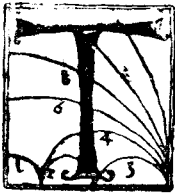


SOME MID-EIGHTEENTH CENTURY FRENCH MANUSCRIPTS.

BY BRO. N. S. H. SITWELL.



THE manuscripts referred to in this paper are connected with three Lodges, two of which are, as far as I can trace, absolutely unknown. They are of interest because they belong to an extremely difficult period in French Freemasonry and because, being originals, they give facts and not merely somebody's ideas. I should have liked to take them in chronological order, but they are easier to follow if we take them in their three natural groups.

Group I. refers to the known Lodge, *Parfaite Union*, of Saint Pierre in Martinique.

Group II. refers to the unknown Lodge of St. Feréol, Marseille.

Group III. refers to the unknown Lodge, *Parfaite Harmonie*, of New Orleans.

The *Parfaite Union* is the connecting link. Gould¹ says that it was founded in 1738; Bord² agrees in the year, and says that it was founded by the Grande Loge of France and that it disappeared in the Revolution, while Oliver³ says that it was still working in 1800. We will let the *Parfaite Union* give its own history in Document No. 1782 M. of the Grand Lodge of Ukraine:—

“ Au Grand Orient de France.

Supplie la Loge La Parfaite Union Seante a L'O. de St. Pierre martinique, en vertu de sa deliberation du 6me du 5e mois de l'an maconnique 5775, nommant pour son depute au grand orient de France Le F.: Savalete de Lange. Disant qu'elle est la plus ancienne loge de l'amerique du vent; elle fut constituee en 1738 par le grand orient de France, en 1752 l'incendie consuma tous les papiers de ses archives, notammant ses constitutions; elle ecrivit aussitôt au G.: O.: pour en demander de nouvelles mais on lui repondit que le G.: O.: ne s'assembloit plus & Qu'il falloit s'adresser à une des loges des provinces de France bien & duement constituées; ce qu'elle fit en 1753 a la loge Ecossoise de marseille. Les travaux de la parfaite union n'ont Jamais ete interrompus depuis 1738 jusqu'a present; elle à regardé depuis 1753 la loge Ecossoise de marseille comme sa mère Loge; mais apprenant que le grand orient de France est retabli avec toute la solidité & la regularité maçonique elle s'empresse de se soumettre à ses reglements.

A ces causes vû le renouvellement des constitutions de la loge la parfaite union de la M' que par celle de marseille en datte du premier 8re 1753 rapporté en original, ainsi que celui d'autres

¹ *History*, vol. iii., page 366.

² *La Maçonnerie en France*, 1908, page 447.

³ *Laudmarks*, vol. ii., 1846, page 91, Note 72.

constitutions Emanées de la Loge des St. Feréol de marseille en datte du 2 aout 1750 aux quelles on substiua celles de 1753. doutant de la legitimité des autres; vû aussi les quatres tableaux de ses membres et ceux en meme nombre des loges avec les quelles elle est en correspondance et par les quelles elle peut prouver une suite non interrompue de ses travaux depuis 1738 Vû enfin son zele pour l'art Royal & la propagation qu'elle à donnée en ces isles a la veritable Lumiere en constituant plusieurs loges à la guadeloupe, à la dominique, à la Grenade, à la Louisianne, à Caienne & dans les quartiers de cette isle Le Fort Royal & Le Marin.

Il plaise au grand orient de Renouveler ses constitutions dans la Forme requiese, en lui conservant son droit d'ancienneté a la datte de 1738. & prenant en consideration la regularité de ses travaux depuis un aussi grand nombres d'années sans aucune interruption, il plaise au g. o. lui conférer les titre de mère Loge ou loge inspectrice de toutes les loges Francaises des isles du vent, titre dont elle à joui a la satisfaction des loges qu'elle à constituées en vertu de ses pouvoirs . . . a L'O. de la martinique le 12 du 6me mois de L'an maconnique 5775 ou 12 decembre 1774 Ere Vulgaire."

I do not propose to worry about the signatures except to note that two sign as *Venerable*, viz., R. G. Brunetra and E. Mallespine, a thing which happens in another document, and we have the signature of Duihambourq, which occurs in many of the papers under consideration.

We get some interesting information from this manuscript. For instance, the *Parfaite Union* commenced its Masonic year on June 1st instead of the usual French practice of March 1st, hence the 6th of the 5th month 5775 is really November 6th, 1774. The claim is made for the original foundation by the Grand Orient, which did not exist at that period, and the next document corrects this to Grande Loge, which can only be the Grande Loge 'Anglaise' under the Duc d'Antin, which consisted of the irremovable Masters of the Paris Lodges plus such provincial Lodges as chose to adhere to them. There is also the statement that the Grande Loge was not functioning in 1752. This is interesting, for we have the bans by Louis XV. of 1737, 1738, 1744 and 1745, and also the "sommeil" from February 5th, 1767, to June 24th, 1771, with the permission from Louis XV. to Clermont in 1747 to act as G.M.¹ The only possible inference from this, combined with paper 1781, to which we come later on, is that Clermont acted as an autocrat with a few personal friends whom he called Grand Officers. The paper also shows how limited was the power of Louis in his own country; the civil records of Dunkerque show this very plainly.

Although all the archives were supposed to have been burnt, they saved the warrant from St. Feréol of August 2nd, 1750. There is nothing to show what they wanted this warrant for if they really had been warranted by the Grande Loge in 1738, or why they suddenly decided in 1753 that St. Feréol might be irregular. (It is not quite impossible that we have here an echo of the *Antients and Moderns*.) If the Minutes on this ever come to light they should be very interesting. The contemporary translation of "Mère Loge" is valuable, and throws light on the phrase "Nous, Venerable, Inspecteurs, etc." that is common about this period, though we have no case yet of anyone signing as Inspector. Could it have been an honorary rank?

The document 1783 M. of the Grand Lodge of Ukraine is the office note on the foregoing petition, and is interesting as an example of their administrative method. It bears the signatures of Savalette de Lange, G. maitre des Ceremonies, the well known Joseph Alphonse Daubertin, the G.J.W., and De La Lande, the G. Orator (the spellings are taken from the printed G.O. circulars).

¹ There was another ban in 1742. The Loge Anglaise at Bordeaux was ordered to close on 21 August of that year. (Minute Book No. 1.)

and the report was drawn up by Francois La Marque, the VIIIth expert in the Chamber of the Provinces, who signs with his nickname of *Pamericain*. It fixes the date of the St. Pierre fire as October 1st, 1753, and La Marque makes the remark that the Lodge was founded by the G. Loge in 1738 in confirmation of the primitive documents which it owned. This rather adds to the fog that hangs over the origin of the *Parfaite Union*. He also states that the title of *Mère Loge* or *Loge Inspectrice* had been abolished by G.L. in such a way as to show it to have been a fairly recent decision, though I have not yet found it in the G.O. circulars.¹ The *Tendre Fraternité* at Martinique, who were to give the *Parfaite Union* the new warrant, granted on May 11th, 1775, was founded by the G. Loge on 19/12/1765 and fused with the *Parfaite Union* in 1776.

I shall take next the two other documents that refer to the *Parfaite Union* only. Bordeaux has requested the *Parfaite Union* to grant them a charter for an *Atelier* of Architecture and these are the letter agreeing and the Warrant. The *R. & P. L. d'Eco & Atelier D'Architecture dans la Vénérable Loge de la Parfaite Union* authorises Jean Francois Pechagut and/or Pierre Thouron, Maitres Architectes, to found an *Atelier d'Architecture* in the *Très Respectable & Parfaite Loge d'Ecosse* at Bordeaux. The design of the warrant is the flamboyant triangle. The date is "L'an de la grande Lumiere 5753 le vingt et un du sept mois apres celui de Jar." This date is difficult to determine. Jiard, according to the *Croix Philosophique*, began on May 2nd, which would bring us to November, but we have seen that the *Parfaite Union* began the year on June 1st, in which case we could get two other dates, either January or March, 1773. Without knowing the Rite, it is impossible to be sure. This Order of Architecture at this date is puzzling. It is usually agreed that it started in France in 1758 only, and where did the *Parfaite Union* get it from? It seems hardly likely that Bordeaux should go to the Windward Isles for what they ought to have been able to get from one or other of the *Mère Loges* of the *Parfaite Union* at Marseille. The letter is perfectly definite that the request came from Bordeaux through Thouron, who signed one of the papers we shall see in the next group. The flamboyant triangle is very common on French certificates after the R.C., and I had hitherto supposed it to refer to a degree above the 18th, but its use in Architecture rather goes against this idea.

Altogether these two documents are a problem to which I can at present see no solution.

GROUP II.

St. Feréol (other varieties are St. Ferol and St. Ferréol) is a quarter of of Marseille and, according to the librarian there, is named after Tonastius Ferreolus, brother-in-law of the Emperor Avilus, prefect of the Gauls in 453, who saved Arles from destruction, during an invasion, by his diplomacy. He is supposed to have become a hermit in later life and to have been martyred. It is much more likely that the prefect has been mixed in the popular mind with the martyred bishop of Vienne. His church stood from the eleventh century to the Revolution on the present rue and place St. Feréol, but the church in the Vieux Port is really the old Augustinian church to which the cult was transferred early in the nineteenth century. Of the Lodge, nothing seems to be known beyond the documents here referred to.

N^o. 1780 M. of the Grand Lodge of Ukraine is an affiliation of the Lodge *St. Jean* of Toulon (not *St. Jean d'Ecosse*, the later emanation of the *Mère Loge Ecossaïse de Marseille*) by St. Feréol, as a grand-daughter of Clermont. The only record of this *St. Jean* appears to be that of Bord,² that it was founded by an unknown power on March 12th, 1750, reconstituted by

¹ I have now found the Circular. It is dated 14 August 1766.

² *La Maçonnerie en France*, 1908, page 480.

the G.L. on August 29th, 1772, that its Master in 1778 was La Voute, a merchant, and that it finally disappeared in the Revolution. This document is a pure affiliation, hence if Bord is correct, *St. Jean* must have been running under two obediences. St. Feréol recognises Rigaud as *Vénéérable*, Remy as S.W. and Barry as J.W. But the second half of this same 1780 M. is a constitution of this same *St. Jean* by "Nous, Chevaliers Très Libres de L'Orient princes et Souverains de la Maçonnerie" at Paris on April 7th, 1755, with Rigaud as *Vénéérable*, Remy as S.W. and Jonville as J.W. The subscription "par mandement de la loge de la marenne pour la titre de la parfaite harmonie" is inexplicable as there seem to be no *loge de la marenne* on record and no *Parfaite Harmonie* at Toulon. The Paris body ignores St. Feréol, and its title is worth noting; the Paris signatures of Robinot, Devaloir, Demorand, Nuby, Beliste, G. Rudolph, Hetter, Delait, Famyr and Benfrer de la Lourie may give a clue to what it really was.

N^o. 1781 M. from the same collection is the affiliation of the *Parfaite Union* of St. Pierre, Martinique, by St. Feréol, and it is an exact duplicate in design of the *Parfaite Harmonie* Charter exhibited and which we come to later. Among the signatures we find "Kepeller, G.M. des Chevaliers de L'Orient General." General might be the military rank, but what is the "G.M. des Chevaliers de L'Orient" and what relation has it to the Paris body?

Someone has tried to scratch out the names of the *Vénéérable* and *Surveillants* of the *Parfaite Union*, but we can still make out the names of Pelouse as *Vénéérable* and Duihambourq as J.W. St. Feréol describes itself as "Fille de Clermont constituée par le Grand Maitre et les Grands Officiers du Très Anciens et Très Illustre Ordre des francs Maçons dans la Royaume de France." There are two points here. What was the constituting body? Hardly the Grande Loge, for we have already seen that it was not functioning. What was the Clermont? Hardly likely to be the Toulouse Lodge founded by Samuel Lockhart and Viscount Kingston on 14/4/1745 (when Kingston was nineteen), for that will not fit in with the "Grand Maitre et les Grands Officiers and the Royaume de la France." The only other explanation would seem to be that Clermont was acting as an autocrat with a few chosen spirits as honorary grand officers. This is not a very satisfactory explanation, I admit.

I regret that I cannot exhibit these Ukrainian manuscripts as Bro. Choumitzky has engaged himself not to part with them, but he will be pleased to show them to accredited visitors in Paris. The tradition is that they left France during the Terror; just over a century later, another Terror sent them back to their own country.

GROUP III.

These are all from the collection of Bro. Sharp, of Bordeaux, and are mainly concerned with a Lodge which, if not the first in Louisiana, must rank very high in the order of seniority in the Masonic history of that State.

The first is the warrant given by the *Parfaite Union* of St. Pierre to some brethren from New Orleans who were working under the title of the *Parfaite Harmonie*. This is an exact copy of the St. Feréol-St. Pierre charter as far as design is concerned, and the only variations in wording are the names and one or two trifling instances. It is hand-painted in sepia and water colours on parchment. You will note that the B. column is on the right, and this will, I hope, prove to be an indication as to the real origin of St. Feréol. In present Grande Loge practice, this column would be on the left, while in the Grand Orient and the Rite Ecossais Rectifié it would be on the right. I do not know when the change was made in France, but I do know that a 1784 foundation, the *Loge Sincérité* at Bordeaux, changed its certificate in 1841 and transposed J. & B.

A distinctly unusual feature in the design is the maul surmounting the Royal Arms of France, supported by two candles all in glory, but in combination with the word "prince" it seems fairly clear what meaning St. Feréol gave to Clermont. "A la Gloire du Grand Architecte de L'Univers" is missing, and the arrangement of the three columns and the G.M.'s insignia is, as far as I have seen, unique.

The body of the document contains one or two points of interest. Who the Inspectors were I do not know; nobody signs as such. The term "ouvriers" here employed is not common, even in documents of this date, and it disappears entirely a few years later. The scribe (could it be Duihambourq, who is in so many of the papers in these three groups?) has made a mistake in the date April instead of August. The age in this and in 1781 M. is given as twenty-one, showing a foreign influence, for the French legal and military age at this epoch should be twenty-five. The latitude of St. Pierre is correctly given as 14.44, and not 14.30 as in 1781 M. The limitation of the raising of serving brethren without a dispensation is common to both documents. Usually only the senior could attain this rank, and the *Couvent de Lyon* laid down regulations for this ceremony, which is not the same as for an ordinary M.M.; the *Francs Maçons Ecraissés* is correct in principle on this subject of serving brethren though incorrect in detail.

