

Inspectors of the Royal Secret: Their Origins and Activities

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ABSTRACT

Between 1761 —when Etienne Morin received his powers— and 1801 when the first Supreme Council was created, “Deputy Inspectors General” diffused the Scottish grades in the West Indies and the United States. Harold Van Buren counted 79 of them. Who were those “Deputy Inspectors General”? Where did they come from? Where did they exercise their Masonic activity? The study of these 79 high-ranking Freemasons can help us to better understand the genesis of the Ancient and Accepted Scottish Rite.

Keywords: Scottish Rite, Deputy Inspector General, Rite of Perfection, Order of the Royal Secret, Etienne Morin

Inspectores del secreto real: sus orígenes y actividades

RESUMEN

Entre 1761 —cuando Etienne Morin recibió sus poderes— y 1801 cuando se creó el primer Consejo Supremo, los “Subinspectores Generales” difundieron los grados escoceses en las Indias Occidentales y Estados Unidos. Harold Van Buren contó 79 de ellos. ¿Quiénes eran esos “Subinspectores Generales”? ¿De dónde vienen? ¿Dónde ejercieron su actividad masónica? El estudio de estos 79 masones de alto rango puede ayudarnos a comprender mejor la génesis del Rito Escocés Antiguo y Aceptado.

Palabras clave: Rito escocés, Subinspector general, Rito de perfección, Orden del Real Secreto, Etienne Morin

皇家秘密督察：起源和活动

摘要

1761年Etienne Morin 被授权，1801年首个最高委员会（Supreme Council）成立，在此期间，“副总督察”（Deputy Inspector General）这一苏格兰级别在西印度群岛和美国扩散。Harold Van Buren记录了其中79人。那些“副总督察”是谁？他们来自哪里？他们在哪里进行共济会活动？关于这79名高级别共济会成员的研究能帮助我们更好地理解古代和公认的苏格兰礼仪（Ancient and Accepted Scottish Rite）的来源。

关键词：苏格兰礼仪，副总督察（Deputy Inspector General），完美礼仪，皇家秘密社团，Etienne Morin

Something very interesting happened during the fifty years from 1761, the year Etienne Morin received his patent, and 1801, the year the Mother Supreme Council declared its existence. The Order of the Royal Secret was created, became popular, spread, and like a caterpillar metamorphosed into the Ancient and Accepted Scottish Rite. We are still trying to understand exactly what happened and why.

Harold Van Buren Voorhis in 1965 counted at least seventy-nine Inspectors and Deputy Inspectors General of the Order of the Royal Secret.¹ The seventeen were created in San Domingo, the arrival place of Etienne Morin; sixteen in Charleston, the fifth largest

U.S.A. city in 1790 and the home of the Mother Supreme Council; and fifteen in Philadelphia, the second largest U.S.A. city. The other thirty-one were created in various other places.

Only eight Inspectors were created in New York City, the largest American city and home to the Bideaud (later NMJ) and the Cerneau Supreme Councils. Perhaps the only surprise in the list of cities where Inspectors were created is that no Inspectors were created in Baltimore, where Henry Wilmans established a Lodge of Perfection. Baltimore had at least seventy-seven members in 1792 and seems to have been working as late as 1802, but with no Inspectors other than Wilmans.²

1 Harold Van Buren Voorhis, *The Story of the Scottish Rite*, rev. ed. (Richmond, VA: Macoy Publishing and Masonic Supply Co., 1980).

2 S. Brent Morris, "The Royal Secret in America before 1801," in *Why Thirty-Three?* (Washington, DC: Westphalia Press, 2019), 34–35.

Place of Origin of Inspectors and Deputy Inspectors General of the Royal Secret

Caribbean	27	United States	42
Cuba	1	Albany	1
Jamaica	7	Charleston	16
San Domingo	17	New Orleans	1
St. Augustine	1	New York	8
West Indies	1	Philadelphia	15
		Virginia	1
France	3		
Germany	1	Unknown	6

By 1801 eight bodies of the Order of the Royal Secret had been established in America in six cities, including three of the five largest (Philadelphia, Charleston, and Baltimore). Except for Albany, all of these cities were ports.

