necessary to except from the ban, when I was consulted in regard to invoking the intervention of the Grand Lodge of Massachusetts, and have thought much about the matter in all its aspects since; and I think it due to our own self respect that we should advise the Brethren of our Obedience not to seek, any where in our Jurisdiction, to have action taken by the Grand Lodges, in regard to spurious Organizations claiming to be of our Rite. * * * * *