The first Monday in the month of March, 1752, is, I believe, the earliest reference to the Craft in New Orleans, or in Louisiana. Mackey, quoted by *Kenning's Encyclopedia*, says that Freemasonry was introduced into this town by an indigenous American Lodge in 1798. This we see to be doubly wrong, for we have not only this document, but also the warranting of a Lodge (*La constante Maçonne*) there on July 16th, 1765, by the *Loge Anglaise* No. 204, of Bordeaux. St. John in Harvest is definitely fixed as the day of Installation and election.

There is a curious point in the signatures which it does not seem possible to explain. Blancard signs as *Vénéérable*, and Delonze signs as "Grand Maître, faisant fonction du Vénéérable." We have the same thing in 1782 M., where R. G. Brunetra signs first as *Vénéérable* and then lower down in the middle of the signatures we find E. Mallespine *Vénéérable*. One explanation might be that one of the brethren was only an F.C. and W.M. of the whole Lodge, which incidentally would not be contrary to the Bye-Laws and Constitutions, and the other was the W.M. of the *Loge des Maîtres*. I give this suggestion for what it is worth, but it does not explain the *Grand Maître* of Delonze.

Attached to this are two documents of extraordinary interest. The brethren went home to New Orleans *via* St. Eustatius, and not content with their Charter from the *Parfaite Union*, obtained a confirmatory Charter and a certificate of good behaviour from the English *Lodge of St. John* of Eustatius in the Province of the Leeward Isles. Both are dated the 14th of August, 1752. Both Lodge and Province have disappeared, and I cannot trace the Lodge in Gould, unless it is the New Lodge under another name. Yet it was perfectly regular, and we find them recognising a rite which could hardly have been the same as theirs, if the description given of the petitioners is any criterion. One phrase goes directly against the St. Pierre ideas: "Particularly we do strictly recommend to our Brethren of the Parfait Harmony to Continue in the Use of giving the two Degrees of Entered Apprentice and fellow Craft Imeditly the One after the Other without any Delay as is the Practice of Most of the Best Lodges, and as we do Ourselves for severall Reasons that cannot be Exprest here, has convinced of the Necessity of this the which we have Communicated to our Brethren Fooks and Carresse."

The other paper from St. John of Eustatius must be nearly unique, and it is so short that I give it in full:—

"We, the Officers and Brethren of the Holy Lodge of St. John of Eustatius in the Lattitude of 17 D. 30 M. N. Do by these presents Certifie that the present Deputation has been Communicated to us by our Worthy and well Beloved Brethren Mr. Paul Fooks and Mr,

Peter Carresse and in Consequence have agreed of their Constitutions, Certifying further that During their stay among Us we do approve of their good Conduct and Behaviour, In Consideration of which we have given this Our Certificate.

Given under the seal of our Lodge at St. Eustatius this 14th day of August in the year of Masonry 5752."

There are eleven signatures to this, of which six only have signed the Charter of Confirmation.

Then there are the original By-Laws given by the *Parfaite Union* to the *Parfaite Harmonie*. A complete French set of the date is not common, and although I only refer to points in them which are of special interest, the whole are reproduced in Appendix H. There is a strong flavour of Anderson in them. They commence correctly "Au nom du Grand Architect de L'univers," and are dated the third Sunday, the 16th day of July, 1752. Fooks is called *Respectable and Parfait d'Ecosse*, and Carresse *Maitre Simbolique*.

Art. 1 limits the number of members to 50, which is unusual in French Craft of the period, though the possibility of the introduction of the practice appears in some early manuscript Constitutions; the practice of the Craft in France and its political situation are clearly against such limitation. It orders a unanimous ballot of ALL members of the Lodge without which the person can only be a visitor. Possibly the word present has been left out, or is to be understood, but it is not easy to reconcile the order with Art. 10 which allows one black ball for a profane.

Art. 2 fixes the day of meeting as the first Monday in each month, but authorises the Venerable to summon the Loge des Maitres whenever he likes. This is the first definite reference I know to this Lodge in French working.

Art. 3 is quite clear that in the absence of the W.M. the I.P.M., the S.W. and the J.W. will rule the Lodge without any restriction; *i.e.*, a warden may give a degree. This is not contrary to some manuscript French Constitutions of apparently even date.

Art. 4 is important for it completes Art. 3 by providing for the summoning of the Lodge in the Master's absence by the three as above, thus emphasising the ruling of the Lodge.

Art. 5 fines all absentees without a valid excuse in favour of the Charitable fund.

Art. 6 has a translation difficulty in the phrase "Aucun membre de cette Loge ne pourra y estre deguisé ny retombera dans ce cas pendant la tenure de la Loge." As far as I can ascertain, the French word "Deguisé" has never meant anything else but fancy dress: our use of the words 'disguised in drink' must, therefore, be ruled out, and "ny retombera dans ce cas" presents a real difficulty. "Demande la parole de la façon requise" wants a little explanation. According to the *Couvent de Lyon*, 1778, you had to stand up and clap your hands once; the Warden of your Column then obtained permission for you to speak.

Art. 7 deals with fees. The initiate had to pay 400 something to cover the cost of the Lodge, the gloves, the meal and the passing and raising to be conferred when they deemed him fit. The abbreviation may stand for "livres," which were the value of one pound weight of silver legally, but when we compare this with Art. 23, which fixes the monthly subscription at five livres and the joining fee at the end of this para. of 100 livres, to include passing and raising if required, this makes the fees too high. Dollars are out of the question owing to the date, so we are forced back to the Livre Turnois, or the 80/81 parts of the franc of the period.

Art. 8 orders the proposal to be made one month before the ballot, so that members may have time to satisfy themselves about the candidate, who must be of pure race, free in will and unfettered by anything which might be harmful to the purity of the Society.

Art. 9 makes the proposer responsible for the payment of the fees and the presence of the candidate at the meeting.

Art. 10 lays down the balloting rules for initiates. One objection necessitates a new ballot at the next meeting. Should this show one objection, another ballot is to be taken at the next meeting. If the same objection rises at the third ballot, the objector is bound to communicate his reasons to the W.M. "de la façon mystérieuse requise." If the W.M. concurs, the candidate is refused, but if he thinks it frivolous he repeats it aloud in open Lodge, without naming the objector, and a fourth ballot is taken forthwith; two black balls are then necessary to reject, as on the first ballot.

Art. 11 gives the Secretary's duties, in which there is nothing very remarkable, but the obligation to complete and confirm the Minutes "seance tenante," though still obligatory in France, is more often honoured in the breach, and it is only in committee that all present now sign.

Art. 12 deals with the Treasurer, who was not to be trusted too far. He had a box with two locks and keys for the cash, and one of the keys was kept by the W.M. He was responsible for the preparation of the Lodge, kept the jewels, placed a box in the Lodge for fines and alms which he also circulated during the meeting, and had to submit his accounts once a quarter or oftener if called upon.

Art. 13 deals with relief. A distressed brother appealed to one of the three officers (*i.e.*, the Master and Wardens). In minor cases these three together gave him an order on the Treasurer to be countersigned by the Secretary; grave cases were reported to the Lodge so that greater relief might be afforded.

Art. 14 prohibits banquets except on the feast of St. Jean Bapt. our patron (this leaves no doubt as to what the *Parfaite Union* thought on this point) and St. John the Evangelist and at the reception of a candidate. Other banquets might be held if necessary. Decency and sobriety are inculcated on the grounds both of expense to the Lodge and decorum. The cost of the usual obligatory toasts are to be met by the individual so as to save the Lodge funds. I take this to refer to toasts in the Lodge before closing. As a sample of what it might mean I give the following translation of a part of a letter written on 28/2/1774 by a Frenchman, Deguerville, in London to de Toussaint, the Secretary of the new Grand Orient:—

"You can judge, my very dear Brother from what follows, how they work here. The grand Lodge which I visited takes its name from the different sorts of work carried out. The last was called the Committee of Charity: it is well named and never have I seen help given to the unfortunate with greater humiliation. Those brothers who are in need present a request (this new procedure has been established since the retirement of Bro. De Vignole) addressed to the Secretary, who reads it with the name of the Brother in distress: the custom is never to give to the same brother more than £50 in several donations. After the reading of the request they vote on the sum to be granted, which is generally £5, £8, or £10 sterling. The unfortunate brother is made to enter and is given his money on his receipt. It often happens, and I myself have seen it, that at the moment of receiving the money, the unfortunate has to go without getting anything, for several opponents arise, who after giving their reasons with English freedom, manage to make the others change their minds, so that the suppliant has had the disagreeable experience of having appeared and received nothing. These different readings of requests are frequently interrupted by toasts, first to the Prince, then to the last G.M.s, the reigning G.M. and the Grand Officers of the order."

Art. 15 enacts that a visitor must produce his certificate and then either be examined by two brethren deputed for that purpose by the Master or else be vouched for in writing by a member; after that he may be introduced but must renew his obligation.

Art. 16 forbids law suits between members of the Lodge unless the Master and Wardens are unable to settle the dispute by their intervention, which must be accepted. Should they fail "ils pourront continuer leur proces non avec indignation l'un contre l'autre sans colers et sans rancune ne disant ny ne faisant rien qui puisse empecher L'amour fraternelle et continuant de se rendre des bons offices afin de pouvoir s'appliquer avec plus de succes et de zelle aux sacrés travaux de la maconnerie."

It is difficult not to admire the optimism of this article, but one must remember that at this epoch no French Mason was allowed to resign from a Lodge without the permission of the Grand Master, that if he left a station he was bound to report himself at all Lodges he came across and have his certificate endorsed, and to join another Lodge as soon as he possibly could do so; but compare Charge 7 of *Anderson*, 1738 edition.

Art. 17 enacts that any brother who makes himself obnoxious by his behaviour either in or out of the Lodge shall be admonished by the W.M. or an officer deputed by him to this effect, an admirable precaution in a small community. If he does not put a brake on his folly he is to be reprimanded in open Lodge, and if this does not suffice ("sy alors il ne se soumet avec obeissance et se ne reforme pas ce qui a offencé & scandalisé ses Freres." runs the phrase) he is to be compelled to appear before a Lodge summoned *ad hoc*, where he may be fined or excluded permanently or temporarily. If he refuses to attend this Lodge, he is to be exiled for ever, and the sentence will be promulgated in the usual manner. Unfortunately we are not told what this was.

Art. 18 is peculiar because it provides for the censure in the Lodge and by the Lodge of the Master or his Wardens. This is entirely new to me and I should be grateful if someone could quote me a similar Bye-Law. It has to be done "d'une facon decente sans aigreur ny animosité personnele," and after having obtained permission to speak in the usual manner. One rather wonders what happened when the Master refused permission to someone to criticise himself.

Art. 19 describes the elections which are to take place on St. John's Day in Harvest, and it has several features of interest. Nothing is said about attending the Mass, but the rule of the period was that that was to be done; also there is no mention of the Requiem Mass the next day for members of the Lodge, but it is most unlikely that either of these ceremonies would be omitted. Immediately after Mass they opened the Lodge and cleared up the year's work as far as possible. They then went to dinner, and after that opened the *Loge de Table* when they finished off anything left over from the morning. This *Loge de Table* still exists, and it is a very interesting bit of Ritual. They then opened the special Lodge of Election. The outgoing Master delivered a speech, and then each brother went separately to a table in the middle of the room where he wrote out his vote (*en liberté*) and put it in the ballot box. The Master opens the box, counts the votes, and the brother who receives the most is immediately proclaimed, saluted and congratulated in the usual manner, and is immediately installed "selon L'usage ancient Etably." One would like full details of this, but they are not given. The new Master then nominates three brethren for the office of S.W., and they proceed as above, and then go through the same process for the J.W. This combination of nomination and election does not appear in any authority that I have come across. All other officers are nominated by the Master, and the Lodge accepts or rejects the proposal by show of hands. No instructions are given as to what is to happen should the Lodge disapprove of the nomination, and it is perhaps for this reason that the *Couvent de Lyon* laid down the present French system. The Master had a casting vote only for the election of the Master and Wardens.

Art. 24 is the next of interest and provides for two Experts who are to be M.M.s Their duty was to visit all strangers who came to the town, to report to the W.M., or in his absence, the Wardens, on their character and morals; to visit sick brethren and also the hospitals and to report to the Lodge what ought to be done in the way of relief for the poor and needy. In some papers I have got this is expanded by the recommendation that the experts ought always to include a doctor, and that he should receive his degrees out of turn and free of all fees as a reward for his important services.

Art. 26 "Les apprentifs & compagnons seront attantifs a L'execution qui leur seront ordonnés par leur maitre aux qu'elles ils s'emploiront avec Zele & Soumission" would seem to be a reference to the Intendants or Intenders. The same thing exists in principle with the present-day *Parrains*.

Art. 27 lays down the duties of the Orator. He was a very important officer in those days of unprinted Constitutions, and he had to give a considered opinion on all points of Masonic law, as well as to voice the feelings of the Lodge on all big occasions; also he had to make a speech at most meetings for the instruction of the brethren. These speeches were to be written out and deposited with the Secretary, who loaned them to the brethren for their perusal and instruction; in fact, they formed a sort of Lodge Library. Other brethren were to be invited to speak, but they had first of all to make a "politesse" to the Orator. They spoke standing and bareheaded, whereas the Orator spoke seated and covered by right. This is the only reference I have to anyone but the Master wearing a hat in anything but an M.M. Lodge. The interesting phrase "faire part de ses lumières" is archaic, and though it is still used, it is not easy to give an exact translation of it.

Art. 28 prescribes that every brother, before the Lodge is closed, must undergo an examination in Masonic knowledge at the hands of the Master. This would perhaps not be very popular nowadays, but I am told that a Lodge at Manchester keeps up the custom.

Art. 31 is the close and consists mainly in good wishes and a general warning to the Parfaite Harmonie to obey these Bye-Laws and to ask the Parfaite Union for dispensations, etc. In this we have Pierre Carresse called Maitre Simbolique in full. Blancard, the Vénérable, did not sign it, but Delonze, "Grand Maitre d'E faisant fonct du Ven." does, and Duihambourq signs as Secretary.

The last three documents are short and are certificates issued by the Parfaite Harmonie to one Francois Roussillon.