1. 1764 - *Loge de Parfaits d'Écosse*, New Orleans, Louisiana;³
2. 1767 - The Ineffable Lodge of Perfection, Albany, New York;
3. 1781 - Lodge of Perfection, Philadelphia, Pennsylvania;
4. 1783 - Lodge of Perfection, Charleston, South Carolina;
5. 1788 - Grand Council, Princes of Jerusalem, Charleston, South Carolina;
6. 1791 - King Solomon's Lodge of Perfection, Holmes Hole (now Tisbury), island of Martha's Vineyard, Massachusetts;
7. 1792 - Lodge of Perfection, Baltimore, Maryland;
8. 1797 - Sublime Grand Council, Princes of the Royal Secret, Charleston, South Carolina.⁴

3 *Loge de Parfaits d'Écosse* seems to have been part of the Bordeaux system from which emerged Etienne Morin and the Order of the Royal Secret. From the scanty records available, we cannot know for certain what degrees were worked during its brief existence in New Orleans, but almost surely it would have been a subset of those in a Lodge of Perfection. Alain Bernheim, private communication to the author.

4 For New Orleans, see Kent Walgren, "An Historical Sketch of Pre-1851 Louisiana Scottish Rite Masonry," *Heredom*, vol. 4, 1995, p. 190; Alain Bernheim, "Notes on Early Freemasonry in Bordeaux (1732–1769)," *Ars Quatuor Coronatorum*, vol. 101 (1988), pp. 90, 100. For the other bodies, see Samuel H. Baynard, Jr., *History of the Supreme Council, 33°*, 2 vols. (Boston: Supreme Council, 33°, N.M.J.), vol. 1, pp. 97–100.

In an earlier paper I mistakenly referred to *La Triple Union* Chapter of Rose Croix (1797) as a body of the Order of the Royal Secret. In fact it was a chapter of the Royal Order of Scotland. "The High Degrees in the United States: 1730–1830," *The Philalethes*, vol. 51, no. 2, Apr. 1998, p. 36.

There are suggestions of other bodies. For example, a certificate and two patents issued in 1768 by Francken to Jeremiah van Rennselaer, Samuel Stringer, and Moses M. Hays hint at a Council of Princes of the Royal Secret. The documents were issued "under the Celestial Canopy of the Zenith which answers to 41 Deg[rees]: 30 M[inutes]: N[orthern]: L[atitute]:" which corresponds to Newport, Rhode Island, the 1774 residence of Hays. No other evidence for the council exists. Alain Bernheim, "Questions About Albany," pp. 157–61, 166.

Most of these bodies had short existences.

- At the same time the New Orleans body was being created, France ceded the City to Spain through the 1763 Treaty of Paris, and Spain enforced the 1738 anti-Masonic papal bull, *In Eminenti*.⁵
- The Ineffable Lodge of Perfection of Albany was chartered by Henry Andrew Francken in 1768. Its register is in the archives of the Supreme council, 33°, N.M.J., and records 123 meetings from 1768 to 1774, with no meetings held in 1772.⁶
- The Minute Book of the Lodge of Perfection in Philadelphia, established by Solomon Bush, has been preserved by the Grand Lodge of Pennsylvania and was reprinted in 1915. It records the meetings from the first in 1781 to the abrupt last one in 1789. While the members did write to Frederick the Great, the proceedings are otherwise unexceptional.⁷
- King Solomon's Lodge of Perfection at Holmes Hole (now Tisbury), on the island of Martha's Vineyard, was created by Moses Michael Hays, Deputy Inspector General, in 1791, when he was serving as Grand Master of the Grand Lodge of Massachusetts (Antients). In 1797 the body surrendered its charter to the Grand Lodge and received a new charter with the same name but solely as a Craft Lodge.⁸
- Henry Wilmans, "Grand Inspector, General," established a Lodge of Perfection in Baltimore, but the only remaining document is the "Constitution and Laws of the

