

the original dispensation for a Consistory." See C. Moore of Cincinnati, and Stephen Deblois' letter, Providence, Newport, R. I.

It must be borne in mind that there were Encampments of Knights Templars in existence many years before 1790, deriving directly or indirectly from England, Scotland, and the United States from Grand Lodges or Consistories, (Rite of Perfection).

"Mitchell and Creigh" both say, "The first Encampments of Knights Templar established in this country were located in New York city and Still Water, in the State of New York. They were in existence prior to 1797 or 1794. It is known that other Encampments were established in the United States by Consistories, and also by the mere authority of a Deputy Inspector General. The precise dates cannot be fixed, but many of them were represented in 1797 at the convention in Philadelphia."

Up to the year 1814 the Order was not deemed Masonic in any way, nor were there any two Encampments that worked alike or agreed with each other. All were Trinitarians, but in ritual were entirely dissimilar. Among them was a negro Encampment, derived from Philadelphia. An early ritual from Scotland, in original MSS., compared with them, did not agree with any of them. Disorders appear to have been frequent and somewhat unique and undignified, and such was the confusion, that out of respect to the Order the old Cerneau Grand Consistory took the matter up, made a complete system or ritual of work, and established a Grand Encampment of "Knights Templar" and appendant Orders for the State of New York, June 14, 1814, the record of which states:

"The object of the meeting being announced, the Grand Orator took occasion to deliver a discourse, in which he stated, the proceedings and ceremony which took place at the formation of the Grand Encampment by the Sovereign Grand Consistory,

in the city of New York, in January, 1814. That the numerous Encampments of Knights Templar now existing within this State being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because, in fact, none heretofore existed. A longer continuance of this state of things could be but productive of ill consequences, inasmuch as it was to be apprehended that these sort of unconstitutional associations so rapidly increasing in number, sooner or later have lessened, if not entirely destroyed that commanding respect due to so dignified a degree as that of Knight Templar." See proceedings Grand Encampment, published 1860.

Here it is that the revised work or ritual of the "Cerneau" body was introduced, received and established. It is now the adopted system of the United States, the reasons for which are given above. Joseph Cerneau from the commencement (1807) conferred the degrees of Knighthood on individuals by virtue of his patent derived from the West Indies.

It was in 1754 that the "Chapter de Bonneville" and others formed themselves into a separate association named the "Chapter of Clement," which conferred, among other degrees, the Ramsay system of the "Masonic Templars," which was soon conveyed into the Northern Kingdoms of Europe and in England and Scotland.

From France it came to the West Indies by Stephen Moren, (1762) and from the West Indies to the United States, viz.: Charleston and New York.

The basis and fundamental principles of the original Order of the Templars of the Crusades sprung from the "Sacred Mysteries,"—the same source as that of the old Builders or Stone Masons. From this circumstance it is said that a connection existed between them. But the Free and Accepted Masonry of to-day is quite a different society—the production of