The first of these is a travelling certificate and states that he has been regularly put through the three degrees and has served as Secretary and J.W. It was signed in Lodge on 11/4/1756. The *vénérable* signs as "Pt.M.E. & Pt. d'Ecosse." Tiphaine, perhaps the same as is mentioned as the first *vénérable* in the *Parfaite Union-Parfaite Harmonie* charter, signs as "p de J. Chevallier de L'Orient," but as the ink is the same as that of the latest endorsement, one must neglect the date in this case. The visas are by the *Loge François*, at Bordeaux (?) on 2/8/5756, *Loge Anglaise, Bordeaux* (No. 204) on either the 2nd or 10th of August, 5760, the *Etroit Observance* at Rochefort on Sunday, June 27th, "5: 7: 5: 6 et de Lre Vre 1756" (an unusual way of writing it), and the *R.L. française Elue Ecosaise*, Bordeaux 27-11-1789. This certificate is issued by "Nous le Maitre. les Inspecteurs et les ouvriers," and is not in the name of the G.A.

The second is headed "Que le G.A. Maintienne L'Edifice auquel nous travaillons," and was issued on 13/4/5756 by "Nous Grand Maitre et Grands Officiers de la Parfaite Loge d'Ecosse" (I forgot to mention that in the Bye-Laws given to this Lodge they had authority to give higher degrees to any officer who they thought had deserved such a reward) and Roussillon is described as "Ill Maitre, Mtre Eleu & parfait d'Ecosse." Tiphaine again signs. The seal is a "croix de Malte à défaut du sceaux misterieuse dont la R.L. n'est pas pourvue." There are no visas.

The third is issued by the "G.M. & G. Officiers de la Grande & Magn. L. d'El Parfte d'Eco" at Bordeaux on 17/11/1756. The important statement is that he "a été bien & legitimt admis dans le Magn Grade d'Elu, Parf d'Eco. Qu'il nous a aydé à maintenir l'usage de travailler a la perfon de l'ordre Respble ensévely sous les ruines des Gotiq." I cannot make this certificate out; it seems to cover the same grades as the one just mentioned, and it may be only a sort of G.L. certificate. There are no visas to help us.

These are the salient points in this collection, and they raise some very real difficulties. Leaving out St. John of Eustatius we find that they were working between 1750 and 1753 the three craft degrees, the Parfaite d'Ecosse, the Maitre Symbolique, the Maitre Elu, Architecte (perhaps of more than one grade), a Grand Maitre D'Ecosse, a Chevalier de l'Orient and in 1756 the Ill Maitre. I cannot fit these into any Rite of the period. The *Maitre Parfait* is well known from 1758 on as the third of the *Elus* of that date; we get the *Petit Elu*, the *Elu de Neuf* or *Periguan* and the *Elu des Quinze* in the Lyon 1743, but not the *Parfait*. Of course, they had an annoying trick of renaming the grades, but there is usually some clue about the change which I have not been able to find in this case. According to Ragon,¹ the Strict Observance did not begin in France till 1768, so we are reduced to the following Rites:— Primitive of Three Degrees of 1731, the Ramsay or Rite de Bouillon of 1728 (?), the Lyon Rites (Tschoudy) 1743-1747, the *Vieille Bru* or *Fideles Ecossois* of 1747 or 1748, the 18 degrees of the *Mère Loge Ecossoise* at Marseille 1751, and the *Souverain Conseil Sublime Mère Loge des Excellents du Grand Globe Français* of 1752. Into none of these can I fix the degrees worked unless they worked a mixture of Rites. The *Maitre Symbolique* is only, as far as I can trace, mentioned by Tschoudy² in the *Etoile Flamboyante* without any explanation, and by Oliver³ who probably lifted Tschoudy's footnote in its entirety.⁴

I had hoped that these documents would have helped to clear away the fog that lies over French Masonry at this early period, but I fear that they have only increased it. Perhaps, however, the more expert and zealous Brethren of Q.C. may find them useful in their labours, and in this hope I introduce them to their notice.

The nearest thing I can find is Oliver's so-called Scotch Rite of 70 degrees, mentioned in his *Origin of the English Royal Arch*, 1867 edition, note on pp. 4 and 5.

As very little information about the Grand Lodge of Ukraine appears to have reached England, it will perhaps be useful if I mention that according to Bro. Choumitzky the "*Symbolique*" Craft in the Ukraine dates from about the end of the eighteenth century, and was preceded in that country by many brotherhoods of a purely national and philanthropic tendency. The first Ukrainian Lodge was the "*Immortalité*" founded at Kiev in 1784, which worked under the Grand Orient of Poland. Others followed, among them the "*Trois Colonnes*" (1796), and the "*Slaves Réunis*" (1818) at Kiev; the "*Ténèbres Dispersées*" (1810) at Zitomir; "*Osiris a l'Etoile Flamboyante*" (1818) at Kamenez; "*Amour de la Verité*" (1818) at Poltava; "*Pont Euxin*" (1803) and "*Trois Royaumes de la Nature*" at Odessa and others. Most of these worked under the Russian Grand Lodge Astrea. About 1821 the Grand Orient of Poland ceased to work, and in 1822 the Astrea did the same; about 1823 the "*Amour de la Verité*" at Poltava began again in secret, and soon afterwards the "*Immortalite*" at Kiev, the "*Ténèbres Dispersées*" at Zitomir, the "*Osiris*" at Kamenez, and the "*Pont Euxin*" at Odessa did the same thing. Although these Lodges worked independently until the close of the nineteenth century, they had always kept up fraternal relationships, and in 1900 was held the first Ukrainian Masonic Congress, which founded and proclaimed the Grand Lodge of Ukraine

¹ *Orthodoxie Macconnique*, 1853, page 219.

² *L'Etoile Flamboyante, a L'Orient, Chez le Silence* (nd.).

³ *Revelations of a Square*, 1853, page 116.

⁴ The *Maitre Symbolique* may very possibly be the ordinary M.M.

on 17/1/1900. In 1919, on the foundation of the independent Ukrainian Republic, the Grand Lodge of Ukraine officially declared its existence, and at that time comprised seven principal Lodges, corresponding to the seven Governments of Ukraine, with 83 Triangles, making a membership of some 6,000 in all. The Grand Lodge of Ukraine profited by the short period of peace to enter into fraternal relations with the Grand Orient of Italy, and to send delegates to other countries, but, unfortunately, the Bolshevik military occupation has again forced them into retirement, but they still work in the N.O.G.A.O.T.U.

Bro. Choumitzky is one of the delegates and is a member of the "G.L.I. & R. pour La France et les Colonies Françaises." In the French Terror of the eighteenth century, Roettiers de Montaleau saved as many of the archives of the Grand Orient of France as he could, and as the bulk was great he divided them up among friends he could trust, and some of these fled from the Terror to the Ukraine, where they became naturalised and affiliated to the Ukrainian Lodges. In 1863, two Ukrainian brethren in Paris managed to buy a part of the Thory Papers which were sold at his death. The Rule in Ukrainia, and it is a matter of obligation, is that all Masonic papers and other Masonic relics must be returned by will to the Lodge to which the late owner or custodian belonged. Hence the archives in the Ukrainian Lodges are voluminous. To save them as far as possible at the time of the Bolshevik occupation, these archives were again divided up and entrusted to various selected brethren who remain their custodians, even in exile, until time or circumstances enable them to be restored to their legitimate owners. Hence, as I have said before, many of the documents I have been dealing with left France under one Terror, and have returned to their country of origin under another.

APPENDIX A.

COVER of 1783 M.

Martinique

Demande de Reconstitution pour
la L. de la Parfaite Union
à l'O. de la Martinique.

présentée par le f Savalette de Lange
Registrée N°. 299 Le 24 Avril 1775
Renvoyée à la ch. des Provinces.

(Dauvertin de la Lande)

Accordé les Constitutions le 4 Mai 1775

? ? ?

Corrigé le 11 Mai le 1 ? ? et accordé des
Reconstitutions

Expédiés les 15 Mai 1775.

1783 M. GRANDE LOGE D'UKRAINE.

Demande en Constitution de la L.: La Parfaite Union à l'Orient du Fort St. Pierre Isle Martinique consistant dans une Constitution à elle delivrée par la L.: de St. Ferreol Fille de Clermont de l'Orient de Marseille à la date du 2 Août 1750 en Certificat d'affiliation de cette même L.: qui en approuvant ses anciens travaux fait aussi mention de ses titres brulés l'or de l'incendie du Fort St. Pierre, à la date du ler. Sbre 1753. Le tableau des frères qui la composent, toute leurs signatures mains Propres et en fin sa suplique. Cette L.: fut établie par la Grande L.: de France en 1738 en confirmation des titres primitives dont elle jouisoit: en 1752. L'incendie arrivée au Fort St. Pierre qui fut considerable, consomma également leur temple et majeure partir de ses archives notamment ses constitutions elle donna sur le champs

avis de ce desastre à la Grande L.: qui lui fit répondre que ne s'assemblant plus elle ne voit que s'adresser à vue des loges des Provinces de France bien et d'hucement constituées ce quelle fit sur le champ en écrivant à la L.: Ecossaise de Marseille qui lui envoya en 1753. Le certificat d'affiliation dont j'ai fait mention plus haut et c'est sur cette pièce quelle a toujours depuis et constamment travaillé et depuis constitué provisoirement diverses Loges dans les Orient du Fort Royal et de la Guadeloupe.

L'ancienneté de cette L.: sa bonne composition, la bonne renommée quelle a La porte Vraisemblablement à désirer, La qualité et le titre de Mère et inspectrice de toutes les Loges des rites durent ignorant sans doute Les arrangements que le Grand Orient a pris à ce sujet.

Surtout quoi mon avis est qu'attendu l'existence notoire de cette L.: tant dans le orient du France que ceux de l'Amérique, la bonne composition de ses membres, la remise de ses deux anciens titres en originaux, les constitutions lui soient accordées en rappelant ses travaux à sa date primitive de 1738, comme étant constatés, que la dite L.: soit installée par la L.: la tendre Fraternité du même orient quelle en reçoive L'oblig^{on}. d'usage X qu'en conséquence toutes les pièces lui soient envoyées à cet effet et attendu que le Grand Orient s'est déterminé d'abolir la qualité d'inspecteur des Loges qu'il soit envoyé à ses deux Loges le modèle d'établissements concernant les mères Loges Provinciales et qui Leur soit écrit à cette occasion.

a Latelier des Provinces le 4 may 1775

Lamarque l'américain.

APPENDIX B.

Au
Nom
du
Grand
architecte
De Lorient
ou Resident Les
Vertus qui distinguent
les | architectes pour
les faire Marcher dans le
Sentier | de la Lumiere de la
Sagesse et de la Verité

A
Tous Les freres que ces presentes
verront

S. F. V.

L'atelier D'architecture Etably dans le
Bourg Saint-Pierre Isle Martinique, dans la
Venerable Loge de la | Parfaite Union Scittuée par
les 14 D. 44 M.N. En vertu de son autorité, et en Tant |
quil est en son Pouvoir pour Temoigner Son Zele pour la
Propagation du Ciment | & Son attachement pour la Vraye Maçon^{re}
ACCORDONS, par ces presentes à nos chers freres Jean François
Pechagut, et Pierre Thouron Maitres architectes Le pouvoir | de Constituer
un atelier D'architecture dans la Très Respectable et Parfaite Loge d'Ecosse |
de la ville de Bordeaux et non ailleurs. A ces causes et pour autres bonnes
Considerations Nous avons fait Expedier ces présentes, Remises a Notre cher
frere Thouron pour Conjointement avec notre dit cher | frere Pechagut, ou sans

luy, Constituer et Etablir un atelier D'architecture dont nous l'avons nommé Maître a cet Effet jusques | a ce que le d. atelier soit formé, Laissant la Liberté à ntre d.c.f. Thouron de nommer deux Surve^{ts} protempore à la charge par le d. atelier de se Conformer aux neufs premiers | articles de Regle^{ts}. que nous luy énuoyons quil ni sera reçu architecte que des P^{ts}. d'E^c. enjoignons a notre d.c.f. Thouron m^e du d. atelier et a ses Successeurs de Nous | Informer des Mutations des Mtes et Surv^{ts}. que le d. atelier trouvera bon de faire dans la Suite a peine de nulité des présentes sera en outre tenu ntre d.c.f. Thouron | de nous rendre Compte de ses operations Sous telle peine quil appartiendra. Donné dans L'atelier Tous les F^{rs}. presents, L'an de la Grande Lumiere Cinq | Mille sept cents Cinquante Trois Le Vingt-un du Sept^e. mois apres celui de Jar. Sous le Sceau de la R. et P^{te}. L. d'E^c. & le Contre Seing de notre Secretaire.

Par mandement de L'atelier
de la Martinique.

De Lorient d'un lieu Eclairé ou | Regnent le Mistere, la descence, L'amitié Le | 21è du 7è Mois après celui de Jar 5753.

Que Le G. A. Maintienne notre Edifice.

Le Me. Les officiers et ouvriers de l'atelier | D'architecture Scitué en L'Isle Martinique par | les 14 D. 44 M.N. annexé à la Rble. Loge de la | parfaite Union du Bourg St. Pierre.

aux

Respectable G.Me G. Surv^{ts}. et ouvriers de la | Parfaite L. d'El. de Bordeaux. Scituée par les

S. F. V.

Nos très Chers & Respectables frères.

Notre cher. f. Thouron nous a demandé de votre part et | en votre nom le Grade D'architecture, et le pouvoir necessaire de former chez Vous un atelier. Nous y avons Consenté avec | d'autant plus deplaisir, que Votre Très R. et P.L. nous fournit | par la L'occation de faire un acte de reconnaissance; tous | nos M^{es}. architectes Etant Pt. d'E^{co}. quoi que tous nos maitres Pt. d'E^c. ne soient pas architectes.

Nous avons donc remis à notre cher f. Thouron le Brevet | necessaire à cet effet, il est adressé a notre cher f. Jean François | Pechagut, ainsy qu'a notre cher f. Thouron pour Conjointement ou Separement par empchement de l'un ou l'autre | Etablir un atelier D'architecture dans votre R.L. Seulement | et non ailleurs, Suivant les mémoires et Instructions que | Nous luy avons remis; nous l'avons chargé de vous Lire | en Loge quelques observations particulieres après que l'on aura fait Lecture de cette dépêche.

Nous faisons des Voeux Sinceres pour que le G.A. | repende Sur votre atelier Ses dons les plus precieux et les | plus abondants. Nous faisons de tout notre Coeur les memes | Souhails pour Votre R. & P.L. et nous vous prions d'etre | persuadés des sentiments d'estime, de veneration & | d'amitié avec lesquels nous sommes par Trois fois.

Nos tres chers et Respectables frères.

APPENDIX C.