"A 'Sovereign Chapter of Rose Croix [de Heroden]' was also constituted in Charleston prior to 1802 But neither the Supreme Council's Manifesto nor Mackey's manuscript History, nor any other work which we have been able to find, discloses the former's date or source of authority." Charles S. Lobinger, *The Ancient and Accepted Scottish Rite of Freemasonry* (Louisville, Ky.: Standard Printing, 1932), p. 150. The existence of this chapter is confirmed by the *Annual Register of the Brethren who Compose the Sublime Grand Lodge of Perfection of South-Carolina* (Charleston: T. B. Bowen, 1802), reproduced in Ray Baker Harris, *History of the Supreme Council, 33°, ... Southern Jurisdiction, U.S.A.: 1801-1861* (Washington: Supreme Council, 33°, S.J., 1964), pp. 306-16.

5 Kent Walgren, "An Historical Sketch of Pre-1851 Louisiana Scottish Rite Masonry," *Heredom*, vol. 4(1995), pp. 190, 191; Bernheim, "Early Freemasonry in Bordeaux," pp. 90, 100; Alain Bernheim, "Notes on Early Freemasonry in Bordeaux (1732-1769)," *Ars Quatuor Coronatorum*, vol. 101 (1988), pp. 139-87.

6 Alain Bernheim, "Questions About Albany," *Heredom*, vol. 4 (1995), pp. 139-87.

7 Julius F. Sachse, *Ancient documents relating to the A. and A. Scottish Rite in the Archives of the R. W. Grand Lodge of Free and Accepted Masons of Pennsylvania* (Philadelphia: Grand Lodge of Pennsylvania, 1915).

8 *Proceedings Grand Lodge of Massachusetts, 1792-1815*, p. 112; Baynard, *History of the Supreme Council*, vol. 1, p. 98. *Proceedings of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts for the Years 1815 to 1825 Inclusive* (Boston: Caustin-Claffin, n.d.), pp. 428, 624; Banks, *The History of Martha's Vineyard*, "Annals of Tisbury," vol. 2, pp. 70-82, quoted at <http://history.vineyard.net/banks2e.htm>. The 1797 charter was granted to "King Solomon's Lodge of Perfection" though references after 1816 are to "King Solomon Lodge's *in* Perfection." The earlier name follows the terminology of high degree bodies while the latter does not.

Grand Elect, Perfect, and Sublime Masons” signed by seventy-seven members in 1792, four of whom became Grand Master of Maryland. There is a reference in 1804 to Concordia Lodge No. 13 of Baltimore settling a rent account with “Sublime Lodge” for \$150. This seems to indicate that the Lodge of Perfection survived at least twelve years. Nothing else is known about it.⁹

- Charleston became the center of American high degree Masonry in 1797 when a Sublime Grand Council of Princes of the Royal Secret was opened there under authority from Hyman Isaac Long. This was the last high degree body to be formed before 1801, and from its members emerged the Mother Supreme Council.

We do not know when sixteen of the inspectors were appointed; the remaining sixty-three, whose dates of appointment we do know, were appointed fairly steadily, about one per year, 1751–1801. That brought about the situation where there were seventy-nine Inspectors with the ability to create new Sublime Princes of the Royal Secret, charter new bodies, and duplicate themselves. The latter ability was a fatal administrative flaw of the Royal Secret.

As we will see later, many of the new members of the order sought further light in Masonry. Others, however looked to increase the inventory of Masonic degrees they sold. We know that

Antoine Bideaud charged J. J. J. Gourgas and his companions \$46 each to receive the twenty-nine degrees 4°–32°, or about \$1.60 per degree. If you were an itinerant degree peddler before 1801, adding the 22 degrees of the Royal Secret to your inventory would cost you about \$35. For some extra fee you could become an Inspector yourself, and try to recoup your investment by selling the degrees yourself.

One of the genius administrative innovations of the Mother Supreme Council was to offer at no charge the additional seven degrees to Inspectors of the Royal Secret. They received a patent for the 32° in exchange for their 25° patent. They lost their ability to duplicate themselves but gained seven additional degrees, worth about \$11 retail. The nine members of the Mother Supreme Council were the only 33° Masons in the new scheme, and only they could duplicate themselves. Those interested in peddling degrees could continue to do so, but with 30% more inventory; the Supreme Council now—in theory—had control over the high degrees.