NOUS VENERABLE MAITRE, OFFICIERS, & MEMBRES,

DE LA TRES RESPECTABLE LOGE St. FERREOL FILLE DE CLERMONS, de La ville de Marseille, Constituée par Le Grand Maitre et les grands Officiers du tres ancien et tres Illustre Ordre Des francs Macons dans Le Royaume de France, Le premier Octobre mil sept cent quarante neuf, ACCORDONS, Aujourd'hui par les presentes, L'affiliation a nos chers et Dignes

freres de La respectable Loge St. Jean de Jerusalem & La Parfaite Union au bourg St. Pierre de La Martinique Seituée Sous Le 14 Degre 30 M.N. en qualite de petite fille de Clermons et L'authorisant par Le pouvoir qui nous a ete Donne a Jouir de tous Les Privileges d'une Loge Reguliere & constituee, CONFIRMONS, Notre Cher Frere Maitre, notre cher frere premier Surveillant et notre cher frere F-s Doitsamboure Second Surveillant de La dite Loge St. Jean.

Nous enjoignons par ces presentes a notre Cher frere et a ses Successeurs d'observer, et faire observer Exactly Les Regles Generales et particulieres de la Maçonnerie de ne recevoir aucun candidat au dessus de l'age de vingt un ans, ni aucun Profane dont La Probite n'est pas tout a fait Reconnue, de ne recevoir maitre aucun frere servant sans une permission Expresse de La respectable Loge St. Ferreol, Ordonnons, aussi a La dite Loge St. Jean de nous faire informer de chaque mutation quelle jugera a propos de faire, des maitres & des Surveillants, le tout sous peine de nullite de la presente affiliation, en foi de quoi nous lui donnons, et avons fait expedier les presentes, scelees du sceau de l'architecture de La Loge St. Ferreol fille de Clermont, A Marseille le deuxieme Aoust mil sept cent cinquante.

E. Moulinneuf venerable

APPENDIX D.

1780 M. G.L.:. d'UKRAINE.

NOUS, LE VENERABLE MAITRE, LES OFFICIERS ET MEMBRES DE LA RESPECTABLE LOGE S.TE. FERREOL FILLE DE CLERMONT A MARSEILLE AVONS ACCORDE par ces presentes à notre et digne Frère RICAUD, Négotiant de la ville de Toulon. L'Effet de sa requette à nous présentée, En consequence Nous autorisons La loge à Toulon Comme nous étant affiliée En qualité de petite fille de Clermont à jouir de tous les privileges d'une Loge régulière, En confirmant par nos deputés, Le Frere RICAUD Maitre, Le frere REMY, premier surveillant, et le frere BARRY, second surveillant de la ditte loge, Nous enjoignons par Ces presentes à notre dit frere Ricaud Et à ses Successeurs d'observer, et faire observer exactement les regles Generales et particulieres de la maçonnerie, Conformement aux usages de la Très respectable loge de Clermont des quels Nous aurons soins de leur faire part, de ne recevoir aucun Candidat au-dessous de l'age de vingt un ans, de ne recevoir maitre, aucun frere Servant sans une permission de notre très respectable Grand-Maitre ou de Son deputé: ORDONNONS à La ditte Loge S.t Jean de Toulon (de nous faire informer de chaque mutation quelle jugera a propos de faire de maitre Et Surveillans, pour en instruire notre Mere La Très Respectable Loge de Clermont, Le Tout Sous peins de nullité de La presente affiliation et Constitution de petite fille de Clermont, EN FOY DE QUOY, Nous luy donnons et avons fait Expedier Ces presentes, Scellées du Sceau de notre ditte loge S.te Ferreol, fille de Clermont, à Marseille Ce douzieme Mars mil sept cent cinquante, CABASSE Venerable, GRUESTE Ex-ble POU CET premier Surveillant, CHOOSON SE-d Surveillant, MERLIN, BILLION, FERREOL BOUNIFAY, gg. COULLET, ARNAUD, ALLEMAND, GAYET, TRESEVILLY, MOULLINERY orateur, G. GAY SERGUE Tresorier TRICON secretaire.

NOUS CHEVALIERS Très libres de L'orient princes et Souverains de la maçonnerie sur le rapport qui nous a été fait par le Chevalier DEVALOIS Grand Garde des Sceaux de la Souveraine loge de la requette a nous présentée par un nombre competans de freres maçons assemblés en la ville de Toulon Sous le nom de Loge de St Jean de Toulon: VU LA DITTE Requette et le proces verbal de leur ditte loge en datte du vingt quatrieme Juin de l'année derniere mil sept cens Cinquante quatre AVONS CONSTITUE & CONSTITUONS par ces presentes en loge

réguliere les dits Freres de la Loge de St. Jean de Toulon Et agreons le Choix qu'ils ont fait du Frere RIGAUD pour maitre de la ditte Loge; du frere REMY pour premier Surveillant et du frere JONVILLE pour second Surveillant aux Conditions toute fois par les dits frere et Ceux qui leur Succederont de Travailler avec decence et Regularité de Se Conformer aux Statuts et reglemens et à tout ce qui leur Sera prescrit par nous et nos Successeurs. En foy de quoy et pour rendre cette constitution notoire à tous les freres MACONS repandus Sur terre et Sur mer. Nous avons apposé Notre Sceau donné au Conseil de notre Souveraine Grande Loge de L'orient Tenue à Paris Ce septieme jour d'avril Mil Sept cent cinquante cinq, ROBINOT, DEVALOIS, DEMORAND, NUBY, BELISTE, G. RODOLF, HETTER, DELAIT FAMYR de freres, Approuver la presente constitution comme etant conformée à l'original que j'ai vu. Benfrer de la Lourie.

par mandement de la Loge de la marenne pour le titre de la parfaite harmonie.

[Bord, La Maçonnerie en France, Vol. 1. Paris 1908. Page 480:—
Cet atelier fut fondé par une puissance inconnue le 12 Mars 1750, puis reconstitué par la G.L. le 29 Août 1772. Tout ce qu'on sait de cette Loge c'est qu'en 1788-9, elle était présidée par La Voute, négociant.
Elle disparut définitivement pendant la Revolution.]

APPENDIX E.

N^o. 3.

GRANDE LOGE D'UKRAINE 1781 M.

NOUS VENERABLE MAITRE, OFFICIERS & MEMBRES,

DE LA TRES RESPECTABLE LOGE ST. FERREOL FILLE DE CLERMONT, DE La ville de Marseille, Constituée par le Grand Maitre et les grands Officiers du très ancien & très illustre Ordre Des Francs-Maçons dans le Royaume de France, Le premier Octobre mil sept cent quarante neuf, ACCORDONS, Aujourd'hui par les presentes, L'Affiliation a nos chers et Dignes frères de La respectable Loge St. Jean de Jerusalem & La Parfaite Union au bourg S-t Pierre de La Martinique Seituée Sous le 14 Degré 30 M.N. en qualité de petite fille de Clermont en L'autorisant par le pouvoir qui nous a été donné a Jouir de tous Les Privileges d'une Loge Reguliere & constituée, CONFIRMONS Notre Cher Frere ? (1) maitre, notre cher Frere (2) premier Sureveilant et notre cher frere S-s Doibamboure, Second Surveillant de la dite Loge S-t Jean.

Nous enjoignons par ces presentes a notre cher frere Pelouse et a ses Successeurs d'observer et faire observer Exactly Les Regles Generales et particulieres de la Maçonnerie de ne recevoir aucun Candidat au-dessous de l'age de vingt un ans, ni aucun profane dont la Probité n'est pas Tout à fait Reconnuë, de ne recevoir maitre aucun frere servant sans une permission Expresse de la respectable Loge St. Ferreol ORDONNONS aussy a La dite Loge S-T Jean de nous faire Informer de chaque Mutation quelle jugera a propos de faire, des maitres & des Surveillants, le tout sous peine de Nullité de La presente affiliation, En foi de quoy nous Luy donnons, et avons fait expedier les presentes, Scelées du Sceau de L'Architecture de La Loge S-t Ferreol fille de Clermont, A Marseille le deuxieme Aoust mil Sept cent cinquante.

E. Moulinneuf, venerable Malvisin Prem. Surv. Cabasse Ex ven.
Demeste Ex Ven. B. C. Nicolas 2nd. Surv. Rouquit Orateur,
J. Pet Delmas Kapeller G.M. des Chevaliers de l'Orient General J. B. U. FOY,
Peije, Allemand V.M.E.: J. H. Contix, Seguin, Bonifaizy (?) Treas., Pelhan,
Tricon, Billion, Pousel, Fruilhard Gallier Secretaire.

(Par Mandement de La Très respectable Loge St. Ferreol fille de Clermont.)

APPENDIX F.

De Lorient D'un Lieu Eclairé ou reigne La paix Le silence et La parfaite Union
a Labri des yeux ; Prophanes & a L'ombre de La Vertu |

NOUS VENERABLE INSPECTEUR ET OFFICIERS & OUVRIERS DE LA
V | L | de st Jean de Jerusalem soub titre de la parfaite Union petite fille de
Clermont prince Establie a st Pierre Isle Martinique Situé par Les 14 d 44N |
Constitué par La venerable Loge de st Ferol de Marseille fille de Clermont
Suivant Les Lettres et patentes quils nous ont Expediéé datte du 2 avril 1750 |
Et soub le bon plaisir du V G M et Grand Officiers du très eminent et très
Illustre Ordre des Francs Macons du Royaume de France | ACCORDONS
aujourd'hui par ces presentes LAFFILIATION a nos chers et dignes freres de
La V Loge de st Jean de Jerusalem establie dans | La Ville de La Nouvelle
Orleans provaince de La Louissiane situé par Les 30 d N soub Le titre de La
parfaite harmonie en qualité de notre Fille | Lauthorison par Le pouvoir
qui nous a esté donné a Jouir de tous Les privileges une loge regulierement
constituée, & apres avoir ouy Le | Raport fair par Les V freres Duihambourc
Frs Thouron et Desbaras Membres du Comité Nommés le II du 12 mois a
Leffet dexaminér | extrait des Minutes des traveaux faite dans La susdite V Loge
La parfaite harmonie depuis son Etablissement (Lesquelles minutes nous | Ont
estés remises par le V frere paul foobs & Les Frs Carrese & Batard deputés a cet
effet suivant Leur Commission authantique quils Nous | ons Exhibé datté du 1er
Lundy du Mois du Mars 5752) Lesquelles Minutes & Ouvrages ont ésé par
eux declarés bons & faite suivant | Les Regles de Lart Royal & en consequence
de leur Rapport NOUS Leurs avons accordé & Expediér Les presents
CONSTITUTIONS | CONFIRME & CONFIRMONS Nos tres chers freres Louis
François Tiphaine Venerable, Alexie phillipe Cartier premier Surveillant | Et
Joseph Villeré second surveillant de La ditte Loge ou Ceux qui auront pu estre
elù ou Confirmés Le jour de La St Jean derniere. |

NOUS Enjoignons par ces presentes a notre tres cher frere Tiphaine et
a ses successeurs dobserver & faire observer Exatement Les | Regles Generalles &
particulieres de La Maçonnerie et Notament Celles Contenues aux Reglements
que nous Luy envoyons de ne recevoir | aucun Candidat au dessoub de Lage de
21 ans ny aucun prophane dont La probité Les bonnes Moeurs ne soit pas tout
affait Reconnus | De ne recevoir Maitre aucun frere servant sans notre permission
Expresse ORDONNONS aussy a La ditte V L de La parfaite harmonie de nous
faire | informer de chaque Mutation quelle jugera a propos de faire des Vbles
et des Survs Le tout soub penne de Nullitte de La presente affiliation en foy |
de quoy nous Luy avons Fait Expediér ces presentes Scelles du Sceau de
Larchitecture de Cette Vbe Loge, fait en Loge Le 16 Juillet 5752 |

DELONZE Grand Mtre D'E fais fonc de Vble; T Thouron; Rey
LASSALLE S S V Ex; DEBARRAS J W P Ora; Cavezes f tuilleur;
Delagrange; Larnac I Sur; Jaussane; Jacques Blaniery Vble; Luine tresorier
?———? Par mandement de la R.L. La parfaite union Doihambourc Secr.

Translation of Appendix F.

From the Headquarters of an enlightened place, where peace, silence and perfect union reign sheltered from the eyes of the profane, and shaded by virtue.

WE, Worshipful Master, Inspector, officers and workmen of the Worshipful Lodge of St. John of Jerusalem named the Perfect Union, emanating from the Prince of Clermont, established at St. Pierre in the Island of Martinique Lat. 14. 44 N., and warranted by the Wor. Lodge of St. Ferol at Marseille, a daughter Lodge of Clermont, by virtue of the letters and patent dated April 2nd, 1750, which have been sent to us, and under the benevolence of the M.W.G.M. and grand officers of the very eminent and very illustrious order of Free Masons in the Kingdom of France, do this day, by these presents affiliate to ourselves our dear and worthy brethren of the Wor. Lodge of St. John of Jerusalem

established in the city of New Orleans in the Province of Louisiana Latitude 30 N. under the title of the Perfect Harmony as our daughter Lodge, and grant them by virtue of the powers in us vested, authority to enjoy all privileges of a regularly constituted Lodge, and after having heard the report made by Bro. Duhambourg, Thouron, and Debarras appointed on the 11th day of the 12th month to examine the extract of the minutes of the work done by the above-mentioned Wor. Lodge La Parfaite harmonie since its inception (which minutes have been handed to us by Wor. Bro. Paul Fooks, and Bros. Carresse and Batard, appointed to this end as a deputation by a regular commission dated the 1st Monday in March 1752 which has been shewn to us) and which minutes and work done have been declared by them to be well and truly in accordance with the rules of the Royal Art: in consequence of which report we have granted and delivered to them this present Charter of Confirmation, and we confirm as Wor. Master our very dear Brother Louis Francois Tiphaine, Alexie Phillippe Cartier as S.W. and Joseph Villere as J.W. of the said Lodge or such others as may have been elected or confirmed as such on the Feast of St. John last.

By these presents we enjoin our very dear Bro. Tiphaine and all his successors to strictly observe and cause to be observed the laws and regulations of Freemasonry and especially those that we are sending to him; to receive no candidate under the age of 21 years, or any profane of whose probity and sound morals there is no possible doubt; to raise no serving brother to the rank of M.M. without our special permission. We also command the said Wor. Lodge the Parfaite harmonie to inform us of every change they may find it desirable to effect in Worshipful Masters and Wardens, all the above under penalty of the annulling of the present affiliation. In token of which we have despatched these presents sealed with the seal of architecture of this worshipful Lodge. Done in Lodge this 16th day of July 5752.

Signatures and seal.

APPENDIX G.

We Master Officers and Brethren of the Holy Lodge of St. John of St. Eustachius Lying in the Lattitude of 17 D. 30 N. having a Regular Dispensation from his Excellency William Mathew Captain General and Commander in Chief of (His Majesty of Great Britain's) Leeward Charribee Islands in America and Provincial Grand Master of the Most Ancient and Honourable Society of Free & Accepted Masons in the said Leeward Islands Do hereby Certifie that our Worthy and Beloved Brethren Paul Fooks and Peter Carresse has presented to this Worshipful Lodge a Deputation from the Worshipful Lodge of the perfect Harmony of New Orleans and an exact Coppy of the Minutes of their Lodge since Its foundation signed by all Its Members as also a Constitution Granted to them by the Worshipful Lodge of the Perfect Union in St. Pierre in the Island of Martinico Dated the 16th Day of July 5752 and as they have Desired of this Worshipful Lodge to acknowledge their Lodge as Duly and Regularly Constituted and well founded we have Maturly Examined their Works which we have found Regular According to the Use and practice of good Masonry as Executed in all Regular Lodges, Particularly we do strictly Recommend to our Brethren of the Perfect Harmony to Continue in the Use of giving the two Degrees of Entered Apprentice and fellow Craft Imeditly the One After the Other without any Delay as is the Practice of Most of the Best Lodges, and as we do ourselves for sverall Reasons that Cannot be Exprest here, has Convinced of the Necessity of this the which we have Communicated to our Brethren Fooks and Carresse, We do also Confirm and Approve the Above Mentioned Constitution Granted to them by the Worshipful Lodge of the Perfect Union of St. Pierre of the Island of Martinico and we Acknowledge them to have full and sufficient Authority and power to Enjoy all Privileges and Benefits whatsoever belonging to a Regular Constituted Lodge and we do desire all true Brethren to regard them as such, We wishing you Worshipful

Master and Beloved Brethren all Joy and Prosperit Greeting you thrice hoping your only Contention will be a Laudable Emulation in Cultivating the Royal Art and the Social Virtues belonging to our Honourable Society.

Given under the Seal of our Lodge at St. Eustachius this 14th day of August in the Year of Masonry 5752. Sgd Ralph Sampson Treasurer; E. Gillard P.M.; Allier; And. Kavene M.; John Hiffernan S.W.; Nicolas Hiyliker J.W.

APPENDIX H.

Au Nom du grand Architects de L'Univers
L'An de la grande L'umiere cinq
Mille Sept cents cinquante deux et Le
troisieme dimanche 16^e. du mois de Juillet

Reglements & Loix particulieres | que la Venerable Loge la Parfaite Union de la Martinique | petite fille de Clermont envoie a la Venerable Loge de | parfaite harmonie de la nouvelle Orleans province de la Louisiane aux quels elle doit se conformer au desir des | Constitutions qu'elle Luy a octroyé sur la demande qui luy | en a esté faite par sa deputation envers cette Venerable | en la personne du Respectable Frere Fooks Parfait | d'Ecosse Pierre Carresse Maitre Simb Et F. Louis | Batard M^{re}. et tous membres de la dite Venerable | Loge la parfaite harmonie. |

Article Premier.

Cette Loge ne pourra estre composé de plus de cinquante | Membres qui ne seront reconnus pour tels qu'apres auvoir | esté scrutinés et reçus par consentement unanime de tous les |

PAGE II.

Membres de la Loge a faute de quoy Ils ne seront reçus | que comme visiteurs.

Article 2me.

Que cette Venerable Loge de St. Jean sera reconnue par le titre | de la Loge La PARFFAITE HARMONIE et sera tenue tous | les premiers Lundis du mois, et que cependant Le Venerable | pourra assembler La Loge de maitre Lorsque le cas L'Exigera.

Article 3me.

Que aux Loges de travail le Vble l'ouvrira a Six heures | du soir et en Esté a 8 heures ou en son absence l'Ex Vener. | cu le Pe ou le S Surveillant Sans aucune restriction mais dans quelque cas que ce soit lorsque le Vble en fonction | entrera celluy qui tiendra le Siege Le Luy remettra sur le Champ et on L'instruira des ouvrages qui se | seront faits pendant son absence.

Article 4me.

Le Venerable a le droit de faire assembler la Loge pour des affaires Extraordinaires quand Il le jugera propos | et cas quil soit absent ou Malade L'Ex Vble ou le pe ou | Le Secon Survt, le pourront aussy faire come cy dessus.

Article 5me.

Tous les membres doivent se trouver a la Loge et a L'heure |

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prescite Sans Quoy Ils Seront obligés avec tout Soumission | d'en donner leur raison par Ecrit ou de vive voix a la premiere | Loge Suivante, mais s'il estoit prouvé que ce fut par manque | de Zelle il seroit condanné a L'amande envers la caisse des aumones.

Article 6me.

Aucun membre de cette Loge ne pourra y estre deguisé | ny retombera dans ce cas pendant la tenue de la Loge ny ne | se comportera en paroles ny esset | dans

une façon indecente il ne sera non plus permis a aucun masson pendant la tenue | de la Loge de tenir aucune conversation particuliers ny se parler | a voix Basse: aucun membre ne parlera sur aucun debat plus | d'une fois. Et ce, debcut apres avoir demandé la parole de la | facon requise: il ne sera non plus permis a aucun Visiteurs | de donner son avis sur aucun débat sans y est requis.

Article 7me.

Chaque prophane qui aura Le bonheur d'estre admis | a La Lumiere payera 400 ou autre somme que vous | Jugerez plus convenable dans la quelle sera compris La | contribution pour les Fraiss de la Loge les gans et Le repas ce qui est une fois payé pour les grades de Compagnon | Et de Maitre qui Luy seront ensuite conféré Lorsque La Vble. Loge l'en | jugera suffisamment digne. | Et Chaque Visiteur qui voudra devenir membre de cette | Venerable Loge apres L'auoir visitée 3 fois doit demander |

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son agregation la quelle Luy coutera cent Livres au | moyen de quoy il ne sera plus tenu a aucune contribution | particuliere pour sa reception de compagnon et de Maitre | sil ne L'Estoit pas.

Article 8me.

Le Membre qui proposera un prophane rendra comte | a La Le de ses qualités, age, moeurs, sa profession, et le lieu | de sa naissance, et repondra de Luy apres quoy Il ne pourra | estre Scrutiné que la Loge Orde suivante: affin que les membres puissent auoir Le temps de s'informer de ses moeurs | et de son caractere et qu'ils ne soient point Exposés a admettre | dans La Respble fraternité, un sujet qui ne possederait pas | toutes les qualités requises par les reglements et constitutions | de toutes les Loges en general, et par Les Loix particulieres de | cette Loge qui ne permetent a Aucun sous quel pretexte que | ce puisse estre, d'Estre admis sans estre né d'un sang pur, Libre | de Ses Volontés, et sans avoir contracté aucune alliance qui | puisse deshonorer La pureté de la Société.

Article 9me.

Des qu'un prophane sera duement Elu; Le membre qui | L'aura proposé deposera entres Les mains du tresorier; Les | Sommes fixées par l'Article 7me de ces reglements, et se chargera de la presenter le jour qui sera Fixé pour sa | reception a moins qu'il ne puisse en donner des raisons valables

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Article 10me.

Lorsqu'un prophane sera proposé et que l'on aura passé au | Scrutin s'il se trouve une objection, on le repassera au Scrutin. | La Loge ordre suivante. Sy la même objection sy rencontre | la premiere Loge ordinaire on le rescrutinera pour la 3me fois | Et la même objection sy trouuant ce luy qui l'aura mise sera | obligé d'en donner ses raisons au Vble la Facon misterieuse | et requise, et sy la raison est trouué suffisante, il sera déclaré | rejeté, mais sy le Ven ne trouue pas L'objection bien fondée | il la communiquera a haute voix a La Le sans nommer celuy qui la formée, et pour Lorr on Le repassera a L'Scrutin et s'il | ne se trouue qu'une objection il sera déclaré duement élu, mais | sil s'en trouuoit deux il seroit rejeté sans pouvoir estre | d'avantage proposé. Mais sy de la pe. Scrutin Ils se trouuoit | deux objections il sera rejeté sans apel.

Article 11me.

Le Secretaire aura un registre qui sera fourny par | La L cotté & parraffé des Venerables & Surveillants dans | Lequel Il tiendra une Liste de chaque frere, du temps de leur | reception et leur demeure, il écrira aussy une minute exacte | de toute les transactions de La L, qui se peuvent écrire | les quelles il sera obligé de finir avant La Cloture de La | Loge et Les fera signer par tous Les

mambres presents | Il aura aussy soin denregistrer toute les Letres que la | Loge pourra recevoir, qui Luy seront remises a cet effet et y | faire Les reponses de la facon que le Ven Luy indiquera |

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ainsi que de dresser les certificats qui pourront estre delivrés | sur la requisition de quelqu'un des membres; ainsi que de | faire Les Letres de convocation que l'on adresse a tous les membres de la Loge et de les delivrer Il fera aussy toutes | les Lectures qui pourront estre requise en Lg Il sera fourny | par La Le un coffre pour pouvoir serrer les papiers de la L.

Article 12me.

Le Tresorier sera Chargé des deniers de La L et tiendra un | registre exact de ses deboursés et Frais particuliers, et des deniers quil payera par mandats tirés sur Luy qui seront signés par | Le Ve & Les Surv et contre signé par le Secretaire pour cet | effet il sera fourny par La Le un registre & un coffre | dans lequel Il pourra serrer Les fonds de la Le ses papiers | et ses Bijoux. Il luy sera aussy fourny un tronc ou il | y aura deux clefs et 2 serrures une des quelles il aura en sa | garde, et Lautre sera remise au Ve Lequel tronc sera posé a la | tenue dans un endroit convenable pour que chaque | frere puisse y mettre l'aumone qu'il jugera apropos, ainsy que | Les amandes pecuniaires cependant le f. Tresorier auant la | Cloture de La Le presentera Le tronc a tous les freres assistans | Louverture sen fera tous les 3 mois auquels temps le | Tresorier sera obligé de rendre ses comptes, lesquels apres avoir | esté examiné & trouué justes seront signé par le Vble Les 2 | Surv & contresigné par le Secretaire. Cependant il sera tenu | de randre ses comptes plus souvent s'il en est requis; il aura soin | de se randre au Lieu de la Tenue de la Le avant l'heure prescrite | affin dy pouvoir tout preparer avec decence.

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Un frere perscute de la fortune s'adressera a un des trois officiers | a qui il pourra faire part de sa triste situation. Le cas estant | grave sera communiqué a tout La Le affin que le Secours | puisse estre plus abundant. Dans un moindre cas le Ven, en | conferrera avec ses Surv et alors ils pourront tirer un mandat | sur le tresorier qui payera au f. indigent ce qui aura este | ordonné. LES SALUTAIRES ouvrages des | aumones pour sculager ses f indigents estant un des plus heureux | effets de l'amour fraternelle, et de L'amitié inviolable des legitimes | macons, nous ne devons rien negliger pour secourir les f opprimés | c'est une bonne oeuvre qui sera benie abundantement par Le grand | Architecte de L'univers.

Article 14me.

Il ne sera fait aucun repas dans La L a moins que une soit | aux reception, ou aux festes de St. Jean Bapt notre patron et de | St. Jean L'Evangeliste Lesquels seront indispensables cependt | Sy par quelque cas indispensable il seroit trouué necessaire on | pourroit Le faire aux depens de la Loge, observant La decence et la Sobriété qu'il concient au bon menagement, et aux fonds | de la Loge. Les petites depenses aux quelles nous serons obligés pour les saluts indispensables sera payé par un | chacun des membres sans toucher aux fonds de la Loge.

Article 15me.

Aucuns freres Visiteur ne seront reçu en cette qualité a |

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moins qu'ils ne produisent des Certificats en forme, et qu'ils n'ayent esté Examinés par deux des membres que Le Ven luy | deputera a ce sujet, ou que au moins un membre de la Loge | n'affirme sur sa parole de Macon | le connoitre pour vray | et Legitime frere auquel cas il sera reçu selon son grade | ce qui ne pourra cependant le dispenser de renouele dans La forme requise Les Sacrés

Misteres connus de tous Les Freres | Et Macons apres quoy sera Salué & prendre sa place.

Article 16me.

Sy quelqu'un frere Membre de cette Loge auoit dispute | d'Interest ou d'autre facon avec un de leur frere aussy Membre de | La Loge ils en donneront connoissance a cette Ven. Loge ou Le Vble | ou les surveillants offriront leur mediation a laquelle ils | doivent se soumettre, ce pendant sy le cas estoit de nature a ne | pouvoir estre terminée par arbitrage; ils pourront | continuer leur proces non avec indignation l'un contre l'autre | sans colere et sans rancune. ne disant ny ne faisant rien | qui puisse empecher L'amour fraternelle et continuant a se | rendre des bons offices affin de pouvoir s'apliquer avec plus de | succès & de zelle aux sacres travaux de la maconerie.

Article 17me.

Sy un se comporte sy mal qu'il se rendre incommode a | la Le soit par la mauvaise regle de sa conduite dans La Le | ou dans le Public il sera admonesté par le Vble ou par celuy | des officiers a qui Le Vble donnera pouvoir. & sil ne met pas |

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frein a ses Imprudances il sera reprimandé par le Vble en pleine Loge, et sy alors il ne se soumet pas avec obeissance, et ne se refforme | pas ce que a offancé & Scandalisé ses F Il sera apelé et obligé | de comparoitre a une Loge qui sera convoqué a ce sujet affin de | Le juger suivant Les reglements & Loix de la Vble Loge & | fraternité, soit par amande, Exclusion Limitée, ou Entiere: | mais s'il manquoit a comparoitre apres auoir esté averty par la | lettre de convocation qui luy sera remise du sujet pour lequel il | est cité il sera exile a perpctuité et La procedure luy sera | signifiée de la facon usitée.

Article 18me.

Toute cette Loge assemblée en corps a le droit de faire des | representations aux Vble & surs au cas qu'ils ayent manqué en | quelque chose qu soit contre La pureté & le deuoir du Legitime | Macon pourvu toute fois que cette remonstrance se fasse d'une | facon decente sans aigreur ny animosité personnelle. et que ce soit toujours un Mre M. qui porte La parole apres | l'auoir obtenue. affin que le respect qui est du aux chefs de la | Loge dans leur dignités soit observée avec exactitude.