A bigger question is just exactly what the Inspectors did. The bodies of the Royal Secret were short-lived and based on the few extant minutes, did little different than other Masonic bodies. The difference between the York Rite (Royal Arch Chapter, Cryptic Council, and Templar Encampment or Commandery) and the Order of the Royal Secret was subtle, with the latter appar-

⁹ Edward T. Schultz, *History of Freemasonry in Maryland*, 4 vols. (Baltimore: J. H. Mediary, 1884), vol. 1, pp. 327, 333–35.

ently appealing to those with a more intellectual approach to Masonry.

We really don't know what happened during early American Masonic meetings, but the exposures of the American Anti-Masonic Period (ca. 1826–42) let us make tenuous inferences about that earlier era. David Bernard's *Light on Masonry* (1829) was the major exposure of the time, going through five increasingly detailed editions between April and December 1829, and Avery Allyn's *A Ritual of Freemasonry* (1831) was its chief competitor.¹⁰ Both books sought to destroy the fraternity by exposing its rituals and portraying it in the worst possible light. Thus any negative depiction must be considered in light of the authors' ultimate goal. Their descriptions reflected local ritual variants that may or may not have been more widely popular. Arturo de Hoyos points out that such variants are an expected consequence of the York Rite's tradition of mouth-to-ear ritual. The written tradition of the Ineffable and Sublime Degrees allows much less variation.

Our best understanding is that Henry Andrew Francken made copies of his rituals and sold them to interested military Masons in the Caribbean.¹¹ Itinerant lecturer Abraham Jacobs recorded in his *Register* how he conferred the thirteen degrees of Secret Master through Prince of Jerusalem on sixteen brothers in Augusta, Georgia, on nineteen days from June 10 to July 3, 1792.

His register entry for June 14 was typical of how the degrees were conferred.

June 14th. This day conferred the degrees of *Provost and Judge* on Brother Zimmerman and Prescott, also the degrees of *Intendant of the Building*, or Grand Master in Israel. Brother James Gardner attended and received the degrees of *Secret Master* and *Perfect Master*, with every requisite instruction.¹²

Usually one or two degrees were conferred each evening, but since not everyone could be present, degrees were repeated, as on June 14. Jacobs had no assistance in conferring the degrees, and so the ceremonies were anything but "full form." It is reasonable to ask: Why did it take so many evenings to confer the degrees? The explanation may be in the phrase from June 14 in Jacobs' register, "with every requisite instruction."

We can now assemble a model of how the Inspectors spread the high degrees. Armed with their patents, they gathered from one to several candidates, summarized the degree ceremonies, and taught the words and grips. After each abbreviated ceremony the Inspectors dictated the rituals to the new members who transcribed them for their personal use. Some Inspectors, like Abraham Jacobs, encouraged their candidates to apply for warrants from

10 Arturo de Hoyos, "David Bernard's *Light on Masonry*: An 'Anti-Masonic Bible,'" *Heredom*, vol. 12 (2004), p. 71.

11 S. Brent Morris, "Henry Andrew Francken and His Masonic Manuscripts," *Heredom*, 23(2015): 107–14.

12 Jacobs, *Register*, Folger reprint, p. 85.

appropriate authority, though obviously few followed through.¹³ Unfettered by Grand Lodge regulations, the Inspectors were free to peddle their wares wherever they found willing candidates. Their customers, either lured by sales pitches for exclusive degrees or drawn by the promise of further light in Masonry, eagerly paid for the information. The degrees were conferred as well as possible by the Inspector with perhaps a few brothers assisting. The new candidates were then permitted to transcribe the rituals for their later study and use, perhaps in organizing a high-degree body with a warrant.