Article 19me.

L'Ellection des officiers de la Loge se fera regulierement | tous les ans au jour de la St. Jean Bte on commencera a | s'assembler le matin apres la messe, et auant le repas on tiendra | une Loge dans laquelle on finira toutes affaires domestiques | on dinera ensuite et sur la fin du repas on ouvrira La Loge de table pendant laquelle on acheuera de regler les affaires |

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domestiques sil en trouue. |

Après le repas on ouvrira La Loge a la quelle on | procedera a L'ellection des Officiers de la Loge. Le Ven auant | y proceder prononcera un discours tant a ce sujet qu'a celuy de | la feste du jour | L'Ellection du Ven se fera a la pluralité des sousfra | et par scrutin, cest a dire que chaque frere chacun a son tour ira | au lieu proposé ou on aura mis une table un Ecrivoire et du | papier et la boete de L'scrutin La il metra en Liberté Le | nom du Frere pour lequel il vote sur une Billet quil metra | dans la Boette qui sera remise au Vble qui en fera l'ouverture | et le Frere pour qui on trouvera le plus de voix sera legitiment | élu, et a l'instant sera proclamé, salué, & congratulé de la | maniere accoutumee et sera installé immediatement selon | L'usage ancienmt Etably. | Le Nouveau Vene procedera aussitot a l'Ellection des officiers en nomant 3 freres pr remplir la place du pr Surveil | sur lesquels on fera Le

choix d'un par l' scrutin en la maniere cy dessus: ainsy de meme pr le second Surveillant. Quant aux autres officiers le Ven choisira un frere suivant la connoissance quil aura de ses talens pour remplir la place qui luy sera convenable quil proposera a La Loge aqui on laisse toute Liberté pour l'accepter ou refuser en Notant par l'Vsage ordinaire de la Main. En cas d'Egalité de suffrages pour le Ven & les Survs La voix du venerable sera comptée pour deux.

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Article 20me.

Le jour de St. Jean Bapt apres l'installation du Nau Vene on fera Lecture publique de toutes Les Loix & Statuts generaux & particuliers ainsy que de tous Les Evenements remarquables qui pourront pu arriver dans le cour de L'année. Le F. Tresorier presentera au Nau Ven un etat de sa caisse et tout ce qui peut concerner sa charge. Le F. Secretaire en fera de meme par la communication de tout ordre, Letres, ou autres papiers que cette V. Loge aura pu recevoir ainsy que des resolutions particulieres que cette Vble Loge aura pu avoir prise sous la direction de son predecesseur.

Article 21me.

Les F. Secretaire et tresorier fairont Egalement remise de tous Les Fonds, Bijoux, meubles, papiers et autres effets qui se trouueront en Leur pouvoir appartenant a la Ven. Loge a leur Successeurs, et en fairont inventaire sus Leur registres qu'ils fairons signer par Les nouveaux dignitaires moyennant quoy Ils seront duement decharges.

Article 22me.

Les respes f. dignitaires membres de cette Le pourront accorder aux anciens officiers qui se seront dignement acquite de leur charges les recompenses qu'ils jugeront apropos pr. reconnoitre les services qu'ils ont rendus a cette Le par leur atention en leur acordant quelques grades au dessus du Leur & par ce moyen les faire parvenir aux perfection qui paroît estre Le But de Leur desirs.

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Article 23me.

Tous les membres de cette L payeront entre les mains du tresorier la somme de cinq Livres par chaque mois, Les quelles seront mises dans le tresor, afin de pouvoir augmenter les fonds de la Societe Laquelle somme sera payable tous les prs Lundy du Mois.

Article 24me.

Il sera nommes deux Ms et Experts dans Lart royal en qualite de commissaires, afin de pouvoir Examiner Les Etrangers qui arriveront dans cette ville, Et prendre connoissance de leurs moeurs & caractere & en avertir Le Ven ou en son absence Les Surveillants. Ils seront obligés egalement de rendre compte a la Loge assemblée des deceuverts qu'ils auront pu faire. Ils seront aussy Fres visiteurs des frs Malades en particulier et de tous Les pauvres en general. Particulierement Ils iront a L'hospital des pauvres Etably dans cette ville et representent ce qu'ils pourront remarquer necessaire au Soulagement des pauvres Malades et necessiteux, et communiqueront a la Loge Les moyens qu'ils trouveront Les plus propres a leur soulagement. Sy ces mouvements leur occasionent quelques petites depanses Ils en fairont Leur representation a La Loge qui ne manquera pas dy faire toute Atention necessaire.

Article 25me.

Aucun certificat ne sera delivré au F qui pourra le requierir que prelabement il ne soit signé du F tresorier

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qui ne le signera point qu'il n'ait esté payé de ce qui pourroit estre du a La Loge par le frere en faveur de qui Le Certificat sera fait.

Article 26me.

Les aprantifs et compagnons seront attantifs a L'Execution des travaux qui Leur seront ordonnés par leur Maîtres aux quels Ils s'Emploiront avec Zelle & Soumission et seront des premiers a se rendre au Lieu indiqué surtout Lorsquil aura des Loges de reception.

Article 27me.

Le f. Orateur au jour de St. Jean et ST. Jean L'Evan et a toutes Les receptions generalement fera un discours applicable au sujet a l'Occurance aussy bien que dans tous Les autres temps requis fera usage de Ses Lumieres; afin de nous represanter la grandeur & L'Excellance de la maconerie et aps ce moyen nous Engager comme bon macon a fuir Le vice et pratiquer La vertue; ce qui nempechera pas tous les freres qui le jugeront apropos de nous favoriser de Leurs Lumieres apres toutes fois en auoir obtenu La permission du Vble et auoir fait une politesse au f. Orateur mais ils ne pourront Le faire que debout et decouvert; au lieu que le F. Orateur a le droit de se prononcer Assis et couvert. La Ven aura L'atantion de faire accorder un plaudite a L'orateur ou au frere qui aura prononce un discours qui tendra au bien et a la glorie de L'art Royal; et tous ces discours seront déposé dans Les

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archives comme des monuments autantiques du Zelle des bons Massons ou tous Les freres qui voudront s'instruire dans L'art royal pourront aler cultiver leur talens en demandant a La Le la permission de faire Lectures des dtes ouvrages qui Luy seront toujours communiqués en Loge ou chez Le Frere Secretaire qui doit en estre Le depositaire

Article 28me.

Le Ven sera obligé avant La Cloture de La Loge de passer les f. presents par L'Examen convenable aux temps & aux Lieux tour a tour et sans Exception.

Article 29me.

Aucun F. ne sortira de La Loge sans en auoir obtenu la permission de la facon requise. Il ne prendra jamais sa place sans estre revetu de la maniere acoutumée et se comportera avec toute decence et harmonie se nommant frere sans faire des accusations triviales L'un contre L'autre a peine de souffrir la punition que cette acusation aura pu meriter.

Article 30me.

Le Maitre des ceremonies aura soin de faire placer les Membres suivant Leur rang & dignite.

Article 31me.

Ces Loix particulieres seront indispensablement Lues

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a tous Les nouveaux recus Immédiatement apres Leur Reception Les quels reglements et Loix particuliers nous Enjoignons a La Venerable Loge La Parfaite harmonie de La nouvelle orleans NOTRE FILLE d'executer et faire executer dans tout Leur contenu. Leur Laissant en outre la Liberté d'y en joindre de nouveles que nous ne scaurions prévoir estre necessaires, en se réglant sur Les Temps et occurrences ou elle porroit se trouver. Sans pourtant que Les nouveaux arrangements quelle porroit prendre puissent porte ateinte ny derroger en aucune facon quelconque aux presentes Loix & reglements que nous Luy Etablissons comme Immuable. Que Cependant Ladite Venerable

Loge La Parfaite harmonie NOTRE FILLE nous en | communiquera toujours.
 et a tout temps Les nouveaux | reglements cest adire additins au presantes
 Quelle faira pour le bien | L'avantage & La gloire de La Loge a qui nous
 souhaitons | toute prosperite, Paix, concorde, & Union, Priant Le Grand |
 Architecte de la maintenir toujours sous Sa Sainte | Garde & protection. Fait
 Et Expediee a St. Pierre | de La Martinique Lan et Jour cy dessus en presence
 des | freres Deputés de la surd. Loge La Parfaite harmonie |

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en La personne du tres digne Frere Paul fooks Parfait | d'Ecosse, du f Pierre
 Caresse Maitre simbolique et f Louis | Batard maitre auxquels nous auons remis
 les presantes | Ensemble nos patants de Constitution & nos Letre pour | La Ven
 Loge La Parfaite harmonie de la nouvelle orleans | NOTRE FILLE leur
 souhaitant bon voyage Sante | et Prosperite.

SIGNATURES and Seal.

Translation of Appendix H.

In the Name of T.G.A.O.T.U., the year of great Light 5752 the third Sunday,
 the 16th day of July.

Rules and Bye Laws sent by the Wor. Lodge, Parfait Union of
 Martinique, emanating from Clermont to the Wor. Lodge Parfaite Harmonie at
 New Orleans in the province of Louisiana: to which they must conform in terms
 of the Charter which has been granted to them at the request of their deputation
 consisting of Wor. Bro. Paul Fooks, P.d'Eco, Pierre Caresse, Maitre Simbolique,
 and Bro. Louis Batard, Master Mason, all members of the said Lodge, the
 Parfaite Harmonie.

Article 1.

The Lodge is restricted to 50 members, who shall be recognised as such
 only after they have been ballotted for and accepted by the unanimous vote of
 all the members of the Lodge. All others can only be considered as visitors.

Article 2.

This worshipful Lodge of St. Jean shall be called the Perfect Harmony:
 it shall meet on the first Monday of every month. The W.M. can however
 summon the Lodge of Master Masons whenever necessary.

Article 3.

All Lodges for the transaction of business will be opened by the W.M.
 at 6 p.m., or in the summer at 8 p.m. In his absence it will be opened by
 the I.P.M. or the S.W. or the J.W. without any restrictions. But in all cases
 when the reigning Master enters the Lodge whoever is occupying the chair will
 immediately vacate it and will instruct the W.M. as to what has taken place in
 his absence.

Article 4.

The W.M. has the right to summon the Lodge for urgent business
 whenever he deems it necessary; in his absence, or if he be ill, the I.P.M. or
 the S.W. or the J.W. can act as above mentioned.

Article 5.

Every member must attend Lodge at the hour fixed, or else give his
 reasons either in writing or verbally at the next Lodge meeting; but if it
 proved that his non-compliance with this rule was due to want of zeal, he shall
 be fined for the benefit of the Poor Box.

Article 6.

No member may be disguised in the Lodge nor become so during the
 meeting, nor conduct himself in word or act indecently, neither may any Mason
 hold any private conversation nor talk in a low tone during a meeting: no

member may speak in any debate more than once, and that standing after having obtained permission in the usual manner: further, no visitor may express an opinion in any debate without being invited to do so.

Article 7.

Every profane who shall have the happiness to be admitted to Light shall pay the sum of 400 (?) or such other sum as you may deem fit, in which shall be included the contribution for Lodge expenses, the gloves and the repast. This payment shall include the fees for the degrees of Companion and Master which shall be conferred later when the Lodge shall consider him fit for them. And every visitor wishing to become a member of the Lodge after having visited it three times shall ask for permission to join which shall cost him 100 livres, after which he shall be liable for no further fee for the degrees of Companion and Master should he not possess them already.

Article 8.

The member who proposes a profane shall inform the Lodge about his qualities, age, morals, profession and birthplace, and shall guarantee him, after which he can not be balloted for till the next ordinary Lodge meeting so that the members may have time to inform themselves about his morals and his character, lest they be exposed to admitting to the Worshipful Brotherhood a person who does not possess all the qualities required by the Laws and Regulations of all Lodges and by the Bye Laws of this Lodge which allow of no person whatsoever being admitted unless he is of pure blood, free to carry out his desires, and has contracted no engagement which might debase the purity of the Society.

Article 9.

As soon as a profane is duly elected, his proposer will deposit with the Treasurer the sum fixed by Art. 7 of these Bye Laws, and will undertake to present him on the day fixed for his reception unless he can produce a valid excuse.

Article 10.

Should a profane be proposed and balloted for, and an objection be raised. (black ball be found ??) he shall be reballoted for at the next ordinary Lodge meeting. Should the same objection still exist, he shall be reballoted for at the next ordinary Lodge meeting for the third time, and should the same objection still exist, he who should have entered it shall be obliged to communicate his reason to the W.M. by the mysterious method that is obligatory, and if the reason be found sufficient, he shall be rejected. But if the W.M. does not find the objection to be well founded, he will communicate the same aloud to the Lodge without naming the objector and another ballot shall be taken immediately; when, if only one objection be still found, he shall be declared duly elected, but if there be two, he shall be rejected and shall not be eligible to be proposed again. But if at the first ballot two objections be found, he shall be rejected without appeal.

Article 11.

The Secretary shall have a register which shall be paged and certified by the W.M. and the two Wardens, in which he shall keep a list of each brother, the date of his reception and his address. He will also write an exact minute of all the transactions of the Lodge which may be written which must be completed before the closing of the meeting and signed by all the members present. He will also be careful to enter in it all letters received by the Lodge which shall be remitted to him for the purpose, and shall reply to them in the manner indicated by the W.M. He shall also draw up the certificates which may be granted at the request of any of the members, also prepare and deliver the summonses to all members. He will also read in Lodge such things as may be necessary. He shall be supplied by the Lodge with a box in which to lock up Lodge papers.

Article 12.

The Treasurer will take charge of the Lodge funds, and will keep an exact account of all disbursements, special expenses and of the funds paid out by him on account of bills drawn on him by the W.M. and the two Wardens and countersigned by the Secretary. He will be supplied therefor by the Lodge with a register and a box in which he can lock up the Lodge funds, papers and jewels. He will also be supplied with a collecting box, to which there shall be two locks and two keys, one of which shall be in his custody and the other shall be handed to the W.M., which collecting box shall be set at all meetings in a convenient place so that every brother may put therein such alms as he may consider fit, and also any fines. Nevertheless, before the closing of the Lodge, the Treasurer will present the collecting box to every brother present. This box will be opened quarterly at which period the Treasurer will submit his accounts which having been examined and found correct will be signed by the W.M. and the Wardens, and countersigned by the Secretary. Nevertheless the Treasurer may be required to render his accounts more often if it is found to be necessary. He will be careful to arrive at the place of meeting before the hour named so that he may prepare everything decently and in order.

Article 13.