A subtle but important distinction between operations of the York Rite and the Order of the Royal Secret may be that the Ineffable and Sublime degrees had an intellectual appeal, while the York Rite degrees—especially the Chapter degrees—had popular elements of boisterous fun. This difference can be seen by the willingness of initiates of the Order of the Royal Secret to pay for the privilege of just transcribing rituals—certainly a scholarly approach to Masonry of greatest appeal to the

literate. Few of the men elevated by Inspectors participated in meetings because there were hardly any bodies for them to attend, but they seemed to be satisfied to read and study the rituals.

If Bernard's and Allyn's exposures can be believed, the degrees of a Royal Arch Chapter offered participants rowdy, mischievous initiation pranks. These degrees, especially the Royal Arch, provided a logical conclusion to the Master Mason Degree, while seemingly providing some innocent fun during the ceremonies—a popular combination much more successful than merely transcribing and studying rituals. Their descriptions of the Royal Arch Chapter Degrees, the most widely worked of the high degrees, tell of several opportunities to embarrass and surprise the candidates.¹⁴ Allyn even provided comical drawings of the ceremonies, highlighting the discomfiture of the candidate.¹⁵

In contrast with the Chapter degrees, their descriptions of "Eleven Ineffable Degrees," are austere and solemn, almost like historical plays.¹⁶ They had little firsthand evidence of what went

13 "July 3d, [1792]... On condition that [Brothers Milton, McCall, Urquhart, Gardner, and Zimmerman] would apply to the Council [of Princes of Jerusalem] in Charleston for instructions requisite, that was not in my power to give them I advanced the above named brethren to the degree of Princes of Jerusalem..." Jacobs, *Register*, Folger reprint, p. 88.

14 During the reception of a Mark Master Mason, the candidate was supposedly made to believe that he will be "marked" on his chest with a blow from a chisel and mallet. "This is supposed to be the most interesting part of the degree; and is made so, by the pains taken to frighten the candidate. If the floor, bowl, chisel, and mallet are bespattered with blood, or something which resembles it, and the 'executioner' acts his part well, the candidate must necessarily feel very uneasy during the ceremony:—This generally gives great satisfaction to the brotherhood, and is often the subject of their secret discourse for weeks afterwards." David Bernard, *Light on Masonry*, 1st ed., 3rd state (Utica, N.Y.: William Williams, 1829), p. 98.

15 Avery Allyn, *A Ritual of Freemasonry* (Boston: John Marsh, 1831), plates 5 (Master Mason), 7 (Mark Master), 9 (Past Master), 11 (Most Excellent Master), and 15 (Royal Arch).

16 Bernard, *Light on Masonry*, pp. 87–144, 183–211. Avery Allyn, *A Ritual of Freemasonry*, pp. 87–164, 278–95. Descriptions of other lesser-known degrees are also simple and austere.

on in a Lodge of Perfection. However, neither author would have missed an opportunity to emphasize any negative aspect, even rumored. The simplicity of their descriptions supports the idea that the ceremonies were indeed serious without amusing features for observers. The Ineffable and Sublime Degrees may not have spread rapidly because they lacked the humorous initiation possibilities of the Royal Arch Chapter Degrees. We will likely never know for sure, but I think this presents a good assumption based on the available evidence.

APPENDIX

Inspectors and Deputy Inspectors General, Rite of Perfection¹⁷ **Alphabetical Order**

1. Adams, William	1770	Jamaica
2. Auld, Isaac*	—	—
3. Aveile, Jean Baptiste	1796	Charleston
4. Barthomieu, Bertrand	1753	West Indies
5. Berindoague, Martin	1764	San Domingo
6. Bideaud, Antoine	1802	San Domingo
7. Bouysson, Pierre	—	San Domingo
8. Bradford, Samuel F.	1809	Philadelphia
9. Brand, Louis Jean Baptiste	—	San Domingo
10. Bush, Solomon	1781	Philadelphia
11. Cerneau, Joseph	1806	Cuba
12. Cohen, Moses	1794	Philadelphia
13. Da Costa, Isaac	1781	Charleston
14. Dalcho, Frederick	1801	Charleston
15. De Boissy, Antoine C.	1770	San Domingo
16. De Feuillas, La Molere	1752	Bordeaux
17. De Lieben, Israel	1789	Charleston
18. De Lorme, Pierre Dupont	1797	San Domingo
19. De Roussillon, Masse	1763	New Orleans
20. DeGrasse-Tilly, Alex. F. A.	1796	Charleston
21. Delahogue, John B. Marie	1796	Charleston
22. Deschamps, Devilliers	1763	Brest
23. Desdoity, Jean Baptiste	1808	New York
24. Duhulquod, Pierre Jean	1806	San Domingo
25. Duplessis, Peter LeBarbier	1790	Philadelphia
26. Dupotet, Antoine Mathieu	1799	San Domingo
27. Dupuy, Claude	—	—
28. Forst, Abraham	1781	Philadelphia
29. Fourteau, Etienne	1806	San Domingo
30. Francken, Henry Andrew	1762	Jamaica
31. Fronty, Michael	—	San Domingo
32. Gourgas, John J. J.	1808	New York
33. Greniet, Laurent	1796	Charleston
34. Grochan, Jean Baptiste	—	—
35. Hacquet, Germain	1798	Philadelphia
36. Hays, Moses Michael	1768	Jamaica
37. Hermand, Isaac	1796	Charleston

¹⁷ Voorhis, *Story of the Scottish Rite*, 47–49.

38. Jacobs, Abraham*	1790	New York
39. Jahan, John Joseph	—	San Domingo
40. Jastram, Gabriel	—	San Domingo
41. Johnson, Sir William	—	New York
42. L'Allemand, Charles R. B.	—	—
43. Lamarque, Francois	1764	San Domingo
44. Lefevre, Etienne	—	San Domingo
45. Long, Hyman Isaac	1795	Jamaica
46. Magnan, Pierre Croze	1796	Charleston
47. Marie, Jean Abraham	1796	Charleston
48. Mitchell, John	1801	Charleston
49. Moreau, Jean B. T.	1796	Charleston
50. Morin, Stephen	1761	Bordeaux
51. Myers, Joseph M.	1781	Virginia
52. Myers, Samuel	1781	Philadelphia
53. Nathan, Simon	1781	Philadelphia
54. Newcombe, Bayse	1810	Philadelphia
55. Peixotto, Moses L. M.	1808	New York
56. Petit, Remy Victor	1796	Charleston
57. Placide, Alexander	—	Charleston
58. Prevost, Augustin	1774	Jamaica
59. Puglia, James Philip	1790	Philadelphia
60. Randall, Thomas	1781	Philadelphia
61. Remoussin, Marie P. D.	—	San Domingo
62. Rigaud, Pierre	—	San Domingo
63. Robin, Alexis Claude	1796	Charleston
64. Rochat, Jean Pierre	1796	Jamaica
65. Saint Paul, Dominique	1796	Charleston
66. Samory, Claude Nicolas	—	—
67. Shirreff, Charles	1776	St. Augustine
68. Small, David	1783	Jamaica
69. Smith, Jonathan Baynard	1790	Philadelphia
70. Smith, William Moore	1789	Philadelphia
71. Spitzer, Barend Moses	1781	Philadelphia
72. Stringer, Samuel	1768	New York
73. Tardy, Jean Gabriel	1807	Philadelphia
74. Toutain, Pierre G. N.	—	—
75. Van Rensselaer, Jeremiah	1768	New York
76. Van Rensselaer, Stephen	1790	Albany
77. Villadieu, Jean B. R.	1806	San Domingo
78. Wilmans, Henry	1770	Germany
79. Yates, Peter Waldron	1774	New York