A brother who is a victim of fortune will address himself to one of the three officers to whom he may communicate his sad case. If the case is a serious one, it shall be communicated to the whole Lodge so that increased assistance may be given. In a minor case the W.M. will confer with his Wardens and they may then draw an order on the Treasurer who will pay to the distressed brother the sum ordered. As the salutary work of alms-giving for the relief of distressed brethren is one of the most happy effects of the fraternal love and inviolable friendship of legitimate Masons, we must neglect no means of succouring our distressed brethren. It is a good work which will be abundantly blessed by the G.A.O.T.U.

Article 14.

No meal shall be held in the Lodge unless it be at a reception, or at the feast of St. John the Baptist our patron, and St. John the Evangelist, which shall be obligatory. However should one be found to be absolutely necessary, it may be held at Lodge expense, always observing the decency and sobriety which accord with the good management and the means of the Lodge. The petty expenses entailed on us by the obligatory toasts will be paid for by each member without touching on Lodge Funds.

Article 15.

No visiting brother shall be received as such unless he produces certificates in due form which shall be examined by two members of the Wor. Lodge deputed by the W.M. for that purpose, or unless a member of the Lodge affirms on his word as a Mason that he recognises him as a true and legitimate brother, in which case he will be received in his degree. This however will not dispense him from renewing in the required form the sacred mysteries known to every brother and legitimate Mason; after which he shall be saluted and take his place.

Article 16.

Should any brother, a member of this Lodge, have a dispute about money or any other matter with another brother also a member of the Lodge, he will impart the same to the Wor. Lodge, when the W.M. or the Wardens will offer their mediation, to which they ought to submit. Should however the case be of such a nature that it cannot be settled by arbitration, they may continue their suit, not with indignation one against the other, in anger or with bad feeling, but always saying and doing nothing which might hinder fraternal affection, continuing to remain in friendly terms so that they may apply themselves with increased success and zeal to the sacred works of Free masonry.

Article 17.

Should any one conduct himself so badly as to make himself objectionable to the Lodge by reason of his bad conduct either in the Lodge or in public, he shall be admonished by the W.M. or by those officers whom the W.M. shall depute to do so, and if he does not put a brake on his imprudence, he shall be reprimanded by the W.M. in open Lodge; and if then he does not submit with obedience and does not reform in that which has offended and scandalised his brethren he shall be summoned and shall be obliged to appear before a Lodge summoned to this purpose in order to try him according the Laws and Regulations of the W. Lodge and the Fraternity, (and may be punished) either by fine, or by exclusion either temporary or permanent; but if he fails to appear after having been warned by the letter of convocation which will be sent to him, citing the cause for which he is summoned, then he shall be permanently expelled, and the proceedings will be communicated to him in the usual manner.

Article 18.

The Lodge as a body has the right to make representations to the W.M. and his Wardens, should it consider that they have been wanting in some matter contrary to the purity and the duty of a Legitimate Mason. Provided always that this remonstrance be couched in a seemly manner and without bitterness or personal animosity; further the spokesman must be a Master Mason, and permission to speak must be obtained in order that the respect due to the heads of the Lodge in virtue of their offices may be strictly maintained.

Article 19.

The election of the Officers of the Lodge shall take place annually on the Feast of St. John the Baptist. The brethren will assemble in the morning after Mass. A Lodge will be held before the repast at which all domestic affairs shall be disposed of. The brethren shall then go to dinner, and at the end of this a Lodge of the Table shall be held to finish any domestic affairs that may be left over. After the dinner, a Lodge shall be opened for the election of Officers. Before proceeding with this business the W.M. will deliver an oration on either the purpose of the Lodge or on the Festival. The Election of the W.M. will be by the majority of votes and by Ballot, that is to say, every brother in turn will go to the place where a table, ink and paper and a ballot box will be found; there he will, without being overlooked, write the name of the brother for whom he votes on a paper which he will then place in the ballot box. The box will be submitted to the W.M. who will open it. The brother who receives the greatest number of votes will be duly elected and shall forthwith be proclaimed, saluted and congratulated in the usual manner and shall be immediately installed according to antient custom. The newly-installed W.M. will immediately proceed to the election of officers by nominating three brethren for the office of S.W. from whom one will be chosen by ballot as above described, and similarly for the J.W. As for the other officers, the W.M. will select a brother according to his knowledge of his aptitude for the post and will propose him to the Lodge who have complete liberty to accept or reject him, signifying the same in the ordinary manner by show of hands. In the case of an equality in the votes for the W.M. or the Wardens, the vote of the W.M. shall count double.

Article 20.

At the Feast of St. John the Baptist, after the installation of the new W.M. the Constitutions and the Bye Laws shall be read out; also an account of any remarkable event, that may have taken place during the year. The Treasurer will present a statement of his funds and all else that may concern his duties: the Secretary will do the same by communicating all business, letters, or other papers that the Lodge may have received during the year, as also all special resolutions that the Lodge may have carried under the direction of the preceding W.M.

Article 21.

The Secretary and the Treasurer will also hand over to their successors all funds, jewels, furniture and documents and other effects of the Lodge for which they are responsible: they will make an inventory of the same the signing of which by the new incumbents shall be their discharge.

Article 22.

The Worshipful brethren of Higher Grades in the Lodge may grant to ex-officers who have worthily discharged their duties such rewards as they may consider suitable as a recognition of the work done for the Lodge by conferring on them degrees superior to those they already hold, and by this means assist them to arrive at the perfection which should be the aim of their desires.

Article 23.

Every member of the Lodge will pay into the hands of the Treasurer the sum of Five livres every month. These sums will be placed in the treasure chest in order to swell the funds of the Society. This sum is payable on the first Monday of every month.

Article 24.

Two Master Masons, expert in the Royal Art, will be nominated as commissaries to examine strangers arriving in the town, and take cognisance of their morals and behaviour, and impart the same to the W.M. or in his absence to the Wardens. They shall also communicate to the open Lodge any discovery they make. They shall also be the visitors to all sick brethren in particular and to all the poor in general. They will visit the hospital for the poor that is established in the town and will make representations as to what they may find requisite for the relief of the sick poor and indigent people, and will inform the Lodge as to what they consider the best means to secure this relief. If through these activities they incur some petty expenses they will communicate the same to the Lodge, who will not fail to take the necessary action.

Article 25.

No certificate may be handed to a brother who may have demanded one until it shall have been previously signed by the Treasurer, and the latter shall not sign it unless the brother who has asked for the certificate has paid up all that he may owe to the Lodge.

Article 26.

Apprentices and Companions will be assiduous in carrying out the tasks which may be allotted to them by their masters, in which they should be zealous and display due submission. They should be the first to arrive at the place of meeting, especially when there is to be a reception.

Article 27.

On the days of St. John the Baptist and St. John the Evangelist and at all receptions the Orator will generally deliver a discourse applicable to the occasion, and will at other times when necessary impart his knowledge of the Art in such a manner as to shew forth the greatness and the excellency of Freemasonry and by such means encourage us, as good Masons to flee from vice and practise virtue; this will not however prevent any brethren who may deem fit to do so, from favouring us with their knowledge, which they will do, after having obtained the permission of the W.M. and paying a compliment to the Orator. They must however speak standing up and bare-headed: the Orator has the right to speak sitting and covered. The W.M. will be careful to arrange for a vote of thanks to the Orator or to the brother who shall have pronounced a discourse tending to the benefit and the glory of the Royal Art: and all these discourses shall be deposited in the archives as authentic memorials of the zeal of good Masons, so that all brethren who wish to instruct themselves in the Royal Art may proceed to cultivate their talents by asking permission from the Lodge to read the said discourses which shall always be communicated to them

in the Lodge or else in the house of the Secretary who ought to have them in his safe keeping.

Article 28.

Before the closing of the Lodge the W.M. must submit every Brother present in turn to an examination suitable to the occasion and his grade. (N.B.—There seems to be no modern translation of this expression, but a French brother suggests this as a correct equivalent.)

Article 29.

No brother may leave the Lodge without having obtained the permission in the usual manner. He will never resume his place in the Lodge except after reclothing in the usual way: he shall behave himself with decency and peaceably, considering himself a brother, without making trivial accusations against anyone under the penalty of suffering such punishment as his offence may merit.

Article 30.

The Director of Ceremonies will be careful to seat the members according to their seniority and degree.

Article 31.

These Bye Laws will be read without fail to each initiate immediately after his reception. We enjoin the Wor. Lodge, the Parfait Harmonie of New Orleans, our daughter, to observe and enforce these Regulations and Bye Laws in all their details: leaving them however liberty to add any new ones of which we have not been able to foresee the necessity, according to the time and circumstances in which they may find themselves. Provided always that no new arrangement that they may make shall in any way affect or contradict these present Laws and Regulations which we impose as unalterable. The said Wor. Lodge La Parfaite Harmonie our daughter shall nevertheless always and immediately communicate to us their new regulations, that is to say any additions they may make to the present rules for the good, the advantage, the glory of the Lodge to whom we wish prosperity, peace, concord and unity, beseeching the G.A. to keep it always under His Holy care and protection. Done and delivered at St. Pierre Martinique the day and year above mentioned in the presence of the brethren deputed by the above mentioned Lodge La Parfaite Harmonie in the persons of very worthy brother Paul Fooks Parfait d'Ecosse, of Pierre Caresse, Symbolic Master and Bro. Louis Batard Master Mason to whom we have remitted these presents together with our patent of constitution and our letter to the Wor. Lodge of Parfaite Harmonie of New Orleans our daughter wishing them a safe voyage health and prosperity.

APPENDIX I.

de

LORIENT

D'un lieu Eclairé, ou regnent le Secret, le Silence l'Union.
LAN de la | Grande lumiere 5756, et dustile ordinaire Le 11 Avril
1756.

Nous Le Maitre, les inspecteurs Et les ouvriers de la très V. L. de St. Jn de Jm de la Nlle Orleans, province de la Louisianne, sous le titre de la parfaite harmonie Scitué par les 30 ds Latt^{de}. Nord. Certiffions atous | les hommes Eclairés répandû sur la surface de la Terre, que le f^{re}. françois Roussillon a Eté initié par nous | dans les degrés d'App . . . Comp . . . et Elevé aussi ala dignité de Maitre dans lesquels grades il nous a aydé dans | nos travaux avec zele et Edification y ayant servi en qualités de Secretaire, Et de second Survaillant, à la | satisfaction de cette V. L. priant Et requerant les V. L^{ges}. des lieux où il pourra se trouver de le reconnoitre pour bon Et | digne maçon et de ladmettre à leurs misteres, leur offrant le réciproque, en pareil cas; et que pour le present | Certificat ne puisse servir qu'a luy seul nous avons fait signer le Frere Roussillon au-dessous de l'empreinte | du cachet en marge a fin

que lors qu'il se presentera on puisse avant de ladmettre Exiger la même signature, Et s'assurer par la, qu'il n'aura pas passer en main Suspecte: En foy de quoy nous l'avons fait expédier Et Scellé du Sceau en marge, n'Etant pas encore pourvu du Sceau misterieux de cette V. L. Fait en Logé Ledit jour et au qui-dessus.

Par Mandement de la
V^{ble}. Lo^e.

Au desir de l'article 25^d.
Nos reglements.

Ven Bon de La T.R.L. Aanglaize Le Avril
5760.

APPENDIX K.

Que

Le Grand Arch^e. Maintienne L'Edifice Auquel nous travaillons De L'orient D'un Lieu Eclairé, ou Regnent la decence, le Scilence Et La Parfaite harmonie, toujours à Labry des Yeux Profanes, Lan de La grande Lumiere 5756: le 13: du Mois D'avril Nous Grand Maitre, Et Grands officiers de La Parfaite Loge | D'Ecosse, Scituée A la N^{ble}. Orléans Province de la Louisianne. Par Les 30 D^s. L N^l Certiffions à tous Les hommes Eclairés répandus La Surface de la terre que le | R. f Pierre François Roussillon, Ill Maitre, Me Elu et parfait D'Ecosse, nous a ayde^l Dans nos travaux avec Zele et Edification, et quil a servy en Qualité de Secretaire | Et orateur à La Satisfaction de cette Respectable Loge, Prions et Requerons Les tré^l Respectables et parfaites Loges D'Ecosse des Lieux ou Il pourra Se trouver de Le Reconnoitre | En cette Qualité, leur offrant Le Reciproque en Pareil Cas, et afin que le present ne | Puisse Servir qu'à luy Seul nous avons fait Signer Le d^l. R f Roussillon au Dessous | de L'Empreinte du Cachet, afin que lors Quil se presentera on puisse Exiger La Même | Signature et S'Assurer par la Quil n'aura pas Passé enmain suspecte, en foy de Quoy | Nous L'avons fait Expedier et Sceller d'un Cachet d'une Croix de Malthe à Défau | Du Sceau Misterieux dont la R L. n'est pas pourvue. Donné en Loge Les jours & Lan que dessus.

APPENDIX L.

Que

Le Grand A^{ic}. de L'U^s.
Maintienne L'Edifice au
quel nous travaillons.

De L'ori. d'un lieu Eclairé, où
regnent la decence, le scilence, et la
parfaite harmonie: toujours à l'Abry
des yeux Proph^{es}. l'An de la G^{de}. lum^{re}.
5756 et le 17^e. jour du 11^e. Mois.

Nous G^d. M^c. et G^{ds}. Off^{ers}. de la G^{de}. et Magn.
L. d'El. | Par^l. d'Eco. Scituee à Bord^s. par les 45
D. Lt. N. |

Certiffions à tous les hommes Eclairés Répandus sur la Surface de la Terre que le R. f. Pierre François Roussillon, été bien et Legitim^l. | admis dans le Mag^{que}. Grade d'El, Par^l. d'Eco. Qu'il nous à ayde à | Maintenir l'usage de travailler à la perf^{om}. de L'Ordre Resp^{ble}. ensevely Sous | les ruines des Bati^{ns}. Gotiq^{es}., et qu'il nous a donné des preuves non Equivoques | de Son Zèle pour le Ciment dont nous avons été Ediffiés. Prions et requérons les | Tres R. et Mag^{es}. L^{es}. d'E^{co}. des lieux où il pourra se trouver de la reconno^{re}. | en cette qualité et de l'admettre à leurs travaux, leur offrant le reciproque en pareil cas | Etant par B.N.S. Donné en L. sous le sceau Misteri^s. et le | Contre Seing du R. Gd Secret^{re}. les jours Mois et An Sus dits.

Par Mandement de la R. et M.L.