By Year of Creation

1. Auld, Isaac*	—	—
2. Dupuy, Claude	—	—
3. L'Allemand, Charles R. B.	—	—
4. Samory, Claude Nicolas	—	—
5. Toutain, Pierre G. N.	—	—
6. Placide, Alexander	—	Charleston
7. Johnson, Sir William	—	New York
8. Bouysson, Pierre	—	San Domingo
9. Brand, Louis Jean Baptiste	—	San Domingo
10. Fronty, Michael	—	San Domingo
11. Jahan, John Joseph	—	San Domingo
12. Jastram, Gabriel	—	San Domingo
13. Lefevre, Etienne	—	San Domingo
14. Remoussin, Marie P. D.	—	San Domingo
15. Rigaud, Pierre	—	San Domingo
16. Grochan, Jean Baptiste	—	—
17. De Feuillas, La Molere	1752	Bordeaux
18. Barthomieu, Bertrand	1753	West Indies
19. Morin, Stephen	1761	Bordeaux
20. Francken, Henry Andrew	1762	Jamaica
21. Deschamps, Devilliers	1763	Brest
22. De Roussillon, Masse	1763	New Orleans
23. Berindoague, Martin	1764	San Domingo
24. Lamarque, Francois	1764	San Domingo
25. Hays, Moses Michael	1768	Jamaica
26. Stringer, Samuel	1768	New York
27. Van Rensselaer, Jeremiah	1768	New York
28. Wilmans, Henry	1770	Germany
29. Adams, William	1770	Jamaica
30. De Boissy, Antoine C.	1770	San Domingo
31. Prevost, Augustin	1774	Jamaica
32. Yates, Peter Waldron	1774	New York
33. Shirreff, Charles	1776	St. Augustine
34. Da Costa, Isaac	1781	Charleston
35. Bush, Solomon	1781	Philadelphia
36. Forst, Abraham	1781	Philadelphia
37. Myers, Samuel	1781	Philadelphia
38. Nathan, Simon	1781	Philadelphia
39. Randall, Thomas	1781	Philadelphia
40. Spitzer, Barend Moses	1781	Philadelphia

41. Myers, Joseph M.	1781	Virginia
42. Small, David	1783	Jamaica
43. De Lieben, Israel	1789	Charleston
44. Smith, William Moore	1789	Philadelphia
45. Van Rensselaer, Stephen	1790	Albany
46. Jacobs, Abraham*	1790	New York
47. Duplessis, Peter LeBarbier	1790	Philadelphia
48. Puglia, James Philip	1790	Philadelphia
49. Smith, Jonathan Baynard	1790	Philadelphia
50. Cohen, Moses	1794	Philadelphia
51. Long, Hyman Isaac	1795	Jamaica
52. Aveile, Jean Baptiste	1796	Charleston
53. DeGrasse-Tilly, Alex. F. A.	1796	Charleston
54. Delahogue, John B. Marie	1796	Charleston
55. Greniet, Laurent	1796	Charleston
56. Hermand, Isaac	1796	Charleston
57. Magnan, Pierre Croze	1796	Charleston
58. Marie, Jean Abraham	1796	Charleston
59. Moreau, Jean B. T.	1796	Charleston
60. Petit, Remy Victor	1796	Charleston
61. Robin, Alexis Claude	1796	Charleston
62. Saint Paul, Dominique	1796	Charleston
63. Rochat, Jean Pierre	1796	Jamaica
64. De Lorme, Pierre Dupont	1797	San Domingo
65. Hacquet, Germain	1798	Philadelphia
66. Dupotet, Antoine Mathieu	1799	San Domingo
67. Dalcho, Frederick	1801	Charleston
68. Mitchell, John	1801	Charleston
69. Bideaud, Antoine	1802	San Domingo
70. Cerneau, Joseph	1806	Cuba
71. Duhulquod, Pierre Jean	1806	San Domingo
72. Fourteau, Etienne	1806	San Domingo
73. Villadiou, Jean B. R.	1806	San Domingo
74. Tardy, Jean Gabriel	1807	Philadelphia
75. Desdoity, Jean Baptiste	1808	New York
76. Gourgas, John J. J.	1808	New York
77. Peixotto, Moses L. M.	1808	New York
78. Bradford, Samuel F.	1809	Philadelphia
79. Newcombe, Bayse	1810	Philadelphia

By Place of Creation

1. Auld, Isaac*	—	—
2. Dupuy, Claude	—	—
3. L'Allemand, Charles R. B.	—	—
4. Samory, Claude Nicolas	—	—
5. Toutain, Pierre G. N.	—	—
6. Grochan, Jean Baptiste	—	—
7. Van Rensselaer, Stephen	1790	Albany
8. De Feuillas, La Molere	1752	Bordeaux
9. Morin, Stephen	1761	Bordeaux
10. Deschamps, Devilliers	1763	Brest
11. Placide, Alexander	—	Charleston
12. Da Costa, Isaac	1781	Charleston
13. De Lieben, Israel	1789	Charleston
14. Aveile, Jean Baptiste	1796	Charleston
15. DeGrasse-Tilly, Alex. F. A.	1796	Charleston
16. Delahogue, John B. Marie	1796	Charleston
17. Greniet, Laurent	1796	Charleston
18. Hermand, Isaac	1796	Charleston
19. Magnan, Pierre Croze	1796	Charleston
20. Marie, Jean Abraham	1796	Charleston
21. Moreau, Jean B. T.	1796	Charleston
22. Petit, Remy Victor	1796	Charleston
23. Robin, Alexis Claude	1796	Charleston
24. Saint Paul, Dominique	1796	Charleston
25. Dalcho, Frederick	1801	Charleston
26. Mitchell, John	1801	Charleston
27. Cerneau, Joseph	1806	Cuba
28. Wilmans, Henry	1770	Germany
29. Francken, Henry Andrew	1762	Jamaica
30. Hays, Moses Michael	1768	Jamaica
31. Adams, William	1770	Jamaica
32. Prevost, Augustin	1774	Jamaica
33. Small, David	1783	Jamaica
34. Long, Hyman Isaac	1795	Jamaica
35. Rochat, Jean Pierre	1796	Jamaica
36. De Roussillon, Masse	1763	New Orleans
37. Johnson, Sir William	—	New York
38. Stringer, Samuel	1768	New York
39. Van Rensselaer, Jeremiah	1768	New York
40. Yates, Peter Waldron	1774	New York

41. Jacobs, Abraham*	1790	New York
42. Desdoity, Jean Baptiste	1808	New York
43. Gourgas, John J. J.	1808	New York
44. Peixotto, Moses L. M.	1808	New York
45. Bush, Solomon	1781	Philadelphia
46. Forst, Abraham	1781	Philadelphia
47. Myers, Samuel	1781	Philadelphia
48. Nathan, Simon	1781	Philadelphia
49. Randall, Thomas	1781	Philadelphia
50. Spitzer, Barend Moses	1781	Philadelphia
51. Smith, William Moore	1789	Philadelphia
52. Duplessis, Peter LeBarbier	1790	Philadelphia
53. Puglia, James Philip	1790	Philadelphia
54. Smith, Jonathan Baynard	1790	Philadelphia
55. Cohen, Moses	1794	Philadelphia
56. Hacquet, Germain	1798	Philadelphia
57. Tardy, Jean Gabriel	1807	Philadelphia
58. Bradford, Samuel F.	1809	Philadelphia
59. Newcombe, Bayse	1810	Philadelphia
60. Bouysson, Pierre	—	San Domingo
61. Brand, Louis Jean Baptiste	—	San Domingo
62. Fronty, Michael	—	San Domingo
63. Jahan, John Joseph	—	San Domingo
64. Jastram, Gabriel	—	San Domingo
65. Lefevre, Etienne	—	San Domingo
66. Remoussin, Marie P. D.	—	San Domingo
67. Rigaud, Pierre	—	San Domingo
68. Berindoague, Martin	1764	San Domingo
69. Lamarque, Francois	1764	San Domingo
70. De Boissy, Antoine C.	1770	San Domingo
71. De Lorme, Pierre Dupont	1797	San Domingo
72. Dupotet, Antoine Mathieu	1799	San Domingo
73. Bideaud, Antoine	1802	San Domingo
74. Duhulquod, Pierre Jean	1806	San Domingo
75. Fourteau, Etienne	1806	San Domingo
76. Villadiou, Jean B. R.	1806	San Domingo
77. Shirreff, Charles	1776	St. Augustine
78. Myers, Joseph M.	1781	Virginia
79. Barthomieu, Bertrand	1753	West Indies