A hearty vote of thanks was passed to Bro. Sitwell on the proposition of Bro. W. W. Covey-Crump, seconded by Bro. J. Walter Hobbs; comments being offered by or on behalf of Bros. J. Heron Lepper, B. Telepneff, and Geo. W. Bullamore.

Bro. W. W. COVEY-CRUMP said:—

With much pleasure I rise to propose a hearty vote of thanks to our Bro. Major Sitwell for his paper this evening. His subject is unfortunately one which does not make a wide appeal to Masons; it will be as “caviare to the general.” For the documents with which he has dealt are written in French—eighteenth century French—bristling with archaisms, abbreviations, ligatures, and such-like literary difficulties. Their chief concern is with the Craft in the French West Indies, in Lodges which have long ceased to exist, and with Degrees about which very little is known. Nevertheless they supply evidence original, official, and contemporary, which by being broadcast will assist Masonic historians in every part of the world; and we welcome it accordingly.

The documents, as Major Sitwell has told us, have survived many mischances. From America to France, from France to Russia and back they have passed; and now, by the medium of the Quatuor Coronati, their purport will be propagated to many places, including the isles of their origin.

It would be manifestly unfair to criticize Bro. Sitwell's arrangement of his material; yet a chronological sequence is obviously essential if the evidential value of the documents is to be appreciated. Whether our Bro. Gould had seen these documents in 1884 I do not know; but they certainly confirm his statement that British Masonry appears to have been introduced into the island of Martinique almost as early as in France itself; and the claim of the *Parfaite Union* Lodge to have worked continuously at St. Pierre from 1738, by virtue of a charter received from Paris, may be fairly admitted. In 1750 the Lodge also obtained a charter (Appendix C.) from a Grand Loge Ecossais at Marseilles, authorising it to confer sundry ‘Clermont’ grades upon their Past Masters. Two years later the *Parfaite Union* claimed to be a Mother Lodge, and as such issued the charter (Appendix F.) affiliating the Perfect Harmony Lodge at New Orleans and authorising it to work these so-called Higher Grades in that city. This was followed shortly afterwards by a similar authorization of Bros. Pechagut and Thouron to found an *Atelier d'Architecture* at Bordeaux. In what way Pechagut and Thouron were both connected with Bordeaux is a curious problem. But we must not overlook the bare possibility that the Bordeaux thus referred to may be not the famous city in France but some obscure namesake in the West Indies. I would also like to ask Bro. Sitwell why, in regard to that same Appendix B., the expression “mois apres celui de Jar.” may not contain an abbreviation of *Janvier*. The *Croix Philosophique*, to which he refers, does not say that “jiard began on May 2nd,” but that Jiard (*i.e.*, Ayar, the second month in the Jewish ecclesiastical calendar) corresponds to May—which, roughly speaking, is true. The expression “sept mois apres celui de *Janvier*” would be quite a natural one, because the style of commencing each year on January 1st had then come into vogue.

However, to return. Appendix G. shows that the deputed Brethren from New Orleans who had been to Martinique for the warrant (see App. F.) called on their voyage home at St. Eustatius, one of the Leeward Islands. There they visited an English Craft Lodge of St. John and obtained from it fraternal recognition (dated 14th August 1752). They probably preserved a cautious reticence about the new extraneous grades for which they had secured permission. At all events, the English Brethren acknowledged the regularity of their *working*, though I doubt whether they knew or cared an atom about the source of the sister Lodge's constitution. They acknowledged that their New Orleans brethren possessed “sufficient authority to enjoy all privileges and benefits belonging to a regularly constituted Lodge,” and they gave them hearty good wishes accordingly.

Then the New Orleans brethren likewise took home with them a draft set of Bye-laws obtained from the St. Pierre Lodge, which Bye-laws constitute Appendix H., to which our Bro. Sitwell has kindly added an English translation. May I add just two brief comments in regard thereto?

(1) Concerning the word "deguisé," occurring in Art. 6, I think we may without hesitation regard it as meaning "disguised in liquor,"—a phrase frequently found in contemporary English Bye-laws; though whether the French Brethren understood the idiom in that sense is quite a different matter.

(2) My other comment is in reply to the question raised by Bro. Sitwell in regard to Art. 18, which (as he rightly says) provides for a remonstrance or even a censure in open Lodge upon the Master and Wardens. I suggest that this Bye-law was founded on a distorted rendering of Reg. 10 in Anderson's *Constitutions*; which Regulation provides that the Brethren of any Lodge may in open Lodge *instruct* the Master and Wardens as to any opinion which they desire to be expressed on their behalf at a Communication of Grand Lodge. Time and circumstances, together with translation into French, had so changed the Andersonian privilege as to make it mean something very different in the Windward Islands.

The last three Appendices, being certificates referring to various degrees conferred by the New Orleans Lodge upon one of its members, Francois Roussillon, tell their own story and have been adequately explained by Bro. Sitwell. I will merely note that in App. I. the year of the visa by the Loge Anglaise at Bordeaux—which is entered as 5760—refers to 1756, following a different Masonic era for *anno læcis*.

I propose that the Lodge accords a very hearty vote of thanks to Bro. Major Sitwell for his valuable paper and the historical documents which he has laid before us to-night.

Bro. B. TELEPNEFF said:—

Bro. Sitwell's short note on the Grand Lodge of Ukraine is interesting. The geographical unit, called Ukraine, is, however, so uncertain and differs so widely according to the respective conceptions of Russians, Poles and Ukrainians themselves, and its history is so chequered that, for fear of producing another paper instead of commenting upon Bro. Sitwell's, I must limit myself to some particulars concerning Lodges and cities mentioned by him and just a few additional remarks.

It may be noted as of some importance that the actual founder of National Russian Masonry, General James Keith, Provincial Grand Master of all Russia, in 1740 was appointed by the Russian Empress Anna as Governor of Ukraine, then ruined by constant wars. Keith discharged his difficult duties so well that, when he had to leave, the Ukrainians complained bitterly, saying that "either Keith should never have been appointed as ruler or, if this must have happened, should never have been recalled." Somehow it seems to be hardly believable that this zealous propagator and organiser of Masonry in the rest of Russia did not make a similar attempt in Ukraine. It may be that further investigations will bring the date of the beginning of the Symbolic Craft in Ukraine to a much earlier period than the one given by Bro. Sitwell.

The Grand Orient of Poland was organized and officially opened by Count Ignatius Potocky, representative of an ancient and influential branch of Polish landed nobility, in March, 1784. The Grand Orient of Poland united thirteen Lodges, of which four were working under the Grand Orient of Warsaw, four under the Grand Orient of Vilna, three under the Grand Orient of Poznan, one under the Grand Orient of Dubno, and one under the Grand Orient of Grodno. Neither Kiev nor the Lodge of Immortality were at first mentioned in this Union.

The Lodge of Immortality was founded in Kiev by Russian officers in the same year 1784, and it then joined the Grand Orient of Poland.

The System worked by the Grand Orient of Poland and presumably by its dependent Lodges, consisted of seven degrees. Brethren of the three first or Symbolic degrees composed St. John's Lodges; Brethren of the fourth degree—"Elected Knights"—and of the fifth degree—"Scottish Knights"—composed the Scottish Chapter; Brethren of the sixth degree—"Knights of the East"—and of the seventh—"Knights of Rose-Croix"—composed the Capitular Supreme Scottish Lodge. Twenty-seven adepts of the seventh degree were members of the real power behind the Grand Orient—the Mystical Grand Chapter.

Thus the good town of Kiev apparently plunged right into some of those degrees and rituals, the outlines of which are dimly visible "in the fog that lies over early French Masonry."

The Lodge of Three Columns was established not in 1796, as could be assumed from Bro. Sitwell's note, but in 1788.¹ It was founded by a well-known Russian Mason, Dr. Ellisen; it followed the German Eclectic System, and existed only a short time.

The Lodge of the United Slavs was founded at Kiev on the 12th March, 1818, and followed the ritual of the Grand Orient of Poland. It belonged to the Union of the Russian Grand Lodge Astrea, and worked in Russian and French. Two members of the celebrated Russian family, Princes Troubetzkoy, were on the list of this Lodge.

The Darkness Dispersed at Gitomer was founded not in 1810, as could be gathered from Bro. Sitwell's paper, but on the 31st May, 1787,² and followed the ritual of the Grand Orient of Poland. In the first quarter of the nineteenth century it joined the Russian Grand Lodge Astrea. Worked in Polish and French.

The Lodge of Osiris of the Flaming Star at Kamenez was established on the 26th December, 1818, and belonged to the Union of the Grand Lodge Astrea. Worked in Russian, Polish and French.

The Lodge of the Love of Truth at Poltava was founded on the 30th April, 1818, and belonged also to the Union of the Grand Lodge Astrea. Worked in Russian.

The Lodge of Pont Euxin at Odessa, founded according to Puipin's authority³ not in 1803 but in 1817, belonged to the Union of the Provincial Grand Lodge, in St. Petersburg. Worked in German.

The beginning of the Lodge of Three Kingdoms of Nature at Odessa is referred to 1818. This was, however, a Scottish Lodge, not St. John's Lodge of three Symbolic degrees, and it belonged to the Union of the Provincial Grand Lodge, in St. Petersburg.

The Grand Orient of Poland referred to in Bro. Sitwell's paper was closed in 1794; all its archives perished. Polish Masonry of the nineteenth century had very little in common with its predecessor, and the nineteenth century Grand Orient of Poland was in no sense a continuation of the older organisation.¹

The Grand Lodge Astrea, together with all other Lodges of the Russian Empire, was officially closed by the Imperial Decree of the 1st August, 1822.

I have no means of verifying Bro. Sitwell's most interesting information concerning the restored work of some Lodges after their prohibition. Obviously, in view of strict police supervision, this could happen only in great secrecy. Some such secret work was certainly going on, although in several instances Masonry was only a cloak for secret political activities. According to my information a Lodge worked in Kiev in 1909 and another was opened in 1912.

If members of the young Ukrainian Grand Lodge still work, even under present most unfavourable conditions, and adhere to the right Masonic principles, their courage and fidelity deserve the highest praise, and Bro. Sitwell our gratitude for having brought them to our notice.

¹ See Puipin (*Russian Masonry*), 520; *Handbuch*, ii., 109.

² Puipin, 519; *Handbuch*, iii., 538.

³ Puipin, 528.

⁴ See Riabinin's *Polish Masonry*.

Bro. G. W. BULLAMORE writes:—

The logical method of admitting a speculative or honorary Mason to the operative fellowship would be to admit him to an apprenticeship that qualified him immediately for admission as a fellow. It is of interest therefore to find that in 1752 the giving of the two degrees "immediately one after the other" was stated to be the practice in most of the best Lodges, and that the Lodge making the statement was unknown to Gould.

A modern Mason was less than a fellow and his degree was given by itself. The trade fellowships of London had usually journeymen fraternities attached to them and these fraternities admitted members and presented to the fellowship. They were governed by a fellow who was sometimes at any rate admitted to the fellowship after being chosen as master. The Payne-Anderson regulations suggest that the Lodges of 1717 that formed G.L. were really journeymen Lodges, and we must look elsewhere for the genuine Freemason tradition embodying higher degrees. This insistence on the giving of the two degrees at the same meeting suggests that the Leeward Isles Lodge had some knowledge of the direct tradition.

Bro. SITWELL writes as follows, in reply:—

I should like to thank the Wor. Master and those Brethren who have written their remarks either to the Secretary or direct to me, as well as those who spoke at the Meeting, for their kind criticisms.

The Wor. Master put some direct questions which I am now in a position to answer.

Pechagut was a merchant at St. Pierre, but was a member of the Loge Françoise at Bordeaux. He appears twice about this period, as a visitor, in the Minute Books of the Loge Anglaise 204 at Bordeaux. Thouron was a native of Bordeaux, Gironde, and was a sea captain. I think that this is a proof that the Bordeaux referred to is the well-known town in France.

The month Jar is defined for us in a Martinique document of approximately the same date, as being April. As all the Martinique documents are in the same handwriting, I am certain that the word is "Jar" and not "Jan." I have also gone through a very large number of Ecossois calendars of various dates and find that the first of the month "Jar" varied from March 29th to April 21st, which makes it look as if one of my three variants of the Croix Philosophique was wrong; the copy I quoted from was that issued by the short-lived Rite d'Orient.

As regards the word "deguisé," I think that the Wor. Master is correct in his surmise, though several of my correspondents think otherwise, and French opinion is against it. I can find no really satisfactory answer to this point, but I do not despair of finding the word in some other document, in a context that will enable us to say exactly what it means.

As regards the censure of the Master and the Wardens in the Lodge and by the Lodge, I have now fairly definite proof that it was a custom in early French Masonry, *i.e.*, before the Central Body succeeded in establishing its authority. One early set of Bye-Laws in my possession gives full details as to the procedure to be followed in such a case. That this custom arose out of a mis-translation, as so much in French Masonry seems to have done, seems to me to be extremely likely.

I thank Bro. Telepneff for his information about a subject of which I am entirely ignorant. I am afraid that I did not make it quite clear that the note on the Ukrainian Freemasonry was given to me by Bro. Choumitzky, and that I was using it in support of my own statement that a number of the documents referred to left France under one Terror and returned to their native land under the influence of another.

In conclusion, may I state that when this paper was written, the collection of these West Indian manuscripts was but small. It now (October, 1928) consists of over twenty of such documents. I have now the originals showing

the foundation of some sort of *Ecossois* in Martinique and New Orleans, and of its reorganization in San Domingo. All these documents are prior to 1757. We have new records about Cerneau, and new letters and documents about Morin and Martin de Pasquallis; we have found the Statutes of 1763 and 1771, as well as part of the still-born revision of 1778. Finally, practically the whole of the original papers about the degree of Architect are now in my possession. This seems to be an entirely new degree of a semi-Templar nature, and Bro. Heron Lepper is inclined to agree with me that it may be a key degree which was afterwards split up and the pieces elaborated. All this new information interlinks in a most interesting manner, and not only clears up my difficulties about the certificates quoted above, but also throws considerable light on a very dark period in the history of French Freemasonry. The eighteenth century influence of French Freemasonry on the Craft in general was enormous, especially as far as the so-called High Degrees are concerned. So, although the subject of this paper is, as the Wor. Master justly remarked, probably "caviare to the general," yet, when the whole of the new matter can be made available to competent students, I think that many of the ideas that are accepted at present about the Rite of Thirty Three Degrees and the Templars will have to be modified. This is my only excuse for introducing the subject and for wearying the Brethren with some documents about long-forgotten Lodges and Rites